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THE

LAST DAYS IN ENGLAND

OF THE

RAJAH RAMMOHUN ROY.

BY

MARY CARPENTER

OF BRISTOL,

AUTHOR OF "OUR CONVICTS," "MORNING AND EVENING MEDITATIONS"  
"SIX MONTHS IN INDIA," &C., &C.

LONDON:

E. T. WHITFIELD, 178 STRAND, W.C.

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1875.

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**ARROWSMITH, PRINTER QUAY STREET, BRISTOL.**  
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TO THE COUNTRYMEN  
OF  
THE RAJAH RAMMOHUN ROY,  
WHO,  
EMANCIPATING THEMSELVES FROM THE THRALDOM  
OF IDOLATRY AND SUPERSTITION,  
HAVE DEVOTED THEMSELVES  
TO PROMOTE THE ELEVATION OF THEIR COUNTRY,  
THIS WORK IS INSCRIBED  
BY THE EDITOR.

## PREFACE

TO THE FIRST EDITION.

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THE Rajah RAMMOHUN ROY was, in the land of his birth, a man greatly before his age. He was a light shining in thick darkness,—palpable,—impenetrable by its rays ;—its lustre served only to make the surrounding gloom more visible. Hence he was appreciated during his life by very few of his countrymen, and his death appeared at the time to excite but little regret in India. It was to England that he turned for encouragement, sympathy and help, for Englishmen had shown that they comprehended in some degree the greatness of his spirit, and admired the purity and devotedness of his life. From England, therefore, he sought for aid in his efforts to regenerate his country ;—he hoped after visiting her shores, and gathering strength from communion with the wise and

good among her citizens, to return to India, armed with fresh power, guided by new light, to accomplish the great purpose of his life.

It was otherwise ordered, for the fit time was not come. His earthly warfare was accomplished ;—he was permitted to retire from the battle of life, and to lie down to rest where all that was mortal of him would be regarded as a sacred deposit, and where the memorials of his spirit would be honoured and cherished. Long years required to roll by, and many changes to take place in India, before his country should be prepared truly to appreciate the great Reformer.

More than a quarter of a century has now passed and the name of RAMMOHUN ROY begins to be revered as it ought to be in his native country. The seed which he sowed was long in germinating, but it never lost its vitality. He who had scattered it with no sparing hand, whether in the highways, in stray places, among thorns and brambles, or in good ground, was not permitted even to see it spring up, but having faithfully done his work, left it in charge of the Great Husbandman. The seed has sprung up and grown, man knoweth not how, "for the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear." While but a very few rallied around their

great Reformer in his unwearied efforts to draw away his countrymen from idolatry and superstition, and but one temple then rose among the Hindoos dedicated to the pure worship of one only God,—now there are thousands, and perhaps even tens of thousands who have emancipated themselves from the thralldom of idolatry and superstition, and in many houses of worship is proclaimed “the Fatherhood of God and the Brotherhood of Man.”

The progress of improvement and the chain of events, linked together by the unerring hand of the Supreme Ruler, has led several of RAMMOHUN ROY'S countrymen to follow his example and to visit our shores. Many young Hindoos have come to England to become acquainted with English men and women in their private and public work, and in their homes,—to study our laws and our institutions,—and thus to qualify themselves on their return to India to transplant there what they have found most deserving of imitation among us. It is at the request of some of them that this volume has been prepared. The privilege of paying such a tribute to the memory of so noble and excellent a man, is highly valued by one who knew him personally, and who has always treasured with reverence the recollection not only of his devoted efforts in the cause of religion and

virtue, but of his estimable qualities and purity of life. She regrets that she cannot make this work more worthy of him, from causes which will appear in the course of the narrative; she hopes, however, that this volume will be kindly received both by his countrymen, and by those who respect his name in England, and that its very deficiencies may give rise to a more complete memoir of him, and lead to a greater knowledge of his works. For this his countrymen are now prepared. The following words of one of them express the sentiments of all who know and respect their greatest man, the Rajah RAMMOHMN ROY:—

“It is now more than fifty years, that, in Bengal, there arose a genius, like a solitary star in a night of darkness, who, in spite of great opposition and persecution, gave the death blow to gross idolatry and superstition, which had degenerated the great Hindoo nation. When we consider the debased state of religion and society in those days, we find that RAMMOHUN ROY was one of those men who have made their appearance from time to time in this world to be the enlighteners of nations, and to protect men from forsaking truth. We can trace the infinite wisdom and mercy of Providence in the fact, that at times, when nations sink in vice and error, individual men are sent, who, by the force of their intellect, the purity of their character, and the earnest-



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ness of their motives, succeed in bringing men to the paths of virtue and righteousness. In order to judge rightly of such men, we should carefully consider the times in which they lived, the state of society in which they were brought up, and the obstacles and difficulties which surrounded them;—thus we find RAMMOHUN ROY to have been, not only a great and good man, but one whom future generations of his countrymen must regard as the **FIRST HINDOO REFORMER.**”

## PREFACE

TO THE SECOND EDITION.

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THE first edition of this work was prepared on the eve of the Author's first visit to India, in 1866. It was hoped that its appearance would stimulate to efforts among the countrymen of the Rajah RAMMOHUN ROY to collect such material as might lead to the preparation of a complete Memoir of one of the most remarkable men and distinguished Reformers whom India, and the world, has ever produced. These hopes have been disappointed. The time does not appear to have yet arrived when his life and work are fully appreciated in his own country. His works have not been collected and published, and the important evidence which he gave before Parliament still lies entombed in the blue folios. Yet the seed he sowed on an apparently uncongenial soil is now springing up in

every part of the country. The results he anticipated from English education have been verified. The claims of the female sex, which he so nobly supported, are being extensively acknowledged, and the general progress which has been made in his country during the forty years which have elapsed since his departure, has been far greater than he would have dared to predict. His name should not be forgotten, and imperfect as this small volume is, the present edition of it is respectfully offered to his countrymen, in the hope that it may help to keep alive the memory of the great Reformer, and lead to the publication of his works with a complete memoir.

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(A)

LIST OF THE WORKS OF THE RAJAH RAMMOHUN  
ROY, WHICH HAVE BEEN PUBLISHED IN ENGLAND.

*(From the Notes to Mr. Fox's Sermon.)*

1. The Precepts of Jesus the Guide to Peace and Happiness, extracted from the Books of the New Testament ascribed to the Four Evangelists to which are added the First and Second Appeal to the Christian Public, in reply to the Observations of Dr. MARSHMAN, of Serampore. London, 1823.

2. Final Appeal to the Christian Public in Defence of the "Precepts of Jesus." London, Hunter, 1823.

3. Translation of several principal Books, Passages, and Texts of the Veds, and of some Controversial Works in Brahminical Theology. London, Parbury, 1832.

This Collection contains the following Tracts, to the titles of which are affixed the dates of their (English) publication at Calcutta :—

Translation of an Abridgment of the Vedant, or Resolution of all the Veds; the most celebrated and revered Work of Brahminical Theology; establishing the Unity of the Supreme Being, and that He alone is the Object of Propitiation and Worship. 1816.

Translation of the Moonduk-Oopunishud of the Uthuru Ved. 1819.

Translation of the Cēna Upanishad, one of the Chapters of the Sāma Vēda. 1824.

Translation of the Kut'h-Oopunishud of the Ujoor-Ved.

Translation of the Ishopunishud, one of the Chapters of the Yajur Vēda. 1816.

A Translation into English of a Sungskrit Tract, inculcating the Divine Worship; esteemed by those who believe in the Revelation of the Vēda, as most appropriate to the Nature of the Supreme Being. 1827.

A Defence of Hindoo Theism, in reply to the Attack of an Advocate for Idolatry, at Madras. 1827.

A Second Defence of the Monotheistical System of the Vēds; in reply to an Apology for the present State of Hindoo Worship. 1817.

An Apology for the Pursuit of Final Beatitude, independently of Brahminical Observances. 1820.

Translation of a Conference between an Advocate for, and an Opponent of, the practice of burning Widows alive; from the original Bungla. 1818.

A Second Conference between an Advocate for, and an Opponent of, the practice of burning Widows alive. 1820.

Abstract of the Arguments regarding the Burning of Widows, considered as a Religious Rite. 1830.

Brief Remarks regarding Modern Encroachments on the Ancient Rights of Females, according to the Hindoo Law of Inheritance. 1822.

4. Essay on the Right of Hindoos over Ancestral Property according to the Law of Bengal. With an Appendix containing Letters on the Hindoo Law of Inheritance. Calcutta, 1830. London: Smith, Elder and Co. 1832.

5. Exposition of the Practical Operation of the Judicial and Revenue Systems in India, and of the general Character and Condition of its Native Inhabitants, as submitted in Evidence to the

Authorities in England. With Notes and Illustrations. Also, a brief Preliminary Sketch of the Ancient and Modern Boundaries, and of the History of that Country. London: Smith. 1832.

6. Answers to Queries by the Rev. H. WARE, of Cambridge, U.S., printed in "Correspondence relative to the Prospects of Christianity, and the Means of promoting its Reception in India." London: C. Fox. 1825.

7. Translation of the Creed maintained by the Ancient Brahmins, as founded on the Sacred Authorities. Second Edition, reprinted from the Calcutta Edition. London: Nichols and Son, 1833; pp. 15.

He was also the author of an able Memorial to the Privy Council on behalf of the Native Press of India; of a Bengalee Grammar in the English language; and, probably, of various publications not known in this country. His early work, which was written in Persian, with a preface in Arabic, "Against the Idolatry of all Religions," has not, so far as is known to the writer of this note, appeared in the English language. Besides some portion of a Life of Mahomet, already referred to, mention is made by Mr. AENOTT, in the "Athensæum," of supposed works in favour of monotheism, and also that "he prepared, while in England, various able Papers or Essays on the working of the Supreme Court of Calcutta, against the Salt Monopoly in India, &c., which have not been published." If his "Journal" have been regularly and fully kept, its appearance must excite a strong interest.



(B)

## RAJAH RAM ROY.

The following account of this youth was received by Dr. CARPENTER in a letter from India in 1835:—"You ask me to give you any corrections (of Dr. O's Sermon and Review) that may appear necessary. One has been suggested to me by his native friends, as desirable to be made for the sake of RAMMOHUN ROY's character. The boy RAJAH whom he took with him to England is not his son, not even an adopted son according to the Hindoo form of adoption; but a destitute orphan whom he was led by circumstances to protect and educate. I have a distinct recollection of the particular circumstance under which he stated to me RAJAH came into his hands. And my recollection is confirmed by that of others. Mr. DICK, a civil servant of the Company, found the child helpless and forsaken at one of the fairs at Hurdwar, where from two to three hundred thousand people annually congregated. It is not known whether the parents were Hindoos or Mussulmans, nor whether the parents lost or forsook him; but Mr. DICK had him clothed and fed, and when he was under the necessity of leaving the country for the recovery of his health, he consulted with RAMMOHUN ROY how the child should be disposed of. I well recollect our late friend's benevolent exclamation: 'When I saw an Englishman, a Christian, thus caring for the welfare of a poor orphan, could I, a native, hesitate to take him under my care, and provide for him?' Mr. DICK never returned to India, having died, I believe, on the passage to England, and the child remained with RAMMOHUN ROY, who became so fond of him, that I often thought, and sometimes said, that he injured him by excessive indulgence." RAJAH RAM ROY returned to India, and has since died.

## (O)

• Two letters occur in the "Memoirs of JEREMY BENTHAM," by Sir JOHN BOWRING, chap. XXIII., p. 7, and chap. XXV., p. 59, in reference to RAMMOHUN ROY, containing Sir JOHN'S estimate of his character.

## (D)

The following communication from an English Officer who had attained the age of eighty-four, shows how deep was the respect and admiration felt for RAMMOHUN ROY :—

"MOUNT AUBURN, CINCINNATI, U.S., 4th June, 1866.

"To Miss MARY CARPENTER, Bristol, England.

"DEAR MADAM,—In the event of the address of this letter being sufficiently correct for it to reach you safely, it will doubtless much surprise you to receive such a communication from an utter stranger in so distant a land. The shortest way therefore, of explaining matters, will be to proceed at once to state that I am a veteran British Officer, and an old and intimate friend of the late estimable Rajah RAMMOHUN ROY; and that having lately accidentally observed in an American journal a notice, stating that Miss MARY CARPENTER has in preparation 'The Last Days of Rajah RAMMOHUN ROY, with a Portrait and Illustrations,' I could not help feeling irresistibly inclined to confer with the fair biographer, and to state that, if still in time, I might happily be able to contribute a few acceptable items towards so desirable an object, having known the Rajah well in India, and had the pleasure of frequent visits from and correspondence with him, particularly while my Regiment (the 17th) was quartered in Fort William, at Calcutta; and having afterwards had the great satisfaction of meeting him in London, before he went into Somersetshire, and was even led to hope that he would pay me a friendly visit in Devonshire, to which pleasant county I had then retired, and (as I thought) settled down, with a rising family, for the

remainder of my life. But, alas, though 'man may propose, it is God alone who disposes'—for we never met again; and not long after the Rajah's lamented death, I was from pecuniary reverses led, in 1836, to emigrate to Canada, in which colony I continued to reside for twenty years, when I was reluctantly induced to bid adieu to British soil, and take up my abode in this city to be near a beloved married daughter—now no more—and where I have resided ever since.

"Having taken a rapid retrospective glance through an eventful vista of more than forty years, I now return to the particular object in view, by mentioning as above observed, that I had the pleasure of knowing RAMMOHUN rather intimately in India, and that not only was I one of the particular friends invited to the great dinner given by him in honour of the supposed Revolution in Spain; but he was even my guest at the Regimental mess table, in the Garrison of Fort William,—a very unusual thing in those days for a native gentleman, and more particularly a Brahmin; and further that after my return to Europe, happening to visit Paris, I had the pleasure of being deputed by the *Société Asiatique*, to forward to RAMMOHUN a Diploma of honorary membership of that learned and scientific body, long before such honorable notice had begun to be taken of him either in India or England; and this Diploma was delivered to him by a mutual friend, whom I begged to inform me what effect this then unusual compliment appeared to produce on RAMMOHUN's feelings,—and whose reply I still possess. I am also desirous of calling your attention to a particular circumstance connected with the defence of the fair fame and name of our deceased friend, in my having, shortly after his death been so incensed by some uncalled for sneers at his memory by a flippant Editor of the *London Times*, as to have, in November 1852, induced me to insert an indignant communication on the subject in the *Naval and Military Gazette*, then edited by Mr. Montgomery Martin (also an intimate personal friend of the deceased) which, I became aware, cut to the quick.

"I could readily refer to other reminiscences; but I deem the

above sufficient at present; and shall therefore be content to add that should this communication be thought worthy of an acknowledgment, letters addressd simply to Colonel LACHLAN, Cincinnati, Ohio, U.S., will be sure to find me; and that I beg to be permitted to remain in the meantime,

“Dear Madam,

“Yours most respectfully and sincerely,

“R. LACHLAN.”

(E)

### REMINISCENCES OF RAJAH RAMMOHUN ROY.

WRITTEN BY A HINDOO GENTLEMAN.

“My father and Rajah RAMMOHUN ROY were friends. The friendship arose from the circumstance of their mofussil residence being in the same part of the district of Hooghly. My father was an orthodox Brahmin, but this did not interrupt his friendship with the Rajah when his heterodoxy came to light, for, though of the old class, my father was liberal and had a great respect for the Rajah. So great was his attachment to his noble friend that he well nigh suffered excommunication for it, when the abolition of suttee brought upon the Rajah, as the author of this outrage, that social misfortune.

“I was introduced to the Rajah at a very early age, by my father, and the friendship of the fathers soon led to the establishment of a friendship between the sons. The Rajah’s youngest son, the late ROMA PERSHAND ROY, and I being nearly of the same age, and being consequently thrown into each other’s society, we soon began to find a pleasure in being together, and our intimacy grew up with our years. We lived like brothers, and the friendly relations between our families were gradually firmly cemented.

“Not long after I had been established in the family of the Rajah, the Rev. Dr. DUFF, whose memory I cannot recall without a thrill of gratitude passing through my frame, came to India and formed a project in concert with the Rajah of establishing a

school for giving English education to native children. At that time missionaries and missionary institutions were regarded by natives with great mistrust, and the Doctor and the Rajah with great difficulty could obtain but five pupils for their projected new school. I was one of these five, and I am now the only survivor out of this lot. The good Doctor has mentioned this fact with great complacency in many of his recent discourses both here and in Edinburgh.

"My friend, ROMA PERSHAND, and I formed, as far back as 1860, a scheme of giving instruction to the females of respectable Hindoo families. The system of Zenana teaching which then came into existence was to our minds not suited to this end, and we arranged for instructing our females in some respectable school, to be established in the heart of the native town, presided over and managed by some respectable mistress, respectable not only in attainments but also in social position. We broached our scheme to Dr. DUFF, who approved of it fully, and engaged the services of a clergyman's wife for this purpose in England. But before we could carry our scheme into operation, I was deputed by Government to Lahore on public duty, and during my absence there my friend was gathered to his fathers, and our cherished scheme fell to the ground.

"The untimely death of my lamented friend rendered abortive several other schemes that we fondly cherished. Among other things we had an idea of going to England together, there to visit the place where his illustrious father sojourned and breathed his last, and ultimately to erect a marble statue on the spot to preserve his memory; but the hand of death anticipated us, and the regret is that we fell short of our duty to the illustrious deceased, not that his memory will be lost, for it requires no artificial monument to preserve it, and even if it does there is a more substantial monument which will last so long as the English literature endureth.

"K. M. CHATTERJEE.

"Calcutta, 22nd Dec., 1866."

(F)

## THE RAJAH'S TOMB IN ARNO'S VALE CEMETERY.

In 1872 the tomb was put into beautiful repair at the expense of the executors of the Rajah, and the following inscription has been carved on it at their desire:—

Beneath this stone  
rest the remains of Raja Rammohun Roy Bahadoor,  
a conscientious and steadfast believer in the Unity of the Godhead,  
he consecrated his life with entire devotion  
to the worship of the DIVINE SPIRIT alone.

To great natural talents he united thorough mastery of many languages, and early distinguished himself as one of the greatest scholars of his day.

His unwearied labours to promote the social, moral and physical condition of the people of India, his earnest endeavours to suppress idolatry and the rite of Suttee, and his constant zealous advocacy of whatever tended to advance the glory of God and the welfare of man, live in the grateful remembrance of his countrymen.

This tablet records the sorrow and pride with which his memory is cherished by his descendants.

He was born at Radhanagore, in Bengal, in 1774, and died at Bristol, September 27th, 1833.