

BENGAL CELEBRITIES

COMPILED AND PUBLISHED

BY

SRIKANTA RAY.

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—
1906.

A decorative border with a repeating floral and leaf pattern surrounds the text.

THIS
BOOK IS DEDICATED

TO

BABUS

DWIJENDRA NATH BAGCHI, M.A.

AND

IATINDRA MOHAN BAGCHI, B.A.

Zemindars, Jamsheerpur, Nadia.

AS A

TOKEN OF LOVE

AND

GRATITUDE

SRIKANTA RAY,

Compiler and Publisher.

PREFACE.

This book, as its name implies, is an attempt to bring to the notice of the world, the lives, the character and the works of the most distinguished sons of Bengal, living and dead, commencing with Hrji Mahummud Moshin. No body is more conscious than the publisher, of the imperfections of this little work. He has reasons to fear that he has, of course unwittingly, left out names which had a claim to be incorporated in this record, and he is fully alive to the meagreness of the biographical notices that appear in the following pages. He earnestly hopes, however, that he may be regarded as having made an attempt in the right direction. One of the first conditions of the development of a national spirit and of a national self-respect, is the appreciation of the great men of the nation. A dictionary of national biography for India has yet to be written. The publisher hopes he has made an humble beginning, which, with due, encouragement, may enable him or others gradually to build up a full and accurate record of the lives of Indian worthies. He can only say that he has spared neither pains nor expense to collect the materials which he now places before the public, and to print the illustrations which, he may be pardoned for hoping, may deserve to be looked upon as the nucleus of a national picture gallery for Bengal. With these few words of introduction he is content to leave the book to speak for itself. He himself regards it not as the complete execution of an idea, but only as a partial commencement. It rests with the public, with his own compatriots in particular, to give him such encouragement and assistance as may fit him for a full realisation of his scheme, namely the production of a fairly full and comprehensive record of the lives of men who have glorified the country and rendered it services that should not be forgotten by any children of the soil.

The publisher's grateful acknowledgments are due to BABU HIRALAL CHAKRAVARTY M. A. B. L. without whose help this work could not have been brought out.

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HAJI MOHAMMAD MOHSHIN.

There are very few in Bengal who have not heard the blessed name of Mohshin. Thousands of poor Mahomedan students owe their education to-day to the munificence of this saintly man. The Madrasahs and students' boarding houses which are to be found all over the country, the celebrated Imam-bara of Hughli, where innumerable poor men receive medicines and diet free of costs in illness and are fed and clothed in times of festivity,—these are all due to his princely endowments. The name of such a man deserves to be celebrated all over the land and his example ought to be placed before all who desire the good of their country.

Mahammad Mohshin was born at Hughli in 1732. The Mahomedan power was still paramount in the country and Hughli was ten times more splendid and wealthy than Calcutta, which was then a small town of no great pretensions. Mohshin received his early education from a scholar of repute surnamed Shirazi. He soon imbibed from his teacher a passion for Arabic and Persian literature, a desire for travel, and a contempt for worldly riches. After completing his education under Shirazi he went to Moorshidabad to be "finished off." Several years were thus spent in company with learned Maulvis and saintly darweshes; and Mohshin came to acquire a great fame for Persian and Arabic scholarship. His calligraphy was very fine indeed. In later times he used to copy out the Quoran and present copies to poor beggars, who were thus enabled to make money for themselves. A specimen of his handwriting may still be seen in the manuscript of the Quoran made by Mohshin and preserved in the Hughli College Library. Luxury and licentiousness were the prevailing vices of the day. But although the youth of Mohshin was spent in Hughli and Murshidabad, which were the very hot-beds of vice, his character was above suspicion. He always spent his time in holy meditations and in doing good to others. He had realised the truth of the maxim 'sound mind in a sound body' and

was a good athlete, a good rider and a very skilful swordsman. His passion for music was very great and in later times he used to spend his leisure in singing and listening to devotional songs. After completing his education in the schools, Mohshin set out on his foreign travels in Persia and Arabia. He travelled through India, Persia and Arabia and passed on to Egypt and Turkey. If it is true, as it undoubtedly is, that travel in grown up men is a sort of education, Mohshin was the most educated man of his times in India. He spent a good many years abroad and learnt much about many foreign countries and nations. About this time his sister, Mannuja Khanum, became a widow and Mohshin had to hasten back to his native land. Mannuja's husband held an extensive landed property in Jessore and Khulna and all this property was now placed under the supervision of Mohshin. In 1803 Mannuja died after making her brother her heir. But Mohshin undertook only to supervise the property, leaving its use to the poor of the land. He chose to lead the life of a faquir amidst riches and devoted his all to the service of God and his native land. He was a cosmopolitan in his charity. Hindus as well as Mahomedans equally enjoyed the benefit of his munificence. But he did not let his left hand know what his right hand did. He used to go about at night visiting the poor and helping them unperceived. In 1812 Haji Mohammad Mohshin died. Before his death he had made over his entire property to the British Government and appointed it to be employed "all in the service of God." It is needless to say that Government has taken upon it the task of employing the proceeds of the property according to the desires of the saintly donor. He serves God best who serves man most, and the splendid gift which was dedicated solely to "the service of God" is being utilised in the service of man by endowing colleges and hospitals and institutions of public charity all over the country.



RAM MOHAN RAY.

It can be safely asserted without any fear of contradiction that no Indian was born in the past one hundred years with the same range of power as Ram Mohan Ray. He was born in 1774 in the district of Hughli and his father was a high official under the Nawab of Murshidabad. In those days Persian and Arabic scholarship was the object of desire by all Indians and Ram Mohan was given a training in these languages in his early years. He spent for this purpose three years at Patna, but his thirst for knowledge was insatiable. He went thence to Benares, where he studied Sanskrit. His acquaintance with the Vedas was formed at this time—an acquaintance which was destined to ripen into the promulgation of the tenets of Brahmoism. He began to study Vedantism with eagerness and the pure Monotheism of the Upanishads came home to him with a conviction never to be upset—a Monotheism sullied by the myths of the Puranas of the late ages. He conceived the idea of preaching this Monotheism of their forefathers to his countrymen again, but this caused some friction with his father, in consequence of which he left his home. For four years he wandered from place to place and in course of his travels he visited the land of Tibet. In 1803 he lost his father and he came back home and accepted service under the East Indian Company. At this time he was seized with a violent desire to learn English, of which he soon became a master. In 1814 he came to Calcutta and built a palace for himself which still exists. The idea of preaching Monotheism was never practically absent from his mind. He established a society for the purpose and a press to print tracts against idolatry. He studied the Bible and learnt Hebrew and Greek to study it more effectually in the original. He published his views about pure Monotheism in Bengali and English. The arguments were unanswerable. He plainly pointed out the mistake of the idolater, of Christian Missionaries and of Mahomedan Maulavis. He might in a certain sense be

called one of the first writers of pure Bengali unmixed with Persian, which was rather an uncommon thing in those days. He never lost the balance of his mind in controversies with his opponents and the wonderful powers of reasoning which he possessed carried all before him. In matters of social reform too, Ram Mohan Ray was prominent. In 1818 he wrote a pamphlet against the cruel practice of the *sati*, which drew the attention of Lord William Bentinck. The society for the propagation of religious ideas already referred to was re-organised as the Brahma Samaj. Its founder was one of the leaders of the movement to give western education to India, a movement which had Macaulay for its champion inside the Council Chamber and Ram Mohan Roy for its exponent outside in the public. He was at this time honoured with the title of 'Raja' by the Emperor of Delhi who sent him over to England to represent in the Parliament certain matters on his behalf. Ram Mohan started for England, where he arrived in April, 1831. He was welcomed with delight by the Unitarians of that country and his deep scholarship was much admired by learned men all over Europe. He was honoured by royal hospitality in many countries in Europe and when his death took place at Bristol on the 27th September, 1833, Englishmen and other Europeans vied with one another in doing him honour.



RADHAKANTA DEB.

Raja Sir Radhakanta Deb will always be remembered as a promoter of learning, both Sankrit and English, and as a public man who honestly endeavoured to render useful services to his country. He was born in 1784 in the Sobhabazar Raj family. He is the son of Raja Gopinohon Deb, and great-grandson of the founder of the family Maharaja Nabokissen, who played an active part in politics when Lord Clive and Warren Hastings governed Bengal. Radhakanta received his English education at the Calcutta Academy, and learnt Sanskrit and Persian from Pandits and Moulavis. He then devoted his whole activities to the dissemination of knowledge. The greatest work of his life is the *Subdakar padrum* an excellent and encyclopedic Sanskrit dictionary, which will always remain a monument of his profound scholarship. It was much appreciated both in India and in Europe, and even elicited the praise of Her Majesty the Queen, who was pleased to award a gold medal to him.

While he did such signal service to Sanskrit learning, he was not unmindful of the great benefits which would accrue to his country from the spread of English education. He was a staunch supporter of David Hare in his endeavours to establish schools all over the country. He was a director of the Hindu College and became the Secretary of the School Society when it was established in 1818, in both of which capacities he worked hard for education.

But his educational efforts were not confined to males alone. He jealously advocated female education, but held that education at home, in accordance with the Shastras, was more conformable to the girls of this country than a system of school education.

In religion he was the leader of the orthodox Hindus. When Raja Ram Mohan established the Brahmo Samaj, Radhakanta headed the Anti-Brahmo movement and established an association to protect the orthodox religion. Though an advocate of progress in one direction viz., the educational, he

resolutely stood against reforms in social and legal matters. Thus at the head of the Hindus he opposed the movements for the abolition of the *suttee* rite started by Raja Ram Mohan Roy, for the suppression of polygamy started by Pundit Iswar Chandra Vidyasagar, and the law which removed the disabilities of native Christian converts to succeed to their Hindu parents.

In politics Radhakanta was not idle. He protested against the resumption of Lakheraj lands in common with the majority of his countrymen; and he was the President of the British Indian Association from 1851 till his death.

Though he strenuously opposed the Government on several occasions, his purity of purpose and utility of public works were recognised by the Government, and he was made an Honorary Magistrate and Justice of the Peace for Calcutta in 1855, and a Raja Bahadur. He was the first Bengali gentleman who was honoured with the title of K.C.S.I.

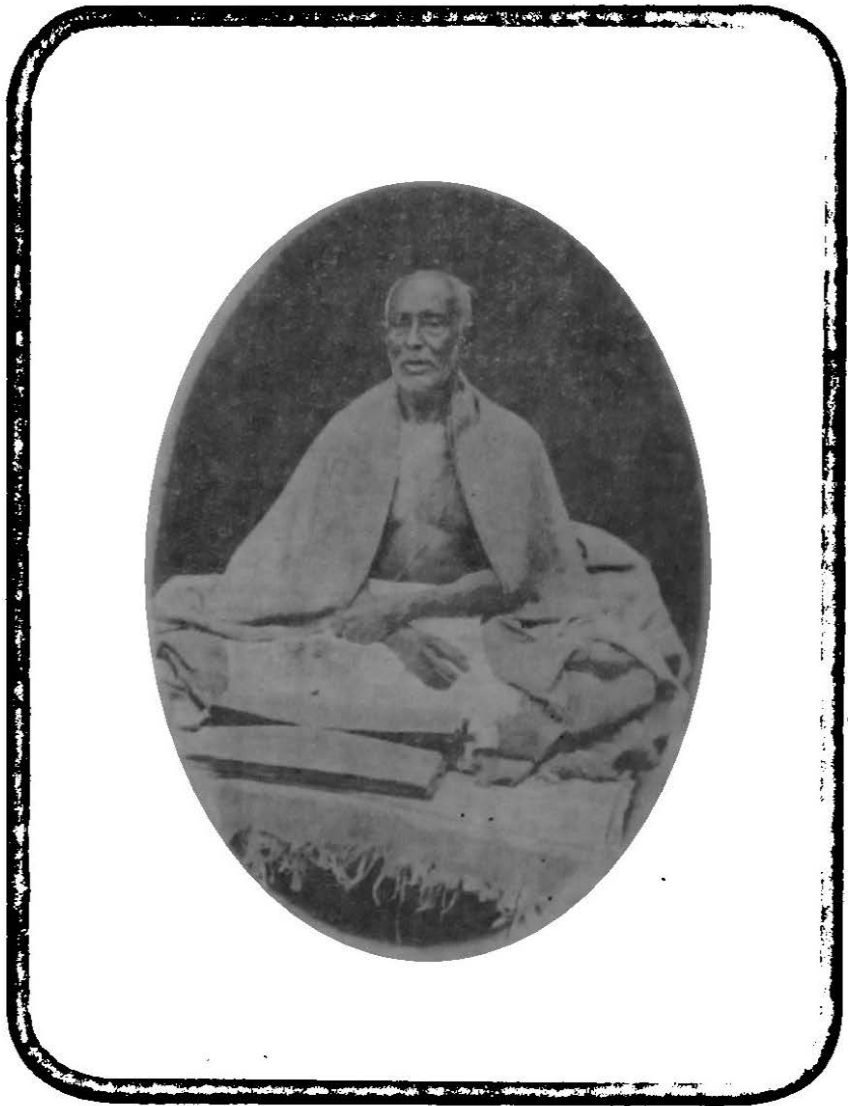
Several years before his death he withdrew from public life and retired to Brindaban, a place of pilgrimage among the Hindus, in order to devote himself to spiritual affairs, where, full of years and honours, he expired on the 19th April, 1867.



THE LATE DWARKA NATH TAGORE.

DWARKANATH TAGORE.

Dwarkanath came of the well known Tagore family of Calcutta. He was born in 1794 and his grandfather had already acquired a large fortune for himself. Dwarkanath was given a good English education and early in life showed much ability in managing the affairs of the family estate. He studied law, held some responsible posts in the opium and customs department and afterwards set himself up as an independent merchant in partnership with two Englishmen. The firm went by the name of "Ker, Tagore and Co." and came to be very prosperous. Dwarkanath soon made a fortune for himself. He was always present in any work calculated to be beneficial to his country and in matters of social, religious and educational reform Dwarkanath was always associated with the great Raja Ram Mohan Ray. He was an intimate friend of Lord Auckland and often stood in the capacity of an adviser to him. His lordship was a frequenter of Dwarkanath's residence at Belgachia. In 1841 Dwarkanath conceived the idea of going to England and encouraged by the principal English officials in Calcutta, sailed for England in 1842. The reception which was accorded to him in Europe has never fallen to the lot of any Indian. He was favourably received by the Pope at Rome and heartily welcomed by the King of Prussia. In London Her Majesty the late Queen graciously received him at Buckingham Palace, where "Prince Dwarkanath" as he was called, was a frequent visitor. After a tour through Scotland he came back to India towards the end of the year. Dwarkanath was always princely in his donations and helps to the deserving poor of his country and it was he who gladly underwent the expenses of sending Dr. Goodeve Chakravarty and Dr. Bholanath Bose and others to England for study. In 1845 Dwarkanath again started for England but he never came back. On the first of August in 1846 Dwarkanath breathed his last.



THE LATE GANGADHAR KAVIRAJ.

GANGADHAR SEN.

The subject of the present sketch takes us back to the good old days when the Medical College did not exist, the Calcutta University did not manufacture M. B's and L. M. S's and when the Kavirajes and Haquims did not enjoy the unenviable reputation of the messengers of death. Gangadhar Kaviraj was a Vaidya by caste and was born in 1798 in the district of Jessore. His early years were wholly spent in the study of Sanskrit Grammar, Rhetoric and Poetry. While yet in the teens he astounded his friends by writing an erudite commentary on *Mugdhabodham*, the well-known book on Sanskrit Grammar, a commentary which would have done honour to a veteran scholar. In learned disputations which were more common in those days than now, Gangadhar used always to bear the palm and the report of his scholarship spread far and wide. He then betook himself to the study of medicine, which was the profession of his caste. His attainments there were so great, that he was looked upon as the very incarnation of Dhanwantari, the divine physician. His commentary on Charak, the old writer on the Indian system of medicine, is a standard work up to the present time. Besides, he wrote and published many a commentary on the *Upanishads*, the *Gita*, the systems of Hindu Philosophy, on Panini and Manu and various other works of Philosophy Medicine and Grammar. In fact a scholar of his range of knowledge is a rarity and a physician of his type is sad to find even to-day. In his hours of leisure Gangadhar used to paint and draw. The models of wood and clay he could prepare were justly famous in beauty of design and grace. There was none who worked harder than he for the amelioration of the Vaidya caste and it was he who first started the theory of the Brahmanic origin of that caste. Gangadhar died full of years and honors in 1885, leaving behind him many pupils, the most well-known among whom being Mohamahopadhyaya Kaviraj Dwaraka Nath Sen of Pathuriaghata in Calcutta.



THE LATE PRASANNA KUMAR TAGORE

PROSANNA KUMAR TAGORE.

The name of Prosanna Kumar Tagore will be remembered for his various public endowments, and more particularly for the establishment of the Tagore Law Professorship in the University of Calcutta. Born in 1803 in the illustrious Tagore Family, which has always been fruitful of eminent men, he was mostly educated at home by private teachers, but latterly he joined the Hindu College. Thus he acquired great proficiency in English learning, which was of considerable service to him in his professional career and in various other capacities.

Though his annual income from his big zemindary exceeded a lakh of rupees, he tried to increase it by conducting business, but did not succeed. He therefore joined the Sudder Dewany Adalat Bar, and rapidly rose to the highest position as a Vakil. His success was so great, that his professional income rose to a lakh of rupees and a half a year. He was subsequently appointed by Lord Dalhousie to be clerk assistant to the Legislative Council of the India Government, which post he filled with considerable ability and reputation. Later on he rose to be a member of the same council. The title of C. S. L. was conferred on him in recognition of his eminent talents and leading position among his countrymen.

In religious view, he leaned towards reforms, but he was not an active and zealous reformer like so many of his contemporaries. In 1832, when the Suttee rite was abolished, certain Hindus appealed to His Majesty in council against the abolition, but the application was refused. Prasanna Kumar played an active part in voting an address to the sovereign for the above rejection, describing the Suttee as a barbarous and inhuman rite which ought to receive no countenance from a civilized government. Latterly however, when his only son, Jnanendra Mohon Tagore (the first Indian Barrister) accepted Christianity, Prasanna Kumar leaned towards ordinary Hinduism. He worked hard for education as a Governor of the Hindu College, as a member of the Council of Education and as a Fellow

of the newly established Calcutta University. He endowed the Calcutta University with the magnificent donation of three lakhs of rupees in order to found a law professorship, which has thenceforward been known after him. His splendid library, which is one of the best private libraries, shows his love of learning. He also spent large sums in establishing hospitals and charitable dispensaries.

He evinced an interest in the political affairs of his country, and was one of the founders of the British Indian Association.

By his last will and testament, he bequeathed his whole property to his nephew, Jatindra Mohon (now Maharaja Sir), thereby disinheriting his own son. He died in 1868.



THE LATE TARANATH TARKABACHSPATI.

TARANATH TARKABACHASPATI.

During the last century oriental Scholarship had no greater votary than Taranath. In the year 1812 he was born in Ambicagram near the city of Kalna, situated in the Subdivision of the same name, in the district of Burdwan. His father, Kalidas, was a Pandit of acknowledged fame. His ancestors were all distinguished men of letters, who had acquired an immense landed property by their knowledge of the Sastras.

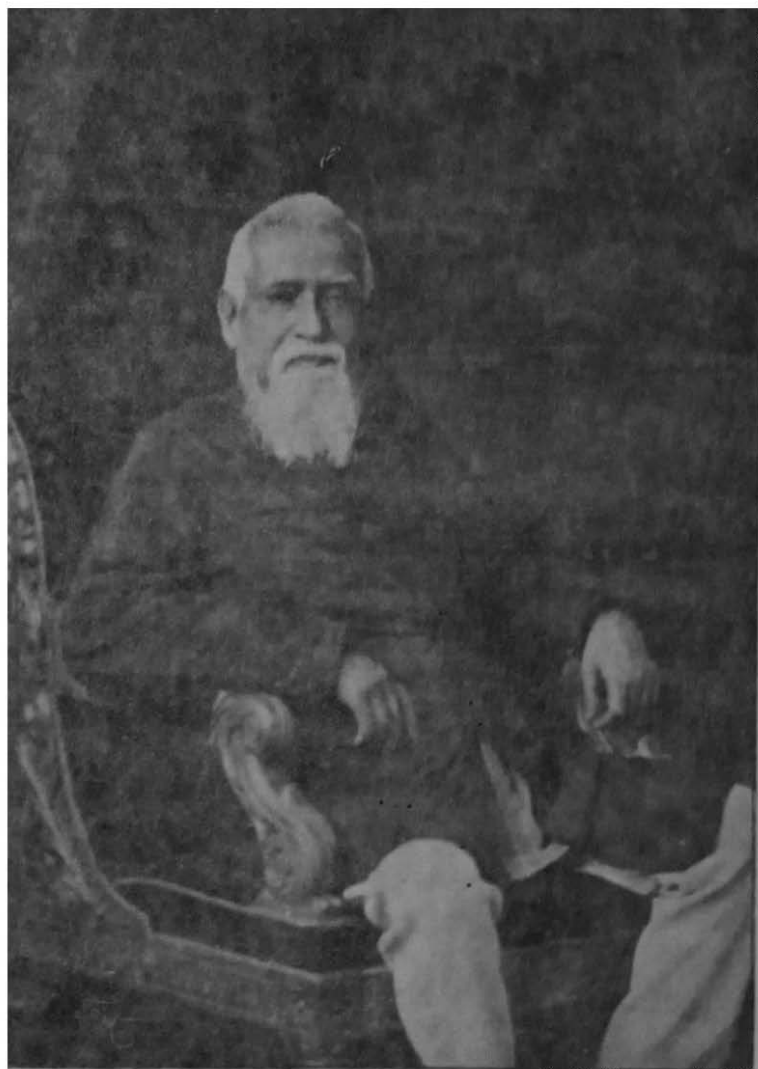
Taranath attained great proficiency in all the Sastras at a very early age. He was indeed second to none in his knowledge of the science of language; and in Astrology, in Philosophy and in Hindu Laws, there was no Pandit in Bengal who could challenge him. Great was his thirst for acquiring knowledge, and he was accustomed to read even while walking in the streets. He studied the Vedanta and Panini at Benares with Biswampa Swami. He could speak so well in Bengali, Hindustani and Sanskrit, preserving the peculiarities of each language that it was difficult to detect which language was his mother tongue. He was appointed a Professor of Sanskrit in the Sanskrit College on the 23rd January, 1845, on a monthly salary of Rs. 90, which increased up to Rs. 150. At that time no Professor of the Sanskrit College drew more than Rs. 150 a month. He took his pension in 1874, and passed the rest of his life in the cultivation of the Sastras and in the performance of religious rites.

In his youthful days, he had tried his hand on several kinds of business. At Ambicagram, he opened a cloth shop and was not the least discouraged even after incurring a loss of Rs. 5000. At Kalna, he became the owner of a goldsmith's shop, and at Suri near Birbhum, he established another shop of cloth, and employed peasants to work in paddy and sugarcane plantations.

An unrivalled Sanskrit scholar, he was not versed in the English language, but he showed such command over the principles of Sociology and Political Economy after occidental

ideals, that it excited the admiration of great English scholars. He was an enthusiastic expounder of the principle that true national wealth comes primarily from trade, and secondarily from agriculture. That the door of commerce is not shut against Brahmins, and that they would never attain prosperity, unless they took to trade, was deeply impressed in his mind, illumined as it was with knowledge. He himself carried on trade, in order that others might follow him, and even after incurring great loss, never swerved from the paths of duty. Calm and enduring, he possessed by nature the boldness and the keen insight of a Western in matters of trade. His losses in business transactions were due mainly to his trusting his servants too much.

Taranath Tarkabachaspati stood by Vidyasagara regarding his views about the widow-remarriage system, and came out successful in debates with several pandits; but he was obliged to differ from him in his views regarding the prohibition of polygamy, for he showed that Vidyasagar's contention of polygamy being opposed to the Sastras was futile. In 1826 (*Samvat*) he published his work on "*Dhaturupa*," a few days before which he had established his fame by writing a commentary called *Sarala* on the great Sanskrit Grammar *Sidhantakaumudi*. His commentaries on several classical poems and dramas in Sanskrit are still famous. The greatest of his literary productions, *Bachaspatyabhidhan*, was published in 1874 A. D. For this he obtained aid from the Education Department. The fame of this excellent production extended far and wide throughout the civilised world, and drew pupils to him from China, Japan and Burma. Several European scholars used to come to him for visits. His literary productions alone enabled him to get out of his all-absorbing debts. He breathed his last on the 23rd June, 1885.



THE LATE RANTANO LAHIRI.

RAMTANU LAHIRI.

When Babu Ramtanu Lahiri died in 1898 at the advanced age of 85, a link which connected the present generation with the greatest men of Bengal in the earlier part of the nineteenth century was broken. It was his singular lot to come into contact with the makers of modern Bengal as well as with the best fruits of their efforts. Born in 1813 at Krishnanagar, he was admitted to the Society's School established by Mr. David Hare. Subsequently he entered the Hindu College, where under the guidance of that memorable man, Professor De Rozio, he acquired habits of free thinking and a rational criticism of the religious doctrines current among his countrymen. Of his fellow-students, he was most intimate with Ramgopal Ghose, the great orator and patriot, the Rev. K. M. Banerjee, the scholar and missionary, Rashik Krishna Mullick, Raja Dakshinananjan Mukherjee and Raja Digambar Mitra, all of whom afterwards distinguished themselves in the various walks of life. In 1834 he became a teacher in the Hindu College. The life of a teacher, with its honesty and quietness, coupled with the high mission of shaping the mind of young men, was very attractive to Ramtanu, and he worked as a teacher in various institutions in Bengal, Barisal, Krishnanagar, Burasat, Utterpara and Burdwan for instance, everywhere earning the golden opinions of both the students and the guardians alike. He was an ideal teacher, who was fully conscious of his high duties and responsibilities, which he discharged to the satisfaction of all. He enforced discipline, not by penal measures, but by influencing the will of his students and making them good.

The sincerity of his feelings and the courage of his convictions were shown at a very early age when he openly broke with Hinduism and orthodox society. He had to suffer many persecutions in consequence, but he bore them all very cheerfully. He was much appreciated by his European friends also, most of whom sincerely mourned his death.

He always passed a quiet life; there were few important events in his life; but of those incidents which come to all and can be prevented by none, he had too large a number. His strong belief in God sustained him in his many bereavements. He cheered his wife, when the latter was mourning for her departed son, saying, "Mourn not, our child is in heaven." At another time, when the corpse of another of his sons was in his house, he freely conversed with his friends and was apparently unmoved. Indeed, by his blameless life he did more to raise the respect of people, for the Brahma Samaj, to which he belonged, than all its learned savants did by their speeches and writings.

He was very kind, sociable and accessible to all. He specially tried to inculcate goodness of character to his young friends, most of whom derived their inspiration from him.

For piety, good nature, kindness, gentleness and moral courage Ramtanu was an ideal man, and did much to improve the moral tone of the younger generation.



THE LATE KRISHNA MOHAN BANURJI.

K. M. BANNERJEE.

Both as a scholar and as a Christian missionary, Dr. Krishna Mohan Bannerjee occupied an eminent position in Bengal. Born in 1813, he was sent at the age of 11 to the Hindu College, where falling under the influence of Professor De Rozio he renounced orthodox habits and ideas. After a distinguished career as a scholar in the Hindu College he became a teacher in the Hare School, where he began to inculcate his heterodox views to his students. His services at the Hare School were dispensed with on a representation to the authorities by the parents and guardians of the students. Then he made the acquaintance of the celebrated Rev. Dr. Duff, and openly accepted Christianity. From this time he began to preach the principles of Christainity till 1852.

But it is as a scholar that Krishna Mohan will be remembered. He was an extraordinary linguist, being well up in eleven languages. In Bengali, Uriya and Sanskrit he was considered almost an infallible authority. He edited several classical Sanskrit works, which are the best of their kind. His essays and articles in his journal "*The Inquirer*" and in the best periodicals like the *Calcutta Review* were remarkable both for their matter and style. From 1852-1868 he worked as a professor in Bishop's College and was an honorary chaplain to His Grace the Lord Bishop of Calcutta.

In his days he was celebrated not only for his linguistic attainments, but also for his knowledge of Philosophy. In 1861 he published his thoughtful work on the "*Darśanas*" or the six systems of Hindu Philosophy, which was at once hailed with de-

light by even savants in Europe. In 1865 his other great work "*The Aryan Witness*" appeared.

He worked as a member of the British Indian Association, of the Calcutta Municipality, of the Asiatic Society of Bengal, and of the senate, Calcutta University. In 1876 he received from the Calcutta University the honorary degree of Doctor of Law, and was also made a C.I.E. He was very frugal in his habits and thus made a pretty large fortune which was always at the disposal of the poor. Both by precept and example he showed that simplicity and goodness should be the characteristics of a follower of Jesus Christ. He died in 1885.



RAMGOPAL GHOSE.

Among the prominent members of the Indian community who worked for the regeneration of Bengal during the last century, none stands higher than Ramgopal Ghose. Born in Calcutta in October 1815, the son of a cloth merchant at China Bazar, he inherited from his father that love of trade and business capacities by which he made his fortune. When he entered the Hindu College he fell under the influence of Professor De Rozio, that eminent educationist who had the honour of training up so many eminent sons of Bengal, and like many of his fellow-students he openly separated from the Hindu society and religion, and adopted English modes of living.

About 1830 he was recommended by David Hare, the philanthropist, for a post in a mercantile firm. Before this, however, while yet a student, he had watched carefully the state of the market and the natural resources of his country, the fruit of which was a series of articles on transit duties. Afterwards, by working first as a banian, and then as a partner in a European firm, he gained considerable experience in trade. He then independently carried on business under the name of 'R. G. Ghose & Co.' and became a successful and wealthy merchant.

While thus engaged in improving his own worldly position, he was not unmindful of his country. For some time he became the joint-editor of '*Gyananveshan*' and afterwards started "*The Bengal Spectator*", a weekly publication, under the editorship of his friend, Babu Peary Chand Mitra. But by far the most important part of his work was in connexion with education. When Dr. Goodeve proposed to send four successful students of the Medical College to England in order to complete their education, he found an able supporter in Rangopal Ghose, who heartily encouraged the students to adhere to their purpose and actually saw them off. He sent his daughter to the Free School then recently established by

Mr. Bethune, in order to set an example to his countrymen. Besides these, he aided and encouraged students of various schools with tuition fees and prizes. *

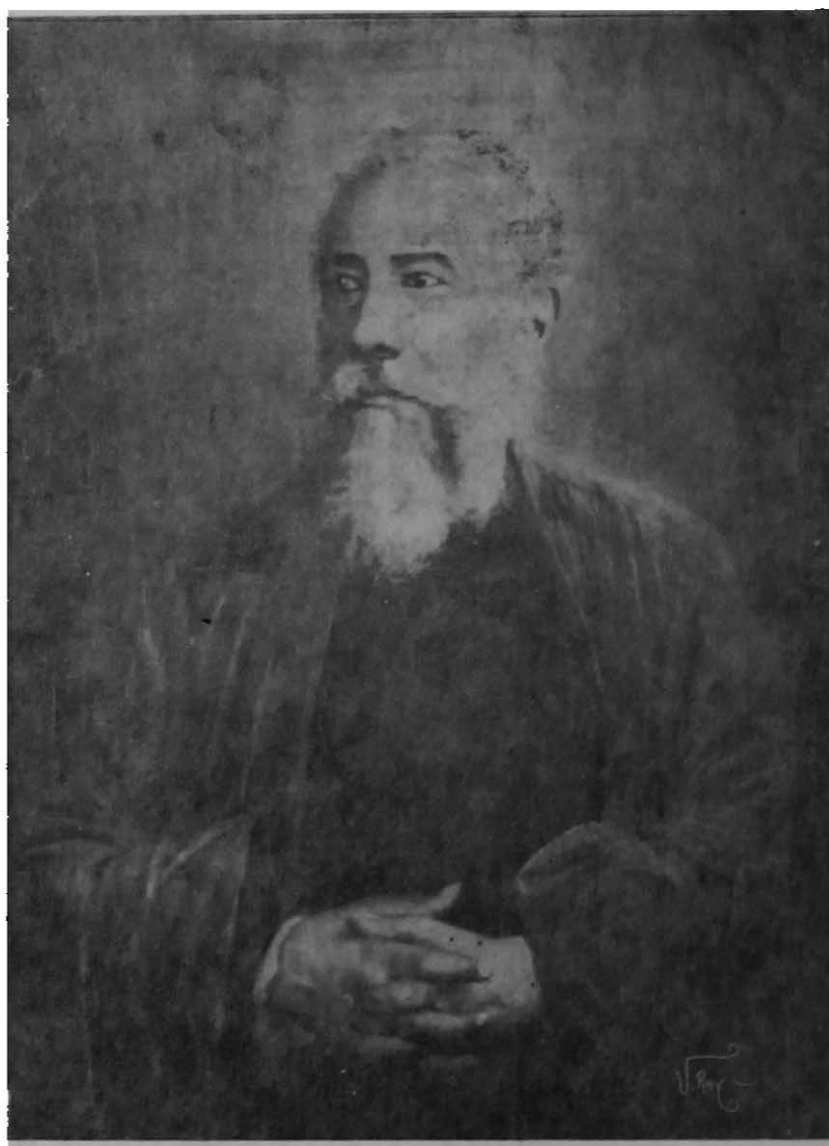
Not only in education, but also in other matters, Ramgopal showed his zeal for progress. Thus he supported the establishment of the East Indian Railway, which was looked on with disfavour by his countrymen. He was a tower of strength to the British Indian Association and was the leader of every public movement in his days.

But he was chiefly distinguished for his oratorical powers. Some of his speeches display a marvellous power of comprehension, a vigorous grasp of the subject, a power of persuasive rhetoric and a perfect mastery of keen and weighty logic. Bengal is never in want of speakers; but competent old men are often heard to say that they heard no speeches like those of Ramgopal Ghose. Among others his speeches on the removal of the Nimtolla Burning Ghat, on the renewal of the Charter Act of 1853, on Sir Henry Hardinge and on Lord Canning are the most famous, and have been highly spoken of by the "*Times*".

The high regard in which he was held both by the Government and by the public is shown by the fact that he was a member of several important committees appointed by the Government, and of the Chamber of Commerce and of the Senate of the Calcutta University.

He was an Honorary Presidency Magistrate and a Justice of the Peace, Calcutta. Lastly, he was a member of the Bengal Legislative Council from 1862 to 1864.

Thus he rendered various services to his country as a friend of education, a politician, and an orator, and would have done even more, had he lived longer. He died in January, 1868.



THE LATE DEVENDRA NATH TAGORE.

DEVENDRANATH TAGORE.

The religious reformation initiated by Raja Rammohan Ray had lapsed for want of proper guidance after the death of the latter. The Brahmo Somaj or the Theistic Society founded by him, also fell under orthodox influences. A central force was necessary in order to carry on the work begun by the Raja; and in Devendranath the Brahmo Samaj found a worthy and capable leader.

Devendranath was born in 1818 in the illustrious Tagore family of Calcutta. He was the eldest son of the famous Dwarkanath Tagore, a rich and highly cultured merchant, and a public man who played an important part in Calcutta society in his days. He was one of the chief supporters of Raja Rammohan Ray in his theistic movement; and Devendranath inherited from him his religious instinct. During his student life at the Hindu College, he showed no strong spiritual tendencies; but he began his religious career from the close of his early manhood, when he formally joined the Brahmo Somaj in 1842. He worked hard for its improvement, and succeeded to some extent. In 1845 difference of opinion arose among his followers, some holding that the Hindu scriptures, the Vedas, were infallible, others holding the contrary view. To solve the problem, four energetic Brahmins were sent in 1845 to Benares, the seat of Vedic culture, to study the Vedas. They returned to Calcutta a few years later, when they gave out that the Vedas were not infallible. This departure from orthodoxy was an important step in the history of the Brahmo Somaj, and to supply the place of the Vedas, Devendranath compiled the "Brahmo Dharma" (Brahmo religion)—a treatise for the guidance of his followers, which embodied the teachings of the Hindu Rishis consistent with reason and science.

In 1849 he founded the *Tattwa Bodhini Sabha* (a society for the knowledge of truth) and started a journal as the organ of the society. The paper dealt with various subjects—religious, philosophical, antiquarian and scientific. It marks an

era in the history of Bengali literature, and under the able editorship of Akshoy Kumar Dutt it began to impart new ideas and gave an impetus to the cultivation of knowledge. It thus paved the way for higher criticism and culture and thus afterwards enabled Bankim Chundra and others to start high-class periodicals like the *Bangorarsana* and *Nabajivan*.

Debendranath was the religious master of the great Keshab Chundra Sen, but he could not long hold his influence over his eminent disciple, who, disliking his Preceptor's conservatism, broke away at last. As a theological speaker, Debendranath was scarcely equalled. His sermons are masterpieces of that true eloquence which, fraught with sincerity and piety, comes from the heart and goes to the heart. They did more to reclaim sinners than any system of ethics, however skilfully constructed, would have done. His piety and moral courage were quite exceptional. When the Union Bank failed, Debendranath lost much; moreover, what added to his embarrassments was that he took on his own shoulders the liabilities of the firm, which he could easily have repudiated as not being personal. This involved him heavily in debts, but by economy and good management he cleared off all his debts and increased his income. This integrity and uprightness had their reward. He came to be highly respected even by those who did not sympathise with his views, while by his followers he was simply adored. The great popularity which he had among his countrymen was shown when they conferred on him the title of *Muharshi* (or great Rishi)—a title never won by any person in modern times. Until his death he befriended many young men who profited by his teachings and were inspired by his example. Debendranath was also singularly fortunate in his private life.

For truthfulness, honesty, simplicity and uprightness, Dwarkanath Tagore was one of the most remarkable men of his time, and a pillar of strength to the Brahma Samaj, to which he gave as it were, a new life.



THE LATE ISWAR CHANDRA BIDYASAGAR.

ISWAR CHUNDRAS VIDYASAGAR.

When Pandit Iswar Chundra Vidyasagar died on the 29th July, 1891, he was most widely mourned as an educationist, a philanthropist and a literary man who left a void never to be filled. Born in 1820 in a poor Brahmin family at Bishingha in Midnapur, he showed throughout his life what genius was capable of accomplishing even when unaided by favourable circumstances. He was educated at the Government Sanskrit College, which is the chief seat of Sanskrit learning in these days, where he won laurels and was honoured with the proud distinction of Vidyasagar ("sea of learning") by his professors in recognition of his vast and varied learning. At the age of 21 he entered Government service, being appointed Head Pandit of the Fort William College. About that time he began to learn English, and with characteristic energy, acquired a remarkable proficiency in that language within a very short period. In 1846 he was appointed Asst. Secretary to the Sanskrit College, but owing to difference of opinion with the Council of Education he resigned that post. In 1849 however, he was appointed Head Assistant to the Fort William College, when he was promoted to a professorship of the Sanskrit College. In 1855 he was appointed special Inspector of Schools for the districts of Hoogly, Nadia, Burdwan, and Midnapur in addition to his duties as a Principal, and was chiefly instrumental in establishing a number of model vernacular schools and also a number of girls' schools at the expense of the Government. But his independence could not long brook the restraints of service. He came into conflict with the Director of Public Instruction and resigned in 1856. Still he was held in such high esteem by the Government, that he was often respectfully consulted by successive Lieutenant-governors with respect to social and educational matters.

He was thus described by Madhu Sudan Dutt, the poet: "He has the simplicity of an old Rishi, the energy of an Englishman, and the heart of a Bengali mother". His works

were directed to so many channels, that it may be convenient to describe them under different heads.

As an educationist, he raised the status of the Sanskrit College, and enforced strict discipline in it, at no small inconvenience to himself. Later on, in 1864 he founded the Metropolitan Institution, at a personal cost of nearly two lakhs of rupees, in order to bring secondary and higher education within the reach of the masses. He was the pioneer of unaided private colleges in Calcutta. He also established a High English School in his native village, Birshingha, and maintained it as a free school with a free boarding house. His services to vernacular education were none the less valuable. He turned his attention to Bengali school literature, which was extremely poor at that time, and compiled suitable text-books, from the first-primer to the highest standard.

Sanskrit learning was also made easy by his introductory grammar and his various easy Sanskrit readers. He also edited several English readers, both prose and poetry. He endeavoured to provide education for females in co-operation with Mr. Bethune, and did much useful service to it.

Vidyasagar was also a social reformer. The unhappy position of Hindu women strongly appealed to his generous nature, and to ameliorate their condition he started the widow-remarriage movement, which, he held, had the sanction of the Hindu Sastras. He wrote several epoch-making treatises in both English and Bengali, advocating the widow-remarriage and ultimately succeeded in inducing the legislature to pass an act legalising such marriages. His monthly charities, amounting to nearly Rs. 1500 per month, which were bestowed on all needy people, nearly exhausted his vast income from his books.

As a scholar, an educationist, a reformer and pre-eminently as a man, he held a unique position, and Bengal is proud to reckon him as one of the best of her many illustrious sons.



THE LATE AKHOY KUMAR DUTT.

AKSHAY KUMAR DATTA.

There is scarcely a grown-up man to-day in Bengal who has not heard the name of Akshay Kumar Datta nor has been benefited by studying his writings. Akshay Kumar may fitly be called a founder of Bengali literature, if the expression may be allowed.

Akshay Kumar saw the light in 1820, which ushered in the decade which witnessed the birth of other eminent men whose names stand high enrolled in the annals of Bengal. It was the decade which witnessed the birth of Pandit Iswar Chandra Vidyasagar and others. Akshay Kumar was born in the District of Nadia and was brought to Calcutta at the early age of ten. At seventeen he was sent to the Oriental Seminary, the first school of private enterprise that was founded in Calcutta. To the ease-loving youngmen of our generation the example of Akshay Kumar ought to be a lesson. The young Akshay Kumar lived at Kidderpur, a suburb of Calcutta, and he had to daily attend on foot his school, which was in Chitpur Road, about five miles away. When in the second class, he lost his father and had to give up school and maintain the family by his earnings. But though compelled to put a stop to his studies in the class room, he went on acquiring knowledge for himself privately at home. It has long been said that nothing happens amiss in this world. It cannot be doubted that this sudden calamity compelling Akshay Kumar to leave school was all for his good. If he had been kept tied down to the routine work of the school hours, he might have been well versed in all the learning of the schools, but his genius would have been crippled. Freed from the trammels of scholastic routine, Akshay Kumar went on adding knowledge to knowledge. He studied English, Latin, French, German, Sanskrit, Persian and other languages and his mind was like a bee-hive stored in with honey culled from all these flowers. At this time he came in contact with the well-known poet, Iswar Chandra Gupta, who was also the editor of a magazine called '*Prabhakar*.' It was in

the columns of the *Prabhakar* that Akshay Kumar first employed his pen in writing articles. In 1840 he was appointed a teacher in the Tattwabodhini Pathshala and published a primer of geography, the first of its kind in Bengali. He then came under the influence of the great Debendra Nath Tagore and was put in charge of the *Tattwabodhini Patrika*, which he edited with undiminished energy and vigour from 1843 to 1853. The *Patrika* was indeed a new force in the country at that time. Some of the best known philosophical books of Akshay Kumar were first published in the columns of the *Patrika*. His style was always forcible, pure and chaste and he was the pioneer in the art of adapting the Bengali language to the expression of scientific and philosophical terms. His contact with Devendra Nath also moulded his religious opinions to a very great extent. In 1853 the Calcutta Training School was established for the training of teachers and Akshay Kumar was appointed its first Head Master. Incessant mental labour always tells upon health in a tropical country like Bengal and Akshay Kumar's health soon broke down. He died in 1886 in his favourite villa at Bally, a few miles from Calcutta. His passion for knowledge could never be satisfied; he had converted his village there into a natural museum. The power which he has infused into the Bengali literature will enshrine his memory for all time to come.



THE LATE PEARY CHAND MITRA.

PEARICHAND MITRA.

Though Pearichand Mitra is best known for his excellent work "*Alluler-Ghorer Dulal*" (the spoiled child) yet he occupied a place in the social and political life of Calcutta none the less important. Born in 1814 he entered the Hindu College which might then truly have been called "the nurse of all great wits." Under Professor De Rozio he acquired a habit of free thinking, and ever through his life evinced a strong interest in spiritual matters and social reforms. As Secretary to the Public Library he zealously cultivated his innate love of literature and philosophy, which was also developed by his connexion with the Press. He regularly contributed to the *Jnananveshan*, the *Indian Field*, the *Bengal Harkara*, the *Patriot* and the *Calcutta Review*, and became the editor of the *Bengal Spectator* when the latter was started by his friend, Rangopal Ghose.

Like Babu Rangopal Ghose, he preferred commerce to service, and placed his ample leisure at his country's disposal. He was the first Secretary to the British Indian Society, the first Secretary to the Bethune Society, and was the inaugurator of the Hare Anniversary, which was annually held on the 1st June for 40 years. He was one of those who founded the British Indian Association, and always took a lively interest in its affairs. As a member of the Agri-Horticultural Society he wrote several treatises to further the cause. He was a member of the School-Book Society and the Vernacular Literature Committee and a fellow of the Calcutta University. Nor did his worth go unrecognised by the Government. He was made an Honorary Magistrate and a Justice of the Peace for Calcutta, and in 1868 he was appointed a member of the Bengal Legislative Council, where he strongly supported the Act for the prevention of cruelty to animals. When in conformity with the provisions of the Act, a Society was established, he became its first Secretary and afterwards its Vice-President.

He was a member of the Calcutta Corporation, and a member of the District Charitable Society.

But it is in the field of literature that Pearichand left lasting marks. The *Abhedhi* is a spiritual novel in which the hero seeks after knowledge of the soul and achieves it through self-mortification. The *Adhyatmika* is a humorous work for the advancement of Temperance in which the conversation of different classes of people are very cleverly described. He wrote in both English and Bengali, the life of David Hare for whom he had a great admiration; both the works were very well received. But his lasting work in Bengali literature is the '*Allaler Gharer Dulal*.' In literary power and sense of humour it has been rarely surpassed in Bengali. In one respect it marked an important departure. Hitherto it had been customary to write good Bengali works in the learned style which is most akin to Sanskrit, and people began to think that no readable work could be written in any other style. Pearichand with his usual keenness found that unless efforts were made to check this process of assimilation of the Bengali language to Sanskrit, its separate existence would be doubtful. Thus, with characteristic energy and boldness of spirit he wrote the book in simple Bengali. Thus Pearichand paved the way for the creation of an independent Bengali literature and the book is to be praised more for its historical worth than for its intrinsic excellence, which latter is, however, not to be ignored. The work has been translated into English and also dramatised.

Having accomplished various other works of public utility he passed away in 1883 at the age of 69, mourned by a large circle of friends and admirers. Though a free-thinker, he learnt to respect ancient traditions, and often quoted the Hindu scriptures in a spirit of sympathy. He was renowned for cosmopolitanism and public usefulness.



MICHAEL; MADHUSUDAN DUTT.

MICHAEL MADHUSUDAN DUTT.

As the first great poet of the century, who was indebted to his western masters for his inspiration, and as the creator of blank verse in Bengali, Michael Madhusudan Dutt is a favourite with those who read Bengali literature. He was born at 1824 at Sagardari, in the District of Jessore. His father, a wealthy Vakil of the Sudder Court, sent him at the age of twelve to the Hindu College. Under the leadership of Professor De Rozio, he soon became prominent in the rebellion against Hindu ideas and customs. He studied English poetry and drama eagerly, but neglected Mathematics. In 1842 he passed the Junior Scholarship Examination, but left the Hindu College and became a Christian in 1843. Then he studied at the Bishop's College till 1847, when he went to Madras and became the sub-editor of a journal there. During his college life he had acquired a proficiency in English, Greek, Latin, French, German and Italian, and later on he learnt Sanskrit. He could easily read the masterpieces in these languages.

In Madras he married a Eurasian lady, the daughter of the editor of the journal on whose staff he was, but had to live in very straitened circumstances, which was all the more unbearable to the son of a rich man. In 1856 he returned to Calcutta and claimed the property of his father, who had died in the meantime. He was consequently involved in expensive litigation, but succeeded in the end. At that time he became a clerk in the Court of the Presidency Magistrate, Calcutta, whence he rose to the post of an Interpreter.

In 1862 he went to England to study for the bar, leaving his wife and children to be maintained by his trustees, whose irregularity and negligence in this respect drove her away to England. Madhusudan was now in a very critical position, and appealed for help to the great Vidyasagar, whose fame as a constant friend of the distressed did not fail to reach his ears. Vidyasagar, with his characteristic promptitude, at once responded to the call, and by his help, Madhusudan returned to Calcutta

in 1867 and was sworn in the High Court as a barrister. But owing to improvidence and want of application he could not succeed at the bar and ran heavily into debts. After a period of untold misery, during which some of his friends deserted him, he died in a charitable hospital on 29th June, 1873.

His chief ambition in life was to be a great poet, and even when at college he used to write English poems. While at Madras, he published an English poem, the "*Captive Lady*," which was much admired.

In 1858, while Madhusudan was in Calcutta, a brilliant group of amateurs, composed mostly of the gentry of Calcutta, wanted to represent the Bengali drama *Ratnavali* on the stage. The Lieutenant-Governor and other distinguished Europeans were expected to be present on the occasion, and it was found necessary to translate the drama into English in order to make the play intelligible to the illustrious visitors. Michael M. S. Dutt took up the task, which he accomplished with singular ability and elegance. He now found out how poor was Bengali literature in dramas, and produced two dramas in Bengali, *Sarmistha* and *Padmavati*—which were favourably received. After this, at the request and under the patronage of Maharaja Sir Jotindramohan Tagore, he produced an epic in blank verse called *Tillottamasambhav*. The venture was successful, and led to the production of his greatest work, *Meghnadabudha*, an epic in blank verse. He also produced two farces, which had one peculiarity, namely that they were free from vulgarity.

Later on, he wrote two poems, *Birangana* and *Brajangana*—the former of which was modelled on the 'Heroic Epistles' of Virgil. *Krishna Kumari*, a drama, was also produced at the same time. Most of his Bengali sonnets were written while he was a sojourner in Europe.

For Miltonic grandeur, luxuriant similes, and sweetness of expression, *Meghnadabudha* will always occupy a leading position among Bengali poems.



THE LATE RAJENDRALAL MITRA.

RAJENDRALALA MITRA.

Though the name of Raja Rajendralala Mitra has become the synonym of antiquarian researches, yet in point of profound scholarship he has been surpassed by few of his countrymen. He was born on the 15th February, 1824 in a very distinguished family at Surah in the suburbs of Calcutta. His great-grandfather, Raja Pitambar Mitra, received from the Mogul Emperor the command of 300 horse, and a rich *jaigir* to support his dignity and cavalry. Rajendralala inherited a love of learning from his father, who was deeply read in Sanskrit and Persian. After learning English in the schools, he entered the Calcutta Medical College. The gifted student soon became prominent in the college and Babu Dwarkanath Tagore offered to take him to England to complete his medical studies there. His father, a staunch Hindu, did not relish the idea, and took him away from the college. He then began to study law, and prepared for the examination; but the question papers of the year went out, and the examination became null and void. Without waiting for the next chance, he gave up his legal studies, and devoted himself to various kinds of knowledge.

When only 22, he was appointed Assistant Secretary to the Asiatic Society of Bengal, which appointment he held for 10 years. During this period he diligently studied Sanskrit and the allied languages, for which the situation afforded considerable facilities. Thus he learnt Bengali, Uriya, Hindi, Urdu and Persian while his knowledge of Greek, Latin, French and German elicited the applause of even European scholars. English he could speak and write like an Englishman. This intimate acquaintance with all the important Indo-European languages was of signal service to him in his particular line of work.

In 1851 he started a Bengali magazine, the *Vibidhartha Sangraha*, and followed it up by the *Rahasya Sandarbha*. His literary labours were herculean, for he wrote 50 learned treatises divided into 128 volumes of no less than 33,000 pages. Of

these the most important are "*the Antiquities of Orissa*," "*Budh-Gya*" and the "*Indo-Aryans*"—which are remarkable for deep scholarship, patient research, accurate observation and cogent reasoning.

In 1865 he was appointed Director of the Wards Institution in Calcutta (composed exclusively of the minor owners of big zemindaris) where he had a large share in the formation of the minds of his youthful disciples. When the Calcutta Corporation was established he became a Commissioner as a Government nominee and did much good work. In 1885 he was elected President of the Asiatic Society—a distinction for which none was better fitted.

In 1875 the Calcutta University, in appreciation of his vast erudition, conferred on him the honorary degree of Doctor of Laws. His works were much praised by learned societies in Europe, who looked upon him as an authority; and European scholars in their correspondence showed the high estimation in which they held him. Nor was the Government slow to appreciate his merits. In 1877 he was made a Rai Bahadur, and a C.I.E. the very next year. Later on the title of Raja was bestowed on him. He was granted a special pension of Rs 500 a month. On the other hand, he was mentioned with reverence by the Indian Press. He was for a time connected with the *Hindu Patriot*, which often profited by his advice and assistance. As President to the Central Text-Book Committee, his services to education were not to be despised. He was also one of the foundation members of the British Indian Association, and for a long time acted as its President and Vice-President, in both of which capacities he spared neither his abilities nor his pen in promoting the cause of the Association. He died on the 26th July, 1891.

HARISH CHANDRA MUKHERJEE.

One of the greatest names in Indian journalism is that of Babu Harish Chandra Mukherjee. Born at Bhowanipore in 1824 in a very poor Brahmin family, he had to struggle all along against adversity, and thus acquired from a very early period that sympathy for the poor and oppressed which marked him throughout his life. He first joined the Union School as a free student, but was compelled to leave it owing to straitened circumstances. He then took up an employment on Rs 10 per month; but his talents could not be confined within this narrow limit. By competitive examination he entered the office of the Military Auditor-General in Calcutta on a monthly salary of Rs 25, where by ability and industry he rose to higher posts and was drawing Rs 400 per mensem when he died of consumption at the early age of 27.

He was essentially a self-made man. He pursued legal, philosophical and literary studies with an energy which shamed academic scholars. Thus equipped, he took to journalism. In 1855 he started the "*Hindu Patriot*", which afterwards flourished and became a power in the land under the able editorship of another illustrious journalist, Kristodas Paul. In Harish's days the number of its subscribers was very small—never exceeding 150, so that he had to contribute about Rs'100 a month from his income towards its support. The paper was conducted with so much ability, learning and impartiality that it soon became the organ of the educated community and was several times honourably noticed by the Government of India. Before this he joined the British Indian Association and earnestly co-operated with it in its public capacity.

While maintaining a steady attitude of loyalty towards the powers that be, more particularly during the Mutiny, Harish Chandra never ceased to plead the cause of the weak and the oppressed. His services on behalf of the Bengal ryots as against the oppressive indigo-planters made him the enemy of the non-official European community of Bengal. He took up the

cause of the former, though at a considerable personal sacrifice assisting them with legal advice and even trying to procure proper remedies from the authorities. Through his exertions in this respect the Government appointed an Indigo Commission with Babu Harish chandra as one of its members, to inquire into the alleged grievances of the ryots, and it was chiefly due to his efforts that the position of the ryots was bettered.

Harish Chandra always took a deep interest in spiritual affairs, and was chiefly instrumental in establishing the Bhowanipore Brahmo Samaj. He was prized as a friend by some of his most eminent contemporaries—Ramgopal Ghose, Romaprasad Ray, Sumbhoonath Pandit and others. The love and respect in which he was held by the public is shown from the fact that a handsome subscription was raised to commemorate his memory in the shape of the Harish Chandra Library, which was located in the premises of the British Indian Association. That association also saved his Bhowanipore premises from an attachment by an indigo-planter who succeeded in a suit for defamation against the deceased, by paying him off. His widow also enjoyed an annuity from the association till her death.



THE LATE RAJNARAIN BOSE.

RAJ NARAIN BOSE.

Raj Narain Bose, son of Nanda Krishna Bose, came of the well-known Bose family of Boral—a village in the 24 Purganas, not very far off from Calcutta. He was born in 1826.

Having completed his primary education at the village pathshala, Raj Narain entered the Hare School, Calcutta, at the age of 8. It is said that he earned so unique a distinction in his school career that his answer papers in the various examinations appeared in well-known newspapers of the day. In 1840 he completed the school course and joined the Hindu College, which he left in 1844, having obtained a thorough mastery over the English language and literature.

At this time that well-known literateur, Akshoy Kumar Dutt, was editing the *Tattwabodhini Patrika*, a vernacular magazine of established reputation. Raj Narain was appointed his assistant. His career as a Brahmo preacher began from this time. His connection with the *Tattwabodhini Patrika* brought him into a very close touch with the Brahmo Samaj and gave him a life-long friend in Akshoy Kumar Dutt. Many of the letters exchanged between these two great-minded men are in the possession of Raj Narain's family and they all tend to show that the feeling between the two was very deep.

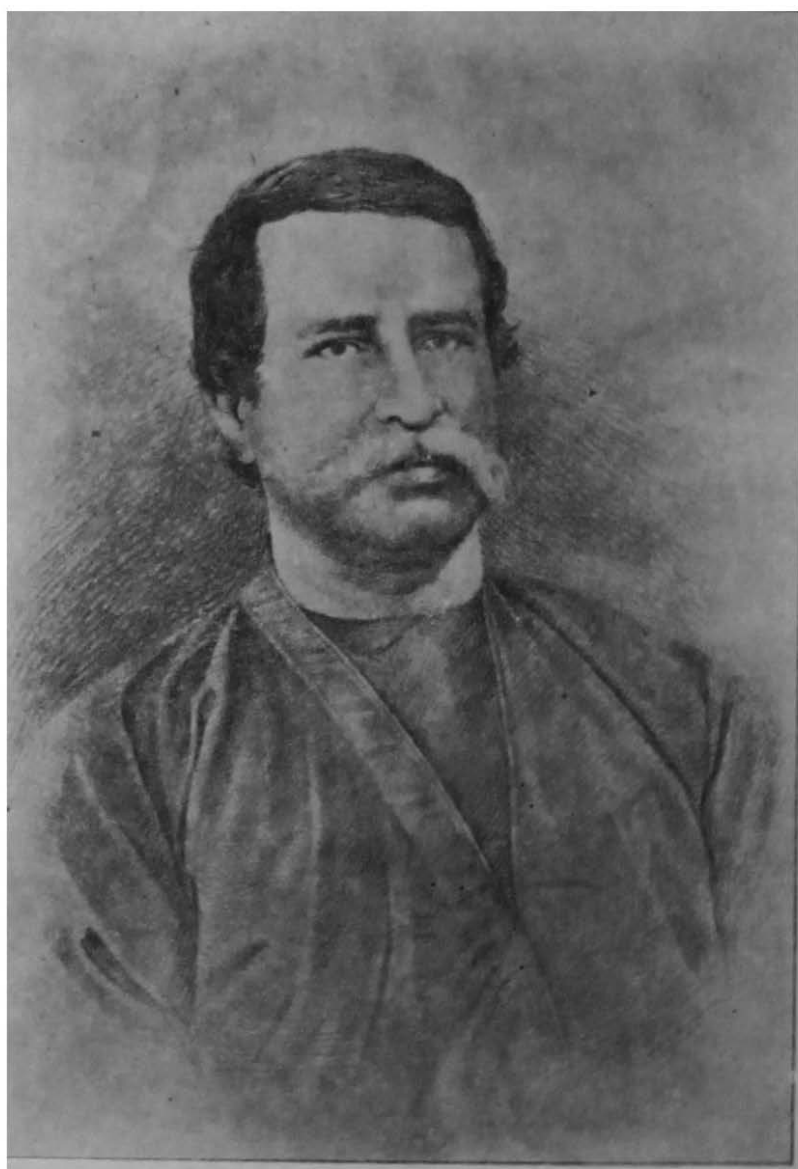
From May, 1848 till February, 1851 Raj Narain acted as Second Teacher of the Hindu College. He was then appointed Head Master of the Midnapur H. E. School. His sermons and lectures in the Midnapur Brahmo Samaj, which have been published in a book form, would amply repay perusal. While there he wrote several books, but what are more noteworthy are his labours in connection with the widow-re-marriage movement in Midnapur. This and many other causes conspired to break his health and Raj Narain became a prey to Cerebral complaints, which necessitated his retirement in 1869. Since then he lived mostly in Dooghur near Baidynath.

The end came on Saturday, the 7th September, 1900, when he succumbed to paralysis at the age of seventy-four.

His "*Past and Present*" and "*Essays on the Bengalee Language*" will long maintain his reputation in the field of Bengalee literature. "Past and Present" is a spotless picture: it is enlivened throughout with harmless humour. In time it will claim the distinction of an invaluable history.

Raj Narain was well-known for his sweet words and in every social gathering people would await them with eagerness. He was a mine of information, so to speak, and would always enliven his conversation with such erudition that talking of this Pandit Siva Nath Sastri records:—"A few minutes' conversation with the man would at once convince you that he was a vastly erudite man." Hearing of his acute suffering from headache Askhoy Kumar wrote to him.—"Take bath early in the morning, drink pipe-water and take a little airing both in the morning and evening—and, pray, don't exert your brains too much." Writing about his early friendship his son Babu Jogendranath says: "My father was a devoted friend. He remembered every one of them whom he had once accepted as friends and remembered them till the end of his life. In his old age he made out a list of them and would occasionally consult it and remember them with feeling. While in Calcutta he heard one day that a friend of his had come back to Calcutta after a lapse of forty years. He at once called on him, but all his attempts to remind the man of their early friendship proved futile and he returned sally disappointed."

Raj Narain carried on a long discussion with the Christians. One day, Reverend Dr. K. M. Banerjee referred to Noah and Moses as his predecessors, whereupon Raj Narain very humorously asked—since when and for what offence on their part had the Doctor deposed Mañu and Yajñavalkya from the list of his forefathers. Raj Narain was a great favourite of Raja Ram Mohun Roy. He was simple as a child, and his like as a model religious man is rare in Bengal.



BHUDEB MUKHERJEE.

By reason of his vast intellectual powers and of his character, Bhudeb exercised an immense influence over his generation. Born in 1825 at Napitpara in the district of Hoogly in a learned Pandit family, he inherited from his father, Pundit Biswanath Tarkabhashan, that love of learning and strength of character which were the chief traits in his nature. He entered the Sanskrit College at the age of 8, and three years later he joined the Hindu College, where, besides winning the best scholarships and prizes within his reach, he became very intimate with Michael M. S. Dutt, the poet, and several other great men of his century. Unlike them, however, he could counteract the effect of the teachings of Professor De Rozio by his orthodox instincts and by the influence of his father, whom he much loved and revered, and remained a staunch Hindu throughout his life.

Three years after leaving the Hindu College he entered the government education department in 1849 as Second Master of the Calcutta Madrasah and in the same year became the Head Master of the Howrah Zillah School. In 1856 Bhudeb was appointed Head Master of the Hoogly Normal School and six years afterwards he was appointed Asst. Inspector of schools to carry on the government scheme of primary education in some of the advanced districts. He rapidly rose to distinction, and some of his reports had the honour of being adopted by the Secretary of State. He then became a Circle Inspector and rose to the first grade on Rs. 1500 per month. In the meantime he was deputed by the government to report on the working of the Halkabandi system of primary education in the N. W. Provinces and the Punjab. The Government in recognition of his good services in educational matters conferred on him the distinction of C.I.E. In 1882 he was appointed to the Bengal Legislative Council, and as a member of the Education Commission of that year he prepared an excellent report for Bengal.

After retiring from government service in 1883, he went to

Benares and studied the Vedanta philosophy there for some years. It was his favourite pursuit, for he found in it that solace and comfort which he was in quest of for a long time. So great was his appreciation of that system of philosophy, that after returning to Chinsurah, where he had settled since 1863, he established a Sanskrit Chatuspathi (school) with the object of reviving the study of the Vedanta philosophy. In the midst of such congenial work he expired on the 16th May, 1894 in his 70th year.

As a writer, he wielded an enormous influence over his countrymen, and the variety of subjects on which he wrote shows his versatile knowledge. He wrote general treatises on education, the best of which is *Siksha-Bishayak Prastab*. His *Paribarik Prabandha* (domestic essays) and *Samajik Prabandha* (social essays) are most widely read. In these he unfolds the vast store of wisdom he acquired in his long but blameless life. His miscellaneous critical essays still occupy a high rank in Bengali literature.

By economy and simple modes of living he made a great saving from his pretty large income, out of which he dedicated Rs 1, 60, 000 to the promotion of Sanskrit learning and to the establishment of two charitable dispensaries, one *Kabirajee* and the other Homeopathic.

Of all his contemporaries he might be best compared to Pundit Iswar Chandra Vidyasagar. Both were highly conversant with all the phases of western culture, but never renounced their orthodox Hinduism. Both were great educationists and spent a large part of their fortunes for the advancement of learning. Both were gentle and kind, but strong in moral courage. But while Vidyasagar carried on social reforms with an energy and boldness which defied unpopularity and personal sacrifice, Bhudeb, on the other hand, preferred a calm and unostentatious mode of living, silently working for the advancement of his countrymen.



ABDUL LATIF.

Nawab Abdul Latif was born in March, 1828. He received his early education at the Calcutta Madrasah, where he gained a Government scholarship for proficiency in English and in oriental subjects. He became a teacher in 1846 and was appointed a Deputy Magistrate in 1849. He, in due course, rose to the first grade of Deputy Magistrates and on many occasions officiated as a Presidency Magistrate. He came of a very respectable family which had long been settled in Faridpore in Bengal. His father, a leading pleader in the Sudder Dewany Adalat in Calcutta, was very much respected for his attainments as a Persian scholar. Nawab Abdul Latif was remarkable for his tact and judgment. He did much service to the cause of his county as a member of the Bengal Legislative Council for several years. He was a Justice of the Peace, a member of the Board of Examiners and a fellow of the Calcutta University. In 1867 he was rewarded by the Government with a gold medal and a set of the Encyclopaedia Britannica with an autograph inscription of the Viceroy—"in recognition of his services in promoting native education, specially the education of those, who like himself, belong to the Mahomedan religion." In 1862, he was nominated by the Government to be a member of the Commission to enquire into the state of the Calcutta and the Hooghly Madrasahs. He also acted as a Municipal Commissioner for Calcutta and the suburbs. He was also a member of the Board of Management of the Alipore Reformatory and of the District Education Committee, 24 Pergannas. He founded the Mahomedan Literary and Scientific Society and acted as its Secretary since 1863. As a member of the Philosophical Committee of the Asiatic Society, Bengal, and as a Member and Trustee of the Indian Association for the cultivation of science, and of the District Charitable Society, he did substantial work. He became a C.I.E. on 1st January, 1883, a Nawab in May, 1880, and a Nawab Bahadur on the occasion of Her Majesty's Jubilee in 1887.

He was remarkable for his many-sided qualifications. His death, which occurred in 1893, has left a gap in Mahomedan society which is still unfilled. He was "the most progressive and enlightened among the Mahomedans of Bengal. He believed that unless the rising generation among his co-religionists exerted themselves intellectually with more effect, they would be utterly outstripped by their Hindu fellow-subjects in the race of life." Nawab Abdul Latif was very popular among his friends, Hindus and Mahomedans, official and non-official. He used to treat all his friends equally with the same courtesy and affability without any distinction of caste or creed. He used to take part in the festivals of his Hindu friends. As a Magistrate he was much loved and respected by all for his ability, impartiality and strong common sense. Many respectable families were saved from ruin by the intervention of Nawab Abdul Latif, who was always eager to have the disputes among his friends settled by some means. An unostentatious, single-minded and truly benevolent person like the late Nawab Bahadur is very rarely to be met with in our days.



THE LATE DENABANDHU MITRA.

DENOBANDHU MITTER.

Denobandhu Mitter was one of the literary triumvirate that adorned and enriched the literature of Bengal in its nascent stage.

Denobandhu Mitter was born in 1829 in the village of Chaubaria which was formerly in the Naddea District but is now included in Jessore. He belonged to a respectable family, but his father was rather a poor man. Denobandhu received his first education in the village Pathsala. After the completion of the education there he was appointed a *mohurir* in the local Zemindary office on a salary of Rs. 8 a month. He worked for a few days, but his passion for knowledge made him resign the appointment and he came to Calcutta under the shelter of his cousin. Denobandhu was about fifteen years of age when he commenced English education. He was at first admitted as a free student in a school started by the Rev. James Long, who used to look upon him with love and kindness. From Mr. Long's school Denobandhu went to another school of which the schooling fee was Rs. 2 a month. He used to raise the amount by subscription. From here he passed the Junior scholarship Examination and joined the Hindoo College. There he enjoyed a Senior scholarship and prosecuted further studies.

While at the Hindoo College, he tried his apprentice hand in the column of the then well known papers *Probhakar* and *Sadhuranjan* under the fostering care of Iswar Chandra Gupta, who was then regarded as a monarch in the realm of verse. In 1855 Denobandhu entered the service of the government in the Postal Department. He soon distinguished himself and rose to eminence. In the Lushai Expedition of 1871 he was entrusted with making postal arrangement for the field force. He shewed considerable power of organisation and in recognition of his brilliant service the government of Lord Mayo conferred upon him the title of Rai Bahadur as a personal distinction. But the most important thing in connection with his official career is the vast experience he gained of Bengal and

its people in the pursuit of his official duties. This was of great use in his literary productions.

His first and foremost work is *Nil Darpan*, which issued from a printing press at Dacca in 1860. Denobandhu had travelled much in these districts, where indigo was manufactured and he was acquainted in all its details with the oppression of the rayats by the planters of that time. By virtue of his natural sympathy, the misery of the oppressed ryot appealed to his heart and he was constrained to pour out the feelings of his heart through his pen. In *Nil-Darpan* or the 'Indigo Planting Mirror,' the author held the mirror up to nature. The drama produced an electric sensation in Bengal. It was translated into English and published by the Rev. James Long in 1861. This led to the celebrated trial in the supreme court in which Mr. Long was sentenced to one month's imprisonment and a fine of Rs. 1000. Apart from the high political significance of the drama its great literary excellence for ever established the reputation of the author as a master-dramatist.

This reputation was maintained by his other works, *Nobin Tapaswini*, *Lilabati*, *Sathabar Ekadasi* and *Jamai Barik*. His last drama, *Kamalay Kamini*, is the fruit of his experience in the Lushie Expedition. When it was published he was in his death-bed. He died of Diabetes and Carbuncle on the 1st November, 1873.

No description of Denobandhu Mitter, however short, could be complete without a reference to his power of conversation. Bunkim Chandra said that his real power of humour appeared even more in his conversation than in his works.

He was indeed a model of simplicity and meekness. He attacked vice and folly with a geniality which made even those who were the objects of his ridicule love and respect him. Thus he was a precious gem, not only in the world of letters, but also in the world of good men.



THE LATE RAMKRISHNA PARAMHANSI.

RAMKRISHNA PARAMHANSA.

In these days of sturdy materialism people were agreeably surprised to find a supremely spiritual man who came even to be regarded as an inspired prophet by a considerable section of the community. We are speaking of the late Ram Krishna Paramhansa. Though he deliberately chose a retired and contemplative life, one of his disciples, the late Swami Vivekananda, favoured with only a particle of his piety created a religious revolution in civilised America. Ramkrishna was born at Kamarpore in the district of Hoogly. His father, Khudiram Chatterjee, was a pious man, who subsisted by working as a priest—the profession of his class—and travelled on foot through most of the important places of pilgrimage in India.

He lost his father at a very early age, and had to depend on his brother, Ramkumar, who with his family came down to Calcutta, where the profession of a priest was more lucrative than in his native village. In spite of his brother's efforts, however, Ram Krishna could not be induced to read or write, for he had no attraction for that learning which can bring petty worldly gains only. About this time that pious lady, Rani Rashmani of Jaunbazar, Calcutta, intended to establish a magnificent temple dedicated to the Goddess Kali at Dakshineswar on the Hoogly. She was willing to engage a genuine and learned Brahmin to officiate as priest in that temple, and with much difficulty persuaded Ramkumar to accept the situation. Ramkrishna remonstrated with his brother for accepting the office of a priest in a temple founded by a Sudra, which he held was derogatory to the dignity of his family, but was convinced by his brother that there was nothing wrong in that. From that time he frequented the temple, and in the absence of his brother performed the worship at the request of the Rani's son-in-law, for though an illiterate man, he was famous for his deep piety. Sometimes in the act of worship he fell down unconscious, deeply engaged in meditation, in which state he remained for hours together. His nature became more and more religious as time went on, and

he attempted to reach the Supreme Being by *yoga* or deep meditation. At this time he fell under the influence of a true ascetic named *Tatupuri* and was initiated into the principles of Vedantism. Once he fell into such deep meditation that he remained unconscious of the external world for a period of 6 months. He would certainly have expired in a day or two, but for the service of another devotee, who used to beat him with a heavy rattan and pour milk into his mouth, when he regained a little consciousness. He tried to reach God by many systems of religious culture—not only the Vedantic, but also the Mahomedan, Christian and even the Buddhist system. Then he preached the doctrine.—“Every religion is true, there is only one goal for all religious systems.”

Latterly he was sought for by many eminent men. Keshab Chandra Sen, the great religious reformer, had so much respect for this Brahmin that he wrote of him:—“I am most fortunate in coming across a man equal to Christ or Chaitanya, whose names only are known to us.” Babu Pratap Chandra Majumdar at first slighted him as an illiterate idolator, but was transformed by his magical influence into a zealous admirer, as shown in his work on “Ramkrishna.”

He had no quarrel with the followers of other religions and embraced every man, whatever his race or creed, with open hands. He thus taught the doctrine the of equality of men is actual practice.

Ram Krishna has thus brought about a revival of Vedantism, which was dormant since the days of the Hindu sage, Sankaracharya. His followers count by hundreds—all of them are energetic, pious and learned, and are in the foremost ranks in all benevolent works in the country. Their chief centre is Belur Math on the Hoogly. They have already established a sound footing in America, and have converted many American gentlemen and even ladies.



DWARKANATH MITTER.

The life of this eminent Bengali lawyer affords a good example of the fact that genius, in whatever situation placed, will not fail to raise itself. Born in 1833 in an obscure village in the district of Hooghly, he received the best education available at the Hooghly College, and won Government scholarships in every examination. Not only did he maintain his position as the head of the students of his college, but he also strove to acquire a knowledge of English and Mathematics greatly in advance of the class in which he remained for the time being, which stood him in great stead in after life. His mastery over that language was so great that competent English judges pronounced it to be superior to that of most Englishmen. In later life, when he became a Comtist, he learnt French in order to be able to read Comte's writings in the original. He translated Comte's Analytical Geometry into English, which is a proof of his knowledge of Mathematics and of both the languages. It received due praise at that time in England.

After studying at the Presidency College he passed the necessary legal tests, and joined the bar of the Sudder Dewanny Adalawt. There he attracted the notice of the two leaders of the bar, Romaprosad Roy and Sumbhoonath Pandit, and was much patronised by them. The former was the first Bengali judge designate of the High Court, but he did not live to take a seat on the bench. The latter was a judge of the High Court from 1863 to 1868. As junior to Romaprasad he argued his first important case in the absence of his leader, and succeeded. Then he became famous for his learning, ability and eloquence, and was sympathetically mentioned by the judges. His professional honesty and kindness to poor clients were proverbial.

In the great rent-case (commonly known as Thakurani Dasseo's case) under Act 1859 he appeared before the Full Bench composed of all the judges, on behalf of the tenants and argued the case. His speech on that occasion, which

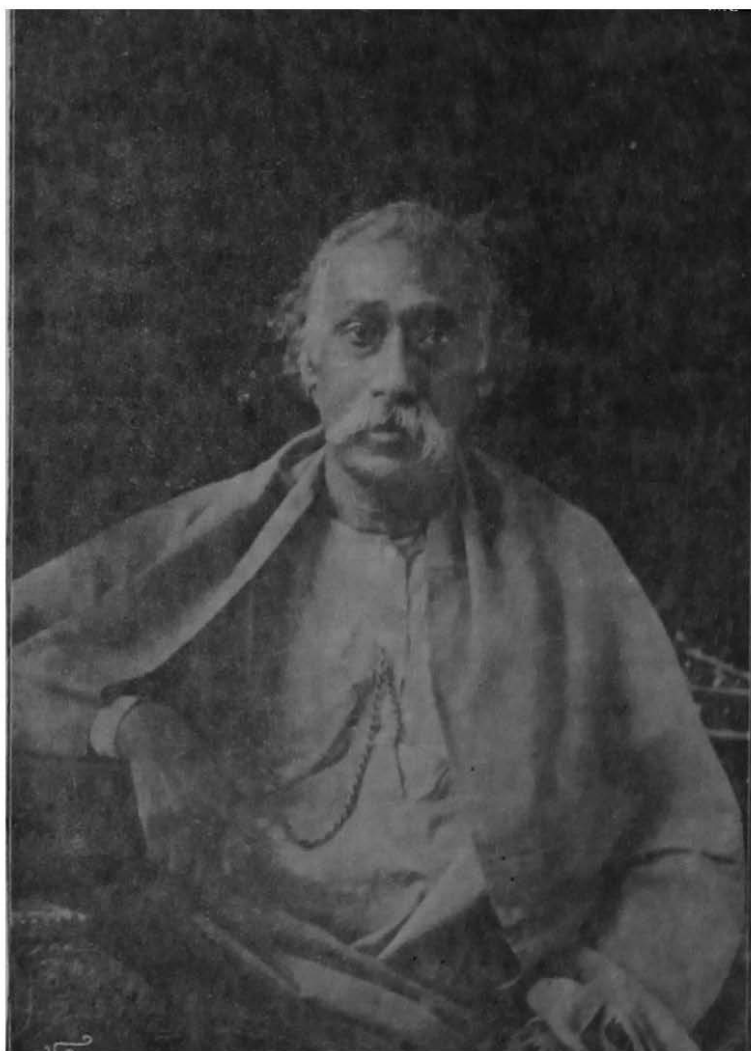
lasted for seven days, was admired as a masterpiece of forensic eloquence, erudition and ability ; indeed, on no other occasion could he find such an opportunity of displaying so much knowledge of law, history and political economy. He won the case, and from that time his fame reached its zenith.

Two years later, viz. in 1867, he was raised to the Bench at the very early age of 34. He was much respected by the Chief Justice, Sir Barnes Peacock and the other judges, and even by their Lordships of the Privy Council. He was especially learned in Hindu and Mahomedan law, and his judgments are remarkable for their lucid exposition of the law, good sense and cogency of reasoning. In one important case (Girdhari Lal Ray vs. the Government of Bengal) he anticipated the decision of the Privy Council on many intricate points of law and actually wrote a judgment to that effect. His able exposition of the principle of religious benefit which governs the law of intestate succession among the Hindus according to the Dayabhaga, still carries the weight of an Act of the Legislature. The High Court and the Privy Council have on a few occasions refused, though reluctantly, to follow his decisions on Hindu Law ; yet they are still supposed by the majority of his countrymen to contain the true view of the law.

In religion, Dwarkanath was a Comtist and in later life he attempted a union between Comtism and Hinduism. He was however claimed, after his death, as a Positivist by the followers of that system in England.

In common with most of his countrymen he had strong family affections. He always left the whole of his large income to be spent by his mother in any way she liked.

The High Court and the Government of India deeply mourned his death, which melancholy event took place in his forty-first year, on the 25th January, 1874.



THE LATE MOHENDRALAL SIRCAR.

MAHENDRALAL SIRCAR.

In Bengal, during the last century, there was no greater votary of science than Dr. Mahendralal Sircar. He was born in 1833 at Paikpara in the District of Howrah, where he was brought up by his maternal uncle, for he lost both his parents at a very tender age. After studying in the village school, he joined the Hindu College with a junior scholarship from the Hare School. Both in the Hindu College and in the Presidency College (which latter succeeded the Hindu College) he won high laurels and soon distinguished himself for his love of science. He then entered the Calcutta Medical College, where he was so much esteemed by his professor that in the very second year of his course he was invited by them to deliver a series of lectures on Optics to his fellow-students, which task he performed honourably. He had an exceptionally brilliant career in that College, where, besides winning several scholarships, he passed the final examination in 1860 with the highest honours in Medicine, Surgery and Midwifery. In 1863 he took the degree of M.D. with special success. He soon joined the Bengal Branch of the British Medical Association, instituted by the late Dr. G. Chakravarti where he rose to be the Secretary and also a Vice-President. At the very opening meeting he delivered an able address denouncing Homœopathy as an imposture. The infinitesimal doses prescribed by that system, he contended, could have absolutely no effect on disease. But soon his views began to be modified. After having observed several cases under a Homœopathic practitioner, he began to suspect that the system might be something more than mere quackery. With characteristic energy he began to study the new system, and gave it a practical test. With remarkable moral courage he changed his views and openly declared his conversion to the new creed in his celebrated speech "On the supposed uncertainty in medical science and on the relation between diseases and their remedial agents" read at the Medical Association in February, 1867. In 1868 he started the

"Calcutta Journal of Medicine" for the propagation of his new faith.

From 1869, in the columns of his journal, he began to advocate the establishment of a national science institution in Bengal. For several years he began to push forward the movement with no immediate prospect of success, when in 1876 he found an energetic supporter in Sir Richard Temple, the then Lieutenant Governor. Aided by Sir Richard Temple and a number of Indian gentlemen, who now began to look on the project favourably, Dr. Sircar was able to establish the Association for the Advancement of Science. Though a busy practitioner, he bestowed unremitting care and industry on the Association for more than a quarter of a century and the moderate amount of success which the Association has achieved is mainly due to his efforts.

Though mainly a pioneer of scientific education, he did much useful work for his country as a prominent citizen and learned man. In 1870 he was made a Fellow of the Calcutta University and for 10 years remained a member of the Syndicate. He was for four years President of the Faculty of Arts. He was one of the most prominent members of the Asiatic Society of Bengal and represented it on the Board of Trustees of the Indian Museum. In 1898 he received the Honorary degree of Doctor of Laws from the Calcutta University.

In 1883 he was made a C.I.E. by the Government and four years later, was appointed Sheriff of Calcutta. He was also a member of the Bengal Legislative Council from 1887 to 1893, where, as well as in the Calcutta Corporation, he was conspicuous for his eloquence, good sense and moderation.

It would be difficult to find such an all-round cultured man. Though eminent in the domain of medicine, there was nothing of the narrow specialist in him. For breadth of culture and amplitude of vision he should be accorded a high place among the many gifted men whom Bengal produced during the last century.



THE LATE BANKIM CHANDRA CHATTERJI.

BANKIM CHANDRA CHATTERJEE.

Among the makers of Bengali literature none stands higher than Bankim Chandra Chatterjee. Born at Kantalpara in the 24-Parg. on the 27th June, 1838, in a high Brahmin family, his father a Deputy Magistrate, he showed at a very early age, both in his village school and at the Midnapore High English School that thirst for knowledge and penetration of judgment for which he was marked all through his life. He then joined the Hoogly College, and after a distinguished career there, came to the Presidency College with a senior scholarship, where he graduated in the first class. He was one of the first two graduates of the then newly established Calcutta University, and the Government was not slow to recognize his merits. He was at once made a Deputy Magistrate. As an executive officer, he had an honourable career and did much good service to the many districts in which he served. For some time he acted as Assistant Secretary to the Government of Bengal, a prize post, which he lost on account of his independence of character. He reverted to the executive service where he rose to the first grade in 1885. He retired in 1891.

When he was the Sub-Divisional officer at Khulna, he began a novel in English named "Rajmohan's Wife" in the *Indian Field* then edited by Kishorichand Mitra. But with his usual good sense he soon found out, what Michael M. S. Dutt found out rather late, that it was impossible for a person, however gifted he might be, to find a permanent place in foreign literature, and he then began to turn his attention to a neglected field. *Durgesmandini*, his first Bengali novel, was an important departure from customary novel-writing in India, both in respect of the style and the manner of handling the story. The public were agreeably surprised to find a brilliant luminary in the horizon, which was to outshine its predecessors. *Kapalakundala* and *Mrinalini* followed in quick succession, and maintained the high standard of their forerunner.

In 1872, aided by a devoted band of workers, Bunkim Chandra attempted a new venture in Bengali. He started the *Bangadarshan*, a monthly magazine devoted to original subjects of every description—philosophical, scientific, historical, literary and critical. He was the editor and chief contributor of this periodical. some of

his best novels, *Bishabriksha*, *Krishna-Kanter Will*, *Rajani* and *Chandrasekher* appeared in its columns. He gained an immense popularity, even among those educated men who disdained to read Bengali. The *Bangadarsan* is up to this day quite unsurpassed as a Bengali magazine and can compete favourably with the best periodicals of the West. It is still a storehouse of knowledge, and is vastly resorted to by all students of Bengali.

After conducting the paper four years he was compelled to give up the editorship owing to the pressure of official work. But his devotion to literature continued undiminished. *Rajashinha*, *Devichowdhurani*, *Ananda Math* and *Sitaram* were among his best novels. But religious and philosophical studies were his chief occupation in later years, and the results of the former are embodied in '*Dharma-tattwa*' and *Krishnacharitra*. In these he has popularised the philosophic aspect of Hinduism and its bearing on society. He was bringing out a new edition of the *Geeta*, with his notes thereon, when the hand of death came upon him. He died on the 8th April, 1894.

As harmonising the East and the West, and as combining the best Sanskrit and English culture, both of which he was perfectly conversant with, Bankim occupied a singular position among his countrymen, over whom he had an unrivalled influence. He is truly the maker of the present generation. He was truly an apostle of culture, not like Mathew Arnold, by destructive criticism, but by the creation of beautiful attractive ideals.

With unrivalled powers of thinking and exposition, and a perfect mastery of a lucid, graceful and fascinating style, never sinking to vulgarity, but frequently rising to eloquence, he makes his influence felt by every reader, and inspires him with a love of truth.

Bankim to-day is known all over India as the author of our National Anthem, *Banda Mataram*. A true son of India, his imagination first conceived the idea of an United New India, of what Dr. Rajendra Lal called the coalescence and coming together of the scattered units of the Hindu race, long before our present day politicians dreamed of it.



THE LATE KESHUB CHANDRA SEN.

KESHAB CHANDRA SEN.

One of the greatest moral forces in Bengal in the 19th century was Babu Keshab Chandra Sen. Born in 1838 in the great Sen family of Colootola, he joined the Hindu College in 1845. In 1852 he entered the New Metropolitan College, and when that College failed, he returned to his old college. In the school by diligent studies he attracted the attention of his teachers and won school prizes. At the end of his college career, he secured through the influence of his grandfather, a good job in a Government office ; but his religious instincts now growing too strong for him, he left service never to return to it.

Free from the trammels of service, therefore, he devoted himself to religion and prayers, and attended the lectures of Dr. Long and others. Thus he contracted a leaning towards Christianity which, though modified afterwards, was noticeable in his subsequent career. In 1857 Keshab Chandra joined the Adī Brahmo Somaj under Babu (afterwards Maharshi) Debendra Nath Tagore, when he began to study Hindu and western modes of thought, and more particularly theology. Soon he became so prominent in the Samaj, that Debendra Nath gave him the title of *Brahmananda* (rejoicer in God) and appointed him, a Vaidya, to be the *Acharya* or Minister of the association.

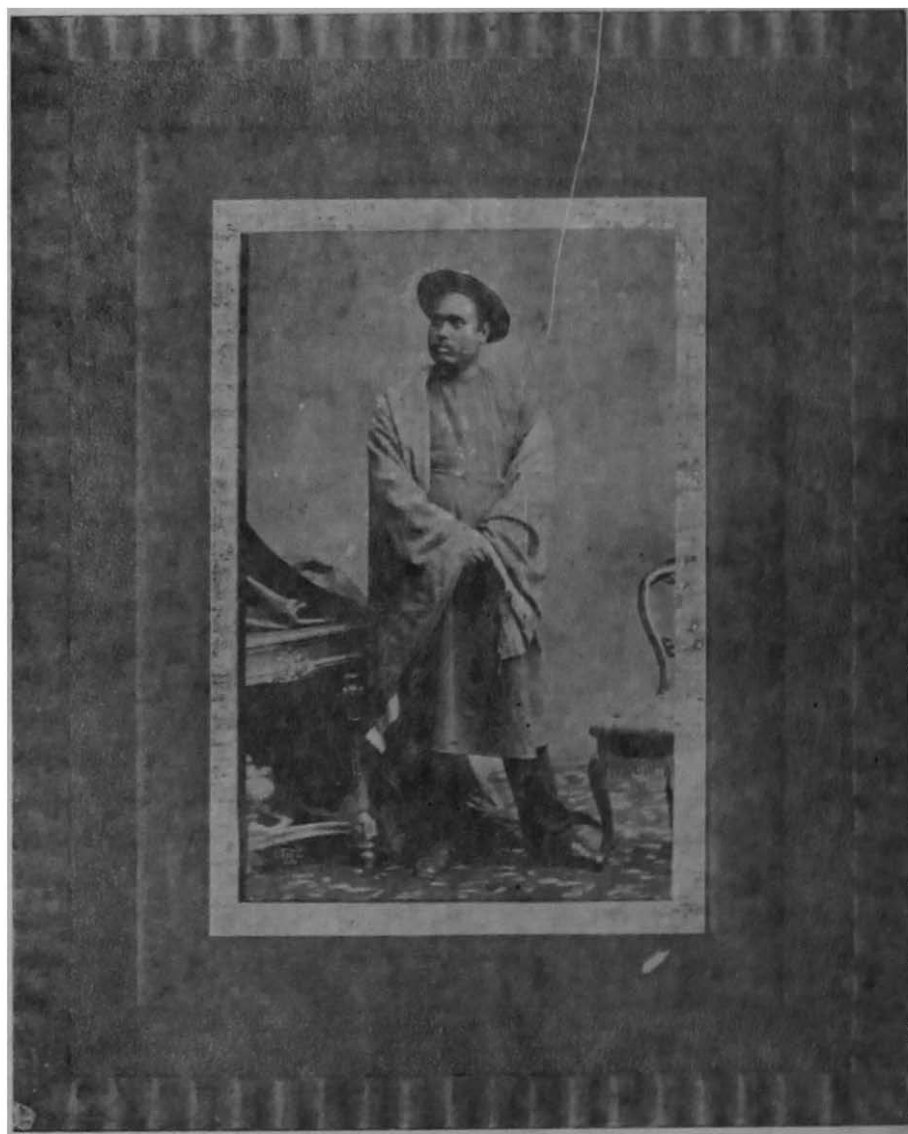
But Keshab could not long continue under the tutelage of Debendranath. The latter, though a reformer, seemed a conservative to his more progressive followers who carried his principle of rationalism to its logical conclusion. A large number of his followers could not relish this, and in 1866 they seceded under the leadership of Keshab Chandra and founded the Brahmo Samaj of India with Keshab as its Secretary. Seven or eight Missionaries were appointed to teach the new doctrines of the society. In 1869 discriminately from the Bible, the Koran, the Zend-Avesta and the Brahma Mandir was formally opened. In 1870 Keshab went to England, attended by a devoted band of workers, in order to study Christianity, as taught and illustrated in England, where he soon became famous for his fine oratorical powers and deep piety. He had an audience of the Queen, who was pleased to present her two books to him with her autograph.

After his return to India his energies were not consumed in the advancement of his creed, but flowed to other useful channels. He made the *Indian Mirror* which had been started as a fortnightly, a daily paper. In addition to the daily *Mirror* and the Sunday *Mirror* he started a pice newspaper with marvellous success. He also established a training school for ladies, and an Industrial school for young men. He gave a great impetus to the Temperance movement. But as years went on, Keshab became more and more of a mystic, and again there was a split in the camp.

Keshab inherited from his family strong Vaishnava instincts, which grew in him as years went on. He was all along a Vaishnava in his diet ; but now he became something of a Vaishnava in his creed. In 1876 he divided his disciples into 4 classes :—viz., Followers of *yoga*, *bhakti*, *jnan* and *sheba*—*Yoga* being union with God by meditation ; *Bhakti*, union by intense love ; *Jnana*, union by deep knowledge ; and *Sheba*, union by serving fellow-men. The majority of his followers became dissatisfied with his tenets ; and when he married his daughter to the Maharaja of Kuch Behar, according to Semi-orthodox rites, they openly rebelled, and founded the Sadharan Brahma Samaj in 1878.

In 1881 Keshab proclaimed his New Dispensation, combining elements of Hinduism and Christianity. But he could not live long enough to give a wide currency to his new faith. He passed away on the 8th January, 1884.

Keshab was a born orator ; and he was equally successful in using both the English and the Bengali tongues in his speeches. He could hold his audience spell-bound by his magnificent oratorical powers ; and even those who differed from his views flocked to listen to him. What made his speeches specially effective was the sincerity of his character and the depth of his piety ; and the moderate amount of success which he had achieved in converting people to his new creed was solely due to his eloquence and personal influence.



THE LATE KRISTODAS PAL.

KRISTODAS PAL.

As a journalist and politician, Kristodas left a mark in his century never to be effaced. He was born in April, 1838, and at the age of six joined the Oriental Seminary. Later on he entered the new Metropolitan College and became the pupil of Captain D. L. Richardson. At this time he began to attend libraries and debating societies, and to contribute to some of the local periodicals. This training was of immense service to the man, who rose to be one of the greatest orators and journalists of Bengal.

After the death of Harish Ch. Mukherjee, the founder and editor of the *Hindu Patriot*, the paper passed through various vicissitudes and ultimately came to the hands of Pundit Iswar Chandra Vidyasagar in November, 1861, who, with his usual keenness in judging of men, invited Kristodas to take its charge. Vidyasagar subsequently transferred its proprietorship to a body of trustees who in their turn made over the management to Babu Kristodas Pal. From this time under his lead, the paper became a new power in the land. Journalism in English was previously attempted by many gifted men of Bengal, but their papers were completely outshone by the *Patriot* of Kristodas Pal. Though it was the organ of only one section of the community, *viz.*, the Zemindars, and was trenchant in its criticism of men and measures, it was widely circulated even among those who were most bitterly galled by it. To Kristodas's honour be it said that all his criticisms, even the bitterest ones, were fair and free from personal slander. He was the most uncompromising opponent of the Government in its measures which he found not conducive to the general weal. The innovations of Sir George Campbell were strongly condemned in the columns of the *Patriot* and when Mulhar Rao, the Gaekwar, of Baroda was deposed on a charge of attempting to poison the Resident, Kristodas

mercilessly exposed the weak features of the measure. He was a strong advocate of the admission of Indians to a greater share in the administration of their country, and the very moderation of his views ensured their success. He steadily opposed the Vernacular Press Act, and the ultimate repeal of this Act by Lord Ripon was largely due to his efforts. He was a prominent member of the British Indian Association, having been its Assistant Secretary for 21 years, and its Secretary from 1878. He was a champion of scientific education, and urged its claims in the *Patriot* on several occasions.

His honesty and fair play all round were recognised by the Government when, in 1863, he was made Justice of the Peace for Calcutta, a Rai Bahadur in 1877 and a C. I. E., in 1878. As a Municipal Commissioner he did much good service to the rate-payers, and opposed several provisions of the Calcutta Municipal Act of 1876, which restricted the powers of elected Commissioners. He took his seat in the Bengal Legislative Council in 1872 and though he opposed the Government several times, every Lieutenant-Governor bore high testimony to his capacities and eloquence. In 1883 he entered the Supreme Legislative Council as an additional member and ably represented the landlords in the Council when the Bengal Tenancy Act was introduced. But he did not live to see the act as finally passed. He died in July, 1884.

As a public man it was his sincere good fortune to achieve popularity without losing the respect of the powers that be, and this is largely due to his moderation. As a speaker, he was rarely surpassed; his delivery was clear, his language chaste and his action graceful. Sir Richard Temple said, of him, "I found him, next to Sir Madhab Rao, the best informed and the most intelligent Indian."



THE HON'BLE JUSTICE CHANDRA MADHUB GHOSH.

CHUNDER MADHAB GHOSE.

The year 1838 is important in the history of modern Bengal as witnessing the birth of three great men—Keshab Chandra Sen, Rai Kristodas Pal Bahadur, and Sir Chandermadhab Ghose. The life of the last-mentioned great man is a practical negation of the common saying that high moral worth and worldly success cannot go together. His father, Rai Durga Prosad Ghose Bahadur, an inhabitant of Dacca, very ably served the Government as Deputy Magistrate for a long time ; and his memory is still affectionately cherished by the people of East Bengal. Chundermadhab was educated at the Hindu College, and afterwards at the Presidency College, which succeeded the Hindu College. When the Calcutta University was established, he was one of those who appeared at the Entrance Examination in the first year of its existence. He passed in the first division, and began to study in the Arts Classes of the Presidency College. Before he took his degree, however, he entered the Law Class attached to the Presidency College, where he became the favourite student of his professor, Mr. Montrie, an English advocate. He passed the Law Examination in 1860 very creditably and began to practise as a pleader in the Zillah Court of Burdwan. There he showed such abilities, that within six months of his joining that bar, he was appointed Government Pleader, and seemed destined for a conspicuous career. But about this time he was offered the post of a Deputy Magistrate, which he accepted. In a very short time he found out, however, that the choice he had made was rather unfortunate. His independent and ambitious nature could not long brook the restraints of service. He threw up his appointment and joined the bar of the Sudder-Dewany Adalawt, where he found ample field for displaying his talents. In 1861 the Sudder Dewany Adalawt became the High Court, and Chunder Madhab began, by his ability and industry, to carve out for himself an honourable course there. In the mean time he acted, for some time, as Lecturer in Law in the Presidency College in place of his own professor, Professor Montrie, who had so high an opinion of Chandra Madhab, that he recommended him for his own post. His students, among whom were no lesser personages than Sir Gurudas

Banerjee and Dr. Rashbehari Ghose, were struck at the vast legal learning of their young professor, then below 25 years of age.

By his abilities and diligence he soon rose to the top of his profession, and was raised to the Bench in 1885. His intellectual greatness was amply shown when he was in the bar ; henceforth he showed that he was no less eminent on the moral side. His strong independence upholding the dignity of the Bench, his passionate love of justice, and his unfailing courtesy towards the members of the bar, even the junior ones, endeared him to all sections of the community. His keenness of intellect, vast and varied learning, and strong common sense mark him out as one of the ablest judges who have sat on the High Court Bench, and he has successfully maintained the reputation of the Vakil-judges, so ably upheld by his great predecessor, Mr. Justice Dwarka Nath Mitra. The Liberal ministry has inaugurated its accession to power by making him the officiating Chief Justice in the absence, on leave, of the permanent incumbent, Sir Francis William Maclean. Mr. Ghose would already have retired, but for the intercession of the Viceroy, who has requested him to postpone his retirement for a few months more.

Mr. Ghose is, in his own modest way, a social reformer. He is a permanent President of the Kayastha Sabha, whose object is to make away with certain anomalies among the different Sub-divisions of the Bengali Kayasthas.

He is very much honoured by the Government, and the distinction of Knighthood was conferred upon him about a year ago. He is very happy in his family life. His eldest son is Babu Jogendra Chandra Ghose M. A. B. L., the renowned Vakil of the High Court, member of the Bengal Legislative Council and the founder of the Association for the Advancement of Scientific and Industrial Education—an association in which his venerable father takes a deep interest.

He is much loved by his countrymen for his affable manners, kind heart and noble character, while he is much respected as the last representative of the mighty age of great men who have passed away.

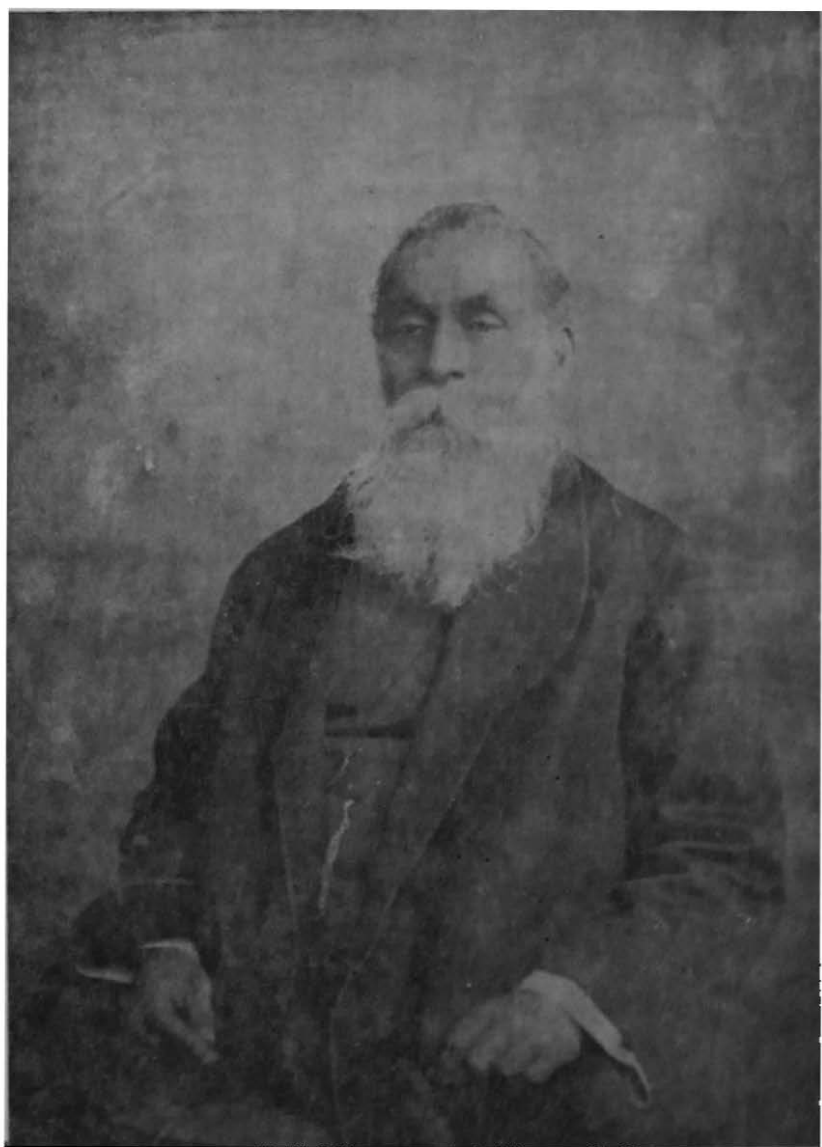


THE LATE HEM CHANDRA BANERJI.

HEM CHANDRA BANERJEA.

Hem Chandra was pre-eminently one of the greatest poets of modern Bengal. He was born in 1838 in the district of Hoogly. He received his early education in the Hindu College and in due time passed the Junior Scholarship Examination. Hem Chandra passed the final test of the pre-University period and found it exceedingly easy to pass the First Examination in Arts of the new standard with credit. He joined the Presidency College, into which the Hindu College had developed, but poverty compelled him to leave off his University studies. He had to accept service in a Government office but the passion for learning did not leave him; and it was when a clerk there that he passed the B. A. Examination of the newly established Calcutta University. He then worked for some time as a Professor of the Sanskrit College, Calcutta, and in other educational institutions until his passing the B. L. Examination. After his father's death in 1862 he began practising in the Calcutta High Court, and soon came to make a name for himself among the practising lawyers. He was for a long time the senior Government Pleader at the Calcutta High Court and it was once proposed to raise him to the Bench. Hem Chandra was dear to his countrymen, not because he was a successful lawyer, but because he was the national poet. Law has always been known as a jealous mistress, but she could never win him away from the side of poetry. Bengali literature, such as it was in those days, had long captivated his heart and he read with an insatiable appetite whatever he would lay his hands upon. The poems that he wrote are many and have upon them all the stamp of a true poet. His celebrated epic *Vritrasamhara* is placed by some even higher than the immortal *Meghanadavadha* of Michael Modhusudan Dutt. Although we do not hold the same opinion, we mention it only to show the high place in literature that is univer-

sally accorded to him in Bengal. Hem Chandra was patriotic to the core of his heart and some of his poems breathe the true spirit of a devoted son of his mother country. His poetry is marked by a vigour which is not found in other poets of Bengal and sustained throughout by a lofty imagination. By a strange irony of fate the votaries of the Muses have to purchase their favour at a very dear price ; and such a price our Hem Chandra had also to pay later on in his life ; he lost his eyes,* which compelled him to give up his practice in the High Court. He had not been able to save anything in his better days ; the consequence was that he fell on evil days as he had nothing to fall back upon. He had to depend entirely on the munificence of literary patrons. The Government recognised his talents, and tried to relieve his distress by bestowing on him an insignificant literary pension of Rs. 25 per month. Distressed as Hem Chandra was, he was still unaltered in his affection for the Muses. The poems of his dark days are full of pathos. Wisdom being quite shut out at one entrance, the inward light shone with greater brilliance until all was dark in 1894, when the poet left this world of cares for a better one.



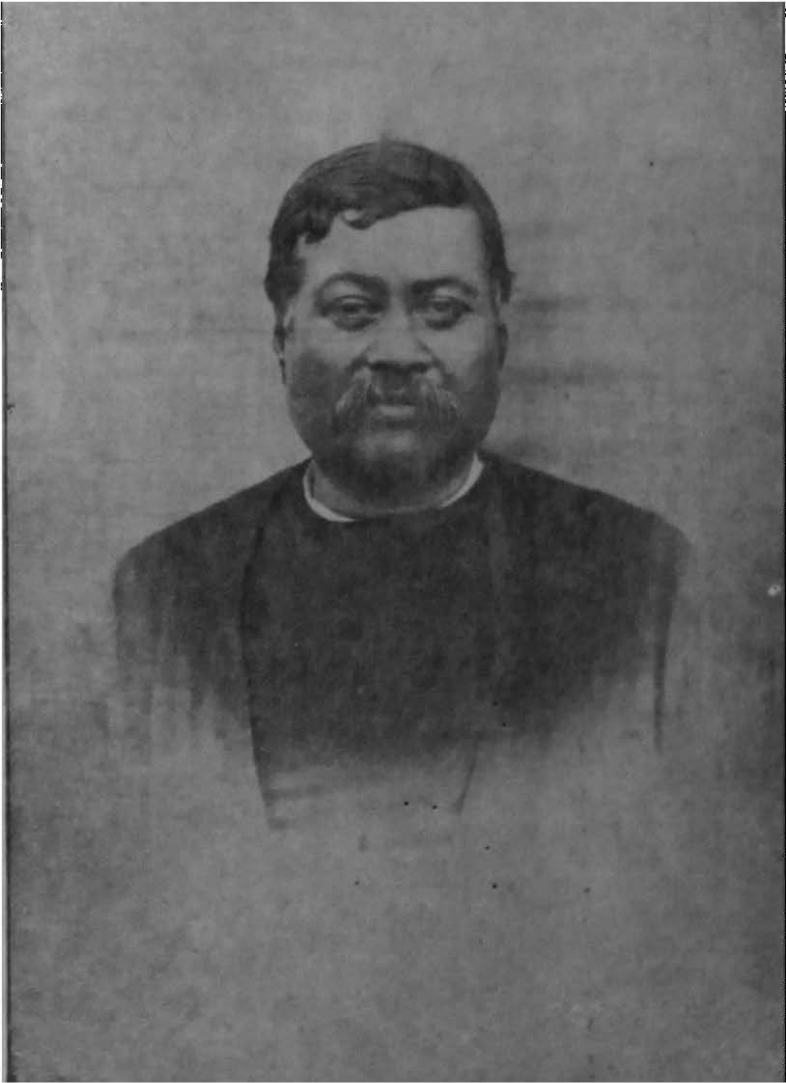
THE LATE PRATAP CHANDRA MOZOOMDAR.

PRATAP CHANDRA MAZUMDAR.

Pratap Chandra Mazumdar, the writer, orator and theologian, belonged to a respectable family of Bengali Vaidyas (physicians) and was distantly related to his great friend and master, Keshab Chandra Sen. The ancestral seat of the Sens and the Mazumdar was at Garifa, not very far from Calcutta. But Pratap Chandra was born in his maternal uncle's house at Bansberia, a village 24 miles to the north of Calcutta, in 1840 and lived sixty-five years. Pratap's father seems, from the description given of him in the introduction to Mr. Mazumdar's *Heart-Beats*, to have been the worthy father of a worthy son though the father was not a very learned man. Pratap lost his father when he was only nine, and the care of his childhood devolved upon his widowed mother. Mazumdar cherished the most tender and vivid memories of his mother, and has given a touching description of her in the introduction already referred to. Having passed through the usual Pathsala and school courses, young Mazumdar entered the Presidency College. He spent two years there, making good progress in all studies except Mathematics. His deficiency in this branch he attributes to the too frequent promotions with which he was favoured in the school department, and it was perhaps this deficiency that led him to leave college without taking a degree. Henceforth he was left to self-education and to the influence exerted by his friends and companions who were not often of the most desirable character. He was soon thrown, however, by Providence into contact with the two great souls who exerted the greatest influence on his character. They were Maharshi Devendranath Tagore and Babu Keshub Chunder Sen. The former stood before him "in his character as a finished piece of workmanship, to be admired, loved and, as far as possible, imitated. Keshub was yet unfinished. But he had the

fascination of a growing beautiful character." Mazumdar's friendship with Keshub may be reckoned as one of the most remarkable recorded in history. "He was," says Mr. Mazumdar, "another self to me, a higher, holier, divine self. He grew into me and I grew into him, in a relationship which outlived the separation of death itself."

Pratap's was the eventless life of a religious devotee, writer and and speaker. Joining the Brahmo Samaj of Maharshi Devendranath Tagore in 1859, seceding from it in 1865 and helping Keshub Chandra Sen in founding the 'Brahmo Samaj of India,' editing the *Indian Mirror*, which was originally a Brahmo journal, and writing for the other organs of the Brahmo Samaj, preaching from the Brahmo Samaj pulpit and lecturing on subjects chiefly religious and social, three visits to the west, including America and writing a number of beautiful books sum up the principal occurrences of his quiet, contemplative and devout life. He was one of our ablest and most eloquent speakers, and his influence was felt by vast audiences in this country, in England and in the United States of America. Mr. Mazumdar's chief works are his *Life and Teachings of Keshub Chandra Sen*, *Faith and Progress of the Brahmo Samaj*, *the Oriental Christ*, *Heart-Beats*, *The Spirit of God* and *Tour Round the World*. His last book, *Asish* is in Bengali and is valuable as a series of auto-biographical sketches and records of his spiritual experiences. He died in 1905, leaving a childless widow, for whom he felt, throughout life, the tenderest affections and the deepest respect.



THE LATE ROMESH CHANDRA MITRA.

ROMESHCHANDRA MITRA.

Sir Romeshchandra Mitra, the celebrated lawyer and patriot, belonged to a respectable Kayastha family of Bengal. His father was Head Clerk of the old Sadar Dewani Adalat at Calcutta. Romeshchandra was born in 1840 and was educated in the Colootola Branch School, now called Hare School, and in the Presidency College, Calcutta. He passed the B. L. Examination and became a pleader when he was only 21. Gradually he rose to the highest rank in his profession and was made a Judge of the High Court in 1874. Under the viceroyalty of Lord Ripon he was appointed officiating Chief Justice, being the first native of India who got that high post. The appointment gave great pleasure to Mr. Mitra's countrymen, and it may be said that it was from this time that his popularity increased. He filled this important post on two occasions and discharged his arduous duties with remarkable ability. Courage of convictions and a keen sense of justice characterised Mr. Mitra as a lawyer and made him an object of deep respect to his colleagues and to all who came in contact with him in the course of his profession. When he retired, those virtues inspired his dealings with his countrymen in general and endeared him to them. Sir Romeshchandra was a Fellow of the Calcutta University and the President of the Faculty of Law. He also served for some time as a member of the Governor General's Legislative Council and of the Public Service Commission. He was knighted after retirement.

Sir Romeshchandra lived only nine years after his retirement. But these nine years may, from one standpoint, be pronounced the most valuable period of his life. He spent them in studying the Hindu Scriptures and in rendering unselfish service to his country. He joined the Congress movement heart and soul and was valued by

Congress men as a most wise counsellor and earnest worker. He acted as the President of the Reception Committee in one of the Calcutta sessions of the Congress. He was also Vice-President of the Indian Association for the Cultivation of Science.

Sir Romeshchandra was a reformer in his own way. He sent his son and son-in-law to England for education against the threats and angry protests of his relatives and castemen, and refused to perform an expiation ceremony when this was urged on the youngmen's return home, declaring that as they had done nothing wrong by their sojourn in England, they were in no need of expiation. It is courage and straightforwardness like this that is breaking the poisoned fangs of bigotry and persecution and widening and liberalising Hindu society. Another excellence that adorned the character of Sir Romeshchandra and endeared him so much to all who knew him, was his entire absence of pride. Though placed so high, and privileged to do so much, he was always modest and respectful to all who came in contact with him. His charities were very wide, and many a helpless widow, many a needy student and many a blind, lame or otherwise disabled people depended upon his alms. For his native village, Vishnupur near Dum Dum, he founded a charitable dispensary, a high school for boys, and a girls' school, and maintained them at his own expense. He died in 1899.

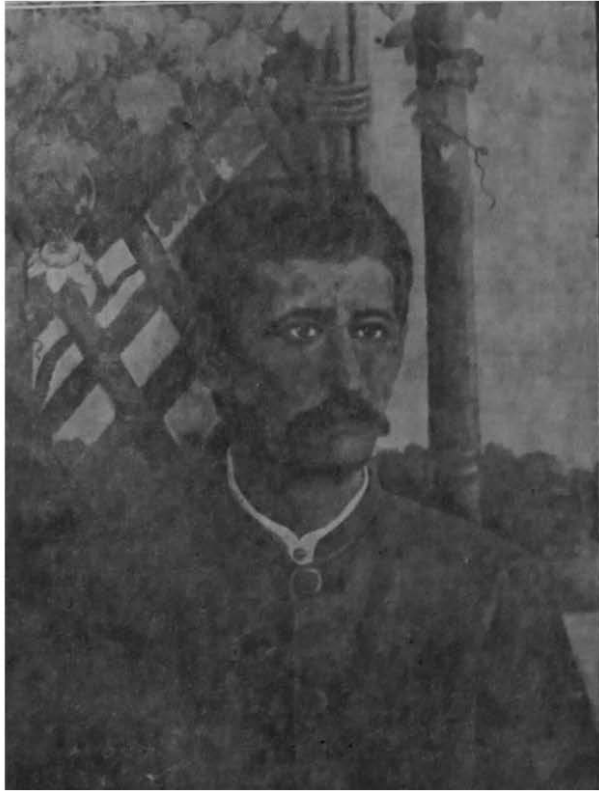


THE LATE KALLY PRASANNA SINGHA.

KALI PRASANNA SINHA.

The name of Kali Prasanna Sinha stands very high among the makers of the Bengali literature. His family was very rich and well-known in Calcutta. From his early years Kali Prasanna was a devoted student and his knowledge of English and Sanskrit was far above the ordinary. But not to remain a student only but also to be a worker in the field of letters was his aim from early life. His satirical production, *Huttum Penchar Naksha* is well-known, but it is as the Bengali translator of the *Mahabharata* that he stands so high. That immortal epic was so long known to Bengal only through the poetical adaptation of Kasiram Dass, but a faithful literal translation was a *desideratum*. The task was exceedingly difficult when we take into consideration the immense length of the poem and the difficulty of keeping the spirit of the original intact in the translation. Kali Prasanna employed a large number of Sanskrit scholars in the task of elucidating the text and he went on putting the whole thing into chaste, vigorous and well-expressed Bengali. His translation is as faithful in spirit to the original as possible. It remains to-day as a monumental work and will go down to posterity as such. Kali Prasanna was rather extravagant in his expenses, but it must be said to his credit that he did not spend his money in an unbecoming way. This failing of his leaned to virtue's side and his purse-strings were always loose to help the needy, and to feed and clothe the poor. But his recklessness in this respect stranded him at last in straitened circumstances. He was over head and ears in debt and he might easily have saved himself as is usually done, by privately transferring his property to another person and himself taking the protection of the insolvency court. But Kali Prasanna was not the man to cheat any body. He determined to pay off his

debts to the last penny and sold his property to liquidate the debts. Before he died he had paid them off to the full, although in the very attempt he had ruined himself. A man of his type is rare in this world of hypocrites. Kali Prosonna died at the early age of twenty-nine, in 1890.



SISIR KUMAR GHOSH.

SISIR KUMAR GHOSH.

Sisir Kumar Ghosh is an interesting name in the history of Modern Bengal. In a very important sense of the term, he was the pioneer of popular journalism in this country. The *Amrita Basar Patrika* has made the name of Babu Sisir Kumar a household word not only in Bengal but in India. It was the *Patrika*, which, by reason of its being a faithful vehicle of the wishes and sentiments of the general population for the first time exhibited the power and the potentiality of popular journalism in this country.

Babu Sisir Kumar Ghosh was born in the year 1842 at a village named Magura now known as Amrita Bazar in the district of Jessore. His early life was one of struggles. There is no authentic account of his substantive attainments in youth or in boyhood. But from what can be gleaned from his writings, it appears almost certain that he gave much of his attention to the history of this poor country. He is also the apostle of a new creed known as Neo-Vaishnavism. His *Amiya-Nimai Charit*, *Narottam Charit*, and *Kalachand Gita* have contributed not a little to the making of his reputation.

Sisir Kumar's first appearance in public was in connection with that great storm of "indigo oppression" which convulsed Bengal in 1859. Sisir Kumar soon found that if the people was to be properly served, it could only be done through the medium of a newspaper. He therefore started the *Amrita Basar Patrika* at Magura in 1868. The paper, which was originally published in Bengali, soon attracted wide attention. In 1872 the office of the paper was removed from Magura to Calcutta. There was a time when Babu Sisir Kumar was not merely the editor and manager of the paper, but its compositor and printer as well. However, so brilliant was the manner in which the paper was conducted, that it soon became a vigorous organ of the oppressed and the down-

trodden, and a first-rate paper in the metropolis. It is difficult at the present day to realise the nature of the service the *Patrika* and its Editor rendered in those days. We must therefore gratefully remember the man who along with a few others laid the foundation-stone of popular journalism in this country.

Sir Richard Temple, the then Lieutenant-Governor of Bengal, had a very high opinion of Babu Sisir Kumar and frequently invited him to Belvedere. Sisir Kumar lost none of his independence by this official patronage, but rather utilised it for purpose of public good. To the friendship between Sir Richard and Sisir Kumar we owe, in some measure, the introduction of local self-government in Bengal.

The achievements of the *Patrika* or of Babu Sisir Kumar as its Editor, are too numerous. The Indian League, which, in its early days, did so much to create a public opinion in the interior, was due almost to the single-handed efforts of Babu Sisir Kumar. On the 14th of March, 1874 the Vernacular Press Bill was introduced into the Supreme Legislative Council. It was understood that the blow was aimed mainly at the *Patrika*, which was then published in both Bengali and English. Sisir Kumar's decision was instantaneous. The *Patrika*, from its next issue, became purely an English paper. In 1891 the paper became daily.

The *Patrika* is still rendering immense service to the cause of the country under the able editorship of Babu Sisir Kumar's worthy and distinguished brother, Babu Matilal Ghosh.

Babu Sisir Kumar is now leading a sort of secluded life, but his contact with the world through the *Patrika* and his *Spiritual Magazine*, the latest offspring of his genius, still continues.



NARENDRA NATH SEN.

NARENDRANATH SEN.

Narendranath Sen, the veteran journalist and patriot, is the grandson of the famous lexicographer, Ramkamal Sen, and cousin-german of the great reformer, Kesavchandra Sen. He belongs to a respectable Vaidya family whose original seat was at Garifa on the west bank of the Hugli, but who settled at Colootola, Calcutta, in the last century. Narendranath's father, Harimohan, was an accomplished writer of English and a man of great force and independence of character. The family is known alike for its devoutness and for the number of able men it has produced. Narendranath has inherited the family excellences in all their fullness. He was born in 1843. Like his great cousin, Kesav, he owes most of his learning to private study, having had to leave college very early on account of delicate health. His first impulse to become a writer seems to have been received from his tutor, the well-known journalist, Captain Frank Palmer. Babu Narendranath became an attorney when he was only about nineteen or twenty, and has been in that profession ever since. But it is as a journalist that he is best known and and it is in this capacity that he has done the greatest service to his country, though his patriotic activities have been of the most varied nature. In 1861, the *Indian Mirror* was first started as a fortnightly. From that time Babu Narendranath has been connected with it. In fact he has been the editor of the paper throughout its whole career, with only short intervals, during which the paper was edited by the late Mr. Monomohan Ghosh, Babu Kesavchandra Sen and Babu Pratapchandra Mazumdar. Before taking up the *Mirror*, Babu Narendranath had long been in the staff of the *Indian Field*. Gradually the *Mirror* became a weekly and then a daily. In 1878 it came out as a broad sheet chiefly through Narendranath's exertions. It was the first daily English paper

conducted by Indians and it continued long to be the only such paper. In 1879 Babu Narendranath became its sole proprietor and it has ever since been owned and edited by him. He has conducted and managed it at great sacrifices to himself. His reward has been an incalculable amount of good to the country and the universal honour in which he is held throughout the country by men of all ranks and communities. It may be safely asserted that there is no man in the whole country who is held in greater esteem than Narendranath Sen for honesty of purpose, for just and moderate views on public questions and for deep patriotism and strenuous labour in the service of the country. Successive Viceroys and Lieutenant-Governors, not to speak of Englishmen of lower ranks, have shown him deep respect and confidence, even those whose public measures he has criticised in his paper with great severity. As a member of the Bengal Legislative Council, as a Municipal Commissioner, as a Congress man and as the President of innumerable associations for promoting the good of the country, his services to his nation have scarcely been less immense than those he has rendered to it as a journalist. He has ever been a man of profound piety and of the greatest breadth of views in religious matters. Himself a devout Hindu of reformed views, he has freely fraternised with the followers of other religions and valued the good things in them. He is an ardent Theosophist and has been the President of the Bengal Section of the Theosophical Society ever since its foundation. May Mr. Sen yet live and work long in the service of his country and enjoy its undivided love and reverence !



MANOMOHAN GHOSH.

Manomohan Ghosh, the lawyer and patriot, was a native of Bairaldi in Vikrampur, in the district of Dacca, but he latterly made Krishnanagar his home. He was born in 1844. His father, Ramlochan Ghosh, was a Subordinate Judge in Lord Auckland's time, and was a friend of Raja Rammohan Ray. Manomohan inherited his father's reformed views and early joined the band of social reformers in Bengal. He was one of the pioneers of the movement for sending young Indians to England for completing their education. Having passed the Entrance Examination and studied for some time in the Calcutta Presidency College, he accompanied Babu Satyendra Nath Thakur to England to compete for the Civil Service. Manomohan, however, was not so fortunate as Satyendra Nath, who became the first Indian Civilian. He failed to pass the Civil Service Examination, and returned to India as a Barrister. He had to struggle for some time in his profession. He got no help from his brother Barristers, who seem to have considered his entrance into the profession as an intrusion. But Manomohan's genius soon showed itself. A famous case in which he defended the accused against the Government and in which eminent Anglo-Indian barristers were his opponents, brought out to the full his great legal knowledge and his powers of reasoning. He soon rose to the highest rank in the profession. But Manomohan was not destined only for making money. His heart burned with true patriotism and with sympathy for the poor and the oppressed. Whenever he found a poor man oppressed by the Police or by influential enemies, he stood up for him, whether he was paid for his labours or not. Many a helpless person was thus saved by him from undeserved death or imprisonment. Students were objects of special sympathy to

him and he ran to their help and rescue whenever they were in danger. All movements for promoting the good of the country had his hearty sympathy and co-operation. He was an earnest worker in the cause of the National Congress and was the President of the Reception Committee in its Calcutta Session of 1890. Among his activities in connection with social progress may be mentioned his editorship of the *Indian Mirror* for some time when it was an organ of the Brahma Samaj, his co-operation in establishing and maintaining the Hindu Mahila Vidyalaya under Miss Ackroyd (afterwards Mrs. Beveridge) and his earnest labours as the Secretary of the Bethune College for several years. His last but not the least service in the cause of his country's progress was his ardent advocacy of the separation of executive and judicial functions. His well-reasoned statement of the objections to the present union of those functions and of the way in which the much needed separation can be effected, drew the admiration of the whole country. He was studying the criticisms that were made on his scheme and preparing an elaborate reply to them, when he was suddenly cut off. He died of an attack of apoplexy. It is believed that his extreme absorption in the question and his continued meditations on it affected his brain and caused his sudden death. The hero died, arm in hand, in the very act of fighting for his country.



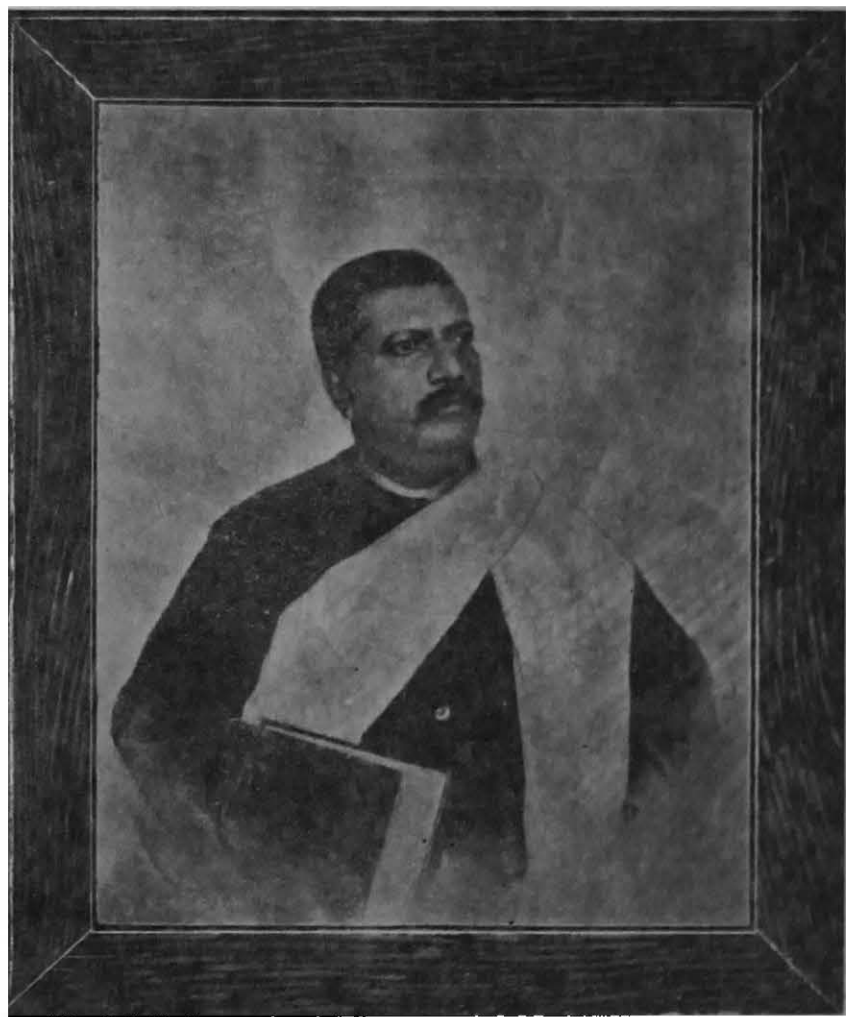
THE LATE W. C. BONERJEE.

W. C. BONERJI.

Mr. W. C. Bonerji (Womes Chandra Bonerji) was born in 1844 at Khiderpore of a respectable and wealthy Brahmin family. His grandfather had acquired considerable landed property in Calcutta and the suburbs while his father was an attorney of the Calcutta High Court.

Umesh Chandra was sent to school at an early age, but in his case the child was not the father of the man. Private theatricals were very common in those days and Womesh Chandra used to spend his time in witnessing the performances and some times taking part in them. It is worthy of note that he who was destined to play such an important part on the political stage of his country should thus show an inordinate passion for appearing on the stage of these private theatricals. The father was naturally much disappointed in the son and took him away from school and placed him under a fellow-attorney, Mr. Downing by name. It has justly been observed that intellects like plants require the proper atmosphere and culture for growth. From the very day that Womeshchandra entered the office room of Mr. Downing there was observed in him a marked change for the better. He eagerly betook himself to legal studies and the proficiency he came to acquire in a short time was perfectly amazing. He passed first in all open competitive examinations and obtained a scholarship given by Sir Jamsetji Jeejeebhoy of Bombay to enable him to prosecute his legal studies in England. Womeschandra started for England and was called to the bar in due time. He came back to India and was enrolled as an advocate in the Calcutta High Court. When he began his practice the English and the Irish barristers threw every obstacle they could in his path ; but true merit can never be suppressed. Womeschandra became the ornament of the bar, so much so indeed that he was able to

decline a seat on the Bench for more than once. But Womes chandra was a patriot first and a lawyer next. He was one of the organisers of the Indian National Congress, of which body he twice became President, the highest honour that can fall to the lot of any Indian. He was one of the starters of the *Bengalee*, which has become a newspaper of so much force in the country. Hard work and excessive mental worry soon broke down Mr. Bonerji's health in India and he went to England for a change. It was in England that his last days were spent. Although away from his native land, his heart always turned towards it as the magnetic needle turns to the pole. It would be endless to mention all the various services he has rendered to his motherland from his distant "Khiderpore villa" at Croydon. The innumerable speeches he delivered in England, always pleading the cause of this distant country and the immense personal sacrifice he underwent on her score are too well-known to require any mention. Shortly before his death he resolved to stand for Parliamentary election, but he had to retire from the contest owing to ill-health. He dragged on a miserable existence for some months more until all was over in 1906. The news of his death has plunged his native country into a depth of sorrow from which she will take a long time to rise. By his stern independence and gravity of manners, by his unflinching devotion to the cause of truth and patriotism, by the sympathy and kindness of his heart Mr. Bonerji secured the admiration and respect of Englishmen and Indians alike—a fortune rarely enjoyed by others in these days.



KALI PRASANNA GHOSH.

KALIPRASANNÀ GHOSE.

Rai Kaliprasanna Ghose Bahadur stands to-day in the front rank of the makers of Bengali literature. In 1844 he was born in the village of Varakar, in Bikrampur. His father was an orthodox Hindu, and jealously prevented his son from studying the English language, which, as he thought, would corrupt the religious instincts of his son. Kaliprasanna was therefore put in a *Maktab* to study Persian. But the young and ardent spirit could not be confined within these narrow bounds. Once he went to Barisal to see his elder brother and strongly insisted on learning English. His brother succeeded overcoming the scruples of his father; and Kaliprasanna after studying in a Missionary school for two years, joined the Barisal Government school, and afterwards the Dacca Collegiate School. His thirst for knowledge was not satisfied by the prescribed Course of the School, and Kaliprasanna began to study Sanskrit literature and Grammar with an eagerness which surprised his fellow-students. When only thirteen he wrote two essays which were much appreciated by his teachers. Nor while studying oriental lore was he unmindful of the Western sages. He had quite a passion for philosophy. Kant Fichte and Comte were at his figures' end.

Thus equipped, he left the school and began to cultivate literature. When only twenty, he made his name as an orator in English by criticising, in a literary association at Bhowanipore, a speech of Dr. Mahendralala Sarkar, the appointed speaker of the day. He went on cultivating his faculty of speech, mainly through the medium of English, and became a recognised speaker in a land which has by no means been barren of speakers. However, by the advice of an American speaker, he gave up lecturing in

English and thenceforward his speeches are almost always delivered in Bengali. As an orator his delivery is sonorous and clear, his language forcible and poetic, and his manner majestic.

But it is not only for his oratorical powers that he is famous. He is a brilliant scholar, essayist and critic. His essays on 'Women,' 'Marriage,' 'Bhaktir Jay,' 'Prabhat Chinta,' 'Nibhita Chinta,' have illumined a neglected field of Bengali literature. For his literary works he has been honoured with the title of Rai Bahadur by the Government. He has also worked for many years as the Dewan of the Bhawal Estate.

The greatest work of his life however is the 'Bandhab'—a high-class Bengali periodical. The *Bandhab*, published in Dacca, was at one time no mean competitor of that prince of periodicals—the *Bangadarsana* of Bankim Chundra. Now it has been revived, and is one of the best magazines in Bengali; and it would certainly be accorded a high place in a history of the Bengali literature, as it well deserves to be.



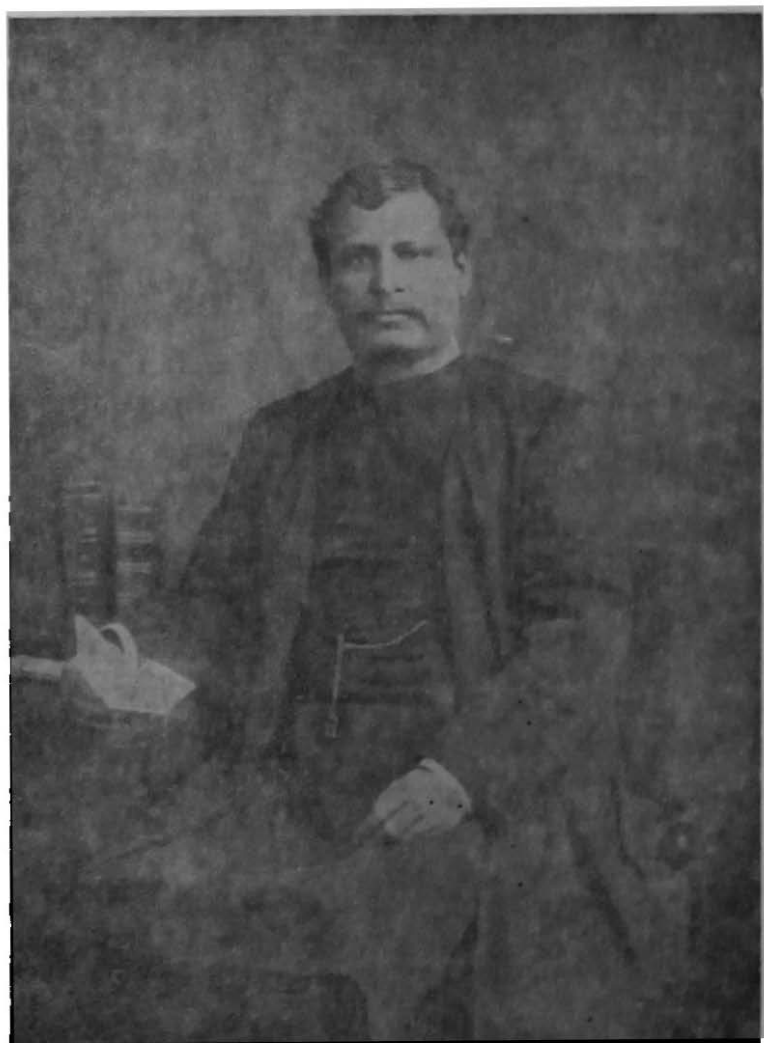
SIR GOOROO DAS BANERJEE.

GURUDAS BANERJI.

Sir Gurudas Banerji, the great lawyer and educationist, was born at Narikaldanga near Calcutta in 1844. He is the third son of Pandit Pitambar Tarkapanchanan. His College career was a brilliant one. Passing through the lower examinations with great credit, he came out as a first class M. A. in 1865 and was the gold-medalist in Mathematics of that year. He was appointed Assistant Lecturer in Mathematics at the Presidency College that very year. He passed the B. L. Examination next year and was enrolled as a Vakil of the High Court. He served as Law Lecturer in the Berhampore College from 1866 to 1872. He became a D. L. in 1877 and in the same year was appointed the Tagore Law Lecturer and a Fellow of the Calcutta University. He was Vice-Chancellor of the University from 1889 to 1891, and in that capacity and as an ordinary Fellow, has rendered great service to the University and to the cause of education in general. He has also done great service to the country as a member of the Bengal Legislative Council and as a Municipal Commissioner. He was appointed an Honorary Presidency Magistrate in 1887. In 1889 the Government of India rewarded his legal abilities and his high character by appointing him a Judge of the Calcutta High Court. He filled this high post till 1903 with great ability, uprightness and independence. In 1902 he was appointed a member of Lord Curzon's University Commission and rendered great service to the country in that capacity. His note of dissent from his colleagues was hailed with a chorus of praise and appreciation by the whole country and must have done not a little to neutralise the harmful effects of the Commission's recommendations. The recently promulgated regulations of the Calcutta University under the Univer-

sities Act also owe a great deal of their usefulness to his wise counsel and devoted labours. Mr. Banerji was knighted in 1904. Sir Gurudas's Tagore Law Lectures on the Hindu Law of Marriage and Stridhan are greatly valued by law students. He has also written very useful books on Arithmetic and modern Geometry and thoughtful pamphlets on education and the use of the Devanagari character.

Sir Gurudas is admired and respected as much for his high character, benevolence and patriotism as for his learning and abilities. The poor and the helpless have a constant friend in him. All public movements for promoting the good of the country have his hearty sympathy and co-operation. Always known as a devout and conservative Hindu and not identified with any party of social reformers, he is yet most tolerant and liberal in his sympathies and commands the respect of all parties, orthodox and heterodox, conservative and progressive. In the recent political struggles of the country, he has fully identified himself with the national party and has rendered immense service in connection with the establishment of the National Council of Education and the Bengal Technical Institute. Sir Gurudas is now an old man, but his energy and activity are a brilliant example to our younger workers. May he yet live long to guide and inspire them with his wise counsel and pure character !



DR. RASH BEHARY GHOSE.

RASHBEHARI GHOSE.

As a jurist, a legislator, an advocate and a scholar Dr. Rasbehari Ghose is the foremost man of his generation in his country, and a glory not only to Bengal, but to the whole of India. He was born on the 23rd December, 1845, in an obscure village in the district of Bankura. He received his early training in the town of Bankura, and passed the Entrance Examination in 1860 in the second division. The success was far below his merit, as he was compelled to appear at the examination while yet in the second class, there being no student in the Entrance class fit to be sent up for the examination that year. He then came to Calcutta and joined the Presidency College, whence he headed the list of successful candidates in the F. A. examination. He graduated in 1865 and the next year he took his M. A. degree in English with first class honours, he being the first Indian student who received that distinction. During his college days he did not confine himself within the narrow limits of the prescribed course, but diligently studied English classics,—Shakespeare being his most favourite author—and even at present happy quotations and appropriate illustrations from Shakespeare are a graceful feature of his speeches.

He took his Bachelor of Laws degree in 1867 and in the same year was enrolled as a vakil of the High Court Bar of Calcutta. He attracted the notice of that great man, Dwarkanath Mitter, eminent, like himself, in scholarship and law, who was then on the eve of his retirement to the Bench. Rashbehari, however, did not, in the first few years of his practice, fare well. He had his fits of depression, but wisely enough, he utilised his leisure in diligently studying, Indian and English law, not only as a practitioner, but also as a student of jurisprudence—mastering the technicalities by grasping the central principles. After four years of laborious and uninterrupted study, he appeared and succeeded in the Honours in Law examination—one of the most difficult examinations in the world. Four years later, he was selected to fill the chair of Tagore Law (established by the munificence of another greater lawyer, Prasanna Kumar Tagore c. s. i.) the special subject on which he

was to deliver his lectures being "Mortgage." He performed the task very ably, the result of which is his almost classical work on "the Law of mortgage in British India." In order to understand properly the value of this book we must remember that there was no codified law on the subject in those days and both judges and advocates were much handicapped for want of a proper work which would embody the principles on the subject and place all the cases within an easy reach. The book supplied this want. Though the law has now been codified, it is still quoted as an authority by both the Bench and the Bar.

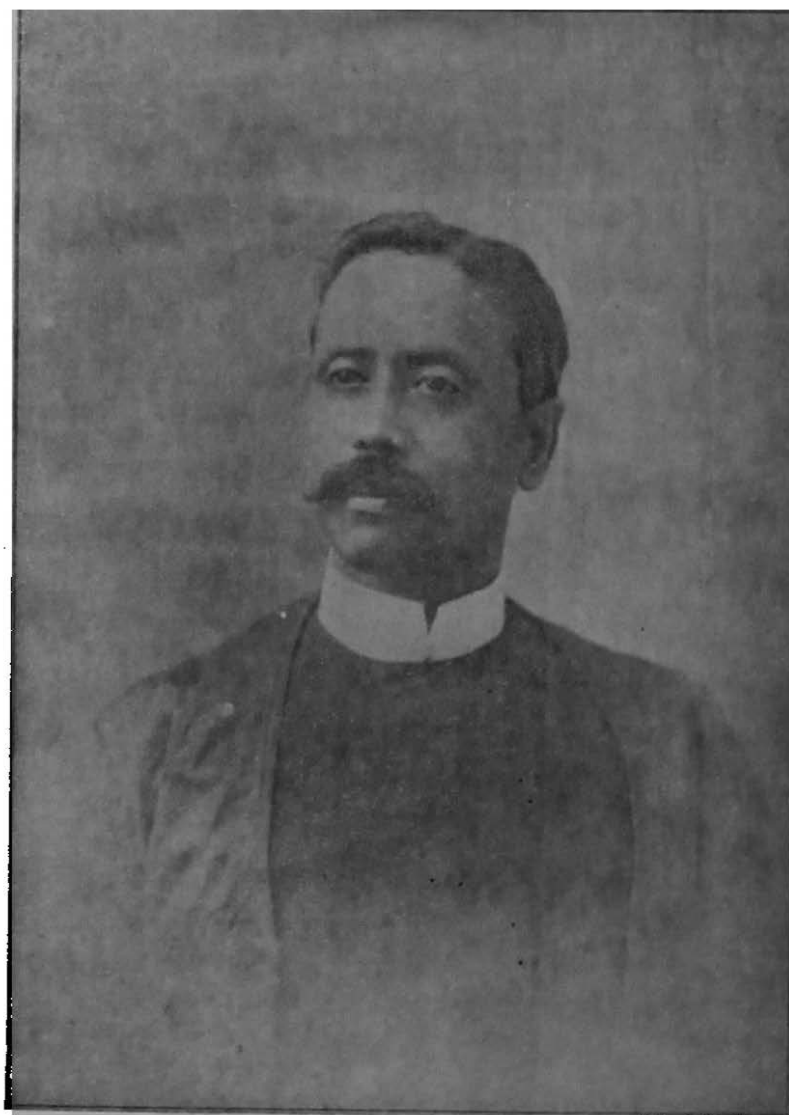
A lawyer of such learning and penetration of judgment cannot fail to rise. It is an undoubted fact that for the last twenty years he has been the acknowledged leader of the Vakil Bar. His forensic speeches are clothed in a chaste and scholarly style, his arguments are convincing, and his eloquence appeals strongly to the Bench.

Such strong intellectual powers could not long go unrecognised even outside the bar. He entered the Bengal Legislative Council in 1889, and also the Supreme Council in 1891 in place of Sir Romesh Chundra Mitter Kt. He was re-appointed in 1893, to the Council, where, besides taking an active part in its proceedings, he introduced two bills of his own, which were accepted by the Government and passed into law. One of these was for setting aside a Court sale, if the judgment debt were paid within 30 days of the sale, with 5 per cent interest on the purchase-money. The other related to the law of pre-emption.

His scholarship was rewarded by the senate with the degree of D. L. He was also made a fellow and a member of the syndicate.

Though not the "hero of a hundred platforms," he is a sincere patriot and especially on one occasion has he vindicated, in a masterly speech, the national character of the Indians against the invectives of Lord Curzon. He is also a supporter of the Congress.

Though in the sixty-first year of his life, he is in the full possession of health and vigour, and promises to do a variety of useful services, to his country which is so justly proud of him.

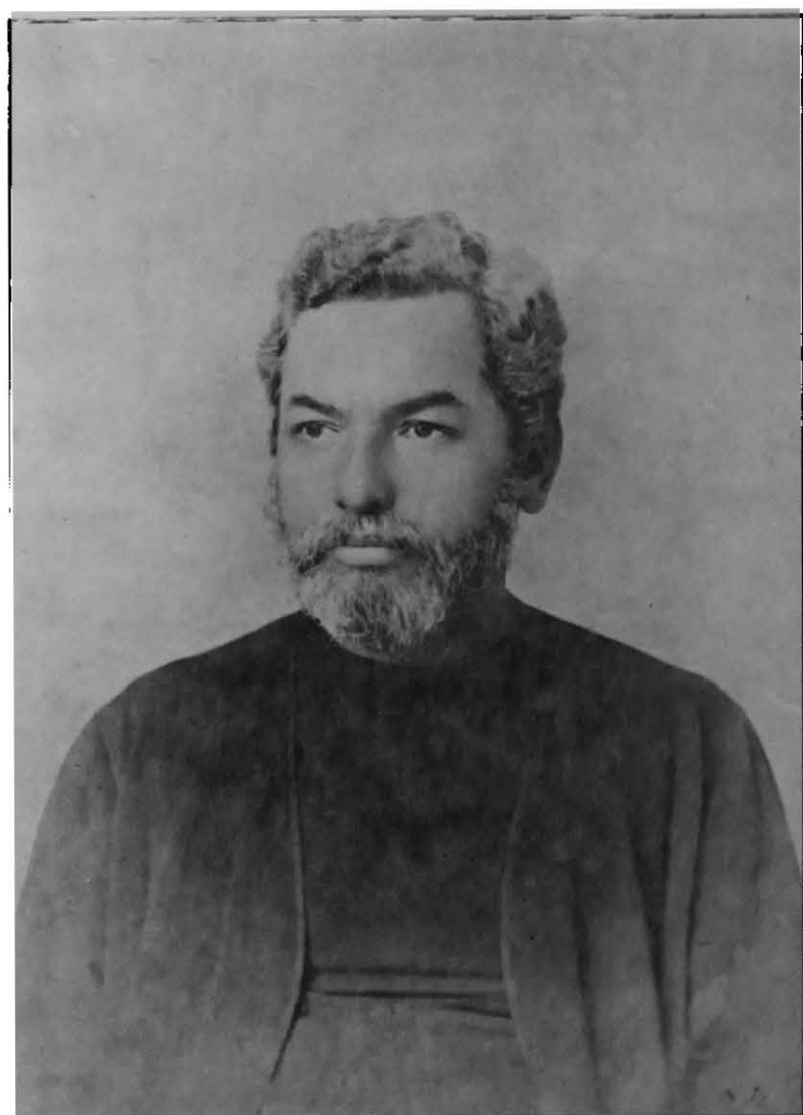


NABIN CHANDRA SEN.

NAVINCHANDRA SEN.

Navinchandra Sen, one of the greatest of Bengali poets, belongs to a respectable Vaidya family who in the sixteenth century left their original seat in a village near Tribeni in the Hugli district and settled in Chittagong. The founder of the family, the one who emigrated to Chittagong, was a Ray, a high revenue officer in the service of the Nabab and a very devout Hindu whose memory as the founder of a remarkable shrine of Durga still lives in the district. Ray's brother, Syam Ray, was a captain in the Nabab's service and became the founder of a respectable family of converts to Muhammadanism. The original surname of the family seems to have been Sen, but it was not until the time of the poet that this title was reverted to. The poet was born in the village of Nayapara, a place abounding in natural scenery of the most beautiful character. The district itself is full of such scenery, being a second Scotland, and has been fitly described by the poet, in the words of Sir Walter Scott, as "meet nurse for a poetic child." The poet's father, Babu Gopimohan, was remarkable for his charity and benevolence. He rose from a Sheristadarship to a Munsiffship and then became a Vakil of the Judge's Court. His numerous charities left him nothing of his vast earnings, and while Navinchandra was yet an undergraduate at the Presidency College, he was left penniless and in charge of a large family. This melancholy event brought out the hitherto dormant poetical nature of Mr. Sen. We see in the first volume of his *Abakasranjini* and in his *Sasankadut* how deeply he was affected by this domestic calamity. However, shortly after his father's death, Mr. Sen graduated and having passed the competitive Civil Service Examination, then held in India, became a Deputy Magistrate. The independence of his nature, his

deep sense of justice and his firmness of character have often brought him into painful collision with his official superiors, but on the other hand, made him an object of deep love and respect to his countrymen and not a few of the ruling race. His benevolence also has led him to identify himself with the well-being of his neighbours in all places where his service has taken him, and leave some work of public usefulness in them. It is, however, his service to Bengali poetry that will make his memory live longest amongst his countrymen. His very first work, *Abakasranjini*, made it apparent that a great poet had risen, a poet of the same rank as Michael Madhusudan Datta and Babu Hemchandra Bandyopadhyay, and the great Bengali critic and novelist, Babu Bankimchandra Chattopadhyay, who then edited the *Bangadarshan*, at once recognised this fact in his review of the book. Babu Navinchandra has since sustained and both deepened and widened his reputation by a series of brilliant performances. His *Palasir Yuddha* is the favourite of every Bengali reader, and the more remarkable of its passages are in the mouth of every lover of Bengali verse. It was followed by *Rangamati*, *Rasvatal*, *Kurukshetra*, *Prabhash*, *Amitabha*, *Bhanumati*, metrical translations of the *Bhagavadgita* and the *Chandi*, *Khrishita* and *Prabaser Patra*, all of which have, in a remarkable degree, adorned and enriched the Bengali language.



KALICHARAN BANARJI.

Kalicharan Banerji, the scholar, orator and patriot, was born about sixty years ago at Jabbalpur, where his father lived for the sake of business. The family originally came from the district of Hugli. Kalicharan came to Calcutta very early for education and has now made this city his home. His parents were both devout Hindus, and he was most tenderly and carefully brought up by them. Kalicharan early became a convert to Christianity. But this change of creed did not affect the education of his tender years. Kalicharan was born after his parents had lost a number of children. This made them treat the child with the utmost indulgence. This indulgence, however which spoils many a child, served only to bring out the best traits of Kalicharan's character. A more gentle, obedient and studious boy could not be found. A deep love of truth characterised him from his boyhood, and he could not bear the lies which relatives and servants alike usually tell in order to beguile children. This love of truth has guided him at all stages of his career, and given him the force and firmness with which he has discharged the solemn duties of his life. Kalicharan's student life was a brilliant one. Having passed all the previous examinations with honour, he came out as the gold-medalist in Philosophy at the M. A. Examination. Philosophy has since been his favourite subject of study. Deep respect for his teachers has always been a prominent characteristic of him, and all his teachers, from those who taught him the alphabet to the famous Dr. Duff, have loved him as their own children. After passing the B. L. Examination, Mr. Banarji joined the High Court Bar and practised there for many years. He was also for several years, a Professor in the Duff College. But it is as a public speaker

and as a worker in the field of temperance, purity, and the religious, social and political progress of the country, that he is mostly known, and has done the greatest good to his countrymen. In the proceedings of the National Congress, and in all movements for promoting the public good, he has been a most earnest and indefatigable worker. In conjunction with the late Babu Jaygovindh Som, he, for several years, conducted a weekly journal named *The Indian Christian Herald*. He also founded "The Christa Samaj," a Christian Society on a broad basis and independent of the all sects of European Christianity. But Mr. Banarji's sympathies have never been confined to his own denomination. He freely fraternises with people of all shades of belief and is always ready to co-operate with all on the broad unsectarian basis of common citizenship. This wide spirit of toleration and the earnest patriotism that characterises Mr. Banarji, have made him the universal favourite that he is to his countrymen of the most various shades of opinion. Students as a class have been objects of his constant care, and their love and respect for him is most sincere and profound. Mr. Banarji has lately filled the office of the Registrar of the Calcutta University with great ability for several years. But recently his health has greatly failed, and public movements and platforms have long sadly missed his laborious hand and his powerful, sonorous voice. May Mr. Banarji yet be long spared to us and continue as a guide to his countrymen in virtue of his pure, devout and unselfish life !



ANANDA MOHAN BOSE.

Anandamohan Bose, the lawyer, orator, and patriot, was born in 1847 at Jaysiddhii in the district of Mymensing. His school and college career was of the most brilliant kind. He was one of the competitive scholars at the Entrance Examination of 1862, and at the F. A. and B. A. Examinations he stood first in the list. In the M. A. Examination he came out as first in mathematics. After a professorship at the Presidency College, he obtained the Roychand Premchand Studentship and proceeded to England in 1870. He had come very early under the influence of Babu Kesav Chandra Sen and was initiated by him into Brahmoism in 1869. In England he studied at Christ College, Cambridge and came out as the ninth wrangler. While at Cambridge, he had already showed himself as a powerful speaker at the Cambridge Debating Society. In 1874 he returned to India as a Barrister-at-law and joined the High Court Bar. He was a successful lawyer, but his constant occupation in patriotic activities showed that his heart was not in his profession and prevented his taking the highest rank in it. In 1875 he founded the Student's Association, which contributed not a little to infuse new life and energy into our young men. Soon after he, with Babu Surendra Nath Banerjee, established the Indian Association, which has done so much to promote political life and activity in the country. In 1876 he with the late Babu Durgamohan Das, founded the Banga Mahila Vidyalay for the higher education of women. The progress of this school was so satisfactory, that the Government took entire charge of it and amalgamated it with the Bethune School, which till then had been only a Primary School. The school eventually became a college. Thus the high education of Bengali women may be said to date from the establishment of the Banga

Mahila Vidyalay. In 1878 Mr. Anandamohan seceded from the Brahmo Samaj of India with a large number of his fellow-worshippers and with their help established the Sadharan Brahmo Samaj. His labours in connection with this last and most influential section of the Brahmo Samaj were incessant and most earnest. Though conscientiously differing and separating himself from his old master, Keshav Chandra Sen, he retained his love and reverence for the latter to the end. In fact, a deep spirit of toleration and suavity of manners were prominent features in the character of Mr. A. M. Bose, and he heartily fraternised with people of divergent views and tendencies. In 1879 Mr. Bose founded the City College, which has all along maintained a high standard of teaching and discipline, given employment to a large number of workers in the cause of religion, patriotism and social reform, moulded the character of hundreds of young men and has been the centre of philanthropic activities of various descriptions. As a member of the Bengal Legislative Council, as a Fellow of the Calcutta University, and as an ardent Congress man, Mr. Bose's services to the country have been incalculable. He visited England a second time in 1891 and did most valuable service there by advocating the cause of his country before vast bodies of Englishmen. These various labours soon broke down his health, and for a few years before his death, he lay as an invalid. But even while in his death bed, he wrote powerfully against the Partition of Bengal, and was carried in a litter to lay the foundation of the proposed Federation Hall. His speech on that occasion, as well as his Presidential address at one of the sessions of the National Congress, will be long remembered. He died in August, 1906, deeply lamented by all classes of his countrymen.



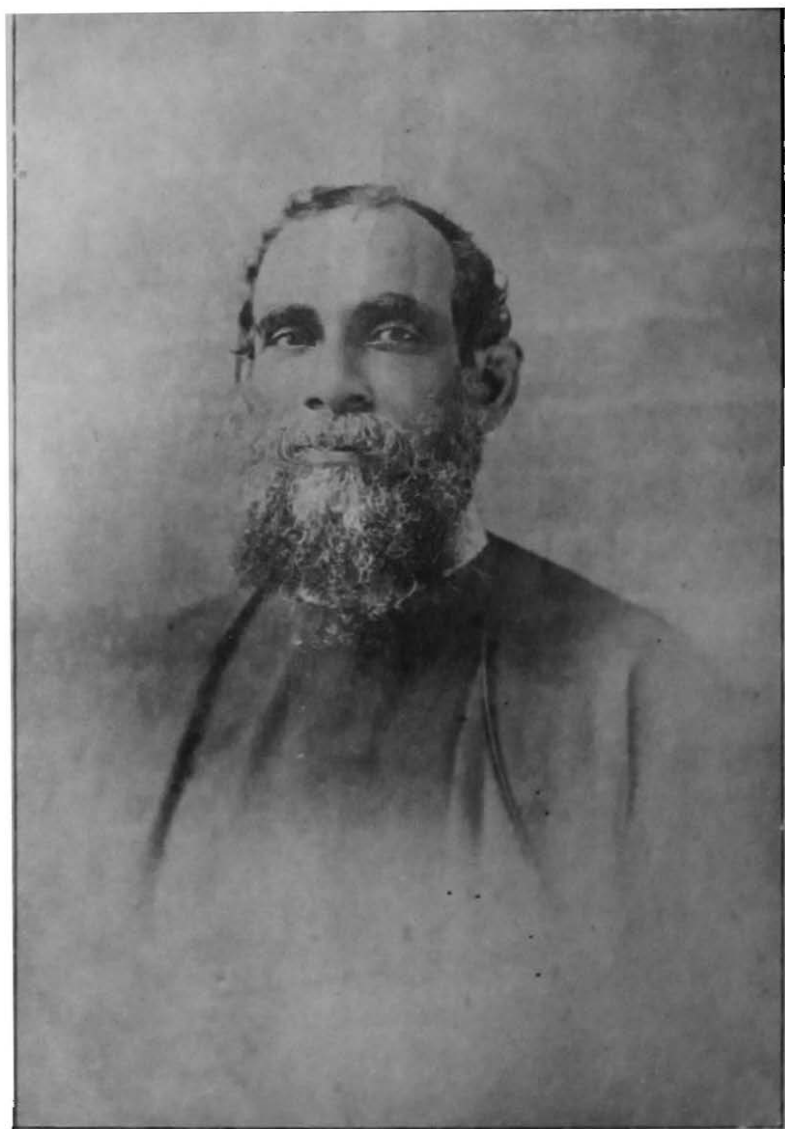
SIVA NATH SASTRI,

SIVANATH SASTRI.

Pandit Sivanath Sastri, the poet, novelist and preacher, was born at Majilpur in the Twenty-four Parganas in 1847. He is the son of Pandit Harananda Vidyasagar, a friend of the late Pandit Isvarchandra Vidyasagar, and the nephew, on his mother's side, of the late Pandit Dwarakanath Vidyabhusan, the famous editor of the *Somprakar*. Thus having been early brought under the influence of the great reformer and philanthropist, Pandit Isvarchandra and the accomplished scholar, Pandit Dwarakanth, Pandit Sastri's character bears a deep impress of this healthy influence. Young Sivanath was a brilliant university scholar, having secured no fewer than three scholarships at the B. A. Examination. Another great influence on his character was that of the great reformer and preacher, the late Kesavchandra Sen. Sivanath early became an ardent Brahmo and was initiated by Mr. Sen in his *Mandir* in 1869, on the same day with the late Mr. A. M. Bose. In 1872 Sivanath came out as an M. A. of the Calcutta University, securing the first place in Sanskrit and obtaining the title 'Sastri' by which he has since been known. He successively filled the place of Headmaster at the Harinabhi Anglo-Sanskrit School and the Bhowanipur South Suburban School, and then in 1876 became the Head Pandit and Teacher of Translation at the Hare School. Had he continued in Government service, he would have long ago become the Principal of the Sanskrit College and by this time retired with a handsome pension. But he was meant for higher duties. He threw up his appointment in 1878 and became a Missionary of the Sadharan Brahma Samaj, which was just established. He still holds that honoured post, and all his subsequent activities, literary and practical, have centred round it. While yet a student, Pandit

Sastri wrote a poem in Bengali entitled *Nirbasiter Bilaf*, 'the Lament of the Exile,' which at once became popular and enrolled his name among those of the eminent poets of the Province. He has since written *Pushpamala*, *Himadri Kusum*, *Chhayamayi Parinay* and a few volumes of minor pieces, all of which have sustained and deepened his reputation as a poet. His novels also, *Mejobau*, *Yugantar* and *Nayantara*, have attained much popularity. His *Life of Ramtanu Lahiri* is a valuable record of the contemporary history of Bengal, social and educational, as well as a portrait, by a skilful painter, of that remarkable man of piety. Pandit Sastri's most sustained labours have, however, been in the field of practical religion and social reform. He has worked incessantly in that field, for the last thirty years or so, establishing schools, organising missions, editing journals, delivering public orations, making missionary tours and preaching from public pulpits. His public speeches and sermons will be found in several volumes published by the Sadharan Brahma Samaj, and they all bear witness to his deep piety, great ability and burning enthusiasm in the cause of religion. In politics Pandit Sastri has always held very advanced views, and at one time he was an active politician. But lately the growing demands of his church upon his time, on the one hand, and his failing health on the other, have prevented his active participation in politics. It may be mentioned, however, that he has been an earnest Swadeshi from a time long before the commencement of the present Swadeshi movement.

Mahila Vidyalay. In 1878 Mr. Anandamohan seceded from the Brahmo Samaj of India with a large number of his fellow-worshippers and with their help established the Sadharan Brahmo Samaj. His labours in connection with this last and most influential section of the Brahmo Samaj were incessant and most earnest. Though conscientiously differing and separating himself from his old master, Keshav Chandra Sen, he retained his love and reverence for the latter to the end. In fact, a deep spirit of toleration and suavity of manners were prominent features in the character of Mr. A. M. Bose, and he heartily fraternised with people of divergent views and tendencies. In 1879 Mr. Bose founded the City College, which has all along maintained a high standard of teaching and discipline, given employment to a large number of workers in the cause of religion, patriotism and social reform, moulded the character of hundreds of young men and has been the centre of philanthropic activities of various descriptions. As a member of the Bengal Legislative Council, as a Fellow of the Calcutta University, and as an ardent Congress man, Mr. Bose's services to the country have been incalculable. He visited England a second time in 1891 and did most valuable service there by advocating the cause of his country before vast bodies of Englishmen. These various labours soon broke down his health, and for a few years before his death, he lay as an invalid. But even while in his death bed, he wrote powerfully against the Partition of Bengal, and was carried in a litter to lay the foundation of the proposed Federation Hall. His speech on that occasion, as well as his Presidential address at one of the sessions of the National Congress, will be long remembered. He died in August, 1906, deeply lamented by all classes of his countrymen.



SURENDRA NATH BANERJEE.

In the history of nations, as in agriculture there are periods of fertility producing quite a crop of great men as well as times of sterility unrelieved by the appearance of a single man of genius. The forties of the nineteenth century were one such period of fertility. It was this decade that gave to our country, as we have seen, Mr. W. C. Bonnerjee, Mr. Monmohon Ghose and his brother. It was this decade again that witnessed the birth of one of the greatest sons of India, who has set apart his life to the service of his country and who may truly be entitled to the most honourable title of the old Roman Orator, "the father of his country."

Born in 1848 Surendra Nath was junior to Mr. W. C. Bonnerji by four years and like him came of a respectable Brahmin family at Taltala in Calcutta. His father was the famous Dr. Durga Charan Banerjea whose medical skill has passed into a by-word in Bengal. Educated at the Dovton College, Surendra Nath graduated at the Calcutta University and started for England in 1868 to try for the Indian Civil Service in company with two other young men each of whom is an honoured name in our country and one of whom has specially shed upon it a lustre for scholarship and patriotism. While in England Surendra Nath had the opportunity of studying under men like Goldstucker and Samuel Morley. In due time he came out successful at the Civil Service Examination but the Commissioners refused to take him into service on the plea of his having passed the age limit. Surendra Nath was driven to the necessity of making a law court matter of it and then the Commissioners gave up their contention by enrolling him as a member of the service. On his return to India Surendra Nath served for two years as an Assistant Magistrate at Sylhet but he soon had to resign the service on account of some slight charges brought against him by Government. There at once arose a storm of indignation all over the country and meetings were held and articles were written in support of Surendra Nath and accusing Government of gross injustice. But all was of no avail. Surendra Nath had to go. But out of evil cometh good and Surendra Nath lost to the Civil Service became Surendra won

for and dedicated to the service of his country. Ever since that time Surendra Nath has devoted himself heart and soul to his country's cause. For a short time he worked as a Professor of English literature in the Metropolitan Institution of the ever memorable Pundit Iswar Chandra Vidyasagar. In 1802 Mr. Banerjee started a school of his own in Calcutta which gradually grew into the Ripon College, one of the best conducted private Colleges in the Metropolis. In 1878 Surendra Nath undertook the Editorship of the *Bengalee*. In its columns in 1883 he attacked Mr. Justice Norris for having wounded the feelings of Hindus by ordering, in a certain case the family idol to be brought into open court. The attack was followed by an arrest for contempt of court and although Mr. Banerjee offered an apology he was sentenced to be put into civil jail for two months. He had already established his renown for matchless oratory ; and the outburst of feeling which took place throughout the country on his imprisonment has never been witnessed. The whole country went mad over it and the incident only brought Mr. Banerjee and his country into closer relationship than ever. Among the leaders of the Indian National Congress Mr. Banerjee stands foremost and it is to his personality that the movement owes its share of success. He twice adorned the chair of its President and on both of these occasions his utterances were unique. In the Legislative Council and on the Municipal Board the talents and energy of Surendra Nath were all employed in the service of his country. During the Calcutta Municipal Bill agitation Mr. Banerjee worked with the ardour and zeal of a youngman and today as we pass along the current of Swadeshism we feel everywhere the influence of the same personality all through its course. Old as he is, he is still as active as any youngman and the fire of enthusiasm and robust optimism with which he is endowed carry everything before him. The tenacity of purpose which characterises him made a distinguished journalist once change his name into "Surrender not" and the marvellous powers of well reasoned oratory with which nature had endowed him has caused him to be compared with Cicero and Demosthenes. May he live long to work for the cause of his country to which he has devoted his life and to whose service he has dedicated his all.



RAMESH CHANDRA DATTA.

Mr. Ramesh Chandra Datta belongs to the well-known Datta family of Rambagan, Calcutta, the family that has produced Miss Taru Datta and other persons of high literary abilities. Mr. Datta's career has been such a brilliant one and his genius is so versatile and many-sided, that it is not possible to describe him in brief. He was born in 1848 and was educated at the Hare School and the Presidency College. He then proceeded to England, attended the University College, London, and came out as third in order of merit at the open Competitive Civil Service Examination of 1869. He was also enrolled as a Barrister-at-Law. Entering the Civil Service in 1871, he rose gradually to a Divisional Commissionership, the highest office that was up to this time conferred on a native of India. Mr. Datta retired from Government service in 1897. In 1892 he had been made a C. I. E. for his ability and success as an administrator and his researches in Indian history. After his retirement Mr. Datta devoted himself to literature with greater energy than before. He has since lived several years in England, lecturing on Indian history at the University College, London, writing books on India, and pressing the claims of his country on the attention of English politicians. In 1900 Mr. Datta came out as the President of the National Congress held at Lucknow. In 1904 the enlightened Maharaja Gaekwar of Baroda showed his appreciation of Mr. Datta's abilities as an administrator by appointing him his minister of finance. The wisdom of this appointment has been amply proved by the prosperity of the Baroda state that has followed it.

Mr. Datta's literary abilities are of the most varied character. In his early youth he wrote an interesting little book in English on

his visit to Europe. It was interspersed with English poems written by himself. He next devoted his attention to fiction and produced six novels in Bengali which are very popular. His last novel is in English and is entitled the *Lake of Palms*. Then followed a popular *History of India* for schools and a most well-written and inspiring *History of Civilization in Ancient India*, a valuable record of historical research. Mr. Datta then published the *Rigveda Sanhita* in Bengali characters and a Bengali translation of the same. Then came a series of books dealing with the different periods of Sanskrit sacred literature, with specimens and their Bengali translations. *A History of India* in Bengali, a *History of Bengal* in English and a brief *History of Bengali Literature* in the same language had perhaps preceded these publications. Then came *Lays of Ancient India*, being metrical translations into English of select passages from the *Vedas*, the *Upanishads* and from later Sanskrit poetry. This was followed by the *Ramayan* and the *Mahabharat* in condensed forms and in English metre resembling the Sanskrit *Anushtubh* measure. Besides these, Mr. Datta has written an elaborate *Economic History of British India* and published a few volumes of his speeches and essays on political subjects. We are not sure if, even after this long record of his writings, we have not unwittingly omitted to mention some of Mr. Datta's publications. May his fertile pen work on yet a long time and leave a brilliant example of patriotism and long and strenuous labour before his countrymen.



SARADA CHARAN MITTER.

The appointment of Mr. Sarada Charan Mitter to the High Court Bench on the retirement of Mr. Justice Gurudas Banerjee gave universal satisfaction to all classes of the community. Equally eminent as a lawyer and as a Judge, his life is an interesting and instructive study to those who have to struggle through life to attain distinction.

His father was a banyan of respectable talents in a mercantile firm in Calcutta. Born in 1848 in an obscure village in the district of Hoogly, Sarada Charan was very unfortunate in the first few years of his life. He sustained, while only 5 years of age, an irreparable loss in the death of his mother, a pious and affectionate lady, and had it not been for the fostering care of his father, whose sole object in life now became to train up his son, his life might have taken another turn. The death of such a loving and dutiful father was severely felt by him, a lad of 13, while yet a student in the Boys' School (afterwards known as Hare School) and from this time he learnt the virtues of self reliance and courage which secured his success in the long run.

The only relieving feature of this period of his life was his uniform academic success. He was marked in his school as a very intelligent and industrious lad, and won the love and admiration of his teachers, some of whom pronounced him to be destined for a brilliant career. Their expectations were amply fulfilled when in the three successive examinations, Entrance, F. A. and B. A. he secured the highest place. After a short time he took his master's degree with honours, and only a year later, became the fortunate recipient of the Prem Chand Roy Chand Scholarship considering that very few students have up to this date been able to secure this magnificent scholarship, within 6 years of their passing the Entrance Examination, we might unhesitatingly assert that his scholastic career was exceptionally brilliant. He then qualified himself for the bar, and after passing through the necessary tests, joined the High Court as a vakil. The vakils' bar at that time, though not so overstocked as at present, abounded in many eminent men—some of the best

lawyers Bengal has produced—and Sarada Charan had his early struggles and depressions, as he had to rely solely on his own abilities. But his merits could not fail to be recognised, and slowly he rose to the top of the ladder. In 1895 he was appointed to the Tagore Law Professorship the result of which is his useful work, “the Land Law of Bengal.” His fame as an advocate became so great that the Government nominated him in 1902 to officiate as a Judge. During this period he was deputed to make a local enquiry at Bodh Gya on account of the dispute that was going on with regard to the temple. His report is a monument of learning and research, foresight and impartiality. As an officiating incumbent he displayed such conspicuous abilities that his permanent appointment to the Bench became only a question of time. In 1904 an opportunity occurred when Sir Gurudas Banerjee retired, and in deference to the wishes of the public, the vacancy was filled up by Mr. Mitter. As a judge he has won golden opinion from all quarters, and is much respected even by his European Colleagues.

Though busily engaged in his professional work, he has a strong love for his mother-tongue, and never omits to serve her when he finds an opportunity. He published an edition of Vidyapati long ago and wrote several works in Bengali which was much appreciated. He is an active member of the Sahitya Parishad (Bengal literary association), sometimes acting as its President, and has often contributed to Bengali magazines. He is the originator of the movement for introducing a common dialect and character throughout India, which, he hopes, will contribute much towards the foundation of an Indian nation. He is also a good Sanskrit scholar, and has written several Sanskrit works.

Mr. Justice Mitra is also a social reformer. In his earlier days he zealously supported Pandit Iswar Chandra Vidyasagar in his widow-marriage movement. He is also a staunch advocate of female education and is the President of the Bethune College Committee. Moreover, he has done much to abolish the mischievous customs separating the different branches of the Kayasthas.

He is thus one of the most eminent of the living great men of Bengal, and he would, we hope, render a variety of beneficial works to his mother-land for a long time to come.



LALMOHAN · GHOSH.

Mr. LAL MOHON GHOSH.

Mr. Lal Mohon Ghosh, the younger brother of Monmohon, was born in Krishnanagar in the district of Nadia. He was sent to England in 1879 for the study of law. In due time he was called to the bar and came back to India and was admitted on the Rolls of the High Court. Lal Mohon's bent was literary from the very beginning. He did not take so much interest in his profession as in his literary studies. He was an active contributor to several magazines and the essays and articles he wrote even at that early age command the admiration of the severest critic. He had early made a name also for public speaking and it would be no disrespect to any body to say that in Lal Mohon Ghosh we had then the best public speaker of our country. Domestic calamities and ill-health have of late compelled Mr. Ghosh to retire from the platform of which he was once the choicest ornament. A few years after his call to the bar, he was sent to England by the British Indian Association to agitate for the holding in India simultaneous examination for the Civil Service. Lal Mohon's efforts in this respect were not altogether without effect. He stayed in England for a short time, and came back in 1880. About this time the storm of the famous Ilbert Bill agitation was sweeping over the whole country. Every one knows about the scandalous meeting of Eurasians and Americans held at the time in the Calcutta Town Hall in which the poor natives of this country were held up to brutal scorn and jest. Lal Mohon replied to these cowardly attacks in his celebrated 'Dacca speech' a performance that would have done honour to any great orator of the world. Mr. Ghosh again sailed for England and this time he tried to enter Parliament. He stood up for Deptford and so great was the enthusiasm that prevailed in his favour that he would have been surely returned

were it not for the sudden reversal of the Liberals through the attempts of the Irish. Although he failed himself he prepared the way for other Indians to enter that great body. A few years later on Mr. Dadhabhai Naoroji sat as the First Indian member in the House of Commons and it is undoubted that it would not have been so if Mr. Ghosh had gone before and swept the way. While in England Mr. Ghosh was fortunate enough in enjoying the friendship and patronage of John Bright whose name is treasured gratefully by all Indians. Mr. Ghosh's last public performance was the speech he delivered as the President of the Indian National Congress in 1903. In literary grace the speech surpasses its predecessors and although Mr. Ghosh had long ago retired from the public the keen interest he still takes in the affairs of his country was evinced in every line of the speech. Mr. Ghosh is deeply read in the European literature and his metrical English translation of Madhusudan's *Meghanadbadh* recalls the sublime music of Milton. He has in his hands a few literary works chief among which is the writing of a *Life of Napoleon Bonaparte*. May he live long as the glory of his country and may his labours in the literary field shed additional lustre on his much maligned native land.



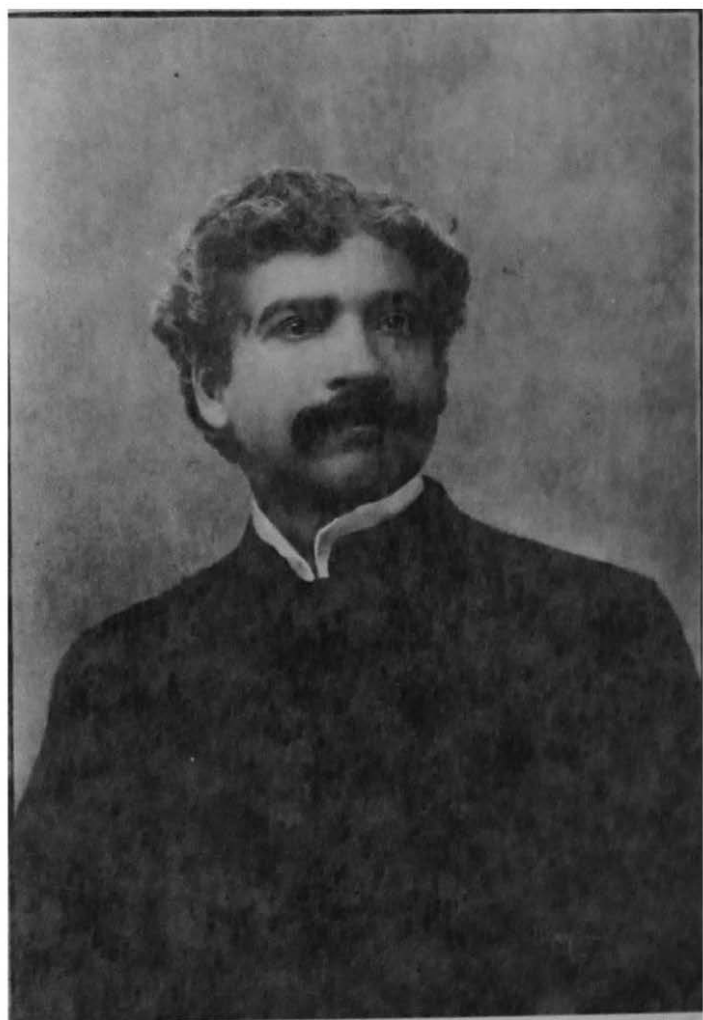
NAGENDRA NATH GHOSH.

NAGENDRA NATH GHOSE.

Mr. N. N. Ghose (Nagendra Nath Ghose) well known as a scholar, a writer and a publicist, esteemed alike by the best men in European and Indian society, was born in August 1854 in Bogra, north Bengal, where his father, Babu Bhuggobutty Churn Ghose, afterwards a Vakil of the High Court, had gone as the first Head Master of the Government School then recently established. He passed the Entrance Examination at the age of 15, winning a first-grade scholarship. He passed the First Examination in Arts from the Presidency College and got a first-grade senior scholarship. He read for the B. A., in the same college, but a few months before he was to appear at that examination he left for England. He was entered in University College, London, where he attended lectures on subjects that he took an interest in, but not with a view to competing for a degree. For a short time he was in Cambridge, where he was entered in Christ's College. Having done his best to receive a liberal and a professional education in the time at his disposal, he was called to the bar in June 1876, and was admitted on the rolls of the High Court in September 1876.

Mr. Ghose had a taste and an aptitude for writing, from an early period. After appearing in the F. A. examination, in the winter vacation which followed, he wrote leading articles and editorial paragraphs for a daily paper called the *Indian Post*. Men who read the paper, European or Indian, could not believe that it was written by a young man of seventeen. After his return from England he made his *debut* by writing an essay entitled 'Indian Views of England', which was read before two Literary Societies and then published. As soon as Mr. Ghose had come to be known, calls were made upon his time and energy. He was pressed into the honorary service of many journals, political, literary and legal. In August 1883 he started on his own account the *Indian Nation* which he still continues to write. A paper like the *Nation* would do honour to any country in the world. Honesty of purpose and stern independence characterise every line, and the style would be worthy of any high-class London journal. It extorted praise even from Sir

Alexander Mackenzie. But recognition of merit is not an easy affair, and Mr. Ghose may console himself with the idea that he speaks and writes for a fit audience though few. Scarcely had he practised four years at the bar when he had to yield to the pressure of Pundit Ishwara Chandra Vidyasagara and accept a Professorship in the Metropolitan Institution. Only at the insistence of that great man and to render a service to a public institution at a critical period of its history, he took the risk of sacrificing his prospects at the bar. A further sacrifice was involved in his Municipal Commissionership which made great demands on his time and attention. He has also been for several years a Presidency Magistrate and a Fellow of the University of Calcutta. These honorary offices have been to him no sinecure. He has had to work hard in every capacity. As an honorary magistrate he enjoys the confidence of practitioners to an extent such as few others do. Added to all this has been the work, mostly unremunerated, of advising and writing petitions for men with grievances. He has had, in addition, to prepare or revise essays, speeches, and other writings of several gentlemen, likewise to draft addresses or memorials on behalf of public bodies. Not the worst of his enemies would charge him with any the least violation of honesty as a commissioner or as a journalist or in any other capacity. He has consistently sought to be true to principles. Many years ago he wrote "Kristo Das Pal : A study" highly spoken by competent critics, and he has more recently written "The Memoirs of Maharaja Nub Kissen Bahadur." Shortly after the publication of the latter work he was elected a Fellow of the Royal Society of Literature. He was President of the Bengal Provincial Conference held at Midnapore. He has been for many years an Examiner to the University Calcutta, and he was last year selected by the Government of India as a Member of the Committee to draft Regulations for the University of Calcutta. Mr. Ghose is still in active life and has, it may be hoped, a great future before him. Every visitor is always welcome in his house, and he is always ready and cheerful in rendering service. On some points he refuses to be communicative, namely, first, the literary projects which he seems to have in mind, second, the private complimentary letters he has received from great men with reference to his writings and opinions, and third, the religion which he has had made his own and which seems to have profoundly influenced his mind.



JAGADIS CHANDRA BOSE.

It is an undoubted fact that Dr. Jagadis Chandra Bose D. sc. C. I. E. is the greatest scientist of India in the present century. He was born at Vikrampore in East Bengal in a respectable family. After graduating in the Calcutta University he started for England to complete his education. He joined the Cambridge University, where the Cavendish Laboratory afforded him much facilities for original research. In 1884 he took his B. A. degree at Cambridge, and his B. sc. degree at the London University. Since his return to India he has been working as professor of physical science in the Presidency College, Calcutta.

As a professor he has done much to improve the study of natural science in the Presidency College. The laboratory of the premier College in Bengal, justly famous as it is, owes not a little to his efforts. Moreover, as a teacher of science he has scarcely been equalled in this country.

In the beginning of 1895 Professor Bose began his researches. In the May of that year he read his famous essay "on the polarisation of the electric ray" before the Royal Asiatic Society of Bengal. It created a sensation in the learned world. Lord Kelvin, the greatest electrician of the century, expressed himself as "literally filled with wonder and admiration for so much success in these difficult and novel experimental problems." *The Times* was unqualified in its praise; "the paper," it said, "forms the outcome of the two lines of labour—construction (of instruments) and research."

Dr. Bose's second essay on "The determination of the Indices of refraction for the Indices of refraction for the electric ray" was sent to the Royal Society of London and published in its proceedings. The society aided him with money in order to facilitate his researches—a strong proof of the society's high appreciation of his works. The Bengal Government was not also failing in its duties. It started a research fund, and placed it under the management of Dr. Bose.

The chief drawbacks of a votary of science in this country is that he is out of touch with the learned world. He has to waste years of labour in constructing instruments and appliances, which would at best be imperfect. Occasional visits to Europe would save this

labour, which might be profitably spent in original work. Thus Dr. Bose was always willing to visit Europe and mix in learned societies. An opportunity presented itself. The Secretary of State, on the recommendation of the Government of India, deputed Dr. Bose to Europe in order that he might be acquainted with the latest improvements in science.

On his arrival in England, he became personally familiar with those who were formerly familiar only with his works. He went, not as a humble learner, but as an instructor, to dazzle the world with his new discoveries. His essay on "a complete apparatus for ascertaining the properties of electrical vibrations," read before the greatest men of science in the British Association, was hailed with delight. The instrument is at present in use in several universities of France and America, for the elucidation of new truths. The "Electrician" remarked that the instrument might be used for communicating news, and might be possibly be turned to money-making purposes.

He found magnificent receptions in the chief universities of England, France and Germany. While in England, he discovered another scientific truth, which he gave out in an essay read before the Royal Society, entitled 'The selective conductivity exhibited by certain polarising substances'.

Another of his works in England must be mentioned in this connection. He read an essay before the Society of Arts on 'Scientific Education in India'—in which he indicated how this state of things can be improved in India. He advocated the establishment of a Research Institute, the founding of a science scholarship, and the greater employment of men of science in the public service. The essay did much good. It induced Lord Kelvin, Lord Leicester and others to memorialise the Secretary of State for the establishment of a Science Institute in India.

Since his return to India, he has been engaged in discovering the relations between the organic and the inorganic, and has written several valuable treatises on the subject. He has been made a C. I. E. by the Government in recognition of his talents.

He is comparatively young in years, and is in full possession of health and vigour. May he live long enough to take a high place among the greatest men of Science of the world !



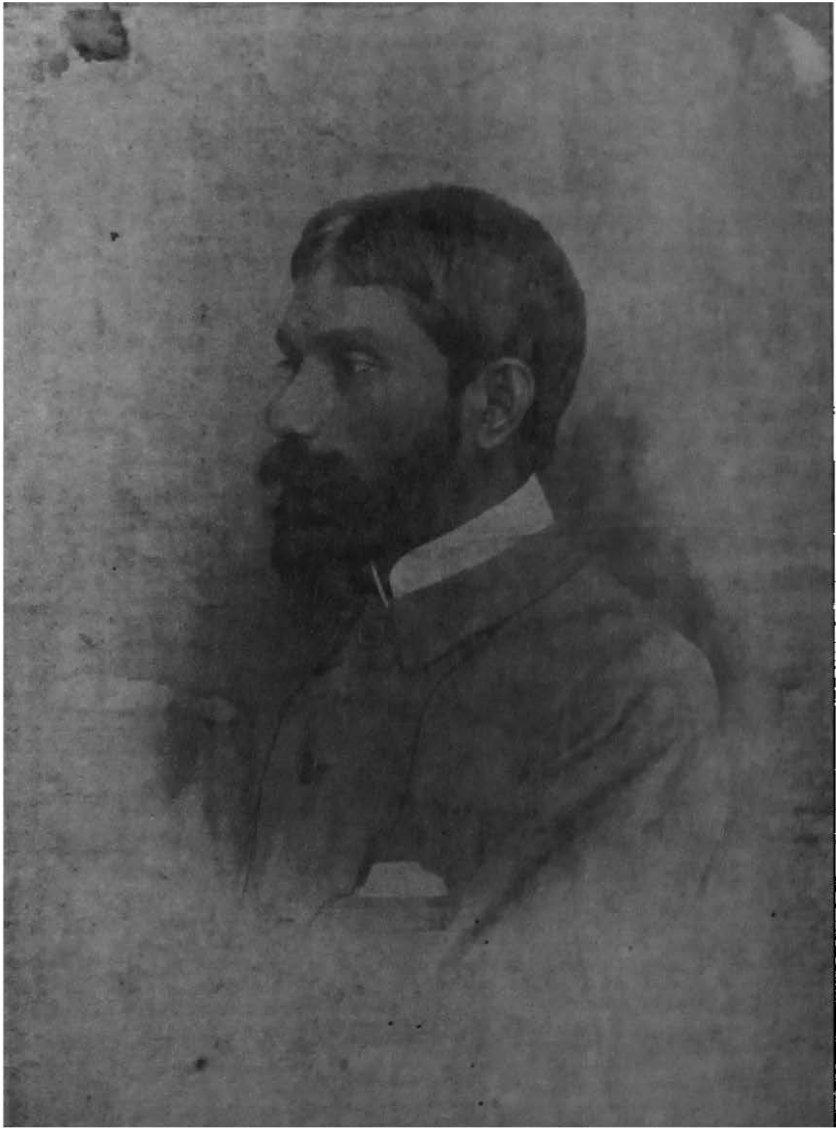
RABINDRA NATH THAKUR.

Rabindra Nath Thakur, the eminent Bengali poet, novelist, dramatist and essayist, belongs to the famous and cultured Thakur family of Jorasanko in Calcutta. He is the grandson of Babu, sometimes called Prince, Dwarka Nath Thakur, and the son of Maharshi Devendra Nath Thakur. He was born in 1860. Having lost his mother while quite a child, and being the youngest child of the family, Rabindra Nath was not educated in the usual way, but was trained directly under his father's eyes. The effect of this training is visible in Mr. Thakur's life and writings. As a boy he knew things not known even to many grown up and cultured men, whereas in certain respects his views and experiences seem immature even in mature age. He became an accomplished prose-writer when he was only sixteen; his poetical genius had appeared much earlier. The direct influence of the Maharshi's character on him is seen in his profoundly spiritual hymns and the meditative calmness that breathes in his essays on religious subjects. It is also seen in the tendency to retirement and the enjoyment of the depths of spiritual communion which is growing upon him with his growing approach to maturity of age. The ardent and vivacious poet of youth is visibly turning into the contemplative and experienced *rishi* of advancing years. Babu Rabindra Nath's genius is of a most versatile nature. His poems delight alike the lover of amorous romance and the seeker after meditative depth and tenderness. His stories are liked equally by the lover of light fiction and the moralist and the social reformer. His songs are admired and appreciated both by the spiritual and the unspiritual. His hymns have opened a new chapter in the spiritual history of the country in general and the Brahma Samaj in particular. His

public utterances, few and far between, are eagerly sought for. When a lecture by him is announced, the hall, however large its capacity, is filled long before the time fixed, and hundreds return for want of seats. Babu Rabindra Nath is also an eminent singer and musician. Thousands sit entranced when he sings in public meetings and in devotional festivals connected with the Brahma Samaj.

Babu Rabindra Nath's activities have been chiefly literary. He has successively edited the *Bharati*, the *Balak*, the *Sadhana* and the *Bangadarshan*, all Bengali monthly reviews. But he is also a man of varied worldly experience. He has travelled much in India and Europe, studying English literature for a time in the London University under Mr. John Morley. He has spent many years in managing his father's vast estate and also served long as the Secretary of the Adi Brahma Samaj. Lately he has devoted much of his time and attention to a school established in the *Santhiketan*, the garden house where his saintly father meditated long in his early years and achieved spiritual success. This school is modelled much after the old schools under the *rishis* in which the students practised *brahmacharya* and lived with their teachers. It is a pet scheme of Rabindra Nath to make this school a success.

The last but not the least important features of Mr. Thakur's life is his ardent patriotism. Active patriots and politicians may always count upon his sympathy and co-operation, and the success of the recent *swadeshi* movement is not a little indebted to his touching patriotic songs and his beautifully written and excellently delivered lectures on various subjects bearing upon the progress of the nation.



DR. PRAFULA CHANDRA RAY.

PRAPHULLA CHANDRA RAY.

The name of Dr. P. C. Ray is justly famous for his achievements in Chemical service, and if he lives long enough, as we hope he will do much to wipe away the reproach, made by no friendly critics, that the Bengalis have no aptitude for natural science. Though rather young in years and weak in health, he has already utilised the few moments he could steal from his professional work in the Presidency College in discovering for the first time, a few lost links in chemical science and in starting a new industry in India, which promises to be much lucrative. He was born in 1861 in an obscure village in the district of Khulna in a respectable family. His father, the late Babu Harish Chandra Ray, was a man of no mean education—he learnt English from Captain D. L. Richardson in the Krishnagar College and could also read Arabic and Persian. He had a strong love of literature and sought the company of some of the best men of letters in his days. After studying in his native village school established by his father and maintained by him, Praphulla Chandra came to Calcutta and joined the Hare School, and afterwards the Albert College. In the latter institution he contracted a friendship with his teacher, the Late Babu Krisna Behari Sen and learned Latin and French, in order to be able to study Chemistry in England. He then joined the Metropolitan Institution, and while in the 4th year class there, he secured in 1882 the Gilchrist Scholarship and went off to England. To the honour of his parents be it said that unlike most of his countrymen, they heartily supported him in the enterprise. He entered the Edinburgh University and completed his education there in six years when he received the degree of D. S. C. in 1887. Although he made Chemistry his special subject, yet he did not neglect to study the other branches of science. The essay which he composed on his taking the Doctor's degree can still be seen in the pages of the proceedings of the Royal Society. During his residence there, he was not unmindful of his country. His patriotism and general culture found expression in an essay, entitled "India before and after the Mutiny," which became deservedly popular and was noticed favourably by some of England's noblest sons, in the columns of several well-known journals. He also utilised his residence there by making an intelligent study of the political life of Englishmen.

After returning to India he was appointed Professor of Chemistry in the Presidency College in 1889, and from that time he sent many essays to the various scientific societies of Europe, to be published in their proceedings, which were recognised as of rare ability and containing evidence of originality and research. Especially his discovery of 11 mercurious Nitrites, which was said to fill up a blank in our knowledge of the Mercury series, surprised the learned world. All competent judges gratefully acknowledge the high service thus rendered to chemical science by Dr. Ray.

Some of the greatest sons of the land, and Dr. Ray among others, noticed even long before the *Swadesi movement*, that the poverty of the country is largely due to the want of proper industries. Dr. Ray especially found out that a large factor in the composition of the wealth of Germany was the production of chemical substances like drugs, dyes, candles, soaps &c. He established in conjunction with Mr. Satish Chundra Singha M. A. "the Bengal Chemical and Pharmaceutical Works." It had to struggle hard for want of the necessary capital, and Dr. Ray had to invent simpler and cheaper machinery for the more costly ones which were usually in use. The ability and honest work of Dr. Ray bore fruit. It is now a very flourishing concern, and its stability is secure. It is the first of its kind in India, and let us hope, it would not be the last.

The high regard in which he is held by savants in continental countries is shown from the fact that an eminent French Chemist asked him many particulars about the method of producing chemical substances to be found in ancient Sanskrit works. This is the origin of his celebrated work "History of the Hindu Chemistry" which besides being of much antiquarian interest as embodying the progress made in this line by the parents of civilization, is a practical treatise of the use to be made of Indian plants and minerals. The work, besides being an effort to save the Hindus from the charge of neglecting this branch of experimental science, is a monument of scholarship and research and has achieved a deserved popularity all over the world.

Dr. Ray is a single man—he devotes his whole energies to the silent service of his country. He is every simple in manners and regular in habits—his motto being "plain living and high thinking." His affability, kindness and modesty have endeared him to his numerous friends and students. May he be spared long to aid in the regeneration of his mother-land!



SWAMI VIVEKANANDA.

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To Swami Vivekananda and his colleagues is due the revival of Vedantism in recent times in much its original form. Raja Rammohán Ray's Brahma Samaj was, indeed, a movement in the direction of a revived Vedantism, but under its subsequent leaders the movement soon became a thorough-going reform movement, leaving its old moorings and cutting off its connection with orthodoxy. Swami Vivekananda, though educated under the modern system, received his spiritual training under an orthodox Hindu devotee, and was therefore imbued with a deep spirit of toleration and conservatism which all his foreign travels, education and experiences could not remove. The Swami was indeed, to some extent, a reformer. But his reform movement differs from the Brahma Samaj movement in retaining the monastic system for ministers of religion and a place for image-worship in popular devotions. It would not be too much to say that these conservative features of the movement have contributed as much to its popularity as the ardour and ability of its leaders. Whether they do not also form its weak points and will ultimately destroy its character as a reform movement, time alone can show.

Before he became a monk, Swami Vivekananda's name was Narendranath Datta. He belongs to a respectable Kayastha family of Calcutta, and was born in 1863. He graduated in 1884 from the General Assembly's Institution. For a period he was connected with the Brahma Samaj. He attended its services, and as he was gifted with a sweet voice, he sometimes joined the Samaj choir. Gradually he came under the influence of Paramhansa Ramkrishna of Dakshineswar, a devotee who was held in universal esteem and whose influence over educated Bengalis was then on the ascendant.

Narendra became the most favourite disciple of the Paramhansa and the latter built high hopes on his powers. Shortly after his master's death, Narendra became a monk and assumed the name by which he is known. After some travel in the country, he was sent in 1893 by the Raja of Ramnath to the Chicago Parliament of Religions as a representative of Hinduism. He made a great impression by his utterances on the assembled representatives of various religions, and his popularity dates from this stage of his career. In 1896 he went to England and lectured there for some time on Vedantism. He returned to India next year and was received with great cordiality and enthusiasm by the citizens of Madras, Calcutta and other places. He then made a tour through the country and discoursed in several places on religious subjects. In 1899 he again visited England and the United States of America. At San Francisco he founded the Vedanta Society which his colleagues has since kept up and which has done so much to spread Vedantism in America. In 1900 he returned to India with a broken health. He suffered from diabetes, which has cut short the career of many a brilliant Bengali. It is also said that his *yoga* practices contributed not a little to undermining his health. He died in 1902 at his convent at Belur near Calcutta, mourned by the whole country and by hundreds of admirers in the West.

Swami Vivekananda's teachings on Philosophy and Religion are contained in several volumes of his lectures edited by his colleagues and published in Madras and Calcutta.



" ASHUTOSH MUKHERJEE

Dr. Ashutosh Mukherjee is one of those few men who, though they have risen high, have never met with reverses. He had fully deserved the honours that have been heaped upon him ever since his boyhood. That his abilities are of a very rare order has been abundantly shown by a career of almost uniform success. Success such as his can be due only to capabilities of a very high order. Not to speak of the other aspects of his successful life, the mere facts that Dr. Mukherjee is a High Court Judge whose judgments command the admiration and praise of even the most mischievously disposed critics or that he was a Vakil who for years practised his profession to the entire satisfaction both of his client and the judges amply prove that his learning erudition and abilities are such as are very rarely to be seen in men of the present day. That he won high laurels as a student, that he was for years a very successful Vakil, that in the university he has occupied a unique place now for several years, that as a judge he has been very highly praised for his singularly meritorious judgments all this is due to high natural gifts aided by strenuous industry. The original researches made by Dr. Mukherjee in the department of mathematics, when he was only a student attracted the attention of the professors at Cambridge one of the leading centres of the study of mathematics. He also did much service to the cause of legislation as a member of the legislative councils both of Bengal and of India. His speech about the Official Secrets Act won the admiration even of his antagonists. His sound criticisms of the Universities Bill, based on a strong common sense showed a clear and penetrating insight into all affairs relating to the university.

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physician, this gentleman seems to have made it his special business to give his son as good an education as he possibly could. Well were his labours rewarded. Dr. Ashutosh Mukherjee has passed the university examinations with unique success. He stood first at the B. A. and the M. A. examinations and before he was 22 he passed the Roy Chand Prem Chand studentship examination. In 1888 he became a Vakil of the High Court. In 1894, he passed the D. L. examination. Almost immediately after, he passed the highest examination of the Calcutta University, he has been appointed a fellow of the University and an M. A. Examiner. As is habitual with him, Dr. Ashutosh applied himself with unremitting toil to his duties as a fellow and soon mastered the technicalities of the business of the university as well as its general principles to an extent which few others have done since the foundation of that body. Twice he was returned by the university as a member of the Bengal Legislative Council. During his second term of membership in this council, he was selected by the nonofficial members of the Council to a seat in the Supreme Legislative Council where he made some very effective speeches in connection with Universities Bill and the Official Secret Bill as we have already noticed. He was subsequently appointed a judge of the Calcutta High Court, an appointment he still holds with conspicuous ability. He has also been rewarded for his services to the University by being appointed its vice-chancellor. In that capacity he was lately at the head of a Commission for framing the rules and regulations of the Calcutta University. We have very reason to believe that the affair could not have been better managed by any other man as there is no one else in Bengal so well conversant with the university and all its aspects. The successful termination of the issue which gave rise to adverse criticisms from all quarters, at the beginning is due entirely to the prudence, coolness and wonderful capabilities of Dr. Mukherjee.