

REPRESENTATIVE MEN
OF
SOUTHERN INDIA

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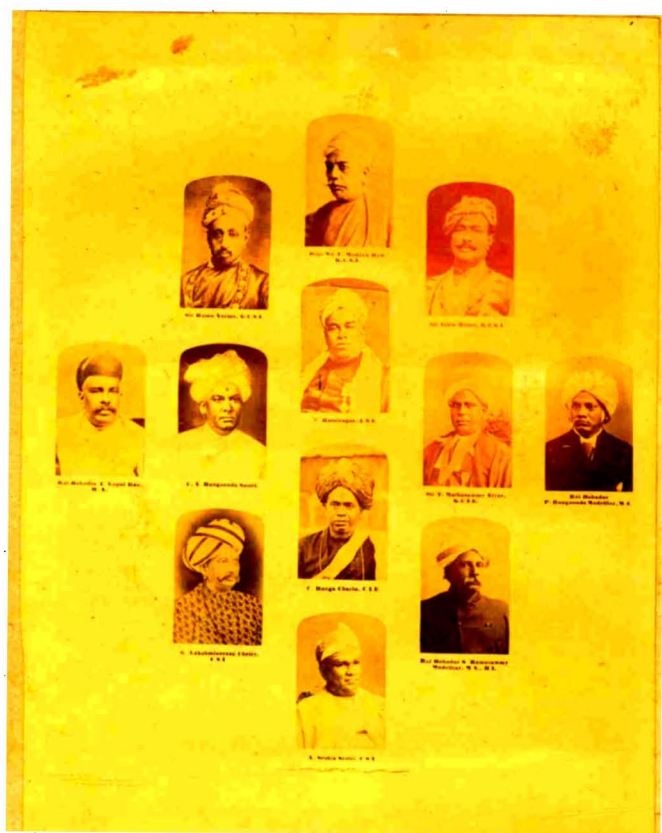
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REPRESENTATIVE MEN
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REPRESENTATIVE MEN

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SOUTHERN INDIA.

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SOUTHERN INDIA.

By
G. Parameswaran Pillai.

Madras:

AT THE PRICE CURRENT PRESS.

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PREFACE.

It is singular that while the biographies of several eminent men of Bengal and Bombay have been published, India knows little or nothing of the greatest men of Southern India. Madras has given birth to several distinguished men who cannot suffer in comparison with the best men of other parts of India. Yet, no attempt has hitherto been made to publish a permanent record of their lives for the information of the people of India as a whole and for the instruction and edification of the rising generation of Southern India in particular. About two years ago, it struck me that I may make an attempt however humble, in this direction, and accordingly opened the columns of the *Madras Standard* for the publication of the biographical sketches of eminent Indians. Out of the numerous sketches that have since appeared under the heading "Our Portrait Gallery," I have selected for separate publication the lives of twelve representative men who are held in high esteem by the people of

ERRATA.

Page 6, line 25, read "is" before the word "still".

„ 31, „ 25, read "1866" for "1886".

„ 131, „ 2, read "1847" for "1837".

„ 145, „ 11, read "numbers" for "members".

„ 146, last line, drop the last word "the".

„ 177, line 9, read "adversely" for "adver-
sedly".

• IV Line 4, read "incautiously" for
"consciously"

gratitude than Rai Bahadur V. Kishnama Chariar, Professor P. Sundram Pillai, M. A., Professor S. Sathianadhan, M. A., LL. B., R. Ragagopala Chariar, B.A., B.L., C. V. Visvanatha Sastri, B.A., B.L., S. Sitarama Sastri, B.A., T. Lakshmana Row, B.A., O. Kandasawmy Chetty and M. P. Duraisamy Iyer. I have also utilised the information contained in a few books and pamphlets and among them must be mentioned, Hansards' Parliamentary Debates, Administration Reports of Baroda, Travancore and Pudukota, Reprint of an article on "A native Statesman" from the *Calcutta Review* and of another article on "Sir Madava Row," from the Journal of the Poona Sarvajanic Sabha, and a life of Rai Bahadur T. Gopal Row, by Mr. Narasimmiah, B. A., B. L. None of the sketches appear in this book in the form in which they were published in the *Madras Standard*. All of them have been revised, some have been almost entirely rewritten, while one or two have undergone comparatively little change. It has not been possible to preserve any order in the publication of the lives: were it not that materials for two or three of these were obtained but very recently, the lives of Runga Charlu and Seshia Sastri would have followed those of Sir Madava Row and V. Ramiengar. The book is not free from such and similar defects and my only justification for its publication is the absence of any better book containing the biographies of the eminent men of Southern India; and this attempt to sketch the details of their lives has been made in the hope that it may tempt those

iv.

PREFACE.

who are better fitted to do the work to complete
the perfect figure of those men.

G. P.

MADRAS, }
4th May 1896. }

CONTENTS.

	PAGE.
Introduction	i
Sir Rama Varma, G. C. S. I.	1
Sir Vizia Rama, K. C. S. I.	27
Raja Sir T. Madava Row, K. C. S. I.	33
V. Ramiengar, C. S. I.	49
C. V. Runganada Sastri	71
Sir T. Muthusawmy Aiyar, K. C. I. E.	93
Rai Bahadur T. Gopal Row, B. A.	117
Rai Bahadur P. Runganada Mudaliar, M. A.	131
G. Lakshminarasu Chetty, C. S. I.	145
Rai Bahadur S. Ramasawmy Mudaliar, M. A., B. L....	167
C. V. Runga Charlu, C. I. E.	181
A. Seshia Sastri, C. S. I.	201

INTRODUCTION.

“The names and memories of great men are a dowry of a nation.” It may be questioned whether the men, the story of whose lives is told in the following pages, may be reckoned great. Not certainly in the sense in which the heroes of the world are great. But there is a relative greatness as well as an absolute greatness. Emerson counts him a great man “who inhabits a higher sphere of thought into which other men rise with labour and difficulty; he has but to open his eyes to see things in a true light and in large relations, whilst they must make painful corrections and keep a vigilant eye on many sources of error.” Beaconsfield defines a great man as “one who affects the mind of his generation.” In either of these senses, the men whose lives are embodied in this volume may be considered great. But whether great or not, they are the best products of that happy welding of the keen intellect of the East with the sturdy self-reliance and energy of the

West. All of them are men of the nineteenth century. "who have imbibed what is best of the wisdom that Europe can teach without breaking away from all their old moorings." The earliest of them was born in 1806 and one of them still lives—" a prosperous gentleman." Their lives, therefore, well-nigh cover the century.

G. Lakshminarasu Chetty was born in the first decade of the present century and it was not till twenty years after his birth that the First " Committee of Public Instruction " was appointed in Madras. His school education was, therefore, not worth the name. Runganada Sastri was born towards the close of the second decade: Sir Madava Row, Ramiengar and Seshia Sastri during the third decade: and Runga Charlu and Sir Muthusawmy Aiyar in the beginning of the fourth decade: and these, therefore, had the advantage of being educated in the High School of the Madras University which was established in 1840. Gopal Row was born in the fourth decade, Runganada Mudaliar in the fifth and Ramasawmy Mudaliar in the sixth: and all these, the two latter particularly, had a University education, the Madras University having been established in 1857. The remaining two, Sir Vizia Rama who was born in the third decade and Sir Rama Varma who was born in the fourth, having been princes of the blood royal were educated privately.

Before the birth of any of these, the British power had been firmly established in Southern

India. The last local effort to defy the British power was the Vellore Mutiny which took place in the very year in which the earliest of our heroes was born. There were several wars and disturbances in other parts of India subsequent to that date, but Southern India was scarcely affected by them. Looking back, we find that in 1858, the year of the consolidation of British Power in India, all our heroes had a contemporaneous existence. Lakshminarasu Chetty was then in the plenitude of his power, engaged in demanding a pledge of religious neutrality from the British authorities, encouraged by his previous successes in the political field of battle: Runganada Sastri to the evident surprise and delight of judges of the High Court, was displaying his mastery over fourteen different languages as Chief Interpreter: Sir Vizia Rama was in charge of his Zemindary devising means and methods of enriching his estate and winning the esteem and approbation of the British authorities: Sir Rama Varma was addressing stirring letters to the *Indian Statesman* on Travancore topics: Sir Madava Row had just then been entrusted with the reins of administration in Travancore: Ramien-gar was working hard as a Deputy Collector in Tanjore: Runga Charlu was acquiring revenue experience as Tahsildar of Saidapet: Seshia Sastri was employed in improving the administration of Masulipatam as Head Sheristadar: Sir Muthusamy Aiyer was winning laurels as a District Munsif: Gopal Row was distinguishing himself as First Assistant in the Provincial School at Kumbakonam:

Runganada Mudaliar was a mere boy who was being carefully educated at home by his father: and Salem Ramasawmy Mudelliar was being rocked in the cradle by his mother—all consciously, we suppose, in the cradle of future distinction.

Sir Rama Varma and Sir Vizia Rama were the best specimens of Native Princes in Southern India. The one was the ruler of the most important Native State in the Madras Presidency; and the other was in charge of the biggest Zemindary. Both were highly cultured; both were of polished manners; and both administered their dominions with marked ability. Their merits are particularly worthy of appreciation, as in this country as well as elsewhere,

“Seldom, alas! the power of logic reigns
With much sufficiency in royal brains.”

Sir Grant Duff spoke of Sir Rama Varma as “a typical example of the influence of English thought upon the South Indian mind.” Sir Rama Varma was a man of such uncommon parts that he would have made his mark in any profession, if he was not born in the purple. As a statesman, he would have been a formidable rival to Sir Madava Row, Ramiengar, Runga Charlu and Seshia Sastri. If he had followed the profession of the schoolmaster, he would have become as great an educationist as Gopal Row or Runganada Mudaliar. He was the best specimen of an educated Indian prince. What Sir Rama Varma was among rulers of native States in India, that Sir Vizia Rama was among Zemindars. Sir Vizia Rama ought to

serve as a model to the young Zemindars of these days some of whom, though well educated, have become incapable of administering the affairs of their Zemindaris. Sir Vizia Rama was in charge of his Zemindari for thirty years and when he died, he died full of years and honors, leaving a handsome surplus of fifteen lakhs of Rupees to his son and successor, in spite of his numerous private charities and public benefactions.

Sir Madava Row, Ramiengar, Runga Charlu and Seshia Sastri represent the highest types of native statesmanship in India. They were the pupils of that exemplary schoolmaster, Eyre Burton Powell and all of them were Proficients of the old High School. One of them, Sir Madava Row was Dewan of three native States, Travancore Indore and Baroda; another, Seshia Sastri was Dewan of two native States, Travancore and Pudukota; and the remaining two, Runga Charlu and Ramiengar were Dewans of Mysore and Travancore, respectively. Three of them, Sir Madava Row, Ramiengar and Seshia Sastri were Dewans of the same State, Travancore. The services of Sir Madava Row were confined almost wholly to native States; and he established the ground work of his reputation in Travancore. Runga Charlu won his spurs partly in British territory and partly in Mysore. But both Ramiengar and Seshia Sastri established their reputation in the service of the Madras Government, which they enhanced by their work in native States. Sir Madava Row did

equally good work in Travancore and Baroda. In Indore, he did little or nothing. The chief scene of Seshia Sastri's labours was Pudukota where he ruled for sixteen years though he was first called to Travancore. Ramiengar's attention was absorbed in Travancore as Runga Charlu's was in Mysore. But, unlike Sir Madava Row, Ramiengar and Seshia Sastri, Runga Charlu was cut away in the very midst of his labours. Sir Madava Row spent several years in Madras after his retirement from Baroda. Seshia Sastri lives in honourable retirement after completing his labours in Pudukota. Ramiengar left Travancore only after seven years of hard toil. But Runga Charlu had barely two years during which he had to establish his reputation. Ramiengar and Runga Charlu were only Dewans or Prime Ministers. But Sir Madava Row and Seshia Sastri had the rare fortune of becoming Dewan-Regents or Dewans invested with royal powers.

Circumstances make the man and though the man is not the less esteemed on that account, it is worthy of note that special circumstances favoured almost all these statesmen. Travancore had attained the worst stage of misrule when Sir Madava Row was made Dewan. Pudukotta was no whit better, when Seshia Sastri was called upon to take up the reins of administration. Runga Charlu had free scope in moulding the administration of Mysore after his own mind. And Ramiengar had the peculiar fortune of serving a Maharajah who was competent

to be his own Dewan. All of them had to surmount difficulties arising from their being alien to the people whose affairs they were called upon to administer. Sir Madava Row was viewed as a 'foreigner' more in Baroda than even in Travancore. Ramiengar was looked upon as a stranger all the time he was in Travancore. Runga Charlu was subjected to grave accusations in Mysore as he had the misfortune to be a Madrasi. And Seshia Sastri had his own share of unpopularity in Pudukotta. These statesmen have left an indelible mark of their individuality on the administrations of Baroda, Mysore, Travancore and Pudukota. "Constitute Government how you please," says Burke "infinitely the greater part of it must depend upon the exercise of powers which are left at large to the prudence and uprightness of Ministers of State. Even all the use and potency of laws depends upon them." The modern history of these native States bears undoubted testimony to the prudence and uprightness of the four Ministers.

Runganada Sastri and Sir Muthusawmy Aiyar were both Judges. The one was the first native Judge of the Court of Small Causes and the other the first native Judge of the High Court. But Runganada Sastri was better known as a linguist than as a jurist. He was the first Proficient of the old High School. It is surprising how he could have mastered fourteen different languages, in many of which he became proficient. His scholarship was the object of admiration

among his European contemporaries. Since his days, Southern India has not produced a single man who as a linguist could be spoken of in the same breath with him and considering the tendencies of modern education, it is doubtful whether any will take his place hereafter. Sir Muthusawmy Aiyar was a great jurist. He has raised the reputation of Indians for judicial work and his talent was of no mean order.

In these days when the schoolmaster armed with his primer is trusted against the soldier in full military array, the services of Gopal Row and Runganada Mudaliar cannot fail to be estimated at their true worth. Both of them were for some years employed as Professors in the Presidency College. Mathematics was the forte of both but Gopal Row excelled in the teaching of English as well and Runganada Mudaliar of philosophy. Speaking of Turgot, Mr. John Morley says "It is hardly to be denied that mathematical genius and philosophic genius do not always go together. The precision, definiteness and accurate limitations of the method of the one are usually unfriendly to the brooding, tentative, uncircumscribed meditation which is the productive humour in the other." Runganada Mudaliar was an exception. In fact, his special claims to be remembered by posterity are based on the fact that he was a man of wide and varied culture. His English was as good as his Mathematics and his Philosophy. Gopal Row and Runganada Mudaliar possessed that magnetic

charm which creates a mysterious sympathy between the teacher and the taught. Both of them excelled in powers of conversation and to this probably may be traced, at least partially the great influence they possessed over society.

Lakshminarasu Chetty and Ramasawmy Mudaliar are the best types of two classes of patriots, the old and the new. But patriotism is no profession. By profession, the one was a merchant and the other a lawyer. Lakshminarasu Chetty lived in days when he had not merely to educate himself but educate the people. It required no small amount of pluck, moral courage and ability to carry on political agitation in the days of Lakshminarasu Chetty and that he should have carried it on for years together and so successfully till the Madras Government forgetting the odium in which he was once held, honored him by soliciting his assistance in the administration of the presidency reflects no little credit on Lakshminarasu Chetty and on the Madras Government itself. Lakshminarasu Chetty's patriotism was not lip deep. He not merely agitated for the redress of the people's grievances but plunged his hands deep into his purse for the purpose. Ramasawmy Mudaliar was an ardent Congressman. Both Lakshminarasu Chetty and Ramasawmy Mudaliar had great faith in political associations as auxiliary to political agitation. The former started the "Madras Native Association" and became its President. The latter assisted at the birth of the "Mahajana Sabha" and became its

Vice-President. The lives of both showed that humility or modesty was not inconsistent with advanced views in politics.

Gopal Row and Sir Muthusawmy Aiyar were known for their great perseverance. The one passed the B. A. Examination and the other the B. L., very creditably in the first class long after they had both ceased to be students and while taxed with heavy professional work. Both had "borne their faculties" very meek. Sir Madava Row and Gopal Row dabbled in Maratha poetry. The poems composed by the former were simple and those of the latter were appreciated for their chasteness of style. Runganada Mudaliar and Ramasawmy Mudaliar were the recognised leaders of Hindu Society during the latter part of their career. Runganada Mudaliar in private society was always a powerful centre of attraction. His speech, his manners, and his general behaviour produced such a charming impression on the mind of the public that he was one of their greatest favourites. Of Ramasawmy Mudaliar, it may be truly said that "there seemed a pool of honey about his heart which lubricated all his speech and action with fine jets of mead." Runganada Mudaliar and Ramasawmy Mudaliar were two of the most charming of men. If one was like the flower which by unfolding its petals sheds light and fragrance around, the other was like the bud whose very form is a picture of modesty concealing beauty and sweetness within. Southern India has known no

better conversationalists than Seshia Sastri, Gopal Row and Runganada Mudaliar. In conversation, Gopal Row was impressive: Runganada Mudaliar brilliant; and Seshia Sastri's conversational powers are marked by an ease, vividness, and humour rarely to be met with.

The subjects of our sketches were not merely contemporary men; most of them knew each other intimately and had much in common. Runganada Sastri, Sir Madava Row, Seshia Sastri, Runga Charlu, Sir Muthusawmy Aiyar and Ramiengar were Proficients of the old High School, all except the last named having been placed in the First Class. Sir Muthusawmy Iyer was both a Proficient and a graduate of the Madras University. Gopal Row, Runganada Mudaliar and Ramasawmy Mudaliar were graduates. Lakshminarasu Chetty, Runganada Sastri, Ramiengar and Seshia Sastri were members of the Madras Legislative Council. Sir Vizia Rama was a member of the Imperial Legislative Council. Sir Rama Varma, Sir Madava Row and Seshia Sastri were offered seats in the Imperial Legislative Council. Runganada Mudaliar competed for a seat in the local Legislative Council as the representative of the University and polled equal votes with his rival candidate. Runganada Sastri was nominated a Fellow of the Madras University in 1857: Sir Rama Varma in 1861: Sir Madava Row in 1862: Gopal Row in 1867: Runga Charlu and Ramiengar in 1868: Sir Muthusawmy Aiyer and Runganada Mudaliar in 1872: and

Ramasawmy Mudaliar in 1887. Sir Madava Row, Ramiengar, Runganada Sastri and Sir Muthusawmy Aiyar were invited to attend the Imperial Assemblage in 1877 and were offered the Delhi medal. Sir Madava Row and Ramiengar were invited to give evidence before the Parliamentary Finance Commission in England. Sir Rama Varma was a Knight Grand Commander of the Order of the Star of India : Sir Vizia Rama and Sir Madava Row were Knight Commanders: Ramiengar, Seshia Sastri and Lakshminarasu Chetty were Companions. Sir Muthusawmy Aiyar was a Knight Commander of the Order of the Indian Empire : Runga Charlu was a Companion. Gopal Row, Runganada Mudaliar and Ramasawmy Mudaliar were Rai Bahadurs. Sir Madava Row was a member of the Malabar Land Tenure commission : Sir Muthusawmy Aiyer of the Malabar Marriage Commission: Runganada Mudaliar of the Education Commission: and Ramasawmy Mudaliar of the Public Service Commission. Sir Madava Row, Sir Muthusawmy Aiyar and Runganada Mudaliar had the honor of being called upon by the Governor to deliver Convocation addresses to graduates. Ramiengar, Ramasawmy Mudaliar and Runganada Mudaliar were Municipal Commissioners of the City of Madras and Ramiengar Runganada Sastri, Lakshminarasu Chetty and Ramasawmy Mudaliar were Trustees of Pachai-appa's Charities.

It is interesting to trace the close connection that existed between these eminent men. Runga-

nada Sastri was Sir Madava Row's tutor for a short time: Sir Rama Varma was Sir Madava Row's pupil: Ramiengar was Sir Rama Varma's Minister: Runga Charlu was taken into the Mysore service at the instance of Sir Rama Varma: and Seshia Sastri was Dewan of Travancore when Sir Rama Varma was heir apparent to the throne. Sir Madava Row was Sir Muthusawmy Aiyar's Patron: Runganada Mudaliar won the prizes instituted in Pachaiappa's College by Sir Rama Varma and Sir Madava Row: Ramasawmy Mudaliar was Runganada Mudaliar's pupil in the Presidency College. and Gopal Row accompanied his father to Travancore on the invitation of Sir Madava Row's father. On Lakshminarasu Chetty's death, among those that contributed to his memorial, the most prominent were Sir Rama Varma and Sir Madava Row.

It is also interesting to know what these eminent men thought of each other. In the opinion of Sir Rama Varma, Sir Madava Row had done for Travancore "what Pericles did for Athens" and "what Crowwell did for England." Sir Madava Row thought Seshia Sastri was "one of the most distinguished natives India had produced" and "intrinsically a very good man." Seshia Sastri considered Ramasawmy Mudaliar "one of the best young men of whom the University may be proud." Muthusawmy Aiyar was inspired "with a feeling of high esteem and regard for Runganada Mudaliar." Of Sir Muthusawmy Aiyar, Runganada Mudaliar said "he is out and out the best man that modern

India has produced so far as intellectual acumen is concerned." Sir Muthusawmy Aiyar thought Runga Charlu "was really a great man possessing a colossal intellect while his powers of organisation were very astonishing." Of Gopal Row, he said, "he is the only person whom I have throughout in life admired." And Runganada Mudaliar admitted that he felt the death of Gopal Row "as a loss to the native community of Southern India."

Almost all our heroes were intellectual men and each of them had his own favourite author of whom he made a special study. Thus we find that the favourite book of Sir Madava Row was Gibbon: of Sir Muthusawmy Aiyar, Goldsmith: of Seshia Sastri, Addison: of Sir Rama Varma, Macaulay, of Gopal Row, Shelley: of Runganada Mudaliar, Shakespeare: and of Runganada Sastri, Cicero.

It is worthy of note that at least five of these eminent men were men "whose life in low estate began" and who broke their "birth's invidious bar" and made "by force their merit known." Sir Muthusawmy Aiyar began life on a salary of Re. 1 per mensem. Ramiengar's father was hardly able to educate his son. It would have been impossible for Runga Charlu to get himself educated without the generous help he received from some of his distant relatives. Runganada Sastri owed his education entirely to the generosity of a District Judge. Seshia Sastri was equally poor. All these were men whom poverty had inured to hardship and necessity had compelled to exertion; and the habits they

had acquired in the early school of difficulty had served them in good stead in later years.

None of the deceased eminent men has been blessed with long life. Sir Madava Row and Sir Muthusawmy Aiyar died in their sixty-third year: Lakshminarasu Chetty and Runganada Sastri attained the age of sixty-two: Ramiengar was sixty-one years old at the time of his death: Gopal Row was fifty-four: Sir Vizia Rama was fifty-three: Runga Charlu was fifty-two: Sir Rama Varma forty-eight: Runganada Mudaliar forty-six: and Ramasawmy Mudaliar forty. None of them, it will be seen, attained the age of seventy: only five attained the age of sixty: while three did not attain even the age of fifty.

The lives of the Proficients of the old High School tempt us to make a few observations. Though their studies did not embrace all the higher branches of learning now included in the curriculum for the B. A. or M. A. degree, the old Proficients were as men of culture, much superior to the modern Bachelors of Arts and Masters of Arts. This may be due to the fact that in these days when hundreds of students are compelled to read together in the same class, the teacher is not in a position to devote that attention to each student individually which he would have been able to devote if his pupils were few in number. But apart from this, we think the result is due to a large extent to the fact that the Professors and masters of those

INTRODUCTION.

days took a deep interest in the welfare of their students and attended more to their general culture than to their ability to pass examinations. Speaking of that veteran educationist, Mr. Powell, Runga Charlu said, "when I recall to my mind the singleness of purpose and devotion with which he gave himself up to the education of those placed under his care during a period attended with many discouragements and difficulties, the many hours, both in and out of school time, which he devoted to his pupils, the many afternoons even during holidays which he gladly spent with his pupils in reading some English authors not embraced in the school course or in showing them chemical and other scientific experiments in his private laboratory and the nights which he sat up to show them the wonders of the planetary world with expensive telescopes provided out of his own moderate means and when I reflect that he was able to continue with undiminished interest these by no means easy labours during the period of nearly quarter of a century, it is impossible not to be overpowered with a feeling of admiration and gratitude? Remarkable as he was for the thoroughness and precision of his teaching and the extensive range of information which he was able to place before his students, that which most impressed their mind was, I think, the silent but enduring influence of his high and exemplary character." Teachers like Powell and Porter are extremely rare in these days and rarer indeed are those who labour to make their students real men of culture rather than ren-

der them fit merely to receive the hall mark of the University.

Another feature which cannot escape observation is the cordiality of feeling which existed between Europeans and Indians in the early days of English education in India and the deep and abiding and even paternal interest some Anglo-Indians took in the well-being and prosperity of intelligent Indians. This may be partially explained by the fact that the number of educated natives in those days was few. Nevertheless, we find it difficult to resist the conclusion that these European gentlemen, apart from the nobility and magnanimity of their character were more deeply attached to the land of their adoption. Among those who had worked in the interests of the natives in Southern India, none were better known than John Bruce Norton and William Holloway. John Bruce Norton closely watched the career of almost every one of our eminent men. Lakshminarasu Chetty was his great personal friend, and it was mainly through his exertions that a memorial was raised in that patriot's honor after his death. Sir Rama Varma was a frequent contributor to the newspapers edited by Norton and they kept up a correspondence which ceased only with the death of one of them. Of Sir Madava Row, Norton spoke in the highest terms year after year at the anniversary of Pachiappa's College. Ramiengar became a Trustee of Pachiappa's charities at the instance of Norton. Runganada Sastri was held in high

esteem by Norton and he gave public expression to his scholarship more than once in Pachaiappa's College. Norton was one of those who early appreciated the merits of Sir Muthusawmy Aiyar and deplored the waste of "much judicial talent" in the Revenue Department. He also bore testimony to the high character of Seshia Sastri. In Runganada Mudaliar, he espied "a young man of singular promise." Holloway was another warm friend of the people of India. It was under Holloway's training that Sir Muthusawmy Aiyar developed his faculty for analysing judgments. He was one of the earliest to appreciate the worth of Gopal Row. The Prize essay of Runganada Mudaliar in Pachaiappa's College was examined by Holloway and it was on the recommendation of Holloway that Ramasawmy Mudaliar was trained as an apprentice under the then Advocate-General. Holloway took delight in reading the official reports of Seshia Sastri. Runganada Sastri owed his education, his culture, in fact, everything of which he was proud to the noble and generous help and the unexampled liberality of a District Judge, Casamajor. To Ramiengar, Runga Charlu and Seshia Sastri, George Noble Taylor was a common patron.

The lives of some of the eminent men of Southern India bear testimony to the fact that the British Government in spite of their just laws and love of fair play afford little scope for distinction to natives and give them little encouragement. We

wonder what would have been the fate of Sir Madava Row, Runga Charlu, Ramiengar and Seshia Sastri if there were no Native States in India. Ramiengar would have retired as Superintendent of Stamps or Inspector-General of Registration; to Seshia Sastri no more responsible place would have been open than that of Head Sheristadar of the Board of Revenue; the ambition of Runga Charlu would have leapt no higher than the appointment of a Deputy Collector: and Sir Madava Row would have at best been an efficient revenue officer. These offices would have afforded little room for the display of their intellectual attainments or for the exercise of their statesmanlike instincts and they would have lived and died like any other plodding, perspiring official in the Revenue Department under Government. They might have perished unseen, wasting their sweetness in the desert air; and posterity would have known little or nothing of them.

Even Gopal Row and Runganada Mudaliar whose abilities were of the highest, were the lesser lights they were on account of the restrictions placed on them by the British Government. In spite of his great reputation as a teacher, his recognised ability and the success and distinction with which he had conducted the duties of Principal for three years in the Kumbakonam College, Gopal Row was never confirmed as Principal and it was several years subsequently that he was admitted even into the graded service as Professor

of History and Political Economy in the Presidency College. Runganada Mudaliar was not treated a whit better. A man of his genius had to act as Professor for sixteen years in some capacity or other before he was confirmed as Professor of Mathematics in the Presidency College! Even Sir T. Muthusawmy Aiyar could only act as Chief Justice. He was permitted to soar no higher.

Another fact which we deplore is that these men though they were the best types of educated men in Southern India have left behind them nothing of permanent literary interest to the rising generation. Sir Rama Varma has written but a few essays on educational and other topics. Sir Madava Row is responsible only for "Hints on the training of native children." Such a linguist as Runganada Sastri is not known as the author of any book. No treatise on law marks the memory of Sir T. Muthusawmy Aiyar. The claims of Gopal Row and Runganada Mudaliar to immortality are based on the metrical translation of "Goldsmith's Hermit" in Marathi and "Kachikalandakam" in Tamil, respectively. Few men possess the requisite ability to write books. But it cannot be denied that at least some of these men could have left some work more enduring behind them if they had made an effort. It strikes us that Indians generally however highly cultured, are wanting in system and method in their work and do not utilise their leisure hours in the proper manner. It was the ambition of more than one of these men to labour

in the production of some substantial work ; and though they did not lack capacity, they postponed the performance to the very last till they were either cut away in the vigour of their manhood or found it too late to make the attempt.

In the following pages, there is abundant testimony to show that many of the eminent men of Southern India were convinced of the necessity of removing some of the social evils rampant in Hindu society. Sir Madava Row advocated female education and was opposed to early marriage. Runganada Sastri was a great believer in female education. He was the first to point out the evils of Hindu customs and to attribute the backward condition of the Hindus to those evils. Sir Muthusawmy Aiyer thought there was no foundation for the belief that a marriage contracted after maturity was illegal and held that re-marriage was as necessary in the case of young widows whose marriage had been consummated as in the case of virgin widows. Gopal Row considered early marriage the bane and curse of Hindu society. Enforced widowhood, he thought, was unquestionably productive of much misery. Runganada Mudaliar advocated social reform but insisted upon social reformers carrying the masses with them. Lakshminarasu Chetty had great faith in the education of women and encouraged the marriage of widows. There were others also who sympathised with social reform in the same spirit. But how few among them have given a practical turn to their sympathies by boldly putting them-

selves forward as examples to other members of their community! If they had done so, considering the very great influence they exercised over the people, the result would have been something of abiding interest to the whole native community.

Here we must bid adieu to our heroes in the hope that however imperfect our performance, the lives of a dozen of the best men to whom Southern India has given birth cannot but be of permanent interest to the rising generation. "Such men are," as Emerson says "the collyrium to clear our eyes from egotism and enable us to see other people and their works".

G. PARAMASWARAN PILLAI.

MADRAS }
4th May, 1896. }

ERRATA.

Page 6, line 25, read "is" before the word "still".

„ 31, „ 25, read "1866" for "1886".

„ 131, „ 2, read "1847" for "1837".

„ 145, „ 11, read "numbers" for "members".

„ 146, last line, drop the last word "the".

„ 177, line 9, read "adversely" for "adver-
sedly".

• IV Line 4, read "inconsciously" for
"consciously"