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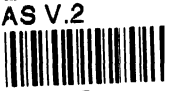

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HISTORY OF THE BRAHMO SAMAJ

HISTORY OF THE BRAHMO SAMAJ

BY
SIVANATH SASTRI, M. A.

VOL. II

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PREFACE

In offering the second volume to the reader I have to warn him beforehand that he will find in it many defects from the printer's point of view and otherwise. In our anxiety to have the book published before the last Brahmo Samaj anniversary, —an idea which could not be carried out at the last moment owing to unforeseen difficulties,—the last portion of the book has been finished rather with some degree of hurry, making inadvertence unavoidable. Consequently, the reader will find in it blemishes in the shape of needless details, of errors corrected too late, of unnecessary repetitions and, perhaps, of important omissions. However, my satisfaction lies in this that I have put together much information, which would be otherwise lost to the future historian.

I cannot say the histories of the Provincial Samajes are what they should be. In compiling them I have depended upon personal knowledge, old records and friendly enquiry; but still there may be many omissions about names and events. All that I can say about them is that they are not intentional.

I cannot mention here all the sources of my information. They have been so many and so

varied, that their mere mention would constitute a long list.

For this volume also I have to heartily thank the Rajah Saheb of Pithapuram, my friend and well-wisher, for having generously come forward to help me towards getting the book printed. My thanks are also due to Pandit Sitanath Tattwabhusan, and Babu Ramananda Chatterjee, the publisher of this volume, for the aid they have kindly rendered in seeing the book through the press. That they have been able to do so, in the midst of their many occupations, is indeed matter for sincere gratitude.

My state of health and strength permitting, I hope to be able to publish the third volume by this time next year. It will contain the following three chapters :—

(1) Brahmo Teachers and Brahmo Teachings.
(2) Scenes from Real Life.
(3) Doctrines and Principles.

My only wish at the present moment is that my failing health and strength may yet be spared to finish this work, to which I have been called.

January, 1912,
SADHANASHRAM,
CALCUTTA.

SIVANATH SASTRI.

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HISTORY OF THE BRAHMO SAMAJ

CHAPTER IV

THE NEW DISPENSATION

THE first effect of the schism on Mr. Sen's mind was naturally very depressing, though by the exercise of his indomitable will, he tried to maintain a calm exterior and also to show, both in his private talk as well as in his public preachings, that his mind was not affected in the least by the great storm that had passed over him. That he was keenly alive to the loss sustained by his church, will be manifest from the following lines from the *Sunday Mirror*, December 21, 1879.

"Father, we are only a dozen or two of theists in the land who treat the minister whom thou hast appointed with a special feeling of respect and loyalty".

When Mr. Sen was smarting under the sense of loss to his cause, there came an invitation in the month of June, 1878, from Babu Khetramohan Datta of Khatura, Gobardanga, within a short distance from Calcutta, to officiate at the consecration ceremony of a new *mandir* in that place. Babu Khetramohan Datta, as our readers will remember,

was one of the signatories of the letter of protest, which 23 Brahmos of Calcutta had sent to Mr. Sen. He had subsequently withdrawn his name from that letter and sought re-union with Mr. Sen and his friends. His invitation, therefore, was a matter for rejoicing to Mr. Sen's party and they issued out from Calcutta with great enthusiasm. To celebrate that festival, Mr. Sen worked hard during his stay there. The new *mandir* was duly consecrated ; he conducted divine service on more than one occasion ; held conversational meetings with the people of the village, who congregated in large numbers ; delivered open-air addresses to the common people and led a singing procession through the streets. These excessive labours told upon a constitution already enfeebled by the terrible conflict of the previous months ; and Mr. Sen was prostrated with illness soon after his return to Calcutta. Perhaps it was malarious fever contracted at the place ; but it soon developed all the symptoms of a violent brain-fever, during the course of which he wildly talked of the protest and the protesters. This is what Mr. P. C. Mozoomdar, his biographer, says with regard to that illness.

"The cruel persecution which followed Keshub as the immediate result of the Kuch Behar marriage in 1878 produced a depression of mind which he did not care to express. But it preyed upon his spirit none the less ; so that towards the autumn of the same year he fell violently ill, so much so

that we became seriously alarmed about his life. In the delirium of the brain fever which prostrated him, he talked wildly of the dangers to his church, the bitter animosities and ill-treatment which dogged him and there was no doubt that both physically and mentally he was pierced with pain at the conduct of those who had deserted him. But with careful treatment, river tours, and a suburban change he soon rallied".

From the beginning of July to the end of September Mr. Sen was confined to his bed on account of this illness and could not resume the service of the Brahma Mandir before the 26th of September next.

There was a little incident which took place during Mr. Sen's illness and recovery which is worth being mentioned here. During the days of the Kuch Behar marriage controversy of previous March, a notice had been published in the *Sunday Mirror* inviting the members of the congregation to meet on the 24th of September to appoint trustees of the Brahma Mandir. That meeting was postponed *sine die* at this time, on account of Mr. Sen's illness, by another notice appearing in that journal on the 18th August. I am not aware whether that meeting was ever held during the lifetime of the great leader. As far as my information goes, he left that question unsettled.

On the 26th September Mr. Sen occupied the

pulpit once more and preached a sermon characteristic of a new departure from the old lines of preaching followed till then. That was the season of the Durga Puja festival of orthodox Hindus. At this time the Hindus of this province throw themselves body and soul, into the national celebration, and say and do many things that are, in many cases, morally objectionable. Such practices, for instance, as the slaying of kids and buffaloes, the dancing of public women, the open indulgence in *bhang* and wine, have made the name of Durga Puja or the worship of the ten-handed goddess of Bengal, otherwise so solemn and sacred in the popular mind, a thing to be dreaded by all lovers of true religion. So long the Brahmos had been decrying, in their speeches and their writings, the worship of the idol deity with its attendant abuses. But in his sermon delivered during the course of the service held on that day, which coincided with one of the days of the Hindu festival, Mr. Sen took to an important and significant line of departure by entering upon a system of spiritual interpretation of the idol deity and her attendants; and he also addressed God under the familiar names generally applied to that goddess by her worshippers. Indeed, from this time it was observed that the spiritual interpretation of Hindu idolatrous images, with the rather free use of idolatrous names such

as Hari,Jagaddhatri, Lakshmi, etc., in addressing the Supreme Being, became a noticeable feature of his devotions. To the outside public it looked something like coquetry with Hindu idolatry. But the spirit in which he used these interpretations will be best shown by the following lines from the *Sunday Mirror* of August 1, 1880, under the heading "The Philosophy of Idol-worship."

"Hindu idolatry is not to be altogether overlooked or rejected. As we explained sometime ago, it represents millions of broken fragments of God. Collect them together, and you get the indivisible Divinity. When the Hindus lost sight of their great God, they contented themselves with retaining particular aspects of Him, and representing them in human shapes and images. Thus idolatry is nothing but the worship of a divine attribute materialised. If the material shape is given up, what remains is a beautiful allegory or picture of Heaven's Dispensations. The theist rejects the image, but he cannot dispense with the spirit of which that image is the form. This revival of the spirit, and the destruction of the form is the work of the New Dispensation. Cheer up then, Hindus ! for the long lost Father from whom ye have for centuries strayed away is coming back to you. The road is clear enough ; it lies through your numerous puranas and epics. Never were we so struck with the divinity of the eclectic method as when we explored the gloomy regions of mythological India. The sermons now delivered in the Brahma Mandir are solely occupied with precious truths discovered therein and our own occupation is merely to gather the jewels as we go on. We have found out that every idol worshipped by the Hindus represents

an attribute of God, and that each attribute is called by a particular name. The believer in the New Dispensation is required to worship God as the possessor of all those attributes, represented by the Hindus as innumerable or three hundred and thirty millions.

To believe in an undivided deity without reference to those aspects of his nature, is to believe in an abstract God and it would lead us to practical rationalism and infidelity. Nor can we worship the same God with the same attributes investing him. That will make our worship dull, lifeless and insipid. If we are to worship Him, we should worship him in all his manifestations. Hence we should contemplate Him with His numerous attributes. We shall name one attribute Saraswati, another Lakshmi, another Mahadeva, another Jagaddhatri, &c., and worship God each day under a new name, that is to say, in a new aspect."

This tampering with Hindu idolatry evoked strong criticism in theistic circles at the time, but Mr. Sen did not seem to pay much heed to it, and went on developing his new conceptions, as is instanced by the above extract from his writings in 1880.

New developments were soon forthcoming in that direction. A special autumnal moon-light festival was soon decided upon for the day of the full-moon, which occurred on the 10th of October next, when the great leader, after special prayer in his Mandir, led out a party of his friends and disciples, in a steamer, to Dakshineswar, a village in the northern suburbs of Calcutta,the well-known

seat of the Hindu saint, Ramakrishna Paramahansa, with whom he had begun to cultivate friendship from sometime past. Ramakrishna was originally a poor unlettered Brahmin, attached as a Pujari or ministering priest to the temple of the goddess Kali, founded and endowed by a rich family of Calcutta, on the river-side in that village. But there was something extraordinary in the nature of this poor priest. His hunger and thirst for religious truth and for the attainment of true spiritual life was so great, that under the direction of the Hindu sages, saints, and mendicants who frequented that temple from time to time, he gave himself up entirely to religious exercises. The penances and austerities he practised were something awful. We do not remember having seen any other man who had done and suffered so much for what he considered to be his religious duty. One effect of these austerities was that Ramakrishna's health was permanently undermined, and he emerged from his wonderful religious exercises with the direct vision of many spiritual truths, and with the grand conception of Divine Motherhood. There was another faculty in him. His expositions of great spiritual truths,and specially of the motherhood of God, were very remarkable. He would often use the simplest and most familiar facts of ordinary life as parables to illustrate these truths.

Many of the parables he used were so apt and so simple, that men were often left wondering and highly edified.

A little before this time Mr. Sen had made the first acquaintance of Ramakrishna and had begun to pay visits to him with his friends and associates. Before this the Hindu saint was not known to fame, and it was Mr. Sen and his party who were largely instrumental in bringing him to public notice. They had been drawn towards him by the reports of his strange doings and sayings, which feeling was further strengthened by personal contact, and Mr. Sen began to invite Ramakrishna to many of his Brahmo gatherings. On the above-mentioned occasion Mr. Sen led out a party to meet Ramakrishna. The party returned from Dakshineswar in the evening, when divine service was held in the steamer in the light of the full moon. The most significant feature of this service was a prayer devoutly addressed by Mr. Sen to the river Ganges, which is looked upon as a sacred stream by all orthodox Hindus and is daily worshipped by many of them. His prayer, subsequently published in the *Sunday Mirror*, opened as follows :—"Mother Ganges, we will not forget Thee ; we are all indebted to thee : Mother Ganges, thou speakest not but thou speakest to the devotee," and so on.

After his return from this moon-light excursion

and festival, Mr. Sen proceeded to add a new *Sadhak* or "devotee" to the already existing three disciples of *Jnan* or knowledge, *Yoga* or communion and *Bhakti* or ardent devotion. This new devotee was his old friend and missionary, Rev. Bhai Umanath Gupta. He was admitted into the order as a disciple of *Seva* or service. Special divine service was held for that purpose in a thatched chapel which Mr. Sen had built in the compound of his house, the Lily Cottage. It was a festive occasion, when friends assembled from different parts of the town, and something like a love-feast was held to which they were all treated ; and long hours were spent in spiritual conversation and friendly intercourse.

I may remark here in passing that the lessons that Mr. Sen specially imparted to the disciples of *Jnan, Yoga, Bhakti* and *Seva* were published shortly after in book form under the name *Brahmagitopanishad* or the Upanishad that sings about the Infinite Being. The book is highly edifying and has found acceptance with all classes of theists in Bengal.

In the midst of his various activities, repeated warnings about Mr. Sen's state of health were forthcoming. In the beginning of November next, his health once more gave way and he was obliged to go to Raniganj for a change, and stayed there for

about a month. Here also he denied himself perfect rest. He delivered some lectures and held many conversational meetings.

Then came the anniversary festival of 1879, made ever-memorable by the delivery of his remarkable lecture on "Am I an Inspired Prophet?" In that lecture, he declared that he had no claims to be classed among the prophets of the world, far less with Jesus Christ, the prince of them, the latchet of whose shoes he was not fit to unbind. The prophets were holy, whereas he was a poor sinner ; but then he was certainly a singular man, one perennially inspired by God and made a chosen vessel for the manifestation of the Divine will : so much so, that to protest against his proceedings was to protest against the dispensations of the Almighty. Let me quote Mr. Sen's own words :—

"For the last twenty years have I laboured in the cause of God and of India. But men have attempted to prove that I have been guided by my own imagination, reason, and intellect. Under this conviction they have, from time to to time, protested against my proceedings. They should remember that to protest against the cause I uphold is to protest against the dispensations of God Almighty, the God of all truth and holiness".

And again in another place of that lecture he says :—

"Surely I am not to blame for anything which I may

have done under Heaven's injunctions. If any one is to blame, the Lord God of Heaven is to answer for having taught me, and constrained me to do most unpopular things for the good of my country. Do you impeach Heaven's Maiesty? Under His command I have done so, and I will do ten thousand similar things so long as I live".

The above declaration was apparently intended as a reply to the protests against the Kuch Behar marriage. But naturally enough this undisguised spirit of self-assertion shocked the public a good deal ; and evoked much adverse criticism in the press. No wonder that Miss S. D. Collet, the compiler of the Brahmo Year Books, should have considered this to be a "painful exhibition of incredible self-importance". Mr. Sen apparently felt the force of public criticism and tried to partly allay it by a sermon preached soon after in the Brahma Mandir in which he tried to vindicate his so-called egotism by referring to the sayings of Jesus with regard to himself and his own work. To this purpose also was directed his other remarkable lecture on "India asks—Who is Christ ?" delivered next year and to be noticed hereafter.

But on the other hand, there seemed to be no bounds to Mr. Sen's renewed activity. Towards the end of that year's anniversary festival, he revived the old Theological Institution, otherwise called the Brahmo School,which had ceased to exist. Something like an inaugural meeting was held on

the 29th January in the Albert Hall, when the defunct institution was re-established. For sometime after this Mr. Sen regularly delivered a course of lectures at the meetings of this institution. Some idea of them will be formed from the following :—

8th of February—The Existence of God,

22nd February—Conscience,

19th April—God Infinite but Knowable,

26th April—The Voice of God,

and so on,till the end of September next; after which the enthusiasm for carrying on its work seems to have suffered decline, for Mr. Sen's attention became diverted to other objects.

An effort was also made at this time to revive the Indian Reform Association ; and a meeting was held on 4th April,Archdeacon Bailey presiding. This Association, as the reader knows, was established in 1870 after Mr. Sen's return from England. But it soon suffered decline. After 1875, its annual reports ceased and "in 1878 the Government grant to the Female Normal School under it was withdrawn,the school being pronounced inefficient." This year, it once more rose, from a state of hibernation as it were, and an annual report was once more read, which stated (1) that the three Bengali periodicals, the *Sulabh Samachar*, the *Paricharika*, a lady's journal, and the *Balya*

Bandhu, a journal for children, which were issued by the Association, had at that time a good circulation ; (2) that the Albert School was in a flourishing condition ; (3) that a Band of Hope had been organised which included 80 children of that school, and (4) that though the Adult Female School with its normal department was defunct, its place was partly filled up by another institution called the Metropolitan Female School, which at that time contained thirty pupils.

On the 9th April Mr. Sen delivered in the Town Hall of Calcutta a remarkable lecture on "India asks—Who is Christ ?" This lecture caused great sensation, both in this country and in England. The biographers of Mr. Sen say that previous to the delivery of this lecture, toward the end of March, he had repeated conferences with a revered Christian Missionary visitor, Father Luke Rivington, on the subject of Christianity in India ; and Mr. Sen's attention was roused to some essential features of Christianity and led him to deliver that lecture. In that lecture he once more enunciated his old idea about Christ as an Asiatic and tried to show that in the essential features of his doctrines he was more a Hindu Yogee than a Western thinker. But the leading point on which he laid principal stress was what he called Christ's

Divine Humanity, as the following extracts from the lecture will show :—

"It appears to me that Christ held earnestly and consistently what I should, in the absence of a better expression, call the doctrine of *Divine Humanity*. He not only believed this, but he carried it, theoretically and practically, to its uttermost logical sequence.....This doctrine he realised in its fullest measure in his own consciousness, and therefore he never made a secret of it, but fearlessly proclaimed it in the street, and tried to make converts to the new doctrine wherever he went. How did he enunciate this principle? Christ struck the keynote of his doctrine when he announced his divinity before an astonished and amazed world in these words :—"I and my father are one". I can assure you, my friends, that I love Christ and honour him more for the sake of these words than for anything else. For these memorable and imperishable words furnish an index to the mystery and glory of his real character. Were it not for this bold assertion of identity with God-head, I would not honour Christ as much as I do".

When I come to annalyse this doctrine, I find in it nothing but the philosophical principle underlying the popular doctrine of self-abnegation, in a very lofty spiritual sense. "I and my father are one," these words clearly mean—if you would exercise only the smallest amount of reflection, they would clearly appear to you to mean,—nothing more than the highest form of self-denial. Christ ignored and denied his self altogether.

"He lived, moved, and had his being in God," not a breath he drew but it was from the Lord. Not a drop of life-blood that gave him vitality but it came from the very fountain of life and vitality in heaven.....He had his life

rooted in divinity. He felt always that the Lord was underlying his whole existence and therefore without equivocation and with all the boldness and candour of conscious simplicity he proclaimed unto the world the fact that he was one with God.

When Jesus was asked by one of his disciples to show the Father, he wondered and said, "You have seen me and yet you venture to say you have not seen the Father! He felt that the Father's spirit was gushing out in fresh and unceasing streams from his inmost soul through his words and actions. Those who saw him were therefore reminded that it was not his life, for he had no self, but the Divine life in him that they saw".....

I proclaim Christ to-day before this assembly as the Prince of Idealists, and his religion supreme Idealism. He believed in idealism, he loved idealism, he fed upon idealism. But the truest, the highest, the purest type of idealism was that of Christ, and not what generally passes under that name. He was all idealism.....He saw himself abiding eternally in God, before creation and after death..... Did not Christ say that he existed long before Abraham lived? Did he not say distinctly "Before Abraham was I am". How then and in what shape did he exist in heaven? As an idea, as a plan of life, as a predetermined dispensation yet to be realised, as a purity of character not concrete but abstract, as light not yet manifested. That was the form in which Christ dwelt in the bosom of the Father..... "In fact Christ was nothing but a manifestation on earth, in human form, of certain ideas and sentiments which lay before in the God-head". There was the necessity of some manifestation indeed; manifestation of the son and not of the Father. The world wanted to see the son. An example of true sonship was needed. The abstract principles of mora-

lity and religion and human duty had, it is true, been unfolded in various forms by teachers and prophets in ages gone by, but the world had not lived in conformity with them, and men had proved undutiful children of the Lord.

There was disobedience on all sides. It was, therefore, urgently and absolutely necessary for the salvation of men that an example of fillial obedience should be manifested. And therefore the Lord took away, if I may use the expression, the lower half of His holy nature, that much of it which related to the position and character of the Son, and he invested the same with flesh and bones and blood and sent on to the world.....It was not the Father that came to dwell amongst us, but His beloved son who was one with Him,because he was made of divine humanity..... ...You will find on reflection that the doctrine of divine humanity is essentially a Hindu doctrine and the picture of Christ's life and character I have drawn is altogether a picture of ideal Hindu life. Surely, the idea of absorption and immersion in the Deity is one of those ideas of Vedantic Hinduism which prevail extensively in India. From the highest sage to the humblest peasant, millions of men in this land believe in the pantheistic doctrine of man's identity with the God-head. The most illiterate man is heard to say he and the Lord are one. The doctrine of absorption in the Deity *is India's creed, and through this idea I believe India* will reach Christ.....Christ's pantheism is a pantheism of loftier and more perfect type.....Hindu pantheism in its worst form is proud ; being based on the belief that man is God ; it is quietism and trance. Christ's pantheism is the active self-surrender of the will. It is the union of the obedient, humble and loving Son with the Father. In the midst of activity. Christ was absorbed in God"..... Behold Christ cometh to us as an Asiatic in race, as a Hindu

in faith, as a kinsman and a brother and he demands your heart's affection.....Christ is a true Yogi".

The reader will perhaps consider the above quotations rather too many ; but taking into consideration the fact that the delivery of this lecture caused wide-spread agitation and led to the disruption of many valued friendships, I have allowed them to enable the reader to form an idea of its leading features. It separated from Mr. Sen no less a person than Babu Thakurdas Sen, he who had stood by him during the days of the Man-worship agitation and largely helped to allay popular discontent by his tract on that subject. The over-accentuation of Christian ideas shocked him a good deal and led him to leave Mr. Sen's fold. To the Christians also the lecture failed to give entire satisfaction, who beheld in it a half-way halting on the way to salvation.

On the occasion of the vernal full-moon of that year, when the vernal festival of Doljatra of orthodox *Hindus is usually held, Mr. Sen* had intended to hold a special vernal festival for his followers, which having been unexpectedly prevented by his sudden illness,was celebrated during this month of April.

On the lst of Baisakh, according to the Bengali era, another festival was held in the Brahma

Mandir to celebrate the Bengali New Year. The memorable incident in connection with that celebration was the initiation into Brahmoism of 48 men and women, whose names had been collected from all ranks of society. There was a little bit of history behind it. When preparing for the festival Mr. Sen declared it to be his intention to initiate at least 50 persons as an effective reply to those who were already talking of his waning influence. The suggestion once thrown out by the leader was at once taken up by his close adherents, and a search was made for such persons as could be induced to undergo the ceremony. Old friends, servants, and others were accordingly laid under requisition to make up the number fifty. But it did not come up to more than forty eight, the number initiated on that occasion as a reply to his enemies.

The 9th of May witnessed the foundation of the Arya Nari Samaj or the Aryan Women's Society. It was in a manner the revival of the old Ladies' Society of the Bharat Ashram that had been started in 1871 for their improvement; but this time there was a characteristic difference. At its second sitting, Mr. Sen suggested four vows for the acceptance of its numbers, viz:—

(1) THE SAVITRI BRATA, (2) THE

DRAUPADI BRATA, (3) THE MAITREYI BRATA AND (4) THE LILABATI BRATA, to which the *Victoria Brata* and *Nightingale Brata* were subsequently added. These vows were to be administered for stated periods, such as one week or two weeks, during which time the devotees were required to meditate, during the hours of their private devotions, on the lessons to be derived from these mythological and historial characters. The *Savitri vow*, for instance, was intended for cultivating devoted love for the husband ; the *Maitreyi vow* for cultivating companionship with the husband in spiritual knowledge ; the *Draupadi vow* for imbibing the spirit of an active and dutiful housewife, and so on.

As this new devotional turn indicates, the old Ladies' Society was shifted from its position, as an institution for the promotion of culture and general improvement amongst women, to a religious association whose main object was the cultivation of piety and devotional life. After its resuscitation in the new form, Mr. Sen began to take more active part in its proceedings than before, and systematically tried to inculcate at its meetings the old Hindu ideals of female seclusion and female modesty.

One thing seems to be characteristic and noteworthy. On the one hand, Mr. Sen's admiration

for Christ and Christian ideals was never so great as at this time, as was instanced by his lecture on '*India asks who is Christ*" ; on the other he opened his mind, now more than ever before, to many of the old ideals of orthodox Hinduism, thereby showing the catholicity and all-comprehensive universalism of the faith he now propagated. He was slowly preparing for some of the remarkable features of his New Dispensation, which he began to preach from the next year.

Then came the tenth Bhadrotsav or the festival celebrating the anniversary of the consecration of the Bharatbarshiya Brahma Mandir on the 22nd of August, 1869. On this occasion Mr. Sen chose from amongst his missionaries four persons and ordained them as Adhyapaks or Professors of four old religions of the world, viz., Rev. Bhai Gour Govinda Ray, the Professor of Hinduism, Rev. Bhai P. C. Mozoomdar, the Professor of Christianity, Sadhu Aghore Nath Gupta, the Professor of Buddhism, and Rev. Bhai Girish Chandra Sen, the Professor of Mahomedanism. It should be noted here that all these four gentlemen have done full justice to their ordination, as is evidenced by Rev. Bhai Gour Govinda Ray's work on the Gita and other researches in Hindu Theology, by Mr. Mozoomdar's remarkable book called The Oriental Christ; by Sadhu

Aghore Nath's life of Buddha, and also by Bhai Girish Chandra Sen's Life of Mahomet, his Tapasmala or the lives of Mahomedan saints and his translations of the Koran and the Hadis. Let me observe here that Rev. Bhai Girish Chandra Sen's contributions to the religious literature of Bengal by the above-mentioned compilations from Mahomedanism are invaluable, and will certainly immortalise his name in the history of Bengali literature. Speaking of the Brahmo Samaj specially, he has certainly laid its members under a deep debt of gratitude ; for many have derived spiritual sustenance from his books.

On the 30th Bhadra following, after special divine service, one more Professor was added to the foregoing list ; Rev. Bhai Trailokya Nath Sannyal, the well-known singer of Mr. Sen's party, subsequently known as the Singing Apostle of the New Dispensation, was ordained that day as Adhyapak or Professor of music. All these were old hands, and their accession did not bring in new strength, but Mr. Sen, perhaps, wanted to give a fresh start to their calling and launch them into a new career.

After having brought his close adherents under some sort of a new regulation, Mr. Sen concluded these festivities by a visit along with his followers to a garden house of a friend of his in the northern

suburbs of Calcutta to spend a day in special devotional exercises. He had previously invited the Hindu Saint Ramakrishna to come and join the festive gathering. The latter responded to the call ; and at its conversational meeting gave expositions of his favourite doctrine of Divine Motherhood. All who were present were very favourably impressed.

But in the midst of these spiritual and devotional exercises some dark rumours relating to the misconduct of one of the leading protestors reached Mr. Sen's party. These rumours upon careful enquiry, made by no less a person than the late Mr. D. N. Ganguli, a man well known in Brahmo circles for his moral integrity, were found to rest on very slender and thoroughly unreliable basis. But all the same Mr. Sen and his friends pounced upon them as a most opportune handle for dealing, what they thought to be, an effective blow to his adversaries and steps were taken both privately and publicly for that purpose which are too painful to relate here, and had better be buried in total oblivion. I shall only narrate the incidents that took place publicly. It seems those rumours inspired Mr. Sen with the desire to dissociate his section of the movement from his adversaries and from ordinary Brahmoism, which the latter professed ; and henceforth he began to take steps

for that purpose ; to apply the winnowing fan as he called it,for separating the chaff from the wheat ; a course of conduct best illustrated by what follows.

Soon after this there appeared in the devotional column of the *Sunday Mirror*, and was subsequently published in a book called "The Minister's Prayers", the following strange sayings in the name of God,—

"Then the Lord dismissed his servants with a sweet benediction, saying unto them, 'Believe and live.'

Suddenly like a wild whirlwind the Lord rolled down the hill and entered a deep and dark cavern, wherein were things horrible.

Lo ! in this dark pit were men and women,secretly gathered, and they were day and night engaged in digging and mining operations,if happily the hill might fall and break into atoms with all those who were dwelling upon it.

The Mighty King stood before these secret enemies bent upon the destruction of His Kingdom, and to them He thus spake :—

"Ye infidels, sensualists, drunkards, hypocrites, worldly-minded men, sceptics and impostors,tremble, for I will speak unto you words of fire.

Like thieves ye have entered my kingdom ; and ye are carrying on clandestine traffic in the name of my religion for the destruction of souls. Ye are murderers of my sons and daughters, and the better to carry out your nefarious designs ye are working in this dark pit unseen and unheard.

Ye are Brahmos ? Yes, ye profess to be my people. Ye have put on the mask of Theists and assumed the attitude of devotees. Ye have among your body priests, missionaries,

saints, preachers. Ye close your eyes in prayer as my true worshippers do, and like them ye sing my glory and praise, but ye believe not in me. Ye have not seen me, and ye ridicule those who have. When I stand before you, during your prayer, ye say unto me indignantly :—"We know thee not". Your words like husk and chaff are scattered by the winds, and never reach me. Your formal daily prayers, which hardly exceed 10 or 15 minutes, are disgusting,for they clearly show how impatient you feel in my company and how ardently you wish to get away from my presence every day. Ye profess to be my believers and worshippers. But ye laugh when I ask you to see me and hear my counsel. I have always provided for your daily food and drink and I have asked you to surrender your all to me. But ye have sceptically argued with me saying, we trust not thy Providence. I have told you to place yourselves entirely under my command, doing nothing except what I enjoin ; but ye would not, preferring rather to follow your own understanding and proud reason. Ye are your own gods. Ye do not acknowledge the true God in your hearts. Ye are not only destroying your own souls, but ye are trying to kill your neighbours with the poison of unbelief. Many used to believe in me formerly and they offered sweet prayers with which I was delighted. But their faith and devotion, alas poor souls, ye have destroyed, and ye have swelled the number of apostates and unbelievers in the land. Ye hypocrites, your character is as questionable as your faith. Ye drink privately and indulge in bestial revelry. Ye are sold to wine and woman. Ye are in my temple for prayer, and prayer over, ye are in the brothel and beer-shop for debauchery. By drunkenness and fornication ye have defiled your bodies and souls and yet ye show no signs of penitence. Some of you who have not yet gone to the extreme of bestiality are

beginning to be sensual and voluptuous,and seeking woman's company with lustful hearts. Ye are spoilt, and ye are secretly spoiling many in my Church. Even where there is no actual immorality, I see great danger. *Where men are carnally panting for woman's company, and women are carnally panting for liberty, there I see the seed of great danger*, such as overtook the Vaisnavas and Bamacharis. There are other immoralities also among you,lying, dishonesty, covetousness, vengeance, malice, backbiting and other things, for which there is no compunction in your hardened hearts. Therefore I will put you down and separate the sensual from the spiritual, unbelievers from believers. Penitent sinners and newly enlisted votaries, who are beginning to believe,I will not cast away, but my blessings shall be with them. But ye who pretend to be devout Brahmos, whether conservative or liberal, of this party or that other party, ye who sit in high places and rejoice in your unbelief and sensuality, *beware*. For the time has come for me *to apply the winnowing fan* and justify my true believers.

Again the italics are mine. This anathema was hurled against a party of men who were headed at that time by no less a person than Mr. Ananda Mohan Bose as their President, by the old venerable Shib Chandra Deb as their Secretary and by the saintly Umesh Chandra Datta as their Assistant Secretary, three well-known men figuring high in public estimation for their advocacy of purity and temperance. That fact shocked the outside public a good deal and further widened the breach between the two parties. Every one who reads the above denunciation will naturally shudder at the virulence

of its language as well as its indiscriminate and sweeping character.

After this Mr. Sen went on further developing what he considered to be the winnowing process. In the middle of September next he caused a Circular Letter to be addressed by his Missionary Conference, subsequently called the Apostolic Durbar, to all Brahmos and Brahmo Samajes in the country, in which, he warned them to keep clear of the protesters and the female emancipationists in the following terms ;—

"Whereas in the metropolis and in the provinces, there are many so-called Brahmos, whose irregularities of doctrine and of moral character, have, from time to time, come to our notice, we deem it desirable so to warn, in the name of Almighty God and at His command, all our brethren scattered over the land, that the purity of doctrine and moral character may be maintained.....

"God has at all times punished men of little faith ; and has visited with displeasure as great sin even little lapses of faith in men professing to serve Him. Even a man professing to be a man of faith should guard himself against all unbelief and plant himself firmly on faith. Any one who takes pleasure in being sceptical about the fundamental articles of our faith or scoffs at the main principles of our religion is an enemy of God and of our Church. Any man who slides over his decay in spirituality, in meditation and devotion and consoles himself with the thought that he is making progress in knowledge is certainly being misled from the true path. Even the slightest association with such a one is a source of corruption to society. The treatment

of these persons should be such that it may open their eyes to the moral danger they are running and may lead them to eschew such a course. Our humble request to all leaders and ministers of the Brahmo Samajes of the country, therefore is that they should maintain the purity of our leading doctrines such as the reality of the Divine presence, special Providence, Inspiration, daily devotion, spiritual communion, immortality of the soul, and should promote by all means in their power spirituality and the habits of meditation and prayer amongst the members of the Brahmo Samaj. We also request them that they should try to preserve our dear Brahmo Samaj from the pernicious influence of all sceptics, materialists, unbelievers and scoffers. From the lofty point of our faith in social purity, we view the slightest laxity in the matter of the commingling of the sexes as fraught with grave moral danger. Though not immediately attended by any social evil, wherever undue liberty (of women) is prompted by secret carnality it is hateful in the eyes of God and of our sacred church. The command of God is that the purest of relationships should always subsist between men and women and under no condition whatsoever should the least liberty be allowed (to women) which stands in the way of the true welfare of the soul. We, therefore, in this sacred council assembled most solemnly declare that as long as we are in this holy mission, to which God has called us, we will show both by precept and example real respect to women's rights and privileges and to her spiritual welfare, and will carefully show our respect to them, and firmly guard their modesty and purity, but will withhold our consent from and avoid by all means, all carnality and will try to preserve the Brahmo Samaj from such demoralising acts as tend to undermine its spiritual life. We earnestly implore all the leaders and elders of our church, both in this country and

elsewhere, to try to put down by all means in their power the efforts that are now being made to relax the relationship between the sexes and to teach them the true relationship of brothers and sisters in the household of God. In the name of our Sacred Church we ask for their help in preventing our women from frequenting such places, where they may come in contact with impure literature, objectionable dramas, fallen women and pleasure-loving and unprincipled young men. We call upon every Brahmo congregation to feel their responsibility about putting forth their effort to see that under the disguise of civilization and in the name of social progress and liberty unrestricted social amusements, revelry, undue social intercourse may not enter our society and mar or lower the traditional modesty and purity of Aryan women. May God help us in this !

GOUR GOVINDA ROY,
Secretary to the Missionary Conference.

After having promulgated the above circular, Mr. Sen determined to inaugurate the intended revival with a preaching excursion. He entered upon it with great enthusiasm and visited different places in and near Calcutta ; such places for instance as Naihati, Garifa, Chinsura, Chandernagore, Jagaddal, and also many distant places like Mokameh, Mozafferpur, Gya, Bankipur, Dumraon, Ghazipur, Sonepur and Arrah. From the field of preaching he visited Calcutta once when the autumnal festival was held in the Mandir and he led out a number of his followers, both ladies and gentlemen, in boats to Dakshineswar,

as in the previous year, when evening service was held on the riverside and he addressed his prayers to the Ganges and to the moon. After the festival he once more started on his preaching tour. In imitation of the Salvation Army, that had made its appearance shortly before, this preaching excursion was called an "Expedition" and all the pompous phraseology of military movements was used to mark its progress. The speeches were characterised as firing shots, the visits to gentlemen's houses as bombardments and so forth. Full of fervent enthusiasm and of new ideas, Mr. Sen, with his preaching party, returned to Calcutta in the beginnig of December and on the 14th of that month there appeared in the columns of the *Sunday Mirror* another proclamation in the name of God as "Mother of India" to the following effect :—

"To all my soldiers in India.

My affectionate greetings to all. Accept this proclamation, believe that it goeth forth from Heaven in the name and with the love of your Mother, and carry out its behests like loyal soldiers and devoted children.

"Ye are my soldiers, my covenanted soldiers, ye are bound to fight valiantly and faithfully under my banner and no other God shall ye serve. I will give you victory and glory eternal shall be yours. I have chosen India to show unto all nations the working of my special providence in accomplishing national redemption. The British Government is my Government ; the Brahmo Samaj is my church...

..... My daughter, queen Victoria, have I ordained and set over the country to rule its people and give them education material comforts and prosperity.....Be loyal to her. For the warrant of her appointment bears my signature. Love her and honour her as my servant and representative and give her your loyal support and co-operation so that she may carry out my purpose unhindered, and give India political and material prosperity.....Tell all people to come direct to me without a mediator or intercessor and accept me as their Mother. The influence of the earthly mother at home, and of the queen mother at the head of the Government will raise the hearts of my Indian children to the Supreme Mother and I will gather them in the Kingdom of Heaven and give them peace and salvation. Soldiers, fight bravely and establish my dominion.

India's Mother.

The closing year 1879 was fruitful in other ways also. In addition to the fortnightly Bengali journal,*Dharmatattwa*, which was under the charge of Rev. Bhai Gour Govinda Ray and of the *Sunday Mirror*, which was under that of Mr. Sen's brother, Krishna Behari Sen, a new Quarterly Review, called the *Theistic Quarterly Review*, began to be published from the beginning of this year and was placed under the charge of Rev. Bhai P. C. Mozoomdar.

Thus the year closed with the trumpet blast of a coming revival ; after which came the anniversary festival of 1880, which has been made ever-memorable in the annals of the Brahmo

Samaj as the one that witnessed the public and formal announcement of the New Dispensation. Mr. Sen threw the whole force of his nature into the celebration, and spared no pains to make it grand and successful. It commenced on the lst of Magh and lasted till the 19th of that month, each day being marked by great enthusiasm on Mr. Sen's part and the repeated enunciation of the truth that a new light had dawned upon the Brahmo Samaj and that the time had come for a new departure.

The noticeable things in connection with that festival were, (1) the administration of a new vow to nine young men on the opening day of the festival which bound them to observe certain rules of conduct, as a means of spiritual culture ; (2) the consecration of the Mangalbari or the missionary quarter on the north of the Lily Cottage ; (3) the creation of a new order of Sadhaks or devotees to which twelve laymen were admitted and a number of disciplinary rules enjoined upon them. Two more lay devotees were subsequently added to this list. But the most memorable event of the season was Mr. Sen's anniversary sermon in the Brahma Mandir, during the course of which he announced in highly rhetorical language the birth of a new child, that is, the New Dispensation. The following lines, translated from Pandit Gour

Govinda Ray's report of the sermon, will give the reader an idea of its main purport :—

"The world asks Bengal today, "Why art thou dressed in new clothes ?" Bengal replies, "Hear, O World, after living for fifty years in the womb of the Brahmo Samaj, where its limbs were being formed, a well-shaped and fully developed child is born after prolonged labour pains. *Yoga*, meditation, asceticism, devotion and *bhakti* have entered into the constitution of this child. The formless Saraswati herself sits on the tongue of this child. Jesus, Moses, Chaitanya, Nanak, Kabir, Buddha, and Mahomet, with their followers, have come to wait upon this child. This little child has made room in its heart for the three hundred and thirty millions of gods and goddesses of Hindusthan. It has assimilated within itself all the Divine incarnations in the world. As soon as born, the child bowed down at the feet of all. The child said :—"Salutation to thee, Mahadeva, salutations to ye, gods and goddesses. Devarshis, Yogarshis, Rajarshis, Maharshis, all with one accord endowed this little child with the strength of their Yoga and Bhakti. This child is not an ordinary child. After its birth there cannot be two sects, nor two dispensations. This will unify all sects and all dispensations."

The delivery of that sermon was soon followed by an editorial note in the *Sunday Mirror* of 1st February, which ran as follows :—

"We are tired of old things ; those old creeds and old prayers, old men with old hearts, old faces and old aspirations :—We are tired of them. It is new life we want. Can any religion give us this new life ? Alas, even the Brahmo Samaj has grown old. Its freshness is gone and its honour of giving new truths seems also to

have departed. Let our readers accept the cheering message. A New Dispensation has come down upon the Brahmo Samaj which proclaims itself to India. Its chief merit is its freshness, and its one watch-word is God, the Mother of India. It preaches no idolatry, no mediation, no miracles, no creed-bound faith. All its changes are rung upon that single word,—God-Mother. What that Dispensation is, it will be our duty to explain hereafter. Only one thing need be said here :—every thing about it is new."

Of the new things introduced by the new revival the first was the inauguration, on the 22nd of February, of a new series of special services, described as Pilgrimages to Saints ; the object of which was to enable the congregation to hold actual spiritual communion with departed great men and to imbibe the special lessons of their lives. The following extract from the report read at the Annual Conference of the Brahmo Samaj of India, held at the Albert Hall on the 20th of January, 1881, will give the readers some idea of these pilgrimages.

"The eclectic dispensation announced at the beginning of the year necessitated the systematic study of the great leaders who have left their stamp upon the world of thought, and a respectful attempt to imbibe the spirit which had rendered them immortal. It was imperative on our part that this study and this attempt should be conducted with the fervour and solemnity which belong to a religious undertaking and thus the enterprise in question truly became a pilgrimage. These pilgrimages which were eight in number, were held in the minister's

residence, and were taken part in by all the missionaries and those Brahmos who were closely identified with their work. They were held mostly in the worship room, and on one occasion in his study, where, surrounded by bookshelves loaded with the wisdom of ages, and in the midst of literary associations, they communed with Socrates. The following saints were visited on the dates specified against their names :—

Moses,	...	22nd February.
Socrates,	...	7th March.
Sakya,	...	14th March.
The Rishis,	...	21st March.
Christ,	...	8th August.
Mahomet,	...	19th September.
Chaitanya,	...	20th September.
Scientific men,	...	3rd October.

Thus it will be seen that the pilgrimage to the saints meant a special service held in memory of some great man when the special lessons to be imbibed from his life were propounded.

How the lessons from the great lives were imbibed will be best seen from the following prayer of Mr. Sen offered on the occasion of the pilgrimage to Mahomet, translated from the *Dharmatattwa*, the Bengalee organ of the New Dispensation, of 16th Aswin, 1287 B. E.

"Oh Thou Mother, whosoever is Thy friend is also an enemy of thy enemies, whosoever honours Thy enemies and indulges them, is not Thy friend, the same doth not love Thee. We who have found shelter in Thy New Dispensation, cannot forgive thy enemies, all who try their best to prevent the establishment of thy kingdom on earth. 'Long prayers are useless, Yoga and Bhakti are foolishness, and

the Dispensation is of little consequence,' all who declare this are thy enemies; them we will not tolerate. It makes our hearts quake to think how many souls these horrible monsters are ruining, and the throats of how many brethren and sisters they are cutting. They are ruthless dacoits. Knowing them to be Thy enemies, we will take care against them. We shall not touch their bodies, but will cut down their conceit. Disguised under a religious garb, these men are winning over to their side the hearts of many young men and women of many places, and poisoning them with deadly venom.

"These demons in human shape are attracting thy children unto themselves in the name of religion and prayer, and are cutting their throats afterwards, leading them astray from the paths of faith and devotion, making them worldly, sensual and luxurious and spreading the poison of scepticism and unbelief throughout the land. Dear Mother, Mahomet, Thy devoted child, never forgave Kafirs. How he resolved to extirpate the enemies of God! How he carried on the war against them! 'As long as Mahomet is alive, let any man, dare prevent the establishment of God's kingdom or act against it,' this was his challenge. The earth shook beneath his lion-like power, and he extirpated the race of Kafirs. He never tolerated the Kafir. Oh Mother, when these Kafirs offend us personally, we can pardon them; but when their attacks are levelled against Thee, how can we bear with them?"

This prayer was offered on the 19th September, but previous to that date, on the 9th of that month, there appeared in the columns of the *Sunday Mirror* the following under the heading "The Church Cleansed:—"

"That winnowing fan, the Kuch Behar marriage, has

done and is doing immense good to the Brahmo Samaj by removing the chaff from its membership. Month after month, the sensual and the worldly, the prayerless and the vicious, have been purged off. And because of this purging, the church has vastly improved instead of declining. A new fountain of fresh truths seems to have been discovered since ; and a new bee-hive of sweet sentiment. For two years continually there has been an outpouring and outbursting of new ideas and new sentiments among the most advanced classes of Theists.....We point to the winnowing fan as the cause. A ponderous mass of infidelity in the shape of unbelief in providence and inspiration and prophets, in asceticism, Yoga and Bhakti sat as an incubus upon our holy church, and hitherto prevented its healthy development.....In fact, people of all sorts were gathered together in one net, and it was necessary in the interest of the community to segregate them. In the fulness of time the Divine fiat went forth, and the winnowing commenced.....Only a few, a lamentably small number, are found to practise communion and kirtan, the higher forms of devotion and love".

Thus it was evident that the main object of Mr. Sen in starting the New Dispensation was to extirpate the Kafirs or the enemies of God, as he called them, and by enemies of God he meant those who professed unbelief in the divine mission of the Dispensation. He meant it as a *jehad*. He was glad that the winnowing fan of the Kuch Behar marriage had separated these men.

During this period of revival the great leader's activity was visible in other departments of work

also. For instance, soon after the anniversaryfestival he led out a large party of preachers to Burdwan, and by sermons, discourses, and open-air preachings, tried to propagate the new principles of the Dispensation. Secondly, after his return an annual meeting of the Indian Reform Association was held in the Albert Hall on the 29th March, under the presidency of the Lord Bishop of Calcutta, where an annual report was read which mentioned the continuance of the Association's three Bengali journals, of its two schools, *viz.*, the Albert School for boys and the Metropolitan Girls' School for girls and of its charity section, under which much good work had been done in previous years.

An important item of public and philanthropic work mentioned in that report was the organization of a Children's Temperance Association called the Band of Hope in the Albert School. This organization entered upon its work with great zeal and did excellent work for some time. Nor were the Arya Nari Samaj or Aryan Ladies Association forgotten in connection with this renewed activity of Mr. Sen. He addressed the ladies on several occasions during this period, trying to explain to them the new light that had dawned upon him.

But these renewed activities told upon his constitution within a few months and he was ad-

vised by his medical attendants to leave Calcutta and to go out for a change. Accordingly in the middle of April next he went with his family to Nainital, a hill station in the North-Western Provinces, now called the United Provinces. But his stay there was not one of complete rest. The educated community of the station sought him and at their urgent request he delivered a lecture in English on the "Secrets of England's Greatness", in the National Assembly Rooms of that place, on the 14th of May ; and again on the 22nd of that month he delivered an open-air lecture in Hindi for the common people and tried to impress on their minds the greatness of the Hindu Yoga system, an object lesson of which he also soon presented to them by photographing himself and his wife as ideal Hindu Yogis in their ascetic dresses. He also issued a general apostolic epistle to his countrymen in which he reminded them of his own divinely appointed mission and called upon them to accept the glorious and unsectarian doctrines of the New Dispensation. On the occasion of his departure from the station the citizens of Nainital assembled at a meeting and presented to him a farewell address in which they spoke highly of his efforts for their spiritual edification.

During the celebration of the eleventh Bhadra Utsab which followed Mr. Sen's return from

Nainital his mind seemed to be occupied principally with the truths of the Yoga system, and he tried to impress these truths on the minds of his congregation in the lessons given to the Yoga disciple.

From this time he preached in his Mandir a series of highly idealistic sermons on Yoga and other kindred subjects, which were subsequently published in book form under the name "Sevaker Nivedan"or the"Servant's Humble Pleadings". That book will ever form a characteristic volume showing the spirit that operated in his mind at that time.

In the middle of October next, as in the previous year, Mr. Sen celebrated an Autumnal festival and led out a large number of his followers in a steamer party to Serampore.

The festival concluded on the 5th of Kartick with a novel ceremony, *viz.*, the consummation of his daughter's marriage. The girl having attained marriageable age by that time, the period of common betrothal was said to be over and a ceremony was held in the Brahma Mandir, during the course of which the husband and wife were once more presented to each other after divine service and were reunited, as it were, to make the consummation of the previous marriage complete. The ceremony, though gone through with due solemnity, seemed to make little impression on outsiders.

Among other forms of activity during the year, the report read at the Annual Conference held on the 20th January, 1881, mentions the following :—

(1) The Theological institution. (2) The Brahmo Tract Society, a society organised to bring the utterances and writings of Mr. Sen more regularly before the public. (3) The Bidhan Bharat and other publications. (4) The reports of extensive mission operations of the missionaries of the N. D. Samaj.

Of these the Brahmo Tract Society requires special mention. It published during the year a course of sermons by Mr. Sen under the name "Sebaker Nivedan" or the Humble Pleadings of a Servant of God, mentioned before, and also re-issued the first volume of the book called "Keshub Chunder Sen in England."

The Bidhan Bharat or the Epic of the New Dispensation published during the course of the year is thus described in this Annual Report.

"It is a large incomplete epic detailing, with all the elegance and eloquence of language which the sublimity of the subject demanded, the various modes of God's manifestations in this world, those modes culminating in the New Dispensation."

The contagious influence of the leader's example was also visible on the minds of his missionaries, whose number at this time was fifteen in Calcutta and six at Dacca. They took the tidings of the

new revival far and wide. Rev. Bhai T. N. Sanyal visited Madhupur, Giridih, Hazaribagh, Ranchi, Puruliah, and other places ; Aghore Nath Gupta, who has been justly designated a Sadhu or Saint after his death, carried the new message to such places as Contai and Balasore, imparting spiritual life to many ; whilst Rev. Bhai Amrita Lal Bose, an active and enthusiastic missionary, visited the Punjab, Sindh and the Madras Presidency. The six missionaries of Dacca headed by Rev. Bhai Banga Chandra Roy were not idle. They carried aloft the new banner. Thus the year of the birth of the New Dispensation closed in the midst of renewed activities.

The year 1881 opened with fresh developments of the New Dispensation idea. In the first place the celebration of the Anniversary festival was continued for one whole month instead of a fortnight, as was the custom before. The programme was varied and interesting. It commenced on the first of January and was continued to the end of that month. Each day of the month was set apart to take notice of one or other of the institutions of the Samaj or to represent some new idea. One of its novel features was that a day was set apart for praying for Mr. Sen's adversaries, when the members of the Sadharan Brahmo Samaj came in for special notice and thanks

were offered to them for their having contributed to the growth and development of the New Dispensation idea. Of other new things the most important was the ceremony known as the Flag ceremony with Arati. The ceremony was gone through on three different occasions ; first, on the second day of the festival ; secondly, during evening service on the principal day of the festival ; thirdly, on the street procession day, when the ladies performed it. The following extracts, as quoted from Mr. Sen's papers in Miss Collect's Brahmo Year Book for 1881, will give the reader some idea of the thing :—

"Second day of the Anniversary Festival. This day witnessed a novel sight in the Brahma Mandir at 7 P.M. The Mandir was almost filled and shortly after we saw the Minister standing in the middle of the front veranda, holding a flag of the New Dispensation fixed to a gilt stick. On both sides were rows composed of missionaries and other members of the congregation, each holding a candle in his hand. When the preliminaries had been gone through, the song of the Arati began. The hymn was a magnificent one, the chorus at the end of each stanza serving only to heighten the impression which it produced. It was a blessed day in our lives, for the spectacle was one which we should not easily forget.

The Arati * is a specially Indian Institution, but though

* It is the usual practice in Hindu homes, where there are household Gods and Goddesses, to kindle five lamps called Panchapradip in the evenings and wave them before the

we took part in it in our infancy, when idols were worshipped in our houses, we confess we never knew there was so much in it as when we saw it established in connection with the worship of the great God of the Universe. Never was feeling so much excited, never was the glory of God so keenly realized, never did the heart experience such raptures, never did we learn so much, as when we raised our voices in solemn thanksgiving to the Lord. As the bells rang, the bugle sounded, the drum beat and also the Kansar, Ghanta, the name of God resounded on all sides. The incense filled the hall with sweet perfume, and rows of lights in front of the Vedi (pulpit) lent an additional grace to its appearance. When the Arati ended, the minister stood on the altar and began to pour forth thanksgiving and hallelujah to the Supreme Mother. There was the *Panchapradipa* or five lights placed before the altar and the minister proceeded to explain its use. People worship their idols with this light, and the symbol is well explained by the fact that the divine face is rendered visible if the worshipper has in him a five-fold light, *viz.*, purity, love, faith, bhakti, and conscience. It is these that illumine the face of God. If a person has not these, he is unable to find Him. The prayer lasted for half an hour, after which there was enthusiastic Sankirtan."

The following is the description of the Arati held on the occasion of the Flag ceremony during the evening service on 24th January.

"One remarkable feature of the present Anniversary was the importance attached to the banner bearing the inscription of the New Dispensation. A silver banner has been subscribed for by the ladies and fixed upon the top of the steeple of the

Gods and Goddesses accompanied by the ringing of bells and at times beating of drums. This ceremony is called Arati.

Mandir. The minister gave a sermon on the Banner of the Dispensation on the 16th instant, *i.e.*, the Sunday preceding the Anniversary Utsav. The Banner was explained as indicating the renewed enthusiasm in the propagation of the new faith, in the conquest of untruth, in the conversion of sinners. The Banner indicates the new spirit of union, the spiritual brotherhood in which all the prophets of the world had their part, the spiritual army going to vanquish selfishness, discord, false individuality, and to create an organisation which will embrace all mankind. Every faithful Brahmo and member of the New Dispensation was exhorted to vow his allegiance to this banner of regenerated and saving theism. Accordingly, on the evening of the annual festival, held on Sunday last, the prominent object noticed by the congregation was a handsome crimson silk banner mounted upon a silver pole, fixed on the open space of marble pavement in front of the pulpit. After the Sankirtan at sunset began the ceremony, announced before, of unfurling the flag of the New Dispensation. A new form of evening worship, called Arati, was first gone through. The Arati is chiefly celebrated by the Sikhs at nightfall with hymns, and the accompaniment of many lights. The Brahmos had composed a grand hymn for the occasion glorifying the many attributes of the Supreme Mother in profound language and sentiment. The worshippers held each a lighted candle in his hand, creating a brilliant and picturesque effect. Dozens of musical instruments from the English bugle and gong to the traditional conch-shell were loudly, boldly and simultaneously performed upon. The varied and deafening peals issuing from these instruments combined with the voices of scores of men, who stood up and went round in a circle with the burning tapers in their hands, heartily chanting the Arati hymn, produced upon the immense crowd present an effect which must be felt to be described. When this evening

adoration was over, the minister solemnly unfurled the Dispensation Banner. He then addressed the assembled apostles to the following effect :—

"Apostles of the New Dispensation, you are chosen by the Lord of heaven to preach His saving truth to the world. Behold the flag of the New Dispensation before you, under the shadow of which is the reconciliation of all things. There are under it reconciled the four scriptures of the four great religions, Hinduism, Buddhism, Christianity and Mahommedanism. The East, West, North and South are reconciled under it. Men and women, the old and the young are cherished and reconciled under it. Wisdom (jnan), Love (bhakti), Communion (yoga) and good works (karma) are reconciled under it. Apostles of the New Dispensation, go, preach, spread the spirit of universal union which the flag before you represents. You hold in your hands candles which are giving out bright light. I charge you, brethren, to hold up before men's eyes the brighter light of character and devotion. Hold in your hands the bright light of purity, spirituality, meekness, *yoga*, *bhakti* and *jnan;* preach and propagate the New Dispensation each and all of you, far and near, and everywhere according to your light and faith. For the maintenance of your life and health some of your apostolical brethren will serve you as your servants. Be true to the flag of the New Dispensation, and God be with you. In token of your vow of allegiance touch the banner, bow down before God to give you strength and the light of faith." The apostles then each and all touched the banner, and bowed their heads to God. Those among the congregation who accepted the New Dispensation were asked to come forward and touch the banner, while their names were being taken down. This they were told to do, because it would be too long for each of them to come and sign a

form of declaration. But some of them also made a low bow by way of supplicating God for help and guidance.

On the day following, *i.e.*, Monday, the ladies performed a similar ceremony before the flag. They had composed and sweetly sang a new hymn, they walked round with dishevelled hair and great plates of illuminated lamps. The sight was beautiful and a blessed one."

I may remark in passing that out of the immense crowd alluded to above, as present on the 24th January, only 74 persons came forward to touch the banner and thereby profess their allegiance to the New Dispensation.

The second memorable incident in connection with that year's festival was the unveiling of Raja Ram Mohun Roy's portrait. The ceremony took place in the Albert Hall on the 14th of January (1881) in the presence of nearly three hundred persons assembled. Mr. Sen unveiled it and made a speech. The unveiling of that portrait has a little history of its own which will be best told by the following lines from Miss Collet's Brahmo Year Book for 1881.

"It may perhaps be remembered that at the first anniversary after the Schism of 1878, the Adi and the Sadharan Somaj combined to celebrate Ram Mohun Roy's memory, an invitation to all Brahmos having been sent out to meet for that purpose at the house of the venerable Devendra Nath Tagore. The meeting was a great success, numbering more than a thousand persons, "and the proceedings were solemn and impressive from beginning to end." But although some

members of the Brahmo Samaj of India were present, the leaders of the Samaj held aloof, and the *Sunday Mirro* threw cold water on the affair. When, however, the commemoration was on the eve of taking a more extended shape at the anniversary of 1880, the Brahmo Somaj of India leaders suddenly woke up and started a commemoration project of their own, calling a public meeting and inviting subscriptions.

In due course of time subscriptions came in and the portrait of the Raja was got ready by an Indian artist from an old one which was formerly in the possession of the Raja's son, Babu Rama Prasad Roy. By unveiling that portrait Mr. Sen had certainly the satisfaction of having taken precedence over his adversaries, for inspite of the Raja Ram Mohun Roy meetings held for many years, no other lasting memorial of the Raja has yet been publicly inaugurated.

The third important feature of that year's festival was the whole night vigil that Mr. Sen with his missionaries kept in the sanctuary of the Lily Cottage. They sat up for the whole night singing and praying and expounding the principles of the new revelation.

The fourth was the delivery of a lecture by Mr. Sen on "*We Apostles of the New Dispensation.*" The lecture was delivered in the Town Hall on the 22nd January (1881). In that lecture Mr. Sen heralded in pompous language the advent of a new dis-

pensation which sought to unify all other dispensations. He touched upon the main features of this Dispensation, *viz.*, (1) its immediacy, (2) its subjectivity and (3) its universality. He laid considerable stress on this last feature. In fact he built his whole discourse upon it. The following extracts will give some idea to the reader of the main contentions of Mr. Sen in that discourse.

"Come then to the synthetic unity of the New Dispensation. You will see how all other dispensations are harmonised and unified in this ; a whole host of churches resolved into a scientific unity. In the midst of the multiplicity of dispensations in the world, there is a concealed unity and it is of the highest importance to all that we should discover it with the light of logic and science. For science and salvation is one thing ; and the highest Unity and Deity are identical. Who can count the many churches in the world with their endless divisions and sub-divisions ? Tangled in the folds of perplexing polemics, the world sees no way of escape, and in plaintive strain cries,—'Who will come to my rescue ?' Only science can deliver the world, and bring light and order out of the chaos and darkness of multiplied churches. If there is science in all things, is there no science in the dispensations of God ? Do these alone in God's creation, stand beyond the reign of law and order ? Are they the arbitrary and erratic movements of nature ? Are they the mere fortuitous combinations of circumstances, accidents without method or reason ? Sure I am that amid their apparent anomalies and contradictions there is a logical unity of idea and method, and an unbroken continuity of sequence. All these dispensations are connected with each other in the economy of providence. They are

linked together in one continuous chain which may be traced to the earliest age. They are a concatenated series of ideas, which show a systematic evolution of thought and development of religious life. Popular opinion, however, on this subject has always run in a contrary direction. Men have not seen, and, therefore, they are ready to ignore and deny, the connecting link between the several dispensations. The New Dispensation has discovered the missing link. It has found the sacred thread which connects these dispensations and keeps them together. Where others see only confusion and anomaly, it sees order and continuity. Joyfully it exclaims, "I have found the science of dispensations at last : unity in multiplicity. Here is Hinduism, there is Buddhism. To me they appear linked together. Here is Judaism and there is Christianity. I see unity in this duality."

* * * * * * *

I shall now proceed to explain the other distinguished characteristics of the New Dispensation. It is subjective. It aims at synthesis, and it aims at subjectivity. It endeavours to convert outward facts and characters into facts of consciousness. It believes that God is an objective reality and Infinite person, the Supreme Father. In the same manner it believes in the objectivity of all prophets and departed spirits, each a person, a child of God. But the recognition of the objective side of truth is not the whole of philosophy or theology. There is a subjective side as well. We have done a great deal for the former. The latter demands an equally faithful recognition ; nay, it ought to excite much warmer interest. For the subjectivity is of first importance to the wants of the soul. For who among us does not believe in the outward and objective God? And yet how few among professing Theists realise divinity in their own hearts? God is not only a

person, but also a character. As a person we worship Him; His divine character we must assimilate to our own character. True worship is not completed till the worshipper's nature is converted so as to partake the nature of Divinity. Worship is fruitless if it does not make us heavenly and divine. The transfer of the outward deity to subjective consciousness is the maturity of faith, the last fact of salvation * *

It is this philosophy of subjectivity which underlies the Pilgrimages to Saints, as they are called. We have been asked to explain what we mean by these pilgrimages. They are simply practical applications of this principle of subjectivity. As pilgrims we approach the great saints, and commune with them in spirit, killing the distance of time and space. We enter into them, and they enter into us; In our souls we cherish them and we imbibe their character and principles. We are above the popular error which materialises the spirits of departed saints and clothes them again with the flesh and bones which they have for ever cast away. Nor do we hold these human spirits to be omnipresent.

We believe they still exist but where they are we cannot tell. Wherever they may be, it is possible for us, earthly pilgrims, if we are only men of faith and prayer, to realise them in consciousness. If they are not personally present with us they may be spiritually drawn into our life and character. They may be made to live and grow in us. This is a normal psychological process to which neither science nor theology can take exception. Here is the subject mind, there is the object—a prophet or saint. The subject by a mysterious though natural process, absorbs the object.

* * *

This is what I mean by the philosophy of subjectivity. It underlies that blessed institution in the Christian Church,

known as the Sacrament. The idea of the Lord's Supper many are apt to ridicule. Is it really ridiculous? Is it not rather an eminently philosophical idea? The difference between objectivity and subjectivity in religion and the superior importance of the latter none comprehended so thoroughly as Jesus, or he would not have instituted the Sacrament. The disciples and the apostles believed in Him as their Lord and Master, and they had assured Him of their loyalty and devotion. Why then did he demand of them further allegiance? Why did he impose upon them the obligation of eating his flesh and drinking his blood, saying "This do in remembrance of me"? Why was this ceremony at all necessary? Because the prophet saw, with the eye of a prophet, that his people would continue to hold him up as an objective impersonation of truth and purity, and he wished to prevent it * * * He preferred subjective allegiance, the loyalty which, while it intellectually accepted him, absorbed him spiritually in the inner consciousness. Nothing short of internal assimilation and absorption could satisfy Jesus. And this beautiful idea he embodied symbolically in the Eucharist."

Then he concludes ;—

"Such is the New Dispensation. It is the harmony of all scriptures, and prophets and dispensations. It is not an isolated creed, but the science which binds and expla ns and harmonises all religions. It gives to history a meaning, to the action of Providence a consistency, to quarreling churches a common bond, and to successive dispensations a continuity. ... ... It is the wonderful solvent, which fuses all dispensations into a new chemical compound. It is the mighty absorbent, which absorbs all that is good and true and beautiful in the objective world. Before the flag of the New Dispensation bow ye nations and proclaim the Fatherhood

of God and the Brotherhood of man. In the blessed Eucharist let us eat and assimilate all the saints and prophets of the world. Thus shall we put on the new man, and say, the Lord Jesus is my will, Socrates my head, Chaitanya my heart, the Hindu Rishi my soul and the philanthropic Howard my right hand and thus transformed into the new man, let each of us bear witness unto the new gospel.

The above extracts are again rather too long; but I have purposely made them as they furnish an explanation of some of the new features of the New Dispensation. In noticing that discourse Miss Collet complains in her Year Book that the "first thing which strikes one in this address is that although the occasion of its delivery was the thirty-first birth-day of the Brahmo Church, the *lecturer never mentioned either the name or the fact of Brahmoism from beginning to end.*"

The italics are Miss Collet's. Perhaps she forgot that it was the intention of Mr. Sen to announce his New Dispensation as a thing far exceeding the limits of old Brahmoism, and that his new gospel was meant as a departure from the Brahmo Somaj as a body.

Another important part of that year's anniversary festival was the flag ceremony held on the evening of the anniversary day, a description of which has been given before. Of other things mentionable in that connection, were special services held for women and

children, for the sacredness of domestic life, for inculcating duties to servants and to the poor. The Arya Nari Sabha, the Theological Institution and the 'Band of Hope Union' also came in for special notice and their anniversaries were duly celebrated.

Preaching parties issued out from the Lily Cottage and visited different parts of the town and some outside stations,such as Shibpore, on the other side of the Hugli. Almost all of them were accompanied by Mr. Sen, who took part in many of the preachings. One fact in connection with these preaching excursions requires special mention. On the day of the street procession, Mr. Sen delivered an open-air address in Beadon Square, Calcutta, and whilst returning to his house through Cornwallis Street, branched off from the main road to the door of the Sadharan Brahmo Samaj Prayer Hall, where a lecture was being delivered at the time and "in the most humble mood," to use the description given by the *Sunday Mirror* of Jan. 30, 1881, "he knelt down before the building, while his friends surrounded him and sang. He remained kneeling and praying for a few minutes, with bended head, and then as silently rose and walked away with his friends." This prayer for his enemies became a significant feature of his anniversary festivals from this year. Some of his zealous followers went further ; visiting the houses of his leading

adversaries and making little presents to them as tokens of gratitude.

At the conclusion of the festival the old Missionary Conference was converted into the Apostolical Durbar. And in as much as the inauguration of the Durbar was an important part of the new movement, a little more detailed notice seems to be necessary.

The Durbar was started on the 16th Magh corresponding to the 29th January (1881). On that day the missionaries of Mr. Sen,numbering fourteen in Calcutta and seven at Dacca, were classified under two heads ; first, Apostles Proper, secondly their Assistants or Apostles on probation. Revd. Bhais Aghore Nath Gupta, Gour Govinda Roy, Trailokya Nath Sanyal, Woomanath Gupta, Amrita Lal Bose, Protap Chandra Mozoomdar, Girish Chandra Sen, Banga Chandra Roy, Dinanath Majumdar and Peary Mohun Chaudhuri, were at once taken as Apostles and particular spheres of mission work were apportioned to them ; whereas Rev. Bhais Kanti Chandra Mitra, Prasanna Kumar Sen, Mahendra Nath Bose,Ram Chandra Singh and Kedar NathDe were accepted as their Associates to help them in their work by raising funds and in other ways. The charge of preaching the new gospel in Eastern Bengal was given to Rev. Bhai Banga Chandra Roy assisted by his six co-adjutors,

Bhais Durga Nath Roy, Baikunta Nath Ghose, Ishan Chundra Sen, Dina Nath Karmakar, Chandra Mohun Karmakar and Kailash Chandra Nandi.

Besides these, twenty-five gentlemen, belonging to different parts of the country such as, Calcutta, Monghyr, Gaya, Assam, Rungpore, Balasore, Sindh Punjab, Orissa, Mymensingh, Dacca, Kishoregunj, Chittagong and Bangalore were accepted as Lay-preachers. At a subsequent meeting of the Durbar, held on the 19th Magh or 1st February, the different spheres of the mission work of the apostles, who were shortly to start on their tours, were definitely laid down; and the charge of raising funds for helping them was given to assistant apostles specially appointed for that purpose.

Soon followed some other things. At the meeting of the Durbar held on the 11th Falgoon (B. E.) next, under the presidency of Mr. Sen no doubt, a special resolution laid down the following principle as stated by Rev. Bhai Gour Govinda Roy in his life of "Minister Keshub Chunder Sen":—

"At the present time the New Dispensation is to be kept separate and distinct. Care should be taken that it may not be mixed up with and be lost in the old Brahmo community. There is danger of sectarianism and narrowness in the way of preserving this separateness and integrity; but such a fear must not be allowed to influence us. For, a party of enemies are standing in our way whose objects are dreadful and dangerous. They have already let flow the stream of

sexual immorality. If we don't stand as guardians of purity, the whole country is in danger of being flooded with that stream."

It was also decided at that meeting that the apostles entrusted with the charge of carrying the new banner of this new *jehad* should issue out on their preaching excursions after the Basanta Utsab or Spring festival, that was to be held on the day of the full moon, which fell on the 3rd of Chaitra B.E. or 15th of March. A special service was held in the morning on that day in the Lily Cottage which Mr. Sen signalised by a new vow called the Vow of Poverty, evidently to impress on the minds of his departing friends the spirit of self-abnegation in which they should carry on their great and important work. The following is the description of the ceremony as translated from the *Dharmatattwa* :—

The Vow of Poverty

"On Tuesday the third of Chaitra (15th March) the day of the full moon and the anniversary of the birth of Chaitanya, there was a special festival. In the afternoon of the preceding day the Minister (Mr. Sen) had shaved his head and on the morning of the day of the festival Bhai Kanti Chandra Mitra washed the feet of the Apostles, and Bhai Gour Govinda Roy wiped them. The domestic chapel of the Lily Cottage was decorated with garlands of flowers. After the brethren had taken their seats, Bhai Pratap Chandra Mozoomdar read passages from the Bible containing the charge delivered by Jesus to his apostles. Then the Minister dressed in *gairic* robe (the customary attire of Hindu mendicants) ascended the pulpit

and commenced the service with a prayer for the descent of the dove of inspiration and went through, as usual, the portion of the service including adoration and meditation. After general prayer (that is after the first half of the usual service) he (Mr. Sen) tore up the cloth and reduced it to a form of *Kaupin* (the mendicant's rag) and wore it and held in his hand the *Bhikshar Jhuli* (the beggar's bag) and the *danda* or the beggar's staff. Bhai Kanti Chandra Mitra poured into the bag a handful of rice out of the quantity contributed by Lakshman Chandra Sing. After this Rev. Upadhyaya (Gour Govinda) placed around the Minister's neck a medal marked with the stamp of the New Dispensation and the Minister placed similar medals round the necks of the Upadhyaya and of Bhais Pratap Chandra Mozoomdar, Amrita Lall Bose and Trailokya Nath Sanyal. On that day no more medals were ready ; consequently they could not be placed round the necks of other apostles. Whereupon the Minister placed his hand on the heads of such as were deprived of them as a token of his affection. Then followed an inspired and inspiring sermon to the apostolic body.

After the sermon Keshub Chunder changed his beggar's rag and wore again his medicant's robes. After this he cooked his own food on the banks of the *Kamalsarovar* (the tank in the Lily Cottage compound) and ate with his friends. From that time he resigned the superintendence of his domestic affairs to his eldest son Karuna Kumar and began to live on alms. From that day one or other of his friends began to send provisions for his meals.

In the evening of the day of the festival there was a special service in the *Brahma Mandir*. The *Mandir* also was decorated with flowers and evergreens. On the marble pavement before the pulpit there sat six of the apostles, three on each side ; Bhai Protap Chandra Mozoomdar, Bhai Aghore

Nath Gupta, Bhai Kedar Nath De, Bhai Gour Govinda Roy, Bhai Girish Chandra Sen and Bhai Amritalal Bose. After Keshub Chunder had finished the first portion of the adoration describing God as Truth (Satyam), as a mark of the essential unity o the apostolical body, Bhai Protap Chandra went through the portion of adoration describing God as wisdom (Jnanam), Bhai Aghore Nath Gupta as Infinite (Anantam) and so on, six persons dealt with six attributes of the Deity."

After this the apostles started to several spheres of their mission-work on the 24th of March. And on the same day a weekly four-page journal called the *New Dispensation* was issued under the special editorial charge of Mr. Sen himself. Its object was to give freer scope to the later developments of his faith than it was possible to do in the pages of the *Sunday Mirror*, which was partly a general newspaper and which from this time was placed under the editorial management of his younger brother, Krishna Behari Sen. The flag of the New Dispensation engraved on the front page and embodying in itself the Hindu trident, the Christian cross and the Mahomedan crescent, was a significant mark of the paper. It opened with the following statement of the creed of the New Dispensation :—

One God, one Scripture, one Church.

Eternal progress of the soul.

Communion of Prophets and Saints.

Fatherhood and motherhood of God ; and Brotherhood of man and sisterhood of woman.

Harmony of Knowledge and Holiness, Love and Work, Yoga and Asceticism in their highest developement.

Loyalty to Sovereign.

The paper *New Dispensation* began to report, week after week, the sayings and doings of the great leader in connection with the new movement. Under the heading called *Benediction* it enumerated the institutions that then existed and formed parts of the work of the newly organized Church. They were the following :—

(1) The Brahma Mandir or the Tabernacle of the New Dispensation,

(2) Sunday Mirror, Weekly English Journal,

(3) Dharmatattwa, Fortnightly Bengali Journal,

(4) Paricharika, Monthly Ladies' Journal,

(5) Sulabha Samachar, Weekly Pice-paper for the masses,

(6) Albert School for boys,

(7) Girls' school,

(8) The poor, infirm and the sick under the Charity Section of the Indian Reform Association,

(9) Arya Nari Samaj or Ladies' Union for prayer and social improvement.

(10) Apostolic Durbar ; Missionary Conference and Business,

(11) Mangal Bari or Apostolic Homes,

(12) Theological Institution.

In the above list we do not find the mention of the "Theistic Quarterly Review," which had been started in 1879 and of which Rev. Bhai Protap Chandra Mozoomdar was placed in editorial

charge. Apparently it had died a natural death before the starting of the *New Dispensation.*

Before I enter upon the narration of a number of new ceremonies introduced by Mr. Sen at this time I must stop to take notice of a public epistle addressed by a number of leading members of the Prarthana Samaj of Bombay to the three Calcutta Samajes pleading for union amongst the conflicting churches. One of these letters was received by Mr. Sen during the preceding anniversary festival, but could not be replied to by him before the middle of May. The reader will notice the letter in the appendix. *

To that remarkable letter Mr. Sen returned the following reply from the side of the Apostolical Durbar, published in the *New Dispensation* of May 19th, 1881 :—

"Unto the church of God which is in Western India."

Grace be unto you, and peace and joy everlasting from God our Father, and the Father of saints in heaven.

We thank you brethren, for your epistle and we reciprocate your good wishes.

You desire unity in the Church. You wish that the various sections into which it is divided may be one in the Lord. So be it. Let us all pray for the consolidation of our church and our prayer shall be heard.

Under the New Dispensation shall all be united in the fullness of time : so saith the Lord ; yes, all true believers in providence shall He unite.

* *Vide* Appendix A.

Already has he winnowed away doubters and dreamers and men of little faith, and is bringing together into one fold all true believers from one end of the country to the other.

God be thanked, the Church of the New Dispensation is growing in vitality inspite of much derision and opposition and is gathering strength amid trials.

In the orthodox and full faith of the New Gospel may the partial and fragmentary creeds of the older churches be perfected. So we pray, so we hope.

Joy abounds in our hearts, dear brethren, because of the fullness of our faith in the Lord and the saints and the fruits which in abundance He hath vouchsafed unto us.

We only wish all our brethren were gathered together in the Lord's fold in this season of joy.

We pity those who, though professing the Theist's name, have gone further and further away from the orthodox faith, and are not with us in this jubilee. The Lord bring them to us, that we may all rejoice and dance together.

One of our brothers have we deputed unto you and we beg you will accept his humble services. Look upon him as your servant. Brethren, pray unceasingly that the Lord of Truth may put down error and infidelity, vice and sensuaility in the land, and spread truth and purity and gladness among its teeming millions.

Bear witness unto the truth, and God will bless you.

May Eastern India and Western India, may Northern India and Southern India, march joyfully and unitedly singing the name of the Lord of the New Dispensation.

Your dutiful servants ever,

APOSTLES OF THE NEW DISPENSATION.

Sacramental Ceremony

I must now turn to some new ceremonies that

were introduced at this time. The first to be mentioned in that connection was the "New Sacramental Ceremony." The following is the description of the ceremony as given in the first number of the *New Dispensation.* The ceremony took place in the Lily Cottage on the 6th of March, 1881.

On Sunday, the 6th March, the ceremony of adapting the sacrament to Hindu life was performed, with due solemnity, * * The Hindu apostles of Christ gathered after prayers in the dinner hall, and sat upon the floor upon the bare ground. Upon a silver plate was rice, and in a small goblet was water, and there were flowers and leaves around both. The Minister read the following verses from Luke XXII :—

"And he took bread and gave thanks, and broke it and gave unto them, saying, 'this is my body which is given for you This do in remembrance of me.'

"Likewise also the cup after supper, saying 'this cup is the NewTestament in my blood which is shed for you."

A prayer was then offered asking the Lord to bless the sacramental rice and water —

Touch this rice and this water, Oh Holy Spirit, and turn their grossly material substance into sanctifying spiritual forces, that they may, upon entering our system, be assimilated to it as the flesh and blood of all the saints in Christ Jesus. Satisfy the hunger and thirst of our souls with the rich food and drink thou hast placed before us. Invigorate us with Christ-force and nourish us with saintly life.

The Lord blessed the rice and He blessed the water.

And these were then served in small quantities to those around, and men ate and drank reverently, and women and children also ate and drank and they blessed God, the God of prophets and saints.

Nine days later, as I have described before, on Tuesday the 3rd of Chaitra (March 15) there was a special festival on the occasion of the Basanti Purnima (vernal full moon) and of the anniversary of the birth of Chaitanya, the founder of the Bengal School of Vaishnavism, and a *Vow of Poverty* was administered by Mr. Sen to his apostles.

The Vow of Self-surrender

The New Dispensation of April 7th, 1881, notices a new vow called the *Vow of Self-surrender* administered by Mr. Sen to a number of disciples whom he called *Grihastha Vairagis* or Ascetic House-holders. The following is the description of it :—

"Last Sunday a new order was instituted among the true believers, the order of *Grihastha Vairagi* or Ascetic Householder. Three men were admitted into the order on the above day. They are men of the world. They attend office, and by secular work acquire money. They are not missionaries ; they do not discharge the priestly functions. Yet they wish to act upon the ascetic principle of 'Self-surrender' and would give their substance to the Mother—Church. They would labour and earn money at the sweat of the brow. But their earnings they would lay at the feet of the Church with the fullest resignation as becomes her children and servants. Thus all the work of the labourer will devolve upon them, with all its attendant troubles and hardships, cares and anxieties, while money having passed out of their hands, covetousness becomes impossible and the sting of worldliness is destroyed. To earn is their business,

to spend it is the work of the Lord and His Church, and to His decrees they must submit ungrudgingly and even contentedly. Who would part with money under such conditions ?"

The New Dispensation of the next week, *i.e.*, April 14th, 1881, lays down the following advice for the guidance of Ascetic House-holders :—

"When money comes into your hands, do not spend it unceremoniously and in a hurry. Carry it into the family sanctuary, lay it on the altar that the Lord may touch it and sanctify it. Then you may spend it, but not till then. Only unsanctified money is an unclean thing and the devotee cannot touch it. Only God's money is welcome."

The New Dispensation of April 21, 1881, announced two more accessions to the order of the Ascetic House-holder, and in that issue of the paper we also find the mention of a Deposit Bank, called the *Bidhan Deposit Bank*, established for the receipt of the earnings of the Ascetic House-holders. The announcement runs in the following terms :—

" Into the small Bidhan Deposit Bank, the devotees bring their monthly earnings. They deposit the money as soon as it comes into their hands. After it has been placed in the Sanctuary and sanctified by the Lord, a part of the money is given back to each depositor with instructions for its disposal. Contributions to the Church, Charity to the poor, allowance to mother and wife, liquidation of debt, are some of the prescribed items of expenditure. No depositor is allowed to draw more than has been credited to his account. The instructions of the Church must be strictly followed."

The same issue of Mr. Sen's paper also

announced that the 'vow of poverty' mentioned before had been renewed for another month. And we also learn from the *Dharmatattwa* that Mr. Sen himself observed that vow for one month, living on alms contributed by friends and disciples and also by the members of his family.

An Order of Sisterhood

On the 12th of April, the Bengali New Year's day, there was a special festival held in the Tabernacle of the New Dispensation and that day witnessed the creation of an *Order of Sisterhood.* The following is the account of this Order of Sisterhood as it appeared in the *New Dispensation* of 14th April, 1881.

"Vows (for women) have been instituted, embracing varieties of duty and discipline, which are solemnly adopted in the sanctuary, and kept up for a certain length of time. These vows enjoin meditation, abstemiousness, study of character, charity, kindness to lower animals, nursing of children, cleanliness and sanitation. On Tuesday last ladies were solemnly initiated into different holy orders. The vows of the first order we give below :—

Chanting of 108 divine names, and Homage to Saints and Prophets.

Morning readings.....Rigveda texts.

Midday readings.....Bible.

Giving water and sharbat to devotees.

Cooking her own food.

Covering the head with a piece of cloth while in the temple.

Solitary meditation, and singing with the accompaniment of the *Ektara*.

Songs of the New Dispensation, and other hymns.

Short family prayer with children.

Hearing the life of Chaitanya.

The younger girls and those who are unmarried had suitable vows administered to them.

Order of Divinity Students

On May 22nd, a similar vow was administered to eleven young men as Divinity Students. The following appeared in that connection in the *New Dispensation* of May 26 :—

"It is proposed to organize an Order of Students of the New Dispensation, for the benefit chiefly of those young men, who, whether at home or in schools, are engaged in cultivating the intellect and acquiring knowledge. The order was lately announced, and on Sunday last eleven young men appeared in the Sanctuary as candidates for the preparatory vow, which was instituted on the occasion. In the course of the service the minister explained the advantages of the vow and then proceeded to administer it to the candidates. The vow embraces the following duties, and is to be observed for a fortnight.

Immediately after rising from bed, reading *Pratah Smaraniya* or remembering the Lord, and Scriptural reading.

Morning service and reading the Hundred and Eight names,*

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* The custom of repeating 108 names of Krishna is a pious practice amongst devoutVaishnavas. In imitation

Daily study or work,
Study of grass with a view to learn humility,
Study of flowers with a view to learn tenderness,
Study of firmament and contemplation of the Infinite,
Study of prescribed theological works,
Before going to bed confession of sin and prayer,

Three more divinity students were subsequently added to the eleven.

The Hom Ceremony

The next thing to be mentioned was the *Hom Ceremony*. Let the *New Dispensation* of 19th June, 1881, speak for itself :—

"On Tuesday last the sanctuary witnessed a new and imposing, and we may add, an instructive spectacle. There was a large iron fire-pan in front of the Vedi (pulpit) ; and in an earthen vessel was *Ghee* or clarified butter ; bundles of sticks and pieces of fire-wood were gathered in one place and there was a large metallic spoon ... ... Varieties of beautiful and fragrant flowers and evergreens in abundance formed a semi-circle, around the place where these things were arranged. No one was prepared for such a striking sight, as none even among the select few who were present knew what was going to happen. After the introductory portion of the service was over, the minister invoked Divine blessing

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of that practice a Brahmo friend originally composed a Bengali hymn recounting 108 names of God. This hymn has been subsequently translated into Sanskrit verse by Rev. Bhai Gour Govinda Roy and its repetition forms an essential part of the public service of the New Dispensation Church.

on the Ceremony which had to be performed, and prayed that it might become profitable nnto the Church. He then lighted up the fuel before him, and pouring over it clarified butter, produced a brisk fire, which he thus addressed :—"O thou blazing Agni, great art thou, great among the forces in creation. We shall honour thee and magnify thee because of thy greatness and majesty. Thou art not God : we do not adore thee. But in thee dwelleth the Lord, the Eternal, Inextinguishable Flame, the Light of the Universe, the Immanent Fire, the Fire of fire, whom fire doth reveal and glorify. O thou brilliant Agni, in thee we behold our Resplendent Lord. His hand holds up thy holy flame. Without Him thou art nought. Then let us glorify Him, thy God and our God. The Lord has made thee, O Agni, formidable and mighty, mighty to consume and destroy. With thy tremendous force thou burnest and swallowest extensive forests, and reducest cities and towns into ashes. Before thy fury, heroes tremble in utter helplessness. But if, Agni, thou art a fierce enemy to be always dreaded, thou art also a benefactor, worthy of all honour and gratitude. Our friend thou art, O Agni. Thy good services who can recount? In the firmament above thou art ablaze as the Sun, and thou scatteres light and heat in all directions for our benefit. Down below on earth, in the home of every house-holder thou kindlest a flame to cook our daily food ; thou cheerest us in cold wintry nights ; thou lightest the candle to give us light in the midst of darkness. Thou removest plague and pestilence and foul diseases, and thou dost purify the air by destroying noxious effluvia. Therefore our venerable forefathers, the ancient Aryan Rishis, greatly honoured thee, and performed the Sacred Hom unto thy glory. O friend and benefactor of the human race, O thou whose glory the Rigveda so devoutly sang four thousand years ago, burn

brightly before us that we may sing thy praise amid the civilisation of the nineteenth century and be worthy of our forefathers. Blessed art thou, O Agni, for thou art a blazing witness unto the Lord, and thou revealest His brightness unto man.

"After addressing the blazing fire, in the above manner, the minister concluded with the following prayer :—

"O thou resplendent God of Fire, O God of Agni, as Agnihotri and priest I initiate the ceremony of the true Hom, under thy command, for the destruction of carnal propensities. Help us, God ; good God, help us. In the holy fire we desire to burn, to-day, our sins and iniquities, our foul desires and the lust of the flesh. As the fire before us burns these pieces of fuel, so shall we burn our anger and avarice, lust and pride, and all our passions in the fire of Thy holiness. We are not saved till the very root of sin and temptation is burnt up. The son of God in an instant vanquished Satan and overcame temptation. And so the blessed Buddha indignantly drove away the tempter Mara and conquered flesh. Administer unto us, O Resplendent Spirit, fire-baptism that we may vanquish the tempter as those master souls did. Root out iniquity. Destroy the very seed of corruption, O Lord. Annihilate Satan and burn Death, that we may put on incorruption and an everlasting life. These six pieces of fuel burn and are reduced to ashes. May they typify the destruction of our carnal passions in the fire of Thy Holiness."

Thus saying, the minister cast the six pieces of fuel into the burning fire, the congregation exclaimingt ogether, "Victory to God, Victory to God, Victory to God."

The New Baptismal Ceremony

Soon after the Hom Ceremony, followed the

New Baptismal Ceremony, of which the following account appeared in the *New Dispensation* of June 16th, 1881.

The new ceremony of overcoming temptation, which was initiated on Tuesday, the 7th, was consummated on Sunday last. What began with fire ended with water. The typical destruction of carnality was naturally followed by the symbol of new birth. Fire killed and consumed the old man ; Baptism evolved the new man.

After service in the Tabernacle, the devotees congregated in the family sanctuary. The minister took his seat on the Vedi (pulpit) and offered a short prayer to the following effect :—

"Eternal Spirit, we thy pilgrim servants, desire to go on pilgrimage to the Jordan, in the Holy Land, for our redemption's sake. We desire to be where, eighteen centuries ago, Jesus, Thy son, was baptised. Gratify thou our heart's longing, and guide us and cheer us in our pilgrimage."

The devotees then formed a procession, and solemnly moved on, singing a hymn with the accompaniment of the *Mridanga*, the conch-shell and cymbals, till they reached the bathing *ghaut* of the Kamal Surobar or the tank attached to the Sanctuary. The place had been decorated with flowers and evergreens, and the flag of the New Dispensation was waving in the breeze. The devotees took their seats upon the steps of the *ghaut* ; the minister sat upon a piece of tiger's skin, stretched upon a wooden Vedi erected for the occasion. Deep silence prevailed. It was near mid-day, the torrid Sun burning overhead, when the minister addressed his people as follows :—

"Beloved brethren, we have come into the land of the Jews, and we are seated on the Bank of the Jordan. Let them

that have eyes see. Verily, verily, here was the Lord Jesus baptised eighteen hundred years ago. Behold the Holy Waters wherein was the Son of God immersed ; see ye here the blessed Jesus, and by his side John the Baptist, administering the rite of Baptism, and behold in the sky above, the descent of the Holy Ghost. All three are here present, Father, Son and Holy spirit, spiritually united."

Then addressing the water the minister said :—

"O Thou Great Varuna, Water of life ! sacred water, Mighty expanse of Seas and Oceans and Rivers, we glorify Thee, Thou art not God, but the Lord is in thee ... ... A most helpful friend art thou unto us. From the clouds above thou comest in copious showers to quench the thirst of the parched earth and to fertilize its soil.

Thou fillest rivers, seas and oceans. Thou causest the dry earth to become fruitful, and thou producest the plentiful harvest, fruits and corn in abundance, for our nourishment. O friend of the human race, thou satisfiest our hunger, thou appeasest our thirst. Thou cleanest our body, and our home, and washest away filth and impurity. O thou great purifier, thou healest disease and thou givest health. Cooler and comforter, daily we bathe in thee, and feel refreshed and comforted. Ships freighted with riches float upon thy bosom, and bring us affluence from distant shores. O serene pacifier, thou extinguishest all agony and refreshest the troubled head. O true friend and benefactor, our venerable ancestors loved thee and honoured thee and adored thee. And to-day, as in days gone by, the Ganga, the Jamuna, the Narmada, the Godavery, the Kaveri, the Krishna and all the sacred streams in the land are greatly revered by the people. Say mighty Varuna, didst Thou not suggest to Buddha the idea of *Nirvana*, O thou extinguisher of the fire of all pain and discomfort ? And Jesus too magnified thee, and he praised thee as

none ever did before. In the holy Jordan was the Son of God baptised.

The minister read the whole of Matthew Ch. III.

"In those days came John the Baptist, preaching in the wilderness of Judea," etc.

He explained the true secret of Baptism thus :—

"Why did Jesus plunge into the water of the river? Because he saw the water was full of God. The Omnipresent Spirit of God he saw moving upon the face of the water, and in every drop sparkled divinity. In such holy water, in the Jordan of Divine life was Jesus immersed. And as he dipped into the water, he dipped into Divinity, and straightway he came out of the water, full of new or Divine life, and the holy spirit over-head announced his acceptance by God as "His beloved son." Thus in Him was the Father glorified and likewise the inspiration of the Holy Ghost.

"Behold my brethren, the water before us is full of the Lord, and blessed are they who are baptised in it, as was Jesus of Nazareth.

The minister annointed himself with flower-oil and went down into the water. Standing with his head above the water, and reverently looking above, he thus prayed :—May I behold thy bright and sweet face, O God, my Father, in the water that encompasses me ! Convert this water into the water of grace and holiness that I may be immersed in life everlasting. May thy beloved Son abide in my soul ! May John the Baptist be here to admininister unto me the sacred rite ! And may Thy Holy Spirit hover over my head, and inspire me !

After this, he thrice immersed himself, saying "Glory unto the Father," "Glory unto the Son," "Glory unto the Holy Ghost." To magnify three in one, he dipped once more

saying, "Blessed be *Sachchidananda*" (The Vedantic Trinity, Truth, Wisdom, and Joy in one !)

With the water he washed his eyes and ears, his hands and feet and prayed with clasped hands :—O Lord of rivers and seas ! Lord of water, cleanse thy poor servant, and purify my body and my soul. Thy holy spirit encircles me right and left, before and behind. I have plunged into Thy holiness and love, Thy power, wisdom and joy. In the river of Thy sweet nectar have I been immersed, O *Sachchidananada*, and great is my joy. I thank thee, and I bless thee, O God of my salvation, O merciful Father, that thou hast baptised me with the water of life eternal and with Thy holy spirit.

The singing apostle then poured water upon the minister's head. A number of earthen and metallic vessels were then filled with *Santijal* or water of peace.

The minister came out of the water with his *Kamandalu* (an ascetic's water-pot) filled with the water of peace, and sprinkled it over the heads of the assembled devotees, all shouting together "peace, peace, peace."

A number of these devotees then reverently went through the ceremony of Immersion, while the minister changing his dress put on the ascetic's yellow robe.

The whole party having left, a number of ladies and children of the New Dispensation came to the spot, and after immersion and a short prayer joyfully carried home the vessels of water."

It was but natural that after all these new developments the Bhadrotsav of this year, which was celebrated on the 28th August, was the scene of great enthusiasm, and Mr. Sen once more emphasised the new ideas inculcated during the

previous months. The marriage of Mr. Sen's second daughter with Kumar Gajendra Narayan, of the Kuch Behar Raj family,and of his first son with Miss Mohini Khastgir, a daughter of Dr. Annada Charan Khastgir of early female emancipationist fame, which took place shortly before this festival, largely added to that enthusiasm.

But the year did not close quite happily. Towards the end of the year, there happened the mournful event of the untimely death of Rev. Bhai Aghor Nath Gupta, one of the chosen apostles of the New Dispensation. He had been justly styled *Sadhu* or saint Aghor Nath. His name was known to old Brahmo history. He had joined the Brahmo Samaj in the early sixties, when he was a student of the Calcutta Sanskrit College, and had since then taken a prominent part in the propagatory work of the Samaj. By nature he was a *Yogi* or a man of rapt communion, deeply revered by all who knew him. He was a native of Santipur, a renowned village of the Nadia District in Bengal, and had followed his friend and fellow-villager Bijay Krishna Goswami from there. The two friends were fellow-students in the Calcutta Sanskrit College, and both were inspired by the same enthusiasm. Both of them threw themselves heart and soul into the work of preaching Brahmoism and were chiefly instrumental in rousing a new spirit

in Eastern Bengal in the early sixties. In laying the foundation of the Brahmo Samaj of India well, since its establishment in 1866, Sadhu Aghor Nath had a leading hand, and by his earnest devotion and unostentatious piety did more than many a talented preacher to win over souls to the cause. Indeed he was one of the prime builders of the Brahmo Samaj as a Church.

In the beginning of this year, along with his brother apostles he had started on a mission tour to the Punjab, whence he had to return with a constitution shattered by a sudden and previously undetected outbreak of that fell disease, diabetes, which has carried off so many of our men. His case took such a sudden and serious turn. that he could not come down to Calcutta, but was laid up at Lucknow, where his elder brother ministered to his wants and took every care of him. Nothing however could stay the progress of the malady and he passed away, deeply mourned by a large circle of friends and admirers, both in the New Dispensation Church, and also outside its limits.

The year 1882 dawned upon the shattered constitution of Mr. Sen. The incessant activities of the great leader were slowly but surely undermining his health. That fell malady which had prematurely carried off Sadhu Aghor Nath had also already made its appearance in his constitution,

though perhaps still undetected. But inspite of repeated warnings he was going on as if nothing could restrain him. In that spirit of utter self-consecration which characterised him throughout, he entered upon the celebration of the anniversary festival of that year as usual and preached, sang and danced regardless of all warnings, till he was actually prevented by his friends from going through the concluding portions of those ceremonies.

The programme followed on the occasion of this year's festival was similar, in many respects, to what had been gone through in the previous year. For instance, there was the *Arati* round the flag of the New Dispensation in the Tabernacle on the 1st of Magh B. E. ; an open-air lecture in the Wellington Square on the second ; a Band of Hope procession in the streets on the fourth of Magh ; the annual meeting of the Theological Institution in the Albert Hall on the 6th ; the annual Conference of the Brahmo Samaj of India in the same Hall on the seventh ; the Mangal Badi festival on the 8th ; Mr. Sen's Town Hall lecture on "That Marvellous Mystery, the Trinity" on the 9th ; whole day festival in the Tabernacle on the 10th ; the festival of the Arya Nari Samaj on the 11th ; street procession issuing from Mr. Sen's Kalutola House and concluding with one of his passionate

appeals in Beadon Square on the 12th; preaching excursions to different parts of the town on the 13th; and a garden party at Belghoria on the 18th. Mr. Sen took a leading part in all these spiritual exercises till there came the final stroke which disabled him from going through the concluding portions of the ceremony.

On the day of his lecture on 'Trinity' he was too faint and feeble. Yet he stood up at the appointed hour and poured forth his impassioned sentiments about Christ in his usual vein. In it he cried against the identification of the son with the Father, as will be manifest from the following extracts quoted from his lecture.

"The identity of the Father and the Holy Ghost few will question, but the position of the Son is a subject of controversy. Let us look into this second person more closely. The son of God has justly been called God-man. Verily, verily, he is a God-man, and not a man-God. There is a great difference between the two. A man-God is not intelligible. It is untrue and absurd. It is a lie and a fiction A God-man is quite intelligible, a possibility in the nature of things. We wonder at the idea, we bow before it with profound reverence. Here is no contradiction, no anomaly. Here man remains man, and God is only superadded to his nature. Humanity continues to be humanity, but Divinity is engrafted upon humanity. The doctrine of bodily resurrection, which seems to be the corner-stone of popular Christianity, however untenable on scientific grounds, suggests a very important idea. It suggests the continuity of Christ's hu-

manity. Christ, they say, soared up and went back to the Father. What does this resurrection mean? It means evidently that though Christ was immeasurably exalted on earth as the Son of God, and though he represented and manifested Divinity in his own character, yet when he went back to his Father, he returned with all his humanity, and he is still with his God as his human Son. Is he God now? Was the Son at once metamorphosed upon his death into the Father? Has he since given up his humanity and merged completely into Divinity? Does resurrection mean final absorption into the Divine nature, the soul of man plunging at last into the Buddhist's Nirvana or the Hindu's Brahma? No, Christ went up as a human being. He rose exactly as he was, and though now in the high heavens, he retains his humanity in the fullest measure. He was intended and designed by Providence to be unto man a man, a pattern man, a God-man; and so he was, and so he is, and so he shall continue to be through endless ages. He is God in man."

In the records of this year we find Mr. Sen's old journals, *The Sunday Mirror* and *The New Dispensation*, combined into the journal called *The Liberal and the New Dispensation.* The *Liberal* portion was devoted principally to the discussion of general topics, whereas the *New Dispensation* was devoted as before to purely religious and spiritual matters.

An important event at the beginning of this year was the visit of Mr. Joseph Cook of America to Calcutta. Mr. Sen gave him a cordial reception and took him together with a party of his friends

in a steamer to Dakshineswar to meet Ramakrishna Paramahansa.

On the 19th March a special thanksgiving service was held in the Tabernacle for the escape of Empress Victoria from the hands of some assassins in England.

Then came the First of Baisakh festival, which was conducted by Mr. Sen. After this he was incapacitated from acting as Minister in the pulpit of the Tabernacle, through failure of health and strength.

On the 8th of April an examination was held of the students of the Theological Institution. Papers were set by Mr. Sen and Rev. Bhai Gour Govinda Roy, relating to various points of Theology. But Mr. Sen's state of health showed no sign of improvement and he was strongly urged, both by his friends and his medical attendants, to retire from his field of work and give himself complete rest. Darjeeling on the Himalayan hills was decided upon as his place of residence during the period of his retirement. But before he could proceed there he took two steps. First, he got up something like a rehearsal of the dramatic performance of *Nava Brindaban*, the drama composed by Bhai Trailokyanath Sanyal, the singing apostle, illustrating the principles of the New Dispensation, noticed before. During this period Mr. Sen

earnestly set himself to organising a party of dramatic performers, himself taking the lead as one of the actors. His old love of dramatic performances, mentioned before, seems to have been revived at this time and with his failing health, and in the midst of his other occupations he was busy in getting up arrangements for the representation of that drama on the stage. The first rehearsal was gone through before his departure for the hills.

The second project with which he busied himself previous to his departure was the starting of the Native Ladies' Institution. It was something like the conversion into a new form of the Metropolitan Female School noticedbefore. The distinguishing character of the present Institution was to organize a course of lectures with attendant examinations for the ladies who attended it. We may briefly notice here in anticipation, that several of the proposed lectures were delivered during the course of this year and thirty-two applications were duly received from ladies who appeared at the examinations at the beginning of the next year. Of these two were for the Senior Certificate Examination and five for the Junior. The remaining candidates took up special subjects, such as, the Laws Of Health, Cooking, Music, Original Poetry, Ethics, Needle-work, &c. The examinations were held at the beginning of 1883 and no less persons than

Pandit Mahesh Chandra Nyayaratna, C. I. E., Principal, Sanskrit College, Calcutta, Dr. Mahendra Lal Sircar, C. I. E., Babu Prasanna Kumar Sarvadhikari, Professor, Presidency College, Pandit Girish Chandra Vidyaratna, a distinguished professor of the Sanskrit College, Babu Kali Charan Banerjee of Christian Mission fame and Mr. Sen himself were the examiners.

But in starting that Institution Mr. Sen could not entirely shake off his dread of what he considered to be the unwelcome expansion of the forward movement of women. For in his prospectus he took care to state—"Whatever tends to unsex her, to give her masculine training, or degrade her by teaching her mere outward accomplishments and superficial refinement, will be sedulously avoided in the proposed Institution."

After the starting of this institution Mr. Sen went to Darjeeling, on the 4th June, with his family and stayed there for a little over a month, without much profit to his health. He returned to Calcutta in July and commenced a course of remarkable autobiographical sermons, which have been subsequently published in book form under the title 'Jiban-veda' or the 'Scriptures of Personal Life'. The revelations of his internal spiritual experiences contained in that book are certainly very interesting and instructive. In these sermons we find that he

commenced his spiritual life with sense of sin and prayer and great gloominess of spirit, which he calls Habitation in the Wilderness, which fortunately culminated in deliverance by the voice of God. Then he proceeds to describe the beginning of Bhakti or fervent love of God and of Yoga or communion and a life of faith which he describes as the wonderful arithmetic. As it is not possible to give extracts from these remarkable sermons I must refer the reader to Rev. Bhai P. C. Mozoomdar's 'Life of Keshub Chunder Sen', where in the appendix he will notice short summaries of many of these sermons.

In the month of August after his return, there was the *Bhadrotsav* or the anniversary festival of the consecration of his *Tabernacle.* The celebration of that festival was also characteristic. The first day was devoted to communion with Moses, Jesus, Chaitanya, &c.; the second day was allotted to communion with Emerson, Dean Stanley and Thomas Carlyle; the third day was given to communion with the whole human race.

From the end of August the theatrical performance of the drama spoken of before was earnestly taken up and daily prayers began to be offered by Mr. Sen in his family Sanctuary for its success. On the 16th September there was the first public performance at the Lily Cottage, in

which Mr. Sen took part as one of the actors. But its performance was not confined to Mr. Sen's house ; one of the performances took place on the 2nd December in the house of Maharaja Sir Jotindra Mohan Tagore, which was warmly applauded by a large number of spectators.

At about this time the Salvation Army made their appearance in India, creating some sensation in Bombay, where the local Government put some restraints upon their proceedings, which were interpreted by many as acts of persecution. A meeting was held in the Town Hall of Calcutta to protest against the action of the Bombay Government. Mr. Sen entered into these feelings and caused a letter of welcome to be addressed to Major Tucker from the side of his Apostolic Durbar as a mark of his sympathy with the work of the Army in India.

Before we close the record of this year's work, two more events deserve mention. The first was the Nam-karan or name-giving ceremony of Mr. Sen's tenth child and fifth son ; which was held with due solemnity in the family Sanctuary on the 2nd of September. The infant boy was named. Subrata. As all domestic incidents of Mr. Sen's life were uniformly used by his close associates as occasions for fresh display of religious enthusiasm that incident also added a new stimulus to the

cause. Secondly, on the 29th October following, was held a remarkable ceremony in which Mr. Sen and his wife took the vow of Yoga Devotees or rather "conjugal ascetics." The following is the description of that day's ceremony, as it appeared in the *Dharmatattva.*

"Last Sunday the wife of the minister, with her long hair cut off, entered upon the cultivation of Yoga-Dharma with her husband. From that day both of them retired from all worldly concerns. The vow of their life at present is to be detached from all worldly relationships and to devote themselves to the cultivation of the higher phases of spiritual life. This vow is called the '*Vow of conjugal asceticism.*' Monday will be devoted to the reading and hearing of the life of Jesus, the service of the husband, and the gift of gold as charity; Tuesday to be devoted to the reading and hearing the life of Buddha, the service of parents, and the gift of silver as charity; Wednesday to be devoted to the reading and hearing of the same life, the service of children and gift of copper as charity; Thursday to the reading and hearing of the life of Mahomet, the service of brothers and sisters and the gift of cloth as charity; Friday to the reading and hearing of the life of Nanak, the service of servants and the gift of paddy as charity; Saturday to the reading and hearing of the life and character of Shiva and Durga, the service of the poor, and the gift of medicine as charity and Sunday to be devoted to the reading and hearing of the life and character of Yajnavalkya and Maitreyi, the service of missionaries and preachers and the gift of knowledge as charity. The first thing to be done after rising from bed was to bow to *Sachchidananda*, then bow to all 'Sadhvi Satis' or women

renowned for their conjugal fidelity, thirdly to bow to the New Dispensation. At the time of the bath to pronounce thrice 'Hari in water' ; when sitting to eat 'Hari in food' ; to practise Yoga with the husband, to cleanse the Sanctuary, to spend some time in silent devotion in the *Kutir* or thatched chapel in the compound."

The year 1882 closed with Mr. Sen's English lecture delivered on the 28th December in the Dalhousie Institute of Calcutta, during the course of which he tried to point out the reasons which had led to the decline of Christian Missions in this country. His utterances were not certainly agreeable to the ears of Christian workers, for whom they were intended.

The 1st of January, 1883, witnessed the birth of a New Institution. It was a *Vedic School*, whose object was the encouragement of Vedic studies amongst the young members of his congregation. Well-known scholars of the town took part in the opening ceremony. Pandit Brahmabrata Samadhyayi, a renowned Vedic scholar of the time, opened the proceedings with a speech in which he dwelt upon the advantages of Vedic studies ; and Mahamahopadhyaya Pandit Mohesh Chandra Nyayaratna, the Principal of the Sanskrit College alluded to before, concluded those proceedings with a sympathetic speech. At the beginning, the classes of the new school used to meet three days in the week in the Albert School but its activity

seems to have soon declined owing to the progress of Mr. Sen's disease and his consequent departure from Calcutta. It is difficult to ascertain the time when it became practically defunct.

The new year was heralded with a significant event. In the *New Dispensation* of the 7th January there appeared in the name of Mr. Sen, a proclamation to all the nations of the earth, to all Eastern and Western sects and to all preachers and leaders of religion all over the world, inviting all of them to accept the *New Dispensation.* The following is the proclamation :—

"Keshub Chandra Sen, a servant of God, called to be an Apostle of the Church of theNew Dispensation which is in the holy city of Calcutta, the metropolis of Aryavarta,

To all the great nations in the world and to the chief religious sects in the East and the West,

To the followers of Moses, of Jesus, of Buddha, of Confucius, of Zoroaster, of Mahomet, of Nanak and to the various branches of the Hindu Church,

To the saints and the sages, the Bishops and the elders, the ministers and the missionaries of all these religious bodies,

Grace be unto you and peace everlasting.

Whereas sectarian discord and strife,schisms and enmities prevail in our Father's family, causing much bitterness and unhappiness, impurity and unrighteousness, and even war, carnage and bloodshed ;

Whereas this setting up brother against brother and sister against sister in the name of religion has proved a fruitful source of evils and is itself a sin againstGod and man ;

It has pleased the holy God to send unto the world a message of peace and love, of harmony and reconciliation.

This New Dispensation hath He in boundless mercy vouchsafed to us in the East and we have been commanded to bear witness unto it among the nations of the earth.

Thus saith the Lord :—Sectarianism is an abomination unto me and unbrotherliness I will not tolerate.

I desire love and unity, and my children shall be of one heart even as I am one.

At sundry times have I spoken through my prophets and though many and various are my dispensations there is unity in them.

But the followers of these my prophets have quarreled and fought and they hate and exclude each other.

The unity of heaven's messages have they denied, and the signs that bind and harmonise them their eyes see not and their hearts ignore.

Hear ye men, there is one music, but many instruments, one body but many limbs, one spirit but diverse gifts, one blood yet many nations, one church yet many churches.

Blessed are the peace-makers, who reconcile differences and establish peace, good-will and brotherhood in the name of the Father.

These words hath the Lord our God spoken unto us, and his new Gospel He hath revealed unto us, a Gospel of exceeding joy. The Church Universal hath He already planted in this land, and therein are all prophets and all scriptures harmonised in beautiful synthesis.

And these blessed tidings the loving Father hath charged me and my brother Apostles to declare unto all the nations of the world, that being of one blood, they may also be of one faith and rejoice in the one Lord.

Thus shall all discord be over, saith the Lord, and peace shall reign on earth.

Humbly therefore I exhort you, brethren, to accept this new message of Universal love.

Hate not, but love ye one another, and be ye one in spirit and in truth even as the Father is one.

All errors and impurities ye shall eschew, in whatever church or nation they may be found, but ye shall hate no scripture, no prophet, no church.

Renounce all manner of superstition and error, infidelity and scepticism, vice and sensuality, and be ye pure and perfect.

Every saint, every prophet and every martyr, ye shall honour and love as a man of God.

Gather ye the wisdom of the East and the West, and accept and assimilate the examples of the saints of all ages.

So that the most fervent devotion, the deepest communion, the most self-denying asceticism, the warmest philanthropy, the strictest justice and veracity and the highest purity of the best men in the world may be yours.

Above all, love one another and merge all differences in universal brotherhood.

Beloved brethren, accept our love and give us yours, and let the East and the West with one heart celebrate the jubilee of the New Dispensation.

Let Asia, Europe, Africa, and America with divers instruments praise the New Dispensation, and sing the Fatherhood of God and the Brotherhood of man.

This proclamation called forth criticism from many quarters. Some foreign papers found in it words of deep wisdom; some were charmed by its broad catholicity; whilst not a few viewed it as the product of an abnormally excited brain.

Then came the anniversary festival of this year, which was gone through as usual with great enthusiasm ; when the customary programme was duly observed. Of the new things mentionable in this connection were, first, a repetition of the dramatic performance of *Nava Brindavan* ; secondly, a ceremony called the New Dance in the Lily Cottage led by Babu Kunja Bihari Dev of Mudiali, in which old and young including Mr. Sen himself danced together in a most enthusiastic fashion, till Mr. Sen's friends had to interfere in consideration of his failing health and lead him away almost fainting. The third thing noticeable was the repetition of the baptismal ceremony in the tank of the Lily Cottage.

Another important event in connection with that year's anniversary festival was the delivery of Mr. Sen's lecture on 'Asia's message to Europe' in the Town Hall of Calcutta on the 20th January. In that lecture Mr. Sen tried to uphold his favourite doctrine of the unity of all dispensations. He tried to illustrate that truth in various ways, for instance, by the example of music where there are many instruments but one tune and also by the example of the human body, which has many limbs performing one function. He decried vehemently the Sectarianism of the European Christian denominations and invited them all to mingle to-

gether under the unifying message of Christ. The strong pro-Christian tendency of that lecture will be manifest from the following lines extracted from it:—

Tell me not that the New Dispensation is the creation of a new anti-Christian sect. Woe unto me, if ever I harboured in my mind the remotest desire to found a new sect, and thus add to the already accumulated evils of Sectarianism. Woe unto me if I ever conceived the project of setting up a movement against the Church of Christ. Perish these lips if they utter a word of rebellion against Jesus. And let the genial current of my life-blood be curdled at this very moment, if I glory in the hateful ambition of rising against my master. * * * * In uniting the East and the West, in uniting the Asiatic and European faith and character, the Church of the New Dispensation works faithfully upon the lines laid down by Christ, and only seeks to amalgamate the Western Christ and the Eastern Christ. It is not a treaty of Christ with anti-Christ that is proposed, but the reconciliation of all in Christ.

Can there be any form of goodness and godliness which is not Christian? I do firmly believe whatever is true and good and faithful is of Christ. * * * * It is absurd, it is preposterously absurd, to talk of two meeknesses, two humilities, two philanthropies, two purities * * * * One Christian and the other heathen. No, there is but one truth possible, one love, one purity, which is of God, and therefore of Christ.

Believe me, Asia's appeal to Europe is a Christian appeal. Asia calls upon Western nations to abjure sectarianism and join the Catholic Church, in the name of Christ, the son of God. Nay, I would go further and declare Christ to be the centre of this Broad Church.

There are cogent reasons why we should give to Christ this central position. In fact he claims it and demands it as the Son of God and challenges universal recognition of his rightful position, to which he is divinely called.

It is noteworthy here that, perhaps at about this time, Mr. Sen began to publicly subscribe his name in his paper, as Jesudas Keshub, or Keshub, the servant of Jesus.

On 9th March was held the prize distribution to the successful students of the Metropolitan Girls' School, which from this time received the name of Victoria College and became attached to the previously established institution for the higher education of Indian ladies spoken of before. The Lord Bishop of Calcutta presided at the ceremony and Mr. Sen made a speech explaining the principles on which the work of that institution was to be carried on.

On 12th March, a special service was held in the domestic sanctuary at the Lily Cottage to bid adieu to Rev. Bhai P. C. Mozoomdar, who was starting that day on a tour to Europe and America. He started at the appointed hour and safely reached those countries and had a successful career as a theistic preacher in those lands.

After this Mr. Sen had to direct his main attention to improving the internal organization of his church by removing some of the difficulties and misunderstandings that had arisen in the body of

his preachers and immediate followers ; a work that further imposed a strain on his already broken constitution. In the midst of this work, however, there came the 1st of Baisakh festival, which was celebrated with unabated enthusiasm and Mr. Sen proposed four vows for his friends, viz., those of asceticism, brotherhood, charity and purity.

At this stage his constitution was so far undermined and the symptoms were so appalling that his medical attendants had to interfere and peremptorily order an immediate withdrawal from his sphere of work. It was decided that he should go up to Simla and spend some months there. Accordingly he started with his family for those hills on the 23rd April. But his visit to Simla did not do much practical good, perhaps on account of the severe mental work he imposed upon himself during the months of his residence there. Soon after his settlement at that station he took up the work of writing a book called *Nava Samhita* or a new code of rituals for his church. In that work he has laid down the principles for which he had struggled through life and has given distinct guidance for his friends in the path of the new faith he had preached to them. Besides writing this book he ceased not to contribute to the *Liberal and New Dispensation* and to write sympathetic epistles to temperance and other

workers and also took to the composition of a highly spiritual booklet call "*Yoga*; *subjective and objective.*" This additional strain proved to be too heavy for his enfeebled constitution and at last he was brought back to Calcutta towards the end of October in a condition beyond all hope of recovery.

The news spread in Calcutta that Keshub Chunder Sen was in his last moments and there was widespread sensation. Friends and sympathisers and admirers from all classes began to visit the Lily Cottage to have a look at the departing leader. The Lord Bishop of Calcutta, RamakrishnaParamahansa and Maharshi Debendranath Tagore were amongst the visitors. The latter wept over the death-bed of his disciple and friend and exclaimed : 'Strange are the ways of Providence that I should be yet spared and you should be laid low like this."

Though laid low Mr. Sen's mind knew no rest. Soon after his arrival he caused the foundation of the Devalaya (his domestic chapel) to be laid and pushed on its construction with all possible haste. That work was fortunately completed before his departure from this world; and he was carried on men's shoulders from his death-bed to take part in its consecration ceremony on the 1st of January, 1884. From that day he became worse and worse and his agony became excruciating. The

last symptoms of his fatal disease were very painful and all the efforts of his medical friends failed to give him relief, till on the morning of 8th January there came the divine mandate for him to shuffle off his mortal coil and depart for a blessed abode.

When his dead body was carried to the place of cremation in the after-noon through the public streets, whole Calcutta came out to have a last look at that remarkable face which was now sleeping in calm repose.

Distinguished men from all classes and all sects followed the dead body to the cremation ground in a solemn procession, and something like a gloom fell over them, when that body which was so beloved and so inspiring to so many hearts was consigned to the flames. Men and women returned to their homes, feeling all the while that Bengal had lost that day a personality whose place could hardly be filled up for many, many years to come. Thus passed away Keshub Chunder Sen, the prophet and the dreamer, and the consecrated servant of God.

Some characteristic features of the preaching of Keshub Chunder Sen during this period :—

Let me close this interesting but mournful part of the history of the Brahmo Samaj by briefly

recounting some of the characteristic features of Mr. Sen's preaching during this period.

The first thing noticeable was the conviction that he had received a new revelation or a new message from God, far transcending the limits of the old faith of the Brahmo Samaj. The cardinal feature of this new message was its unifying mission amongst the conflicting creeds of the world. But that unifying mission did not lie in discovering fundamental unity in their universal aspects only but also in finding an element of truth not only in their spiritual teachings but also in their traditional developments and external manifestations. In his private conversations, as well as public utterances, during this period, Mr. Sen loved to dwell upon the figure of a string in a garland, in illustrating the character of his Dispensation. In a garland of flowers or a necklace of pearls, for instance, there are individual flowers or pearls, but hidden underneath there is the string which binds all of them together and makes them a unified whole which is the garland. Similarly each dispensation, in the history of the world, has contributed some great spiritual idea or ideas; whereas the mission of the New Dispensation is to bind them all together into a unified whole. In the previous history of the Brahmo Samaj, people grew up with the conviction that there were truths in all religions; but the new

conviction of Mr. Sen seemed to aver that all religions were true. That this assertion is true will be shown by the following lines extracted from the *Sunday Mirror* of October 23rd, 1881 :—

"Our position is not that truths are to be found in all religions ; but that all the established religions of the world are true. There is a great deal of difference between the two assertions."

"The glorious mission of the New Dispensation is to harmonise religions and revelations, to establish the truth of every particular dispensation and upon the basis of these particulars to establish the largest and broadest induction of a general and glorious proposition."

Certainly, there is a vast deal of difference between the two propositions; for the word "religion" as understood in all its different denominational developments, does not simply mean fundamental truths, but also various rites and usages. To assume truth or rationality with regard, not only to fundamental principles but also to those external manifestations, is a position which naturally overwhelms the mind with a sense of its difficulty. But Mr. Sen dared to face that difficulty and went forward to give rational and spiritual interpretations of the different rites and usages. That was the meaning of his introduction of such ceremonies as "baptism", "sacrament", and "hom". He wanted to show that the New Dispensation could imbibe and include all of them, thereby producing a wonderful unity

of purpose and an all-comprehensive spiritual kinship. That vision possessed him like a passion during this period and drew him into an ever-increasing effort for its realization. Indeed the earnestness and persistency with which he preached and practised it resembled the fire and fervour of a prophet of old.

But there was a significant feature of this spiritual fervour which rather detracted from its reality; namely, his rather free use of metaphor and allegory. His prayers addressed to the "Ganges", to the "Moon", to "Baruna, the God of water", and to "fire", for instance, evidently smack of unreality. They may lead thoughtless persons to imagine that the earnest supplications addressed to the Deity, are also empty outpourings of the heart, allegorically addressed to a non-existent being. Where there is over-indulgence in allegory it becomes difficult to fix the line of demarcation between fact and fiction.

But in giving start to his New Dispensation another motive seems to have largely influenced Mr. Sen. It was his great aversion for his adversaries. He made it something like a holy *jehad* against them. He exulted over the thought that the Kuch Behar marriage had operated as a winnowing fan to separate the wheat from the chaff and also made a distinct effort to separate his movement from old

Brahmoism and the Brahmo Somaj. In fact the adoption of a new name for his part of the movement was intended to mark out that line of separation. Thus in spite of his large talk about unsectarianism, his movement became characterised by the spirit of the narrowest sectarianism. In spite of his professions of world-wide sympathy, of his reservation of one day of his anniversary festival for remembering his adversaries, and of his bowing and praying before their temple, the thought of those very adversaries filled his mind with bitter gall ; and that hatred was an ever-present element in many of his proceedings. To use a metaphor, he widely extended his arms of love to embrace the whole world, but those arms received a sudden and unexpected check, as it were, at 211, Cornwallis Street, Calcutta, where the Sadharan Brahmo Samaj Prayer-hall and office are situated. These observations I make with feelings of deep regret,forMr. Sen seems to have bequeathed his bitter hatred to his close friends and followers, and now matters have come to such a pass that amongst other marks of a true and earnest believer in the New Dispensation, bitter hatred against the Sadharan Brahmo Samaj men seems to be the most prominent. He who does not hate the Sadharan Brahmo Samaj men or is on terms of friendly intercourse with them is not a good New Dispensationist. Thus the spirit of an unsectarian

sectarianism is a predominant note of the New Dispensation at the present moment.

The third leading feature of Mr. Sen's preachings, during this period, was the systematic effort he made to cry down the efforts that were being made by his adversaries for the social elevation of women. He incidentally speaks in his lecture on the "Trinity" very highly of the mission and function of women in social life; but he systematically discouraged all efforts made by the other section to give women high education and social liberty. He went the length of describing these efforts as those of men and women "carnally panting for each other's company". His attitude seems to us to be a slur on female character; for it is woman, in all countries, who is the guardian of peace and purity in the household, and the promoter and protector of virtue in social life. No nation has come to grief for allowing its women social liberty. Besides, we must not forget that social liberty is as much their God-given right as that of men and the denial of it is a social wrong, which opens the door for many social abuses. Hence we differ from his view. This predominant note of Mr. Sen's preachings has also injuriously told upon his Church. The little forward movement for women that he himself once helped by taking out ladies to the houses of his European friends, has received a serious check in-

side his section of the Church. Our hope, however, lies in the consideration that the check will be only temporary; for the times are against it. And signs are also visible inside the New Dispensation Church, that the younger section are striving for the higher education of women.

The fourth characteristic feature of his preaching during this period was that it systematically discouraged the idea of the constitutional modes of church-government. It was he who had established a Representative Assembly in the Adi Brahmo Somaj, and had tried to secure some sort of public control over the Samaj affairs; but that idea underwent change in him during the succeeding years and latterly both in private talk and in public writing he tried to throw ridicule on the efforts of the Sadharan Brahmo Samaj men for the introduction of methods of constitutional self-government in the affairs of the Church. He openly professed his want of faith in such principles, as will be manifest from the following extracts from the *Sunday Mirror* of 13th November, 1881 :—

"Religious leaders are expected to speak with authority—an authority received from heaven. The very ring of earnestness and sincerity which characterises their utterances, proves that the voice with which they speak is not theirs. It follows, therefore, that ignorance of God gives no title to vote; and such ignorance is the distinguishing trait of the majority of a community. To talk of a democracy in matters transcen-

dental is to attain the height of the ludicrous. Our opinion is that a Church should be eminently aristocratic, and not democratic. We use the word "aristocratic" in its literal sense, meaning of the best. In other words, those that speak with authority are the only persons fit to give laws to the Church, and the uninstructed are required, by slow progress and education, to attain the standard of the leaders. The New Dispensation has come down to establish just such an aristocracy in the world."

Constitutional church government under such notions is almost impossible and Mr. Sen systematically cried it down in his preachings. One result of the decrying of democracy is that his immediate followers have imbibed that spirit, and the efforts of a younger generation in the New Dispensation Church itself, to place the affairs of the Congregation on a constitutional basis, have not succeeded at a later period of its history, owing to the opposition coming from Mr. Sen's immediate associates. The struggle is yet going on, as will be seen in the subsequent history.

But the most significant feature of his preachings during this period was the position he assigned to himself in connection with the movement he led. On the one hand there were passionate exclamations proclaiming his own unworthiness amongst the great prophets of mankind, as will be manifest from the following extracts

from his lecture on "We Apostles of the New Dispensation":—

"It will probably be said that each Dispensation has a central personality and that therefore, willingly or unwillingly, I must permit myself to be treated as a Moses or a Chaitanya. Let me tell you this seems impossible. For we represent a New Dispensation. Its distinguishing feature is its immediacy, its denial of mediators."

And again :—

"If Christ was the centre of his dispensation am I not the centre of this? Ungenerous and untruthful critics have insinuated that as Jesus claimed to be the king of the Jews, for which offence his enemies crucified him, so am I ambitious of being honoured as King of the Indians, of the Bengalis at any rate? Ah, it is certainly not fair or kind of our critics to say so. Shall a sinner vie with Christ for honour? God forbid. Jesus was a born saint and I am a great sinner. Blessed Jesus, Holy spirit, my honoured Master, if India will revile and persecute me and take my life-blood out of me, still Jesus thou shalt continue to have my homage."

But on the other hand he did not fail to impress on the minds of his readers or hearers the importance of his position as the custodian of a great message for humanity, and as such his claims to their reverence, and their acceptance of his authority as the accredited Minister appointed by God. The following passages from some of his lectures and writings will give the reader some idea of the exact position that Mr. Sen wanted to secure for himself.

In the *Sunday Mirror* of November 16th, 1879, it is said :—

"The minister (*i. e.*, Mr. Sen) is, as we believe him to be, a part, a central part of the Dispensation. It is he who has given life and tone to the entire movement ; and as he is completely identified with it, his preachings and precepts we accept as the embodiment of the Dispensation itself. Thus then we cannot do away with this man, who is the leader, the mouth-piece, the heaven-appointed missionary, of what we call the Brahmo Somaj. *The Indian Mirror* accepts in its entirety the plan and programme of his life as the plan and programme that is to give India her life and salvation."

In his lecture on "Am I an Inspired Prophet" he says :—

"If I am not a prophet I am a singular man. I am not as ordinary men are, and I say this deliberately."

Again :—

"But men have attempted to prove that I have been guided by my own imagination, reason, and intellect. Under this conviction they have from time to time protested against my proceedings. They should remember that to protest against the cause I uphold is to protest against the Dispensation of God Almighty."

"In doing this work I am confident I have not done anything that is wrong. Surely I am not to blame for anything which I may have done under Heaven's injunction. If any one is to blame, the Lord God of Heaven is to blame for having taught me and constrained me."

Then again Mr. Sen lays down the following line of action with regard to himself on the part of his adherents. In the *Sunday Mirror* of

December 7th, 1879, there appeared the following dialogue between his congregation and God :—

Q. "We desire to know thy intention clearly and fully regarding our relations to our minister."

A. "There is no minister appointed but by me. Leaders of congregations are ordained by me. Therefore, treat your minister as one who hath commission from Heaven. His words you must hear with faith and cherish with reverence."

Q. "But has he not errors ?"

A. "With his unofficial position Heaven has nothing to do. If he is a bad man at home, unprincipled, selfish, ambitious, angry, deceitful, jealous, untruthful, you will not surely imitate his vices, &c., &c."

Q. "How shall we then honour him ? If we freely criticise his opinions and doings, and condemn whatever is wrong in him, his tastes and ideas and deeds, we must treat him as we treat other people, as our equal and inferior, praising the good and censuring the evil in them."

A. "As one of you while at home, but not when in his office. His official position is different. When he ministers to your spiritual wants and offers his prayers and directs your missionary movements and otherwise renders services for your spiritual improvement, then bow to him as your minister, and let the whole congregation adopt and follow his teachings."

Q. "In what things are we to take lesson from him ?"

A. "In all matters appertaining to the development and success of the present Dispensation, &c., &c."

Q. "So be it. But even in questions like these shall we follow blindly where we cannot comprehend ?"

A. "Not blindly but trustfully, hoping and believing that I will in the fulness of time make all things plain and

clear to you. No man can fully explain the deep truths of of the spirit world, unless the Holy spirit reveals them to each individual. Therefore, believe and I will add to your faith knowledge."

Q. "One question more, O Lord. If we ever think him mistaken in these important matters connected with his official position shall we not try to convince him of his errors and dissuade him from his path ?"

A. "It may be you are mistaken, and not he, in those particular instances. Therefore by your remonstrances you may run the risk of tempting your minister to disobey me and transgress my will. Where he has received my command, he shall stand unmoved like a rock amid the allurements, calumny and antagonism of the world, and faithfully do my will. If ye have anything to say against him come and tell me."

The main drift of the above sayings is unmistakeable. Mr. Sen clearly enunciates his position as a central one in his Dispensation and enjoins upon his adherents the duty of accepting every thing he teaches as directly coming from God and of always acting on the principle, take things on faith, and to faith shall be added knowledge, a well-known principle of the Romish Church. An inevitable consequence of this enunciation is that Mr. Sen has been installed by his close adherents as an infallible authority in matters of faith and practice. *The New Samhita*, his last production, laying down the rites and ceremonies of his Church, is already being looked upon by

his close followers as infallible, so much so that the slightest departure from a single word or expression laid down in those rituals is looked upon as an unpardonable offence. Endless quarrels often arise, when slight departures are proposed, the close adherents of the minister standing firmly on every word laid down in the *Samhita*, others suggesting little variations. Though in the preface of the *Samhita* Mr. Sen takes care to indicate that the spirit and not the letter is to be followed, yet literal obedience is strictly enforced by his close associates. Thus the thing is coming to this that the New Dispensation is tending to become a stereotyped creed like Mahomedanism, with the *New Samhita* as an infallible book like the Koran, and with Mr. Sen as the central figure and Minister, like Mahomed the Prophet. For the word Prophet one has to substitute the word Minister, and the similitude between the two is complete. Mahomet never claimed mediatorship, nor did Keshub Chunder Sen do so ; Mahomed decried the doctrine of incarnation, so did Keshub Chunder Sen ; Mahomed proclaimed himself as a special messenger from God, whose teachings his followers were bound to accept as Divine revelation, so did Keshub Chunder Sen ; Mahomed's Koran has been installed as an infallible guide, so is an effort being made to establish Mr.

Sen's *New Samhita* on an infallible basis. Well may the outside world cry—"Look here, the only effort to establish natural theism, as the faith and practice of mankind that was being made in India, has already failed." And I fear it is such a conviction in the public mind, that is largely the cause of the waning of public interest in and sympathy with the progress of the Brahmo Samaj. I fear if the tendencies of the leading spirits of the New Dispensation Church go on unchecked, the future historian of the Brahmo Samaj may have an occasion for treating the New Dispensation as a distinct sect, outside the limits of the Brahmo Samaj, creed-bound and man-bound like Mahometanism ; and also may be led to exclude the New Dispensation from Brahmo history. But our hopes are centred in a growing body of educated young men, in that Church, whose voices may yet exert a regulating influence on the progress of its events. Already there is a disposition in many minds to be associated with the Brahmo name, which Mr. Sen so contemptuously discarded. That fatal tendency may yet be counteracted. However I leave that question for the future historian.

But in making the above observations I cannot shut my eyes to the fact that the tendency of Mr. Sen's preachings during this period, was

to make his theism eminently positive. It was not that dry, nerveless and impotent theism, whose predominant note is intellectual pride, and which lays greater stress on the avoidance of superstition than upon spiritual communion with the Supreme Being. Mr. Sen's guiding sentiments during this period were three and all of them tended to make his faith eminently positive.

First, his reverence for the great religious teachers of mankind and for the great dispensations of the world. That reverence was an abiding sentiment with him. No man has ever surpassed Keshub Chunder Sen in reverence for the great Masters. He literally bowed himself down to the very dust, as it were, before them. This reverence was the fountain in him of spiritual impulse and inspiration, though it led him into error at times, as was instanced by his Pilgrimage to Mahomet.

Secondly, during this period he very firmly grasped and persistently inculcated the truth, that the Divine spirit is always present in our souls; that He is the life of its life and it is he who inspires all its noble impulses. In this he was a true follower of the *Gayatri mantra* of the Hindus, which says—"He propels our thoughts". For this Divine impulse he took to loving and

living communion, another positive and fruitful source of spiritual life. Of course he had his errors in the application of that doctrine and the second schism amply testified to the fact, that many of his friends were conscious of those errors and he could not carry all of them with him. But the fact that this faith in Divine presence in the soul was a source of positive spiritual life in him nobody can deny.

Thirdly, both by his preachings and his life he insisted upon the truth that the highest duty of a servant of God is to surrender himself to the impulse he receives during moments of communion as a Divine guidance for the service of God and man. He led the way to complete self-surrender by his personal example. That natural theism can evoke such passionate self-sacrifice is indeed a phenomenon for the civilized world. That in fact is the great mission of the Brahmo Samaj in the world, namely, to establish free and natural theism as a potent spiritual influence in individual and social life,as a propelling force in all righteous and philanthropic endeavours.

Who will deny that the tendency of the above-mentioned three sentiments is to make religion positive and spiritual ? In this respect he was truly one of our guides and preceptors. Consequently our regret is the more intense that he mixed up in his

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preachings other elements which inevitably tended to reduce the broad and natural theism of the Brahmo Samaj to a narrow and sectarian cult.

A brief sketch of the subsequent history of the New Dispensation.

After this let me conclude with only a brief sketch of the subsequent history of the New Dispensation Church, for soon after the demise of the great leader the little body of his followers entered into such bitter conflicts and became torn into so many divisions and sub-divisions that it is difficult and also too painful to narrate them in detail.

When Mr. Sen was laid in his death-bed Rev. Bhai P. C. Mozoomdar, his life-long companion and disciple, was on his way back from the West. His master expired before he could arrive, and when he was still on the seas, Mr. Sen's missionaries, assembled at the Apostolical Durbar, passed a resolution te keep Mr. Sen's pulpit at the Tabernacle vacant in honour of his memory, denying access to it to preachers who came after him. This decision was apparently due to the desire on their part not to accept the leadership of Mr. Mozoomdar or any other man, as the preacher of the new faith; and it is also said that Mr. Sen in his last moments betrayed his anxiety about the question of future leadership and warned his close followers to beware

of the influence of Mozoomdar. Accordingly, when the latter arrived he found himself shut out from the Tabernacle pulpit and a new pulpit was offered to him behind the old one, which, however, he refused to occupy. He contended that the custom of keeping pulpits vacant in memory of dead ministers was an objectionable practice and as such he could not give his countenance to it. But he did not stop there. In the face of the Durbar resolution, he actually ventured into the old pulpit one day, though dissuaded by Prankrishna Datta, a Durbar party man, by being actually dragged from behind.

This forcible occupation of the pulpit on the part of Mr. Mozoomdar, raised quite a storm. The Durbar men came down upon that conduct as a wilful violation of the Durbar resolution. That brought on a crisis inside the Durbar itself. They passed a resolution condemning that act and disfranchising such of their members as countenanced that act; with the result that in addition to Mr. Mozoomdar, Rev. Bhais Amritalal Bose, Trailokyanath Sanyal and Kedarnath De ceased to attend the Durbar meetings. Thus the Durbar itself became broken to pieces.

After this there commenced a tug of war, between the constitutional party on the one hand and the Durbar party on the other. The constitutiona-

lists held that the Tabernacle pulpit was under the control of the Tabernacle congregation, and the Durbar itself, as the successor of the old Missionary Conference, was a part and therefore under the control of the Brahmo Samaj of India; whereas the Durbar men contended that they were independent and also the highest authority in all Church matters. These conflicting contentions were soon put to a test. As the AssistantSecretary of the Brahmo Samaj of India and also as Secretary of the congregation Mr. Mozoomdar called a meeting of the congregration to be held in the Tabernacle hall. But at the appointed hour of the meeting when Mr. Mozoomdar arrived with his friends, lo! the Tabernacle doors were under lock and key. They had been locked by the Durbar party to deny access to the protesters into the hall. Baffled in his attempt to hold the meeting in the hall Mr. Mozoomdar walked off with his friends to College Square and harangued the people assembled there on the high-handed proceedings of the Durbar men.

After this a meeting of some old members of the Brahmo Samaj of India was also held, I learn, in the Albert Hall, and the attitude of the Durbar was vehemently condemned. It was this voice of condemnation, perhaps, which led Rev. Bhai Kanti Chandra Mitra to declare his intention to resign his function as superintendent of theMission Office,

for he was not prepared to place the affairs of that office, under the charge of any other body than the Durbar. That practically placed the Durbar beyond all external and constitutional control.

Then there arose new conflicts,the exact cause of which it is difficult to ascertain, but which led the Durbar men, *i. e.*, Bhais Gour Govinda Roy, Kanti Chandra Mitra, Girishchandra Sen, Peary Mohan Chaudhuri, Prasanna Kumar Sen and others, to temporarily secede from the Tabernacle service and hold services of their own, at the Keshub Academy, a school founded by Bhai Prasanna Kumar Sen, sometime before, in honour of the memory of his late master. After some time the Durbar men returned to the Tabernacle service, but they were faced by another party-division, namely, the division between the Durbar men and the Lily Cottage party. The Lily Cottage party were externally represented by Bhais Mahendra Nath Bose and Umanath Gupta, but were backed by the Maharani of Kuch Behar and the other children of Mr. Sen. As a result of this division, perhaps,Bhai Mahendranath Bose separated himself from the Durbar and undertook the editorial charge of a weekly paper called *Unity and the Minister*, which is being kept up to the present time.

In the midst of these bitter conflicts Babu

Krishna Vihari Sen, the younger brother of Mr. Sen, along with some friends of his organised a little society called the 'Peace Society" whose object it was to find out some lines of common action and to allay the bitter animosities ; but before much progress could be made in that direction one of Krishna Vihari's close associates died, and the effort of the Peace Society was necessarily relaxed. This was followed soon after by the death of Krishna Vihari himself.

The Liberal and the New Dispensation, which had been left in the hands of his brother by Mr. Sen at the time of his death, ceased to exist under that name in course of time, and there came the *World and the New Dispensation* conducted by the Durbar men, which is being kept up to the present time.

There were many painful incidents in connection with these quarrels, which I need not relate. Bhai Umanath Gupta, for instance, perhaps as representing the Lily Cottage party, one day broke open the locks of the *Dharmatattwa* office, and took away the subscribers' list of that paper to start a *Dharmatattwa* of his party. It was started but was given up soon.

When these discords and dissensions were going on on the one hand, on the other Rev. Bhai P. C. Mozoomdar was quietly going on with his work, holding Divine service on Sunday evenings,

in his own house and publishing a monthly journal called *The Interpreter*. He was also helping the Maharani party in carrying on the Victoria Girls' School; and also in organising a system of weekly lectures for women; for which he secured Government aid. This good work he carried on to the end of his life.

A fresh effort for reorganising the Brahmo Samaj of India was commenced from the beginning of 1906, chiefly through the exertions of Mohit Chandra Sen and Binoyendranath Sen, two young members of the Church of the New Dispensation. A provisional committee was appointed for that purpose, which included the leading members of the Apostolical Durbar, and also many of the prominent lay members of that body, with Mohit Chandra Sen, as Secretary. The provisional Committee matured a plan of reorganisation and submitted it to a public Conference held in the Tabernacle on the 25th of August, 1906. Resolutions were passed suggesting important measures and appointing a council to carry them out. But the death of Mohit Chandra Sen, before that date,added to fresh differences that arose soon after, have led to the final collapse of that effort for reorganisation also.

Mainly speaking the followers of the New Dispensation are divided into four different bodies at

present. First, there is the Lily Cottage party, which is represented by the *Unity and the Minister*. The paper is still under the editorial charge of Bhai Mahendra Nath Bose, and the party is still backed by the Maharani of Kuch Behar.

Secondly, there is the Durbar party, led by Bhais GourGovinda Ray and Kanti Chandra Mitra. They have in their hands the *World and the New Dispensation*, their English weekly journal, the old *Dharmatattwa*, their fortnightly Bengali paper, and the *Mahila*, their Bengali monthly for women, originally started by the late Bhai Girish Chandra Sen. Of all the conflicting parties the Durbar party have shown the greatest activity and have secured the greatest support from outside members; for after the death of Mr. Sen, they have added no less than seven names to the body of their missionaries. They are the following:—

1. Pran Krishna Datta, the organizer of the Calcutta Hindu Orphanage (dead),
2. Fakir Das Roy (dead),
3. Ashutosh Roy,
4. Akhil Chandra Roy,
5. Pramatha Lal Sen,
6. Braja Gopal Neogi,
7. Kali Nath Ghose.

The Victoria School for Girls, which has passed through periods of depression after the death of

Mr. Sen and which has been maintained through the exertions of the Maharani of Kuch Behar, has revived under the exertions of the Durbar men and is now entering upon a career of fresh usefulness under Government patronage. The system of lectures for women is also being kept up by them.

Thirdly, new life has been manifested by the younger men of the Church. They are carrying on an institution called "Young Men's Prayer Meeting", organised some years back by Binayendra Nath Sen and Mohit Chandra Sen. It meets once a week on Saturday evenings in the Tabernacle, when divine service is held. They have established a Sunday School which is being carried on regularly, and which shows signs of progress; they are publishing a monthly Bengali journal for children called *Prakriti*; some of them have opened a number of night schools for the education of the masses, which are also doing excellent work.

Fourthly, the efforts of Bhai Prasanna Kumar Sen, formerly a member of the Apostolical Durbar, also require mention. Shortly after the death of his master, with the aid of his son-in-law, he established a higher class English School called Keshub Academy and carried it on for years till it has become a permanent institution. Latterly the idea of furni-

shing a meeting ground for different sections of the Brahmo Samaj, under the name of his master, entered his head and he has secured a patch of ground in the suburbs of Calcutta which he has named the *Keshub Ashram*, or the Keshub Hermitage, and where it is his aim to hold occasional united meetings of different sections of the Samaj. But difficulties have arisen in the way of such gatherings and there is some doubt whether that idea will be ever carried into practice. However that effort is praise-worthy. Here I must close the acoount of the Church of the New Dispensation, leaving for the future historian the highly important but immensely difficult question of deciding about the ultimate effects ofwhat I have described as the unsectarian sectarianism of that Church.

CHAPTER V

THE SADHARAN BRAHMA SAMAJ

At the time of its foundation the Sadharan Brahmo Samaj was headed by three men universally esteemed in Brahmo society for their high moral character. They were Ananda Mohan Bose, Shibchandra Deb and Umeshchandra Datta. Of these three Mr. A. M. Bose was the youngest, scarcely more than 31 years at the time. Yet he was placed at the head of affairs, over men senior to him in age and experience, in consideration of his great piety and high moral character, of his distinguished academical career (he being the first Cambridge Wrangler amongst us), of his capacity as a leader and of his knowledge of constitutional law. Born in an influential middle class family of Jaysiddhi, a village in the district of Mymensingh, Eastern Bengal, he was early drawn into the Brahmo Samaj and after his transfer to Calcutta in about 1865 began to take a leading part in its work even so early as 1867, as has been noticed before. He was one of the twenty-one young men initiated into Brahmoism by Keshub Chunder Sen in 1869. He accompanied

the latter to England in 1870, where he found admission into the Cambridge University and obtained a Wranglership after successfully passing its final examination. He was also called to the Bar and returned to his native country as a barrister. Almost from the day of his return he began to take an active part in the affairs of the Brahmo Samaj, and almost in every advanced cause. He brought new life to the student community of Bengal, amongst whom he earnestly preached temperance and purity. In the Brahmo Samaj his services were no less inportant. He took the lead in the movement for the social elevation of women which had been just started before his arrival ; he also took an active part in the constitutional agitation which had been inaugurated by some of his friends before his return. It was then that his qualities as a leader became manifest. His habitual modesty stood in the way of his coming forward with dash and self-consciousness ; but he always supplied the ideas and the motive power from behind, and by the suavity of his manners and his judicious manipulation of difficult problems, he wonderfully succeeded in keeping together conflicting opinions. It was he who was chiefly instrumental in starting the Indian Association along with his friend Babu Surendranath Banerjea and there also his great virtues led to the establish-

ment of his silent leadership. It was but natural that at the time of the second schism in the Brahmo Samaj the eyes of his friends should fall upon him as a suitable pilot, fit to steer the vessel in troublous waters. Accordingly, much against his wish, he was pushed forward to the foremost place. Very few men even amongst the members of the Sadharan Brahmo Samaj know the services rendered by him to its cause. The foundation of the Samaj on a safe constitutional basis was largely due to him and he had a chief hand in organising its different departments of work.

Babu Shibchandra Deb, who kindly accepted the secretaryship of the new Samaj, was also a remarkable individual. He belonged to the first generation of the English-educated men of Bengal who were trained under the influence of Mr. H. V. Derozio, the famous Eurasian teacher of the Hindu College, noticed before. As a student he occasionally attended the meetings of the Brahmo Sabha established by Raja Ram Mohun Roy in 1828, and his admiration for the Raja taught him to sympathise with the principles of the Brahmo Samaj even from that early date. When Maharshi Devendranath joined the Brahmo Samaj and gave it new life the sympathies of Shibchandra Deb were with him and strengthened him materially. From Midnapur, where Shib-

chandra Dev was a Deputy Collector at that time, he became an earnest member of the Tattwa-bodhini Sabha of Devendranath, established a Samaj in that town and rendered other help for the furtherance of the cause. At the time of the first schism his sympathies were more with the progressives than with the conservatives. He kept himself in close touch with Keshub Chunder Sen and his party and went on helping them with his contributions and otherwise. One distinguishing trait of his character was that he was a lover of culture and kept pace with progressive ideas. Accordingly, when the Kuch Behar Marriage controversy broke out, he at once came forward to express his sympathy with the protesters and gave his adherence to their cause. The protesting party at once took advantage of that sympathy and placed him at their head as one of their leaders. He was modest and good, kind and courteous, punctual and methodical in his ways and almost an ideal in his domestic and social virtues. Indeed it was a great good fortune to the protesting party to have him amongst them at that time and to place themselves under his guidance.

After the schism his house at Konnagar became something like a place of pilgrimage to the members of the new Samaj. They would often

flock there to be inspired by his example of earnest piety, inborn humility, wide range of knowledge, methodical performance of the minutest duties of life, moderation in speech and conduct and constant attention to the good of others. Indeed he was the living embodiment of an ideal Brahmo life.

No less significant were the piety and high moral character of Babu Umesh Chandra Datta, lately the Principal of the City College. He too had acquired fame in Brahmo circles. Born in a village called Majilpur, nearly 30 miles south-east of Calcutta, where the message of the Brahmo Samaj had penetrated during his childhood, he became an earnest sympathiser with its principles even so early as the year 1859. He was one of the few men who came forward to advocate the cause of reform in that village and to suffer great persecution on that account in 1860 and 1861. All their doings and sufferings would appear like a tale of romance to many. But I cannot stop to recount them here, and must leave them for the third volume. Babu Umesh Chandra, a born saint, drew to himself all hearts by his piety and spirituality. Wherever he went he was a source of spiritual inspiration to many. Of Mr. Sen he was an early disciple. He started the *Bamabodhini* in connection with the "Society of Theistic Friends," as noticed before, and latterly he stood as Mr. Sen's right hand man

in the *Sangat Sabha*, undertaking the editorial management of *Dharma Sadhan*, the monthly journal of the Sabha. When the Sadharan Brahmo Samaj was started, the greatness of the struggle made him stand and ponder for a little while. Who can describe the pang he naturally felt in separating himself from his beloved leader? But his decision was soon taken and he gave himself for the new Samaj. The protesting party were glad to have him amongst them and, as a mark of their sincere regard, made him their Assistant Secretary.

Thus the Sadharan Brahmo Samaj was launched into existence with these three distinguished men as its leaders. The thought that was uppermost in the minds of its first organisers and that immediately concerned them was to introduce constitutional modes of government in the affairs of the Church. They had suffered bitterly from the lack of such methods. Their protracted struggle for years with Mr. Sen and his party, as related before, had taught them that valuable lesson. They were naturally anxious to lay the foundations of the newly established Samaj well and secure on a lasting constitutional basis. Accordingly, the framing of the rules laying down that basis engaged their first attention. Day after day, week after week were spent by the newly appointed com-

mittee in anxious deliberations, sometimes stretching far into an advanced hour of the night, to decide upon important points connected with the main outlines of that constitution. This rule-framing was a tedious business, which occupied them for many months. Of course Mr. A. M. Bose's services in that direction were invaluable. But another name requires mention. Babu Govinda Chandra Ghosh, a noted member of Mr. Sen's old *Sangat*, who had also a hand in the first schism, now rendered valuable service by watching over the whole process and by making many valuable suggestions. He was a high functionary in the judicial service under Government. But unfortunately he passed away, within a year or two, before the constitution for which he had worked so hard could take a definite and permament shape.

Next after the framing of the rules, the first practical work that engaged the attention of the committee was the starting of a Bengali journal called "Tattwa-Kaumudi", literally translated, "The Moon-light of Truth." The name has a special significance. It was purposely given to mark the continuance of Brahmo traditions. Raja Ram Mohun Roy had a paper called "Kaumudi" ; the journal started by Devendranath Tagore, as the organ of the Adi Brahmo Samaj, was called "Tattwa-Bodhini" or the Teacher of Truth ; and the

Bengali organ of the Brahmo Samaj of India was "Dharma Tattwa" or the Truth of Religion. The Sadharan Brahmo Samaj journal, in taking its name, took the "Tattwa" of the latter two and the "Kaumudi" of the first. Thus in naming their new organ the Sadharan Brahmo Samaj men clearly indicated their purpose to carry on the work of the Brahmo Samaj as it had descended to them from Raja Ram Mohun Roy, the Adi Brahmo Samaj and the Brahmo Samaj of India. Coming after them all, they felt they were the natural inheritors of the work and traditions left by the great leaders who had gone before them.

Of the two papers, the *Brahmo Public Opinion* and the *Samalochak*, started a few months back and noticed before, the former still continued to be the English organ of the new Samaj ; whereas the Bengali journal *Samalochak* was made over to a private member, the "Tattwa-Kaumudi" coming in to fill up its place. The expenses of the *Brahmo Public Opinion*, though it was an organ of the Samaj, were borne by Messrs A. M. Bose and D. M. Das from the very beginning without any hope of personal gain, and it continued in that condition till its absorption into the *Indian Messenger* some years later.

The framing of the rules, laying down the constitution of the Samaj referred to above, was

soon finished by the sub-committee appointed for that purpose, and they were duly laid before the General Committee for consideration and, after such additions and alterations as were deemed necessary, were published in the journal of the Samaj and were also circulated amongst the provincial Samajes for their opinion. These proceedings necessarily took some months and the final meeting for their consideration was held on the 25th September next, when the outlines of the new constitution were laid down for the guidance of the members of theSamaj, and an additional office-bearer named theTreasurer, was also appointed in the person of Babu Guru Charan Mahalanabis. Mr. Mahalanabis was also at that time an old hand in reform work. He joined the Brahmo Samaj in 1859, and was a member of the advanced party, amongst the progressives who were advocating Female Emancipation in 1863 and 1864 and against whom Mr. Sen was administering warnings in the columns of the *Indian Mirror*, as noticed before. Since that time Mr. Mahalanabis had been sticking to his Brahmo principles and associating with Mr. Sen and his friends in all their undertakings. During the second schism he took up the new cry with great earnestness and his house became the first meeting ground of the new Committee. They made him the first Treasurer

of their funds. The old man is still alive, whereas the other three office-bearers are dead. Mr. A. M. Bose was also unanimously elected at that meeting as the President of the Samaj. An executive committee consisting of twelve prominent members was also appointed to carry on its ordinary work. It was also decided at this meeting to appoint Bijaykrishna Goswami, Ramkumar Vidyaratna, Sivanath Sastri and Ganesh Chandra Ghosh as the first preachers of the Samaj, with authority to minister to the spiritual needs of the body and also to visit the provincial Samajes for the purpose of propagating their new faith.

When the members were busy in laying down the constitution of the Samaj, the newly appointed preachers, mentioned above, were carrying its banner far and wide and propagating the new faith with great fervour in distant parts. Pandit Bijaykrishna Goswami and Babu Ganesh Chandra Ghosh were working in Eastern Bengal, Pandit Ramkumar Vidyaratna was visiting Northern Bengal and Assam and Pandit Sivanath Sastri was making a tour in Behar and the N. W. Provinces. They visited no less than 28 places during the year, and everywhere their enthusiasm was met with warm response, and new sympathisers sprang up in all directions.

While the message of Brahmoism was being

thus delivered to distant parts, the Calcutta members were busy with raising funds for the construction of a mandir or prayer-hall of their own. In the absence of a suitable place for public worship they were holding their weekly services in a hired hall at 45, Beniatolah Lane, near College Square, Calcutta. The Hall was not spacious enough to accommodate the large congregation that used to meet on those occasions. Accordingly, the resolution to build a mandir as early as possible was arrived at by the newly appointed Executive Committee before the end of the year 1878; and the collection of funds for that purpose began almost from the day of the appointment of that committee. At the beginning of the year 1879 a formal appeal was issued and a building sub-committee was appointed for taking such steps as they deemed necessary for the construction of a chapel without further delay. Their zeal for that object was so great, that all the members of the executive committee came forward to contribute each his one month's income to start that fund. That was a good example which soon drew into the field many donors. Thus the committee was enabled in a few days to purchase a suitable piece of land on Cornwallis Street for laying the foundation of the proposed mandir on one of the days of the anniversary festival of that year. It is worthy

of mention in this connection that Maharshi Devendranath Tagore, when approached by the members of the Building Sub-Committee, generously contributed seven thousand rupees as a mark of his sympathy with that project. His large contribution enabled the members to purchase the ground at once and commence their operations.

The laying of the foundation of the new mandir was an important part of the programme of the Anniversary festival of 1879. The programme was varied and interesting, but naturally enough the laying of the foundation of the mandir formed the most significant feature of the ceremony.

The following is the description of it as it appeared in the *Brahmo Public Opinion* of January 30, 1879:—

Scarcely it was dawn before men and women began to flock from all quarters of the town and the Morning Hymns were begun. A little after 7 A.M. the members of the Executive Committee appeared on the scene with the stone bearing the inscription commemorating the event. After the masons had finished their last piece of work, all the office-bearers with their wives and many other ladies and gentlemen stood up around the place where the stone was to be laid and Pandit S. N. Sastri opened the proceedings with a short speech.*

As the principles were being enunciated and prayers being

* The speech contained a brief declaration of the fundamental principles of natural theism as laid down in the Trust-deed of Raja Ram Mohun Roy.

offered tears were seen rolling down the cheeks of many a man and woman. After the prayers were over, the stone was held aloft by Pandit Sivanath Sastri and the inscription upon it was read out in a loud voice, every word of which finding lodgement, as it were, in the depths of our hearts. After which the stone was solemnly laid, all the office-bearers and their wives and besides many other ladies and gentlemen, even Brahmo children, taking part in the ceremony.

Babu Shibchandra Dev, as the oldest member amongst us, laid the stone where a stone bottle containing the first numbers of the *Samalochak*, the *Tattwa-Kaumudi* and the *Brahmo Public Opinion* and a parchment roll bearing the following words had been previously placed.

"The foundation of the Sadharan Brahmo Samaj Mandir was laid this day the Eleventh of Magh, Sak 1800, corresponding with 23rd January, 1879, Christian Era, on the 49th Anniversary of the Brahmo Samaj."

After laying the foundation of their mandir the members of the Executive Committee busied themselves in collecting subscriptions for its construction. The appeal for funds met with a generous response from all classes and help was forthcoming from unexpected quarters. No less a person than the Maharajah Scindia called to his presence the present writer, who was on a missionary visit to His Highness's capital, and placed in his hands a purse in aid of the Mandir Building Fund. Sardar Dyal Singh Majithia of Amritsar, a Sikh leader, also came forward with a large amount as his contribution.

Besides the collection of these funds, the Executive Committee also busied themselves with the work of framing a trust-deed of the mandir with a view to place it in the hands of a body of trustees. This also was an arduous task. They first got a deed drafted by a competent legal counseller, which they duly circulated amongst private individuals and sympathising Samajes, and after collecting their opinions, held a series of meetings to reconsider the deed clause after clause and submitted it again for revision to legal authorities. Thus it took almost a year before the question could be finally settled. Then a number of trustees were appointed to take charge of the building, which was then nearing its completion. The trust-deed of the new mandir was drafted on the main lines laid down by RajaRamMohunRoy and on the principles indicated in their declaration mentioned above. *

Of other matters worthy of mention in connection with that year's anniversary festival the first was the inauguration of an important movement which has been kept up ever since and has borne very good practical results. There was held on the 19th January a memorial meeting in honour of Raja Ram Mohun Roy in the house of Maharshi Devendranath Tagore. The proposal originated from the members of the Sadharan Brahmo Samaj but

* *Vide Appendix B.*

was cheerfully responded to by the venerable old father, who lent the spacious courtyard of his house for that purpose and bore the expenses of the gathering. The reason for holding that meeting in his house was to furnish an occasion for the union of the three sections of the Brahmo Samaj under Maharshi Devendranath Tagore's roof. But it failed to produce the desired object ; for though a number of people belonging to Mr. Sen's party were individually present, Mr. Sen and his associates held aloof from it, though invited by the Maharshi himself. They inaugurated, soon after, an independent movement of their own for perpetuating the memory of the Raja, as noticed before.

Another important step taken by some prominent members of the Samaj at the beginning of this year was the opening of a high class English institution called the City School. It was started with two objects, namely, first, to spread among the younger generation of that time the religious and moral influence of the Brahmo Samaj, and second, to get together and always to have by our side a number of earnest workers in the persons of the Brahmo teachers who would find employment there.

The school was opened after special Divine Service in the beginning of January, 1879. Its prospectus had been issued in the names

of Mr. Ananda Mohun Bose, who supplied the initial expenses, of Mr. Surendranath Banerjea, who, though not a member of the Samaj, yet kindly undertook to be one of the first teachers, and of the present writer, who was the secretary and the organiser. The names of the above-mentioned two persons, who were at that time the recognised leaders of young Bengal, drew into the school a large number of students ; and it was a success from a pecuniary point of view almost from the day of its foundation. The young Brahmo teachers who joined the institution also entered upon their duty with great earnestness, making it altogether attractive to those who came to it. It also secured the confidence of parents and guardians who became anxious to place their children and wards under the moral superintendence of the new teachers. Thus the institution was a success from the very beginning.

During this year the enthusiasm of the members of the Samaj found an outlet in other channels of philanthropic and propagandist activity. On the 27th April they opened a new institution called the Students' Weekly Service. It was a system of weekly lectures, preceded by short Divine Service, intended for the students of the colleges. The lectures were delivered on religious, social, moral and politico-moral subjects. In the beginning the

meetings of the service used to be held on Sunday mornings in the City School Hall, but were subsequently transferred to the Sadharan Brahmo Samaj mandir and the time of the lecture was changed from Sunday morning to Saturday evening, a rule observed up to the present time. Mr. A. M. Bose had a leading hand in starting that institution and was one of its first lecturers. The discourses of Mr. Bose were intellectually edifying and morally elevating. They attracted large numbers of students and made the Service a success from the very beginning. During the course of the last 32 years of its existence the Students' Weekly Service has proved to be one of the most useful Institutions of the Sadharan Brahmo Samaj. It has drawn into its fold a large number of young men many of whom have subsequently taken an active part in the affairs of the Samaj and now figure as some of its prominent members.

At the time when there were no other institutions intended specially for the moral and spiritual education of the student community of Calcutta, the Students' Service was the only one working in that line and its influence on the minds of the rising generation was great; so much so that at times between three to four hundred students would be led out in excursion parties to the Royal Botanical Gardens and other places of public resort,

where lectures would be delivered and amusements provided for them. The excursion parties were sights never to be forgotten. The young men would issue out from the Koila Ghat of the river Hugli in a large number of boats, each containing fifteen or twenty young men, each having its own flag and each sonorous with the voice of singing, till the whole thing would produce quite a sensation, and passers-by would rush to the river-side by hundreds to witness the spectacle. In the gardens the members would enjoy a hearty repast, to which they would all sit together on the bare ground.

Along with the Students' Weekly Service some young members of the Samaj started in the City School a society called the "The Young Men's Theistic Society," which used to meet once a month and hold discussions on important theological and ethical questions such as "Is India prepared to accept Christ ?" "The Relation of Human Nature to Morality," etc., whilst another section of them, mostly teachers of that school, opened a Sunday Moral Training School for imparting religious instruction to the school children.

At the beginning of this year also something like a boarding establishment for college students was opened at 45, Beniatola Lane under the superintendence of some leading members of the

Samaj. This house was being used at that time as the Sadharan Brahmo Samaj Office and one of its lower halls was being used for the weekly congregational service. The boarding establishment was opened in the upper rooms and kept up for sometime, till that house passed out of the hands of the organisers.

Of other forms of activity worthy of notice during that year, the first was the establishment of a society for ladies where they used to meet to read papers and to discuss questions relating to the moral and spiritual improvement of their sex ; the second was the foundation of a library for the use of the members of the Samaj, to which Mr. D. M. Das, a member of the executive committee, presented a whole set of the works of Theodore Parker edited by Miss F. P. Cobbe ; and the third was the purchase of a printing press,which received the name of the Sadharan Brahmo Samaj Press, for getting out the two organs of the Samaj, the *Brahmo Public Opinion* and the *Tattwakaumudi.* The first hymn book of the Samaj was published from this press during that year. This press was subsequently sold off on account of the losses incurred, but it was soon found that the publication department of the Samaj could not work well without a printing establishment of its own ; and such an establishment was accordingly set up once more

in the course of a few years and is now known as the Brahmo Mission Press. It has been recently considerably improved and has introduced a new epoch of printing activity in the Samaj.

The mission operations of the Samaj during the first two years of its existence were also extensive, considering the small number of its missionaries. One of them travelled more than five thousand miles during the year, visiting Behar, the N.-W. Provinces, the Punjab, Sindh, Bombay and Gujrat ; another took charge of Dacca and Eastern Bengal, while the third visited most of the Samajes in Northern Bengal and Assam. The zeal for propagation was not confined amongst the few missionaries alone ; but many of the lay members also, in their own spheres and in many cases outside those spheres, tried their best to supplement the efforts of the few missionaries by carrying the banner of the new faith to previously unfrequented quarters. One of these lay-workers deserves special notice. It was Babu Chandicharan Sen, who was holding the office of Munsiff at Jalpaiguri in Northern Bengal at that time. After his hard judicial work in the office, he found time to devote his Sundays and holidays to visiting different places, preaching the new faith. Everywhere his visits roused up an interest in the Brahmo Samaj amongst the educated classes and largely through his

influence Northern Bengal became an important centre of Brahmoism at this time. Everywhere the mission workers met with new sympathisers; funds were freely given in aid of their efforts and many new Samajes sprang up in unlooked-for quarters.

Thus closed the year 1879, the second and most important year of the existence of the Sadharan Brahmo Samaj, during which many of the principles that have carried it forward ever since were discussed and settled.

The annual report of this year notices with sorrow the death of Brother Padmahas Goswami, a young Assamese, who had been drawn into the Brahmo Samaj some years before and had joined the Sadharan Brahmo Samaj as a member of its General Committee. He was working single-handed in Assam, propagating the new principles and had been put to much persecution on that account. He died during this year, when he was below thirty, deeply mourned by all who knew him. He left behind him a precious legacy of an inspiring memory in some newly awakened souls.

The Samaj was presided over, during the second year, the year 1879, by the same gentlemen who had been its office-bearers in the previous year.

The year 1880 dawned upon the members in

the midst of renewed activity. They were still busy with constructive and organising work. New questions had to be met and new difficulties overcome. During the anniversary festival of that year they passed in review all their existing institutions, adding some new ones to them. On the 18th January they held, as in the previous year, a meeting in honour of Raja Ram Mohun Roy in the house of Maharshi Debendranath Tagore. These memorial meetings were meant as occasions for Brahmo reunion and they largely realized that end ; for all sections of the Brahmo community, with the exception of Mr. Sen and his close adherents, were present at that meeting. It was addressed by representative men from all sections. Naturally the question of raising some permanent memorial of the Raja formed a subject of conversation at that meeting and all felt the necessity of publishing at least a full and reliable biography of the great founder. These conversations, I am glad to be able to report, have led to the publication of Babu Nagendranath Chatterji's well-known volume on the Raja's life and the interest awakened in the Raja's name by these memorial meetings, may justly be said to have influenced the late Miss S. D. Collet, the well-known chronicler of Brahmo progress, to undertake her remarkable book on the life of the Raja, which unfortunately she could not

live to finish. The task had to be delegated to others, who after her death have faithfully discharged that duty.

These Ram Mohun Roy meetings have been kept up by the members of the Samaj ever since, only the day of the meeting has been subsequently changed from the anniversary season to 27th September, the day of the Raja's death at Bristol in England. A noteworthy incident in connection with this year's anniversary festival was the introduction of a new ceremony, which has been kept up ever since, namely, reserving a special day for the gathering of the boys and girls of the community. Up to this time this function has formed a most attractive feature of the anniversary festival of the Sadharan Brahmo Somaj. On that day mothers and sisters with their little ones, babies in arms not excepted, flock from all parts of the town to the PrayerHall to hold the great Children'sFestival. The children are ranged on two sides in opposite benches, boys and girls facing each other, when they are garlanded by their elders and presented with little nose-gays as a mark of welcome. After this the preachers make their appearance, a short service is held and addresses are delivered to the children, the whole ceremony concluding with the joint singing of the children. The following is a translation of the responsive song that was used on

the first occasion, as it appeared in Miss Collet's Brahmo Year Book for 1880.

Boys :—Hear, O sisters, the glad news : the darkness that covered our country is passing away.

Girls :—Let us then, O brethren, in a joyful chorus, sing the happy song.

Boys :—The darkness of ignorance is being dispelled, hear, O sisters, this glad tiding.

Girls :—What a glad message you bring to us,O brethren ; our slumber is gone and you have given us great pleasure.

Boys :—It is not needless that we call you ; unassisted and alone how can we go to work ?

Girls :—Go on without fear, we, your sisters, shall accompany you.

Boys :—If we brothers and sisters work together, a good day will dawn upon us.

Girls :—God grant that day may soon come and we may feast our eyes with the sight.

Boys :—When you sisters are by our sides we need not mourn for being alone in this world.

Girls :—Mourn not, O brethren, be not despairing, the lethargy of sleep shall no longer be in us.

Boys :—That day is advancing ; be not sluggish, rise, O rise, all ye daughters of the land.

Girls :—Lo, we are awake and have opened our eyes; Lo, your sisters are by your side.

Boys :—Now let us go and sing with one voice at the doors of our countrymen.

Girls :—Let us go and tell them,"O do not waste your time in this way."

Boys :—Awake ye,all good-hearted people of this country, we call you.

Girls :—See, O see, how the women of India are weeping in your homes.

Boys :—Where art Thou, O God, the Ocean of mercies? This is the prayer of us all, brothers and sisters.

Girls :—That Thou vouchsafe unto us Thy mercy, and remove the sufferings of Thy daughters.

This responsive song was continued for some years, after which other hymns have been introduced. But the custom of ranging boys and girls on two sides still obtains. Even now mothers with babies in their arms run from different parts of the town to be in time for the Children'sFestival. After the service and singing, boys and girls are led out together for a grand feast that awaits them in the open space behind the mandir, where sometimes eight to nine hundred children sit together and are sumptuously fed, mothers sitting by their little ones to help them in enjoying the feast. That is an interesting and cheering spectacle, to witness which the members of the Samaj and many others flock together from all quarters of the town at the appointed hour. It is indeed a matter for great rejoicing to see men and women who once sang the responsive song and received the blessings of their elders in anniversary festivals as little children, now taking part in the work of the Samaj as its leaders.

The second important feature of this year's anniversary festival was the formal ordination of the first four missionaries of the Samaj. Babu

Ganeshchandra Ghose, who had been appointed as one of the missionaries of the Samaj in 1878, could not successfully carry on that work owing to failure of health and was obliged to retire from it within a few months. But another effective preacher, in the person of Pandit Siv Narayan Agnihotri of Lahore, came forward to fill up his place. Accordingly, Pandits Bijaykrishna Goswami, Ramkumar Vidyaratna, SivanathSastri, and Siv Narayan: Agnihotri, were the four missionaries who were ordained on this occasion. They had been duly elected as missionaries at the annual meeting of this year and their formal ordination took place after morning service on the principal day of the festival. The ceremony was a solemn one. It opened with a hymn and then a paper containing the charge of of the Executive Committee of the Sadharan Brahmo Samaj to the newly appointed missionaries was read out by Babu Nagendranath Chatterji. "It was a very instructive and interesting document," says Miss Collet in her Year Book, "clearly defining the duties of the missionaries in relation to the Samaj and distinctly pointing out some leading principles." The ceremony concluded with heart-stirring prayers from the missionaries and the minister on the pulpit. The whole thing was so impressive, that every one's heart seemed to melt and the spirit of God seemed to hover over

the whole scene. Those who were present on that day will never forget that notable event.

The third thing noticeable in connection with that year's anniversary festival was a special service held for working men on Sunday, the 25th of January. The service was conducted by Babu Nagendranath Chatterji and to it were invited the members of the Barahanagore Working Men's Club, of which Babu Sasipada Banerji was the organiser and prime mover. The members of the Club readily responded to the invitation to be present on the festive occasion. They marched in procession from the riverside to the mandir, singing a new hymn. When they passed through the streets with their flags unfurled and enthusiastically singing the name of God, the spectacle was quite interesting and drew large crowds of citizens to witness it. I should also state in this place, that this special service for working men has been kept up ever since and now forms an interesting feature of the Sadharan Brahmo Samaj anniversary festival.

The members of the Samaj were also active in other directions. During the course of this year they took three important steps. First, they started a Society for the religious and moral instruction of young men. The opening ceremony was held on Saturday the 31st January at 13, Mirzapore

Street, the premises of the City School, when the Society was duly organised and the meeting was addressed by Babu Nagendra Nath Chatterji and Mr. A. M. Bose, who pointed out the need for such an institution. This Society was the fore-runner of a larger orgnisation called the Theological Institution, of which Babu Sitanath Datta,now known as Pandit SitanathTattvabhushan, was the chief worker, and which did excellent service for the spread of theological knowledge amongst young men. The spirit of theological enquiry which it generated, brought into the field a series of able theological discourses by Pandit Sitanath and Babu Nagendranath Chatterji, which have been published in the form of books. These books have become deservedly popular and have materially strengthened the religious life of many who have read them.

The third was the appointment of a Brahmo Children's Education Sub-committee by the Executive Committee of the Samaj. The foundation of the City School in 1879 was for the promotion of general education of all classes, but from this year, properly speaking, the question of the religious and moral education of Brahmo children began to engage the attention of the members and may be said to have been productive, within a few years, of some practical results. In the first place it led to the esta-

blishment of the Brahmo Balika Shikshalaya or the Brahmo Girls' School and subsequently of the Brahmo Boys' School. Both these institutions are doing excellent work at present. Though they were established later, the first impulse was given so early as this year.

Besides these new endeavours the institutions started during the previous year were kept up during this year in a flourishing condition. The Students' Weekly Service, for instance, had risen to be a very successful institution. Its membership had rapidly expanded and besides the weekly lectures its members had introduced the practice of holding quarterly social gatherings,to which elderly members of the Samaj, both ladies and gentlemen, were invited and a pleasant two hours was spent in social intercourse, consisting of recitations, singing, concert and refreshments. This practice has been kept up to the present day.

The Brahmika Samaj and the Banga-mahila Samaj, established during the previous year, were also doing excellent work. A member of the Ladies' Association. published during this year a book called "*Saral Nitipatha*" or Easy Moral Lessons. It is an excellent manual for the moral education of children. The ladies also organised a little library of their own, and held occasional meetings for the reading of papers

and discussions, to promote intellectual culture amongst themselves.

The Young Men's Theistic Society, the Sunday School started by some young Brahmo teachers of the City School, the Sangat Sabha, long endeared in the memory of progressive Brahmos and revived soon after the foundation of the Sadharan Brahmo Samaj, were all kept up in a state of efficiency during this year.

In addition to all these some of the advanced members introduced from this year the custom of meeting for daily prayer in the premises of the City School. This custom has been adhered to through many changes of the place of meeting. From the City School it was transferred to the mandir, as soon as it was consecrated, where some of the missionaries of the Samaj, with a number of friends, used to meet every morning and hold a short service. Later on, after the establishment of the Sadhanashram, the customary morning service began to be and is now being held in the Sadhan Kutir or domestic chapel of that Institution.

The publication department of the Samaj also showed considerable activity during this year. Besides the Brahmo Almanac, several religious and devotional works were published both by the Samaj and also by individual members.

The constitutional machinery of the Samaj

worked on smoothly during the year. The Executive Committee held no less than 53 meetings during that period. That shows the steadiness of attention and consistency in faithful duty with which the members were carrying on the work of the Samaj entrusted to them. No less than ten Sub-committees were appointed for taking in hand different departments of work. Many others than members of the Executive Committee were associated with the sub-committees for carrying out the work allotted to each of them,thereby showing that the essential principles of a constitutional mode of church-government were duly observed.

It is also worthy of notice here that the mission operations of the Samaj, inspite of the smallness of the number of its missionaries, were extensive. Visits were paid to Darjeeling, Gauhati, Nowgong, Sibsagar, Kachar, Sylhet, Dacca, Faridpur, Baganchra, Bankipur, Burdwan, Berhampore, Murshidabad, Azimgunj, Lahore, Amritsar, Multan and other places. Everywhere the missionaries succeeded in gaining new sympathisers.

The following were the office-bearers for the year 1880.—

Babu Shibchandra Dev, President ; M. M. Bose, Esq., M.D., Secretary ; Babu Umesh Chandra Datta, Asst. Secretary ; Babu G. C. Mahalanabis, Treasurer.

Then we come to the year 1881. This year's anniversary festival also opened with the Ram Mohun Roy memorial meeting held in the house of Maharshi Devendranath Tagore as in the previous years. But the most noteworthy incident in connection with that festival was the consecration of the new mandir. It was the most important event of the year. Great exertions had been made during the previous two years for the collection of funds and the completion of the construction of the edifice. The success that attended those efforts was remarkable. It was not only Brahmos who came forward with large contributions to the building fund, but the appeal met with prompt and generous response from all classes of educated men. With the help of these funds the construction of the Mandir was completed with great haste during the previous year, so that the consecration ceremony might be held on the occasion of this year's festival. The ceremony took place on the 22nd of January and was an impressive one. Early in the morning on that day the voice of singing was heard in the old place of congregational worship at 45, Beniatola Lane, where a large number of members had assembled, at break of day, with the intention of forming a street procession for singing a *Sankirtan* hymn specially composed for the occasion. As

the singing went, on every minute the crowd increased, till the spacious yard of the house was filled up with members of the congregation and earnest spectators. The procession started in time, carrying aloft the banners of the new Samaj bearing the old familiar Brahmo mottoes. As they marched on towards the new mandir, their enthusiasm grew every minute and they were followed by a large crowd. Slowly they approached the mandir door, where they found old Shibchandra Dev, the President of the Samaj, standing with the keys in his hand, ready to open the door for them. The sight of the venerable old leader, aglow with emotion and lost in an attitude of thanksgiving and prayer, enkindled the zeal of the singers a good deal and the singing before the mandir became quite rapturous and maddening. The singing over, Babu Sibchandra Dev offered a short prayer and opened the doors of the Church to admit the congregation. In an instant every creek and corner of the spacious hall was crammed with eager worshippers and spectators. Then began the ceremony. The first part of it was the reading of the following Declaration of Principles in three languages, Bengali, English and Urdu :—

"This day, the tenth day of Magh, 1287, according to the Bengali era, and the twenty-second of January, 1881, according to the Christian era, in the fifty-first year of the Brahmo

Samaj, we dedicate this Hall to the worship of the One True God. From this day its doors shall be open to all classes of people without distinction of caste or social position. Men or women, old or young, wise or ignorant, rich or poor, all classes will meet here as brethren to worship Him who is the author of our salvation. This great, holy, Supreme God alone shall be worshipped here, to the exclusion of every created person or thing ; and no divine honours shall be paid to any man or woman as God,or equal to God, or an incarnation of God, or as specially appointed by God. It shall be ever borne in mind in this Hall, that the great mission of Brahmoism is to promote spiritual freedom amongst men and to enable them to establish direct relationship with God, and the service, discourses and prayers of this place shall be so moulded as to help that spirit. It shall ever be its aim and endeavour to enable all who thirst after righteousness, to know God, who is the life of our life and to worship Him direct.

The catholicity of Brahmoism shall also be preserved here. No book or man shall ever be acknowledged as infallible and the only way to salvation ; but nevertheless due respect shall be paid to all scriptures and the good and great of all ages and of all countries. In the sermons, discourses, and prayers used in this Hall, no scripture or sect, or founder of a sect, shall ever be ridiculed, reviled, or spoken of contemptuously. With due respect, untruth shall be exposed and truth vindicated. No man or class of men shall be here regarded as the elect or favourite of God, and the rest of mankind lost to that favour. Anything calculated to compromise this catholic spirit shall never be countenanced.

The spirtuality of our doctrine shall be carefully main-

tained. Flowers, spices, burnt offerings, candles, and other natural accompaniments of worship shall never be used. Care shall be taken to avoid everything leading to reduce religion to mere parade and lifeless form.

It shall be the object of all our preachings and discourses in this place, to teach men and women to love God, to seek piety, to hate sin, to grow in devotion and spirituality, to promote purity amongst men and women, to uproot all social evils, and to encourage virtuous deeds. Anything that will directly or indirectly encourage idolatry,engender superstition, take away spiritual freedom, lower conscience, or corrupt morals, shall never be countenanced. May this Hall ever remain a refuge and resting place for all the weary sojourners of this world. May the sinner find consolation and hope in this Hall ; may the weak be strengthened, and may all who hunger and thirst find food and drink for their souls. With this hope and prayer we dedicate this Hall in the name of the One True God. May He help and guide us. Amen.

Then commenced the usual divine service conducted by Babu Umesh Chandra Datta. In as much as the consecration of the new mandir served to place the spiritual work of the new Samaj on a secure foundation and gave the members a rallying ground, I have deemed it fit to give a little detailed description of the opening ceremony.

The new mandir soon attracted a number of Brahmo families to come and settle down in that part of the town. Finding a piece of land on the northern side of the mandir grounds available

for purchase, Mr. A. M. Bose bought it and parcelled it out in small lots and sold them at cost price to such Brahmo families as were willing to settle down in that quarter. Thus in course of time there sprang up what is now known as the *Brahmo Parah* or the Brahmo Quarter of that part of the town. It has become a gathering place for Brahmo families scattered all over the city. Our ladies feel specially free in this quarter to move about, exchanging visits from house to house, and to organise their parties on festive occasions, in the open space behind the mandir. When they congregate in large numbers in this quarter, it is a pleasure to look on the manner in which they enjoy one another's company. So Mr. Bose's idea has been very successful.

I have already noticed the great zeal with which the feminine portion of the newly established community of fellow-believers had entered upon a course of self-improvement. During this year that zeal was visible in many directions. The ladies' gathering in the mandir on the occasion of the Brahmika Samaj or festival, specially meant for ladies, attracted more than 150 ladies, amongst whom many others than the wives and daughters of Brahmos were also present. In the afternoon they held the anniversary of the Banga Mahila Samaj or Bengal Ladies' Association, where papers

were read by the lady-members themselves and deliberations were held for devising means for the self-improvement of women. After this the ladies continued to meet every week, either for prayer or for reading of papers, throughout the year. During the course of the year they published a book of moral lessons for children, as already noticed and awarded a prize for an essay on the 'Model House Wife' written by a lady. On the occasion of the departure, for England, of Mrs. J. B. Knight, a sympathiser of the Ladies' Association, the ladies held a meeting and presented a farewell address to her. Mrs. Knight was in close touch with the Ladies' Association, many of whose meetings she attended, and her own house was a meeting ground of the two sexes, both European and Indian. Thus she had earned the love and gratitude of our women and they showed that love and gratitude in that parting address. They also got up occasional social parties of both sexes, with a view to promote social intercourse between them. These social gatherings were very attractive and drew together large numbers. At these meetings the ladies would entertain their guests, both men and women, with music, singing, recitation, and light refreshments, thereby making the gatherings altogether attractive. Thus the social liberty given to women formed an important

feature of the work of the SadharanBrahmo Samaj, a feature for which they laid themselves open to much outside criticism.

Side by side with these efforts for the social elevation of women, the members of the Samaj were equally attentive to the children. The children's gathering, noticed before, also formed an important part of the anniversary programme of this year. The work was specially taken up by the ladies. They mustered strong on the occasion, with their little ones in their arms, thereby converting the children's gathering also into a baby-show.

The old institutions of the Samaj, such as the Mandir Congregation, the Students' Weekly Service, the Sangat Sabha, the City School, the Sunday School, the Hitasadhini Sabha, the Young Men's Prayer meeting at the City School, all mentioned before, showed a cheering record of progress during this year. There were two things needing special mention. First, a monthly Bengali journal, called *Dharmabandhu* or Friend of Religion, was brought out, of which Babu Sashibhusan Bose, who subsequently became a missionary of the Samaj, was the first editor. His brother Babu Adhar Chandra Bose was its managing proprietor throughout its whole period of existence. It was latterly conducted by Babu Adhar Chandra with the literary help of some young men. The *Dharmabandhu* was an

excellent little journal, full of instructive religious matter, suited to young men. It lived for twelve years, but was at last given up owing mainly to want of adequate support.

The other was the raising of the City School into the status of a College teaching up to the University First Arts examination. Remarkable success had attended this school since its foundation in 1879. The number of its students had gone on increasing year after year. The authorities of the school, amongst whom Mr. A. M. Bose and Babu Umeshchandra Datta were the leading figures, now tried their best to make it a model Institution by adding classes for teaching music, science and gymnastics. The results of the University examinations also were brilliant. Thus the managing committee were encouraged to add a college department to it on the 17th of January this year.

The mission work of the Samaj during this year was also exceptionally vigorous. The present writer, as a missionary of the Samaj, visited the Madras Presidency twice during the year, made extensive tours in that Province and at the special request of the Madras friends published a book called "*The New Dispensation and the Sadharan Brahmo Samaj*", illustrative of the differences in the principles of the two bodies. Other missionaries also were very active in their respective spheres of work

and as the result of their exertions fifteen new Samajes were established in different parts of the country.

In the annual Report of the Samaj we also notice a good thing. It is the custom of holding special gatherings of the members of the Samaj once a month to discuss important matters. It shows that the Executive Committee of the Samaj, though vested with supreme authority, were yet anxious to keep themselves in touch with the public opinion of the body in general and to administer the affairs of the Church to the satisfaction of all parties in that Church if possible. I do not know why this good thing has been dropped by the Executive Committee in course of time. But though dropping this thing,the members of the Samaj never lost sight of the usefulness of such informal social gatherings. From this year the members of the Students' Service introduced the custom of holding occasional social gatherings, to which they invited ladies and gentlemen, to encourage them by their presence. A few years later the old Society of Theistic Friends was revived for the discussion of social and other questions cropping up in course of time. Latterly, after the reorganisation of the Calcutta Congregation that body has held from time to time social parties for the promotion of mutual intercourse amongst

its members. All these things are to be noticed as I proceed.

The office-bearers for the year 1881 were the following :—

Babu Shibchandra Dev, President,
Babu Umeshchandra Datta B. A., Secretary,
Babu Kalisankar Sukul, M.A., Asst. Secretary,
Babu G. C. Mahalanabis, Treasurer.

The RamMohun Roy meeting of 1882 was held in the compound of the Sadharan Brahmo Samaj mandir, instead of the house of Maharshi Devendranath Tagore as in years gone by. The reason of this transfer I do not remember. Perhaps the failure of the Maharshi's health was the chief cause. However, one happy incident of this year's meeting was the announcement of the publication of Babu Nagendranath Chatterji's Life of the Rajah. It is a valuable contribution to Bengali literature and a good and reliable biography of the great reformer, which may be justly regarded as one of the best fruits of the revival of interest in his memory.

Besides the existing institutions of the Samaj started in previous years and noticed before, this year's Annual Report makes special mention of a TheologicalInstitution started towards the end of the previous year, for the theological training of the young members of the Samaj, with Pandit Sitanath

Tattvabhushan as its Secretary. This Institution was divided into regular classes, with definite standards, and appointed teachers. The classes were held in the evenings on appointed days and natural theism as a philosophy and a life was regularly taught in it. Regular examinations were also held at the end of the year and prizes were distributed to successful students. This good work was persistently carried on for twelve years in the face of many discouraging circumstances. Maharshi Devendranath Tagore took an active interest in this Institution since its foundation and rendered valuable pecuniary aid towards its maintenance. The closing of this excellent institution is certainly a matter for regret. Its work is, however, being carried on partly by The Theological Society, to be noticed later on.

The second new thing mentioned in the Report was the establishment of a little school exclusively for little Brahmo children both boys and girls. It was no direct work of the Samaj Committee, but was started and maintained principally through the exertions of Mr. D. N. Ganguli of female emancipation fame and of Mr. Sasipada Banerji, who had built a house and come to reside in the Samaj quarter. This little school used to meet in one of the houses in the neighbourhood, and supplied excellent work, as teachers, to a number of Brahmo

ladies and gentlemen. This school however gave place, in the course of a few years, to better organised endeavours in that direction ; thereby showing that the education of Brahmo children occupied a prominent place in the attention of the members, from the very beginning.

That interest in the education of children was further illustrated by the starting of the *Sakha*, a monthly journal for children, the first of its kind, so to say, in the history of journalistic literature in Bengal. It was started by Pramadacharan Sen, an earnest young member of the Samaj, a teacher of the City School and a worker connected with the Brahmo Young Men's Theistic Association. Pramadacharan was a born teacher and a lover of children. He was strong as steel in enforcing discipline, yet tender as a mother in looking after them and in seeking their true welfare. He was their playmate, adviser, friend and guide. We vividly remember to this day, long after Pramadacharan has passed away,the shouts of joy with which children would announce to us his advent in the Brahmo Parah. Poor as he was, barely maintaining himself in Calcutta with his modest salary, he severely denied himself, for years, to be able to start and maintain the children's magazine and to successfully keep it up as a new venture. This he did, with his indomitable courage and unaided

exertions, under great personal privations. Indeed, his self-abnegation was so great and his industry so incessant, that his constitution ultimately broke down under the pressure of his work and he died prematurely within a few years. Such being the man who orginated the *Sakha*, it was no wonder that it made its mark from its first appearance and became the pioneer undertaking of its kind. After the death of Pramadacharan, which happened shortly after, the *Sakha* passed into the hands of his relatives, who kept it up, though shorn of its former prestige, for sometime, till at last it became incorporated with another journal for children, and thereby made its quiet exit from the literary world.

Another memorable incident of the year was the laying of the foundation stone of the Mission-House of the Samaj on the 15th of May, the anniversary day of the foundation of the Sadharan Brahmo Samaj. A two-storied house, with a domestic chapel attached to it, has been built on these foundations and is now being occupied by the Sadhanashram or Brahmo Workers' Shelter, an institution to be noticed hereafter.

The Students' Service also showed considerable activity during this year. Besides their weekly lectures, they organised excursion parties, holding special gatherings in gardens out of town, where

love-feasts were held and a whole day was spent in cultivation of friendship and in discussions of questions relating to the progress of their institution.

The ordinary constitutional machinery of the Samaj worked as usual. The number of Samajes returning representatives to the General Committee of the Samaj rose from 18 to 29 during this year.

The following were the office-bearers of the Samaj during the year 1882 :—

Babu Shibchandra Dev, President,
Babu Umeshchandra Datta, B.A., Secretary,
Babu G. C. Mahalanabis, Asst. Secretary,
M. M. Bose, Esq., M.D., Treasurer.

In 1883 we find the old institutions as well as the constitutional machinery of the Samaj in full working order. Of new things worthy of notice, the first was the starting of the *Indian Messenger*, the present English organ of the Samaj. *The Brahmo Public Opinion*, the weekly English paper, which was started at the time of the second schism, and which had served up to this time as theEnglish organ of the Samaj, was under private management, having been started on their private and individual responsibility by Messrs. A. M. Bose and D. M. Das, as noticed before. The paper was given

up by its proprietors during this year, its place being filled up by the new journal, which was started and maintained by the Executive Committee of the Samaj. With the change of name and proprietorship there was also a change in the character of the journal. *The Brahmo Public Opinion*, though largely devoted to Brahmo Samaj work, dealt chiefly with general topics, whereas the *Indian Messenger* became mainly a Brahmo organ dealing with religious and social questions. It is fulfilling that function up to the present time. Besides upholding the cause of the Samaj, the *Indian Messenger* has striven from the beginning to identify itself with every advanced social movement, and has come to be regarded as the common organ of many theistic bodies scattered over the land. It has fought on in its career of earnest advocacy of truth, till it has secured a position of influence and usefulness for itself.

Besides the birth of the *Indian Messenger*, another new feature of the work of this year, was the advent of new workers in the field of mission operations. Babus Navadwipchandra Das and Sashibhusan Bose were received as missionaries on probation, by the Committee of the Samaj during this year ; and they considerably strengthened the mission work of the year by their exertions. Of these Babu Sashibhusan Bose had been, for some-

time previous, under training and had successfully passed the appointed examination. For Babu Navadwipchandra Das, no such examination was necessary. His was a familiar name in the field of Brahmo mission work. During his residence at Rungpore, as a teacher, he was an earnest worker in the mission field. His great interest in that kind of work soon led him to resign his post. He came and joined the missionary body in Calcutta. He received a warm welcome from his friends in the metropoils. He has ever since been one of our active missionaries, and one of the best representatives of the principles of the Sadharan Brahmo Samaj.

Of other new things, noticeabe during this year, was a regular service organised for working men belonging to the Barahanagar Mills. Babu Sashipada Banerji, whose native place is Barahanagar, had a leading hand in this. It was through his influence and exerttions that a regular system of weekly services for working men was organised at Barahanagar.

We also find in the reports of this year's work that a very important question engaged the attention of the Executive Committee of the Samaj, namely the creation of a Fund for indigent Brahmo families. The appeal made by the Executive Committee at once met with generous

response. Babu Bepinbehari Ray, Zamindar of Manickdah, a village in the District of Faridpur, whose accession to the Brahmo Samaj had brought new strength to the cause, came forward with the promise of a donation of 500 Rupees in aid of the fund. It was followed by other contributions, in which Mr. D. M. Das had a large share, and a number of Brahmo families began to receive regular monthly aid. These efforts were soon followed by the regular organisation of a Charity Fund of the Samaj, which has been kept up to the present time, rendering little pecuniary aids to poor people.

The little school for Brahmo Children started in the previous year was abolished during this year, as it failed to attract a sufficient number of children to keep it going.

The mission work of the year was specially successful in Northern Bengal, where Pandit Ramkumar Vidyaratna spent most of his time during the year, making Saidpore the centre of his operations. At Saidpore there was a rising number of Brahmos, all belonging to the E. B. S. Railway offices, who were very earnest in their adherence to the cause. Besides helping the missionary workers, many of them went about, on Sundays and on office holidays, preaching the new faith in unfrequented places. Their labours were rewarded

by the creation of a body of sympathisers in all these parts, and Samajes came to be established in new places.

In Lahore, Pandit Agnihotri had given up his secular work, and was devoting his whole time during this year, to preaching the new faith. He was publishing a monthly journal called *Brother-i-Hind* and was gathering round him a devoted band of workers. He visited Sindh and other places during the year, and everywhere created new interest for the cause.

The following were the office-bearers for the year 1883 :—

Babu Shibchandra Dev, President,
Babu Dwarkanath Ganguli, Secretary,
Babu Krishnakumar Mitra, B. A., Asst. Secretary,
Babu G. C. Mahalanabis, Treasurer.

The year 1884 showed signs of renewed activity. Brahmos from 45 Moffusil stations joined the anniversary festival ; 15 young men and 1 lady were initiated on one of those days and on one occasion the pulpit was occupied by a lady, Mrs. Manorama Mazoomdar, wife of Babu Girishchandra Mazoomdar of Barisal. On another day our old friend Navadwipchandra Das was ordained as a missionary of the Samaj, thereby bringing new strength to the Samaj.

Maharshi Devendranath Tagore and Babu Rajnarain Bose, the President of the Adi Brahmo Samaj, were invited by the members to occupy the pulpit, which they kindly consented to do, on two special occasions. Thus a friendly relationship was established between the two Samajes.

In addition to the Sunday School, conducted by a band of junior teachers of the City School, which was intended chiefly for the students of that school, another Sunday School mainly for Brahmo children, was started by a number of ladies, during this year. It used to meet in the mandir every Sunday afternoon. This school soon attracted nearly 80 Brahmo children. They were divided into a number of classes and regular moral and religious instruction was given to them. The lady-workers invented many new methods of imparting moral and religious instruction to the children. They appointed books for special study ; introduced the custom of holding periodical examinations and of distributing special conduct prizes, and above all introduced the system of giving each child a conduct book on admission in which he or she was to bring at the end of the week written opinions of his or her guardian about conduct at home. The conduct-books furnished excellent opportunities of keeping an eye over the conduct of each child at home, and of imparting

suitable moral instruction. The City School Sunday Moral Training School,which was working under the superintendence of its Secretary, Girindramohan Gupta, was reported to be going on and was abolished in course of time, owing to his premature death and the change of place of its first worker but the Ladies' Sunday School still exists, doing its excellent work.

Of other noticeable points the first was the consecration of the Mission House, the foundation ceremony of which has been noticed before. Efforts were made soon after that ceremony to collect funds and build a house to be used as the residential quarters of the missionaries of the Samaj. Mainly through the exertions of Babu Gurucharan Mahalanabis, the Treasurer of the Samaj, the necessary funds were raised within a short time,and a small house was built on that foundation to be ready for consecration at the beginning of this year. A second story has been added to this house, in subsequent years and the whole house now forms the head-quarters of the *sadhanashram* to be noticed later. Secondly, the mission operations of the year were also considerable. In addition to his work at Calcutta Pandit B. K. Goswami visited 16 places, Ramkumar Vidyaratna 21 ; Pandit Sivanarayan Agnihatri 21 ; the newly ordained missionary, Babu Navadwipchandra Das

24, and the present writer made extensive tours in Madras and Bombay visiting and starting new Samajes. As the result of the missionary activity of the year, the number of Samajes rose from 180 to 195. Thirdly, the members of the Students' Service published during this year a Bengali tract called "*Dharm Ki*:" or What is Religion? Fourthly, the ladies of the Banga Mahila Samaj were also active during the year. They started a library in connection with their society for the promotion of culture amongst them and published three books. Fifthly, the custom of meeting for daily prayer that was introduced by the missionaries of the Samaj in the old Beniatola Lane office house, was revived during this year. This time it was the *mandir where they began to meet*. This custom is now being kept up by the Sadhanashram where a domestic chapel has been dedicated for that purpose.

The following were the office-bearers of the year 1884:—

Babu Shibchandra Dev, President,
Babu Umeshchandra Dutta, B.A., Secretary,
Babu Krishnakumar Mitra, B.A., Asst. Secretary
Babu G. C. Mahalanabis, Treasurer.

In 1885 the work of the Samaj opened as usual, with the annual festival. Brahmos from 55 places

joined it, and 21 young men were initiated. But the ordination of Babu Nagendranath Chatterji was the principal event. It took place on the 25th January. Babu Nagendranath Chatterji's is an old name in Brahmo history. Born at Bansberia, in the District of Hughli, which place Maharshi Devendranath once made a principal centre of his activities by establishing his Brahmo School there, and whence he secured one of the four students sent to Benares in 1845, Nagendranath early came under Brahmo influence. He was one of the first band of advanced Brahmos who discarded their Brahminical threads. That act of reform exposed him to bitter persecution. His uncles, for his father had died before that event, compelled him to leave his paternal home, stopped his educational allowance, and in a manner debarred him from coming to a full share of his paternal property. Pressed by want, Nagendranath secured a teachership at Krishnanagar, in the Nadia District, and became for some years the life and soul of the Brahmo Samaj of that place. When in 1866 the Brahmo Samaj of India was formed, Nagendranath gave his adherence to the progressive cause, and expressed his willingness to join Mr. Sen's missionary body, a desire that was not practically carried out till 1872. That year he resigned his secular employment and joined Mr Sen's missionary body. But differences

soon sprang up and Nagendranath joined the *Samadarshi* party. Upon the establishment of the Sadharan Brahmo Samaj, he espoused its cause and rendered valuable services to it. He worked for some years as an unordained missionary worker, and was finally ordained this year. After this, on the 15th of February, Babu Sashi Bhushan Bose, mentioned before in connection with the City School Prayer Meeting, was also ordained as a missionary.

The missionary activity of the year was also great. The missionaries of the Samaj visited more than 42 places. The work of Pandit S. N. Agnihotri, the Panjab missionary of the Samaj, was specially vigorous. He began the publication of a Hindi edition of Maharshi Devendranath's sermons and the issue of a number of tracts such as, "Caste and its Evils," "The life of Savitri", "My Good News and Spiritual life." These tracts were published in Urdu, Hindi and Gurumukhi. As the result of his activities he attracted to himself a number of young men, who formed around him a strong and devoted party.

Besides these ordained missionaries of theSamaj, there were a number of voluntary workers, such as brothers Lachmanprasad of Lucknow, and Bajrangbehari Lal of Behar, who offered their services for mission work and helped in carrying the new

light to new stations in the N.-W. Provinces and Behar. In Calcutta also the interest of the younger members in the work of the Samaj was manifest in various ways. One of them came forward to pay Rs. 1000 for the clearance of the debts of the *Indian Messenger*. A number of them formed something like a joint-stock concern and published a weekly Bengali newspaper called the *Sanjibani*. It was a paper dealing in politics and in questions of general, social and moral progress. Another Brahmo published a monthly journal, the *Nabyabharat*, devoted to the discussion of general topics. Both the papers are existing at present.

A new institution called the *Hitasadhak Mandali*, which aimed at promoting the spiritual culture and training of the younger members in philanthropic work, was established during this year. It held on the one hand weekly meetings in the mandir for the exposition and study of religious scriptures and on the other, established a night school for spreading the light of education amongst the masses. It also raised funds for distribution amongst the poor.

Another noticeable feature of the Samaj work during this year was the part its members took in distributing relief to the sufferers from the Birbhum Famine. At the beginning of this year dark reports of growing scarcity and the consequent sufferings

of the poor people of the Birbhum District were received in Calcutta. Before the month of February was over these reports became so frequent and so harrowing, that the Executive Committee of the Samaj promptly decided to organise relief operations in the seat of suffering. They accordingly deputed one of their missionaries, Pandit Ramkumar Vidyaratna, to proceed to Birbhum, accompanied by a number of helpers to organise relief operations. The work was commenced with so much earnestness, that it soon roused public admiration and money flowed in from all classes, soon swelling up the receipts to 6434 Rupees. Out of this amount 5705 Rupees were spent in actual relief work, during the eight months that the operations lasted and a balance of 729 Rupees was left in the hands of the Committee to form the nucleus of future Famine Relief Funds.

The other institutions of the Samaj, such as the Students' Service, the Theological Institution, the Banga Mahila Samaj, the two Sunday Schools, etc., worked on as usual.

The death roll of the year included the name of Pramadacharan Sen, "the Children's Friend," the energetic editor of the *Sakha*. At the time of his death his age was barely 26 years. He fell a victim to consumption, brought on by his privations and his labours in connection with his favourite journal and

his work amongst children. He had determined to meet all the expenses of that journal out of his limited income, and this imposed on him great self-denial, under which his constitution finally collapsed

The following were the office-bearers of the year 1885:—

Pandit Sivanath Sastri, M. A.—President,
Babu Dukari Ghose, L. M. S.—Secretary,
Babu Adinath Chatterji—Asst. Secretary,
Babu G. C. Mahalanabis—Treasurer.

The year 1886 commenced, as usual, with the celebration of the anniversary festival, which was joined by Brahmos from 58 places, and on which occasion some young men were initiated. But the year's work was soon over-clouded by a sorrowful event. Pandit B. K. Goswami, the first missionary of the Brahmo Samaj after Mr. Sen, and one who had done so much in previous years to preach and propagate Brahmoism, resigned his post as a missionary of the Sadharan Brahmo Samaj during this year. The cause of his separation was an unhappy difference that had sprung up between himself and the members of the Samaj about some later developments of faith and practice that marked his conduct during the previous three or four years. During that period he had begun to associate with some orthodox Hindu mendicants, from whom he imbibed

certain mystic ideas, which were not in keeping with the reformed principles of the Brahmo Samaj. The Samaj was agitated by a prolonged controversy on those subjects during these years, and this ultimately led the Pandit to sever his connection with the Church. After his separation from the Samaj, the Pandit further developed his new ideas and finally closed his career as the founder of a new order of mystic Hinduism. As there was this regretable incident on the one hand, so on the other it was partly counterbalanced by the opening of new fields of missionary labours and the accession of new workers, as will be noticed below.

The other new thing started by the Committee of the Samaj during this year was a Charity Fund. Its object was to grant pecuniary aid to indigent families and individuals both in the Brahmo Samaj and outside. This section of the work of the Samaj is still existing and doing its little practical good work. It is a permanent feature of its work.

The third thing worthy of special mention was the inauguration of a Society called The Brahmo Bandhu Sabha, or Society of Theistic Friends, by some of its members. It was the object of this Society to secure a common platform for the free and unrestricted discussion of topics relating to the faith and practice of the Samaj. It has largely fulfilled that object. Brahmoism has often been

discussed at its meetings from theological and practical points of view, leading to the spread of intellectual and spiritual culture amongst the members. This society continues to the present day and is still doing its excellent work.

The date of the Ram Mohun Roy meeting was changed from this year from the Utsav time to 27th September, the anniversary of the Raja's death at Bristol.

The death-roll of the year was rather heavy. Some earnest members, both men and women, passed away.

The first noticeable death was that of the late Babu Akshaykumar Datta, the far-famed editor of the old *Tattwabodhini Patrika*, who once had such a leading hand in moulding the theology of the Brahmo Samaj. A public meeting in his honour was held in the mandir by the members of the Samaj.

The second loss, over which the younger members of the Samaj in particular mourned, was that of Girindra Mohan Gupta, a valuable young worker long connected with the Students' Prayer Meeting and the Sunday Moral Training School, which had the City College premises for their centre. Girindra was a co-adjutor of Pramadacharan Sen, and helped him a good deal in his work amongst children. His death was a great blow to the Sunday

School holding its meetings in the City School. It was abolished within a few years after this.

The following were the office-bearers of the year 1886 :—

Babu Shibchandra Dev, President,
Babu Dukari Ghose, L. M. S., Secretary,
Babu Adinath Chatterji, Asst. Secretary,
Babu G. C. Mahalanabis, Treasurer.

The year 1887 commenced as usual with the anniversary festival. One noticeable feature in the programme of this year's festival was the setting apart of a day for prayer in Brahmo families for the welfare of the Brahmo Samaj. This feature has been maintained ever since. The second was a special service for working men which was joined by the working men of Barahanagar. They had a procession of their own which marched from the northern limits of the town to the mandir. Brahmos from nearly forty-five places joined the festival, and five young men were initiated. But the most important event in connection with that festival was the visit that the members of the Samaj paid to Maharshi Devendranath Tagore, in his Chinsurah residence, to present an address to him for his valuable sympathy with the general progress of the Samaj. The ceremony took place on the 29th of January at the conclusion of the festival, when 450 members, both men and women, proceeded by steamer to

Chinsurah, where the Maharshi was then residing, and a meeting was held under a canopy in the spacious compound of his house. An address was presented to him, the purport of which will be gathered from the following extracts :—

"Not only the Brahmo Samaj, but the whole country is indebted to you. The pure spiritual worship of the Supreme Being had long ceased to be practised in this land. You have revived it, and given a new turn to the spiritual aspirations of the race ; you have raised new longings in hundreds of hearts ; and have saved many from the paths of sin and worldliness. Remembering all these blessings we lay at your feet to-day this token of our love and gratitude.

"We are your spiritual children, the heirs of your work and labours. Bless us, father, that we may bear that heavy burden which you have borne so long with so much love, devotion aud self sacrifice, in the same spirit of faith and self-surrender. Bless us that we may tread the same path of deep spirituality which you have so worthily trodden. 'To love God and to do the works He loves, is his worship'—you have taught us this great and glorious lesson; bless us that we may never forget it. As long as health and strength were left, you never spared yourself in serving the Brahmo Samaj, and now though incapacitated from taking active part in its work, your living example is showing to us the path of true piety. And we have also the benefit of your counsels and help in carrying on the work of the Samaj. The thought that you are still with us is a source of great pleasure to us. We pray to God that your life may be yet prolonged for many years, and that you may yet stay a pretty long time with us, helping and guiding us in the act of preaching tbis new faith".

A similar address was also presented to him by the members of the Students' Service.

The Maharshi made a suitable reply, during the course of which he said :—

"How great is the joy that I feel on this happy occasion on seeing hundreds of men and women drawn together by a common faith ! What a stream of felicity is flowing here in consequence of the contact of loving hearts ! I have never tasted the like of this in my whole life. I never expected that before my departure from this world I should ever behold a scene like this ; so many families meeting together in the bond of spiritual brotherhood. Where is that strength or that virtue in me that can enable me to rightly apprehend or faithfully carry out this high and broad religion. The little that I have done for Brahmoism and the Brahmo Samaj, has been through the grace and help of the Supreme Being. Through His grace rude earth may turn into gold and a lame man may scale a mountain. The Lord's mercy alone availeth, the Lord's mercy alone availerh ! for the salvation of the sinner, the Lord's mercy alone availeth ! Pray ye incessantly for his grace ; keep him in your heart ; and obey his will without fail ; and the progress of the Brahmo Samaj will then be ensured. And placing your faith and reliance on him and in a spirit of self-surrender show living examples of pure and spiritual worship and then you will surely draw the hearts of many others with you".

The sayings of the Maharshi on that occasion have been subsequently published in the form of a tract called "Upahar" or the love-gift. The party returned to Calcutta in the steamer after the meeting.

This year witnessed the secession of another active missionary of the Samaj. Pandit Siv Narayan Agnihotri, one of the first four duly ordained missionaries of the Samaj, resigned his post during this year. As a Brahmo missionary, he had raised himself into a power in the Panjab. His great gifts of speaking and writing Urdu secured for him a numerous body of admirers and his great earnestness gained a number of devoted disciples. But unfortunately Pandit Agnihotri soon began to develop principles of action that daily led him further away from the lines laid down by the Brahmo Samaj. At last these new principles culminated in the establishment of the Dev Samaj, which has finally discarded the idea of a personal Deity and has practically installed him in that place.

But in spite of the secession of this missionary, the general mission work of the Samaj was on the whole vigorous. No less than 37 Samajes applied to the Committee for the services of its missionaries. And the latter, as usual, undertook extensive tours. Mr. Lachmanprasad of the N.-W. Provinces, who was a candidate for ordination, began to publish a Hindi journal called *Sukh Sambad* or "The Glad News", in which he propagated the principles of the new faith. Besides these missionary efforts, a number of lay members organised a

party called the East Bengal Preaching Party, which visited many important stations of Eastern Bengal, creating thereby a great stir throughout that Province.

The Committee added a printing establishment to the property of the Samaj this year, called the Brahmo Mission Press, which had been started by a private individual on behalf of the Samaj.

All the old institutions of the Samaj,such as the Calcutta Congregation, the Sangat, the Students' Service, the Society of Theistic Friends, the Theological Institution, the Library, the Sunday School, the Bengal Ladies Association, the Hitasadhak Mandali, were in working order. Two public receptions were given during this year, one to Sir Roland Wilson, Vice-president of the British and Foreign Unitarian Association, who visited this country this year, and the second to Babu Rajnarain Bose, President of the Adi Brahmo Samaj, during his visit to Calcutta.

The following were the office-bearers of the year 1887.

Babu Shibchandra Dev, President,
P. K. Ray, Esq., D. Sc., Secretary,
Babu Sasibhusan Bose, M.A., Asst. Secretary,
Babu G. C. Mahalanabis, Treasurer.

On the occasion of the anniversary festival of

1888, the usual programme of prayer in Brahmo families, lectures and processions was gone through. The most important event in connection with that festival was the leading out, in a steamer, of a garden party consisting of 600 men and women, to the garden house of Babu Sambhuchandra Mallik at Dakkhineswar, where a special service was held. Three ladies and two young men were initiated and the whole day was spent in deeply interesting spiritual conversation. The party returned to Calcutta in the evening.

A new missionary was added to the Samaj this year. An old member of the Samaj named Aghorenath Mukherji was ordained on May 13th and was placed in charge of the Baghanchra Samaj, where he worked zealously. He earnestly took up the mission work at the village. He established a school for the education of the children of the Brahmo families resident in the village, which soon attracted other boys also, and promised to be a lasting and useful institution. This was, as far as we are aware, the second attempt of this kind made by the Brahmo Samaj at Baghanchra, the first having been made by the first missionary friends who had accompanied Bijaykrishna Goswami in 1864. It is a plain duty of the Church as a whole to take care of the education of the children of these families, who are mostly poor. Yet it is regrettable to

find that this most useful undertaking commenced by Babu Aghorenath Mukherji languished through want of support and was finally given up in the course of the next two or three years.

Another good thing worthy of notice regarding the work of this year, was the organisation of an independent local mission by some lay members, at Nalhati in the Birbhum District, the head quarters of the Nalhati State Railway. Here a number of earnest Brahmos had settled down in connection with the Railway offices. They organised themselves into a body of earnest workers and carried on much philanthropicw ork. They established a night school for the Railway coolies and the agricultural population of the place; and opened a charitable dispensary for distributing medicine amongst the poor. They also interested themselves in checking the abuses of the Assam coolie recruiting system. They successfully saved many a poor man and woman from a life of virtual slavery.

Another local mission was started at about this time at Barabelun in the Burdwan district mainly through the exertions of one man, Babu Punyadaprasad Sarkar. Punyadaprasad himself lived the poorest life, cultivating land and earning his livelihood by the labour of his hands; but so great was his influence amongst his fellow-villagers, that

through their assistance he established a girls' school, a night school and a small charitable dispensary. All this good work however was soon stopped by the failure of his health and his premature death.

Amongst the existing institutions of the Samaj, the Theological Institution showed considerable progress during this year. As many as 101 students took their admission during the year. They were divided into three classes, the senior including 45 students, the junior 33, and the primary class including the rest. Instruction was given by regular teachers who all worked zealously.

As the result of the mission operations of the Samaj, eight new Samajes were established in different parts of the country, and twenty-nine persons, including one lady, were admitted as new members of the Samaj.

The obituary list of this year includes amongst others the name of Lala Bajrung Behari, who was prematurely cut off at the very commencement of his missionary career, as it were. Born in North Behar, he had not enjoyed the advantages of a good education in his childhood. Yet by self-help he had risen high. He was holding a respectable post under Government at Hazaribagh, which he gave up to devote himself to the work of preaching. He began that work in right earnest. The conversion of Bajrung to Brahmoism and his subse-

quent steadfast adherence to the cause had drawn great attention to his premature death ; therefore it was mourned by all who knew him.

The office-bearers of the year 1888 were :—

A. M. Bose, Esq., M.A, President,

Babu G. C. Mahalanabis, Secretary,

Babu Sasibhushan Bose, M.A,
„ Aghorenath Mukherji, } Asst. Secretaries,

Babu Mathuramohan Ganguli, Treasurer.

As usual, the year 1889 commenced with the anniversary festival. Brahmos from 54 places attended it, and the usual programme of celebrating the anniversaries of the existing institutions was gone through.

For the previous two years the Executive Committee of the Samaj had been trying the experiment of apportioning particular districts to particular missionaries, thereby enabling them to establish living personal relationship with the Brahmo families of the district and of fostering a sense of responsibility in the workers themselves—a very wise and useful plan of action, no doubt. As far as can be judged from the annual reports, success also attended this plan of action ; yet from this year it was discontinued and the system of irregular and irresponsible ministration was once more revived. The reason of the change is not

so manifest. Perhaps it was due to the smallness of the number of missionaries.

An English theistic service was organised during this year at the instance of Mr. H.C. Blaker, an English gentleman belonging to the Rev. Mr. Voysey's Church in London, who was then living in Calcutta. The present writer had charge of the service. It used to be held every Sunday morning at places that could be temporarily secured and was attended by a number of theistic families scattered over the town. But it failed to attract English and Eurasian families, for whom it was chiefly intended and so it was given up shortly after.

The establishment of the Khasi Mission was another important event of the year. The following is the description of the process as given in the Annual Report of the year :—

"In April the Shillong Brahmo Samaj received a letter from some Khasi gentlemen of Shella in which they expressed a wish to be informed of the principles of Brahmoism. This letter was forwarded to the Executive Committee of the Sadharan Brahmo Samaj. In view of the desire of the Khasis themselves to know what Brahmoism is, the Executive Committee felt that it was incumbent upon them to take steps for the establishment of a Brahmo mission in the Khasi Hills. At first there was some difficulty in finding a worker. But it was soon overcome, as Babu Nilmani Chakravarti, a candidate for ordination as a missionary of the Sadharan Brahmo Samaj, expressed his willingness to proceed to the Khasi hills. The Executive Committee at once

resolved to send him to Shillong to report upon the state of things there. Favourable reports having been received from him, our friend was requested to stay and work in the Khasi Hills ; and sometime after the Committee proceeded to ordain him as one of their missionaries".

Thus commenced the Khasi mission of the Samaj, which now forms an important part of its work. It has passed through many vicissitudes of fortune, including the great earthquake of 1897, which caused heavy damage to the properties of the mission. But the first missionary still sticks to his post and has succeeded in making the mission a source of moral and spiritual influence amongst the population of these hills. In course of time he transferred his mission centre from Shillong to Cherapoonji, where it is at present situated. The work has expanded in his hands. Shella and some other hill-stations have come in to be included in the Khasi Hills Mission, which is still being persistently carried on by Brother Nilmani Chakravarti with the help of a few workers. The people love and revere him. He is their patron-saint, their friend and guide. He has published tracts in the Khasi language which have helped a good deal in spreading the principles of the new faith amongst those people. When the Khasi Mission was started, Maharshi Devendranath received Nilmani Chakravarti with open arms, and as a mark

of his sympathy placed in his hands a respectable sum as his donation and also went on regularly helping him.

Owing to the failure of the summer rains there was great scarcity during this year in the southern parts of the Diamond Harbour sub-division of the 24 Parganas district. The Executive Committee of the Samaj deputed one of its missionaries to proceed to the affected parts on a tour of inspection, and rice, cloth and pice were distributed to the suffering poor. Subsequently the Sadharan Brahmo Samaj joined a united Committee formed for giving relief to the distressed people of Diamond Harbour and other places, in which it was represented by its secretary.

The missionaries of the Samaj visited during the year 44 places in Bengal, 24 in Behar, 3 in Chotanagpore, 12 in Assam, 4 in the N.-W. Provinces and in the Western Presidency and as the result of their mission operations eight new Samajes were established, one mandir was consecrated, the foundations of two others were laid, and ten ladies and thirty gentlemen were elected as new members of the Samaj during the year.

The following were the office-bearers of the year 1889 :—

A. M. Bose, Esq., M. A., President.

Babu Umesh Chandra Datta, B. A., Secretary.

Babu Sasibhusan Bose, M. A., } Asst. Secretaries,
Adinath Chatterji, }

Babu G. C. Mahalanabis, Treasurer.

A special feature of the annual festival of 1890, which was joined by Brahmos from sixty-eight places, was the English service conducted by Mr. H. C. Blaker of Mr. Voysey's Theistic Church in England. It attracted a large number of educated men. Another attraction lay in the presence of Babu Rajnarain Bose, the president of the Adi Brahmo Samaj. On the 24th January, when the children's gathering was held in the Mandir, he was invited to be present, and he quietly took his seat amongst the children, with the usual garland of flowers around his neck and a little nosegay in his hands, forming one of the company as it were and presenting a beautiful contrast to the juvenile congregation by his grey hairs. He also delivered a little discourse to the assembled children, who numbered nearly four hundred on that occasion.

Babu Rajnarain was also present at the larger gathering of ladies and gentlemen held at a garden in the southern suburbs of Calcutta at the conclusion of the festival, when a highly edifying printed address by him, called "Tambulopahar", or "The Offering of Betel Leaves," was read for the entertainment of the members. It was a short and

pithy little brochure bearing witness to his deep piety and mature spiritual experience.

The most important incident of the year, however, was the opening of the Brahmo Balika Sikshalay or the Brahmo Girls' School. The question of Brahmo children's education had long engaged the attention of the members of the Samaj. It had been discussed at several annual conferences, specially at the conference of that year. The Executive Committee proceeded to put the suggestions made at the conferences to practice by opening the school first as a day school for girls on the 16th of May, on the occasion of the anniversary of the Sadharan Brahmo Samaj. The institution commenced work with only 15 children, including both boys and girls, for the school was started on the plan of admitting also boys in the lower forms. A boarding establishment was experimentally added to it on the Ist of October, and the two ultimately became one. The object of the Institution was to add religious and moral instruction to the high education of our girls.

Two new Samajes were established during this year and forty-five ladies and gentlemen were admitted as members.

The year was not without its discouraging events. Babu Aghorenath Mukherji, who had been working

so zealously as a missionary of the Samaj, changed his mind during the year and resigned his post accordingly. The death roll of the year includes two distinguished names, long known in the history of the Brahmo Samaj as leaders of the theistic cause, namely, Babu Shibchandra Dev and Pandit Navinchandra Rai. Babu Shibchandra Dev passed away quietly in his Calcutta residence towards the end of the year. In him the Sadharan Brahmo Samaj lost a devoted friend and trusted leader. The loss to his native village Konnagar was also very great. There he had established a Brahmo Samaj, had opened boys' and girls' schools, had founded a charitable dispensary and had been a living example of piety and practical well-doing to his fellow-villagers. In him they lost a leader of whom they could be justly proud and who had brought glory to their village.

Pandit Navin Chandra Rai, more known in the Panjab than in Bengal, was another saintly man who passed away during this year. He was born in the Panjab, and was entirely a self-made man. Indeed the record of his performances in life is an inspiring one. Born of humble parents and deprived of his father in early childhood, his boyhood was passed in great privations. When scarcely more than fifteen or sixteen, he had to leave school and seek for an employment, to be

able to support himself and a widowed mother whom grief had almost driven to madness. Yet he was indefatigable in his exertions for self-improvement. By faithfully discharging his duties and also by taking advantage of every available opportunity for self-improvement, he rose from a humble post to a high office under Government, namely, that of the Paymaster of the Rajputana Railways. But the progress and prosperity that he had secured for himself were nothing in comparison with the eminence that he had attained as a scholar, an author and a reformer. He was naturally of a religious disposition from early childhood and in his early manhood had made researches into philosophy with the help of Hindu ascetics and mendicants; but when the message of the Brahmo Samaj reached him in after years, he gave his adherence to its cause, and lent his valuable aid for the furtherance of its objects. In the Panjab he became the pioneer of its progress all through life. By his earnest piety and unostentatious goodness he drew to himself both Bengalis and Panjabis and with these he established societies for the spread of culture and also for opening the door for female education in the Punjab. He had also the chief hand in the foundation of the Panjab Brahmo Samaj and remained for a long time its leading figure and steadfast friend. Latterly he re-

tired from Government service, settled down at Khandwa in the Central Provinces, where he had acquired a village, which he called the Brahmogram, or Brahmo village, with the object of founding a Brahmo colony there. But his idea was cut short by his premature death in Calcutta on the 28th of August, 1890. He left behind him a large body of friends to mourn his loss. He published during his life-time books and tracts in English, Bengali, Hindi and Sanskrit, which bear witness to his great piety and spirituality. A good biography of him should be written by some one from amongst his admirers, for such a life certainly needs commemoration.

The office-bearers for 1890 were the following :—

A. M. Bose, Esq., M. A. *President*,
Babu Umeshchandra Datta, B. A. *Secretary*,
Babu Sasibhusan Bose, M. A. } *Asst. Secretaries*,
„ Adinath Chatterji }
Babu G. C. Mahalanabis, *Treasurer*.

The anniversary festival of the year 1891 opened with prayers in Brahmo families and students' lodgings, and had a varied and interesting programme, consisting of a street procession, a garden party, a working men's service, a special service for ladies, a children's gathering, etc. The street procession was specially attractive by reason of

the presence of theistic brethren from the N.-W. Provinces, Punjab, Central India, Bombay and Madras. Brahmo friends from about 58 places joined the festival.

Three more festivals were held during the year, one on the occasion of the Bengali New Year, the second to celebrate the anniversary of the foundation of the Sadharan Brahmo Samaj, and the third in commemoration of the anniversary of the foundation of the Brahmo Samaj by Raja Ram Mohun Ray.

Invitation for missionaries came from twenty-seven Samajes, and they visited more than 38 places. As the result of their mission operations, six new Samajes were established, three new mandirs consecrated and forty-five ladies and gentlemen gave in their names as members of the Samaj. But the mission work of the year received a check by the resignation of Pandit Ramkumar Vidyaratna. Since the death of his wife, which occurred in 1888 his ways had become rather peculiar. He had adopted the orange-coloured dress of Hindu medicants, adopted some of their erroneous principles and went about receiving disciples in the Hindu fashion. He had also adopted certain tantric practices, which caused a difference between himself and the members of the Samaj. The pressure of their opinion at last compelled him to sever his connection with the Samaj.

All the existing institutions of the Samaj, such as the Sunday School, the Theological Institution, the Banga Mahila Samaj, the City Cellege, the Library, the Brahmo Bandhu Sabha, were active during the year, and the Brahmo Girls' School, which had been opened the year before, attracted a large number of students during the year. The number of day scholars rose to 73, whilst the number of Boarders rose from 9 to 23. The ladies' Sunday School was maintained in prosperous condition during the year. Only the City College Sunday School seems to have been abolished by that time, for we find no mention of it in the annual report of this year.

The Executive Committee of the Samaj collected this year the statistics of Brahmos in sympathy and co-operation with the Samaj, and their number was found to be 1677 in different parts of the country. Of these 1005 were males, 672 females; 1233 knew how to read and write, and 444 were unable to do so, thereby showing that Brahmoism was progressing even among the uneducated classes.

The Khasi Mission under brother Nilmani Chakravarti was making fair progress. He published during this year a hymn book in the Khasi language. He also opened something like a charitable Homeopathic Dispensary for the treatment of the suffering poor amongst the hill people.

The office-bearers for 1891 were the following:—
Babu Umesh Chandra Dutta, B. A., President,
Babu Dukari Ghose, L. M. S., Secretary,
Babu Nil Ratan Sarkar, M.A., M.,D. Asst. Secy,
Babu Sasibhusan Bose, M. A. Asst. Secretary,
Babu Adinath Chatterji, Treasurer.

Amongst the deaths of members and sympathisers of the Samaj that occurred during this year, I must notice one which was regarded in its own sphere as a specially mournful event. It was that of Babu Chandmohan Maitra, the father of Babu Herambachandra Maitra, M.A., the Principal of the City College and the present President of the Samaj. He was a revered old man, held in high esteem by all who knew him for his great piety and unostentatious goodness. He belonged to the early generation of Adi Samaj Brahmos, who had joined the body between 1850 and 1860, but he had walked up with the progress of events and become a pillar of strength to the Sadharan Samaj cause at Faridpore, where he held an office under Government.

In his old age he retired from his office, but could not live long to enjoy a blessed repose, and passed away this year, filling our hearts with sadness and sorrow.

The annual festival of 1892 opened as usual with

special prayers for the Brahmo Samaj in Brahmo families, and the usual process of celebrating the anniversaries of the different institutions was gone through. Brahmo friends from nearly 57 places attended it. But there was an important event in connection with it. There came an invitation from Maharshi Devendranath Tagore for the members of the Samaj to a social gathering in his house at Park Street, where he was then residing. There was a good gathering of Brahmos belonging to all sections, and a happy two hours was spent in devotional discourses and prayer, concluding with refreshments. Thus the younger men had an opportunity of once more meeting the old father.

The missionaries of the Samaj actively worked during the year. They visited nearly seventy places in different parts of the country, including fourteen stations on the Khasi Hills. The exertions of Brother Nilmani Chakravarti on those hills were specially noteworthy. He secured a co-worker during this year in the person of a young man named Kamini Kumar Ghose, who helped him in opening a school at Cherapoonjee for the children of the hill people, where the centre of the Khasi Mission was also removed from this year, and efforts were commenced to build a mission house, and a mandir for weekly service.

But the most important event of the year

was the establishment of the Sadhanashram or Brahmo Workers' Shelter. Its object was to bring together and train for mission work such as would offer themselves for the service of God and of the Brahmo Samaj, and agree to live on the faith principle, entirely depending on the voluntary contributions of friends and sympathisers. It was first started by the present writer as a private undertaking but was subsequently placed under the Executive Committee of the Samaj. It began its work by opening a shelter for Brahmo Workers, where they might come and live together, as a spiritual fraternity, helping each other in spiritual culture, in propagating Brahmoism and in serving the Brahmo Samaj and humanity at large. It was started in the middle of April, and within a short time a number of devoted men came forward to dedicate themselves for the purpose. They began to live together in the spirit of apostolical communion. They had no fixed salaries, but were looked after on the principle "each according to his needs, all depending on God." The Institution has always been maintained by the voluntary contributions of friends and now forms an important part of the Samaj work. As a part of the spiritual exercises of its members, a daily divine service is held in its domestic chapel, besides other gatherings that are regularly held for devo-

tional purposes. The *ashram* has had a remarkable history of its own. The record of experiences in connection with the practical application of the faith principle during the last twenty years, would be indeed interesting, fit to be placed by the side of the late George Muller's "Lord's Dealings."

But in the beginning, through some misunderstanding, there sprang up something like a difference between the organisers of the Ashram and the members of the Executive Committee, who in their turn organised a rival body of workers, called the Sevak-Mandali, with almost similar ideals. Thus there was a cleavage in the small missionary body. Fortunately, however, this unwholesome rivalry was soon removed by our leading men putting their heads together and discovering a way of united action. The Ashram was placed under the Executive Committee and a new constitution was formed for it, combining the Ashram and Sevak-Mandali. Under the new constitution the whole thing was placed under a Committee called the Seva-Committee, who appointed the present writer as the superintendent to look after its affairs. The Ashram consists of three classes—(1) Candidates for admission as workers, (2) Workers, who have given up secular work and exclusively devote themselves to the service of the Samaj, (3) A body of helpers, who without giving

up secular work help in various ways in carrying on the work of the Ashram. The Sadhanashram has now branches at Bankipore, Lahore, and Dacca. The Bankipore Ashram has opened a High English School, called the Ram Mohun Roy Seminary, which is under the charge of Babu Satish Chandra Chakravarti, a worker of the Ashram. The school has a house of its own and has placed itself on a permanent footing.

In the obituary list of the year, we notice a name that deserves special mention. It is that of Babu Jagadiswar Gupta, who occupied a high post under Government in the Judicial Department and was a friend and helper of the Samaj. He had compiled in Bengali a life of Chaitanya the Vaishnava prophet of Bengal and was himself known as a *Bhakta* or a devout believer. The second death was that of Babu Bhagaban Chandra Bose, the father of Dr. J. C. Bose. He was entirely a self-made man. Sprung from a poor family of Eastern Bengal, he had to pass his boyhood in great struggles. From the struggles he came out victorious and secured for himself a high position in the Executive Service of Government. From an early date, when he was yet a young man, he joined a band of reformers in Eastern Bengal and stuck to his guns through weal and woe. He

took care to train up his children in his principles; gave his daughters high education (one of whom is an M. A. of the Calcutta University), and he encouraged by his personal influence and example, reformatory and philanthropic work, wherever he went in connection with his official duties. At Mymensingh, where he was for some time the Head Master of the local school, his services were specially useful towards strengthening the progressive movement. Even after his retirement from service, he devoted his hard-earned leisure to the service of his country and of his church. As an unpaid labour he kindly undertook to supervise the construction of the Sadharan Brahmo Samaj mandir. His health failed within a few years; and he passed away during this year leaving behind him a large number of friends to mourn his loss.

The office-bearers for 1892 were the following :—

Babu Umeshchandra Datta, B. A., President,
Babu Krishna Dayal Ray, B. L., Secretary,
Babu Adinath Chatterji,
„ Nilratan Sarkar, M. A., M. D.
} Asst. Secretaries,
Babu G. C. Mahalanabis, Treasurer.

The annual festival of 1893 was an occasion for the gathering together of Brahmos from fifty-four different places of the country, and was marked

by the presence of Mr. V. A. Modak of the Bombay Prarthana Samaj, who delivered a lecture in the City College Hall and performed a Kirtan in Western India fashion in the house of Maharshi Devendranath Tagore.

But the most important event in connection with that year's festival was the presence of Maharshi Devendranath Tagore, who occupied the pulpit on the occasion of the anniversary festival of the Sadhanashram, held on the 12th of Magh, 24th of January. As a mark of his sympathy with the Ashram he had consented to come to the mandir and give his benediction to the first body of workers. His presence drew an unusually large crowd that morning. The proceedings were throughout characterized by great enthusiasm. As the Maharshi laid his hand on the heads of the new Ashram workers, and blessed them with his few inspiring words, the whole assembly was lit up, as it were, with a new fire, and when the concluding portion of the service commenced, after the Maharshi had left, a new passion seized the congregation, and currency-notes, rupees, shawls, wrappers, ladies' bangles, necklaces, etc., came pouring in from all sides, on the head of the present writer as gifts for the Institution. The receipts of that day were subsequently valued at more than Rs. 500.

The second important event of the year was the ordination of brother Lachmanprasad of the N.-W. Provinces. He had been connected with the Samaj for some years as a candidate missionary, rendering valuable service to its cause. He had accompanied its missionaries on many a mission tour and had already acquired distinction as an able Hindi preacher. He was ordained on the 13th of April, when a special divine service was held in the mandir. Soon after his ordination Lachmanprasad went out on an extensive mission tour as far as Quetta in Beluchistan. But unfortunately he did not live many years to carry on his work. He latterly settled down at Lucknow, where he passed away within a few years.

Not only was Brother Lachmanprasad active in his mission operations with new zeal, but the other missionaries of the Samaj also visited more than 72 places in different parts of the country. An important part of these mission operations was the work done amongst the Khasis on the hills. The number of Samajes on the Khasi Hills had risen to six. The mission had drawn in a large number of the hill-people, who held at Cherrapoonjee this year a Conference where important questions relating to their faith and conduct were discussed. That Conference furnished an occasion for gather-

ing in large numbers of the Khasi people, who were considerably strengthened in their love for the cause. Brother Nilmani Chakravarti also rendered valuable help to the suffering poor by his charitable dispensary.

The lady managers of the Sunday School, which had its meetings in the mandir, had introduced for some time past, the custom of providing for the children of the School occasional entertainments to which other Brahmo children were also invited. This idea was largely developed during this year. Once the children were taken out on the river, on a trip which they enjoyed very much. And on another occasion they were treated to a magic lantern show. This year's report also notices another good thing in connection with the Sunday School. It was the formation of a useful little Library which the managers had been slowly gathering for the use of the teachers. This Library has been further developed in subsequent years, and many valuable contributions have been made to it by Unitarian ladies of the Sunday School Union in England.

A new Institution started during this year also deserves notice. It was a boarding establishment for Brahmo boys. The need for such an institution had been discussed at several annual Conferences, and many Brahmo guardians from provincial

stations had repeatedly expressed their sense of the want of a place where they could keep their wards under Brahmo superintendence. At last an experiment in the way of starting a boarding house for Brahmo boys was decided upon by some young members of the Samaj. They opened a boarding establishment for boys and secured a number of boarders. The young men who took a prominent part in this work had to retire in a short time from it owing to ill-health and other causes, and the work fell into the hands of the workers of the Sadhanashram. It was placed under the superintendence of Babu Gurudas Chakravarti, at present in charge of the Dacca branch of the Sadhanashram, on whose departure for Behar, it was made over to Babu Guru Charan Mahalanabis, who undertook to manage it. Unfortunately it failed to attract a sufficiently large number boys at that time to make it self-supporting, and had to be closed after a year or two. But Gurudas Chakravarti, after his settlement at Bankipore, made a fresh experiment of starting a boarding establishment in connection with the Ram Mohun Roy Seminary of that place, whereas Babu Gurucharan Mahalanabis, after some years, established a Brahmo Boys' Boarding School, which exists at present and will be noticed later on.

There was scarcity in some districts of Eastern

Bengal during the year, and the Eastern Bengal Brahmo Samaj organised a Relief Committee in whose hands the Executive Committee of the Samaj placed a portion of its Famine Relief Fund, which materially helped the Dacca Brahmos in administering Relief.

The date of the Ram Mohun Roy memorial meeting was changed from the anniversary season to the 27th of September, from this year. It was decided to hold a special Divine Service in the Sadharan Brahmo Samaj mandir in the morning, leaving the afternoon for a general meeting of all classes in honour of the memory of the Rajah in the City CollegeHall. This year the meeting drew such large crowds that an overflow meeting had to be held downstairs in the compound of that College Signs were visible on all sides that these Ram Mohun Roy meetings were instrumental towards awakening a wide-spread interest in the Raja's memory amongst all classes. Some more books about him appeared.

This year the members of the Royal Opium Commission visited Calcutta, and a public reception was given to Mr. and Mrs. Pease, and Messrs. Wilson and Alexandar by the members of the Bengal Ladies' Association. A soiree was also got up by them to welcome Miss Lucy Booth, who visited this country that year.

All the existing institutions of the Samaj, such as the Calcutta Congregation, the Sangat, the Brahmo Girls' School, the Students' Service, the Theological Institution, the Charity Section, &c., worked on as usual during the year.

This year's death roll amongst others includes two names worthy of mention. The first was that of Punyadaprasad Sarkar, the devoted worker who was doing so much for the furtherance of the cause at Barabelun, his native village in the Burdwan District. His fellow-villagers, who had persecuted him in the beginning, had learnt to love and admire him in the end, and they viewed his death as a personal loss to all of them.

The second was that of Khetramohun Mookerjea,one of the band of young men who were under Mr. Sen in the early seventies. He occupied at the time of his death a high place in the Executive Service under Government. Born of an influential Hindu family of Calcutta, he had been put to severe social persecution by his relatives on account of his change of faith. But he stood firm in his convictions and fought out the good battle to the last. During his stay in Calcutta he had an active hand in many of the institutions of the Samaj.

The office-bearers for 1893 were the following :—

A. M. Bose, Esqr., M.A.—President,
Babu G. C. Mahalanabis—Secretary,
„ Aghorenath Mukherjee,
„ Sasibhusan Bose, M.A., } Asst. Secretaries,
„ Mahendranath Chatterjee, Treasurer.

The anniversary festival of 1894 opened with special prayers for the Brahmo Samaj in Brahmo families and concluded with a garden party. Brahmo friends from 52 places joined the festival.

The ladies had a day to themselves, when special service was held for them in the morning. After the service they sat to a dinner provided in the open space behind the mandir, presenting a cheering spectacle of two or three hundred women with their little ones by their side enjoying the hearty repast. In the afternoon they once more assembled in the mandir and held a meeting at which they discussed several questions relating to the progress of the feminine portion of the community. The children's festival was also as attractive as before, men and women flocking to witness it.

The mission operations of the year were also vigorous, the missionaries of the Samaj, including the workers of the Sadhanashram, visiting no less than 107 places in Bengal, Assam, Behar, the N.-W. Provinces, the Panjab, Sindh, Central India and

the Central Provinces. The members of the Khasi Mission held a Conference at Cherrapoonji, under the presidency of Nilmani Chakravarti to devise means of propagating the faith amongst the hill-tribes.

But the most noteworthy event of the year was the reorganisation of the Calcutta Congregation. Dr. P. K. Ray took a leading part in it. By the new constitution this congregation was placed under the charge of one, responsible, wholetime minister, and the custom of holding occasional social gatherings of the members of the Congregation was introduced. The Sadharan Brahmo Samaj Library, which had been in a moribund condition, was revived. From a corner in the gallery of the mandir, it was removed to a rented house of its own, which also formed the official quarter of the minister of the Congregation. Nearly a thousand volumes of new religious books were added to the Library, Maharshi Devendra Nath Tagore coming forward with a large donation for that purpose. A reading room for the use of the members of the Congregation was also opened in the Library, which also served as the meeting ground for the members of the Congregation, specially for new inquirers. On Monday evenings conversational meetings were held in the Library Hall,when the minister would be present to preside at the meetings for the discussion of important

questions. These Monday-meetings sometimes attracted upwards of seventy young men, many of whom became regular attendants and took an earnest part in the discussions. The Library also formed a general meeting ground for several other institutions. On the whole the experiment of the reorganised congregation was in every way a marked success.

The other existing institutions of the Samaj, such as the Students' Weekly Service, the Sangat, the Sunday School, the Charity Section, &c., were in working order and the enthusiasm of the members was undiminished in every direction. But some melancholy deaths happening during the year rather cast a gloom on their minds.

The first was the death of Miss S. D. Collet in England. She had rendered herself famous, both in England and in this country, as the chronicler of the Brahmo Samaj. From the time of the second schism her sympathies inclined more in favour of the Sadharan Brahmo Samaj than of the other sections. To those who knew her personally and who were aware what a permanent invalid she was, it was indeed a wonder how she could do so much work for the Brahmo Samaj in that state of health. Her last undertaking was the writing of a Life of Rajah Ram Mohun Roy, to which she devoted the last years of her life, but

which unfortunately she could not live to finish. Her death was mourned by all lovers of the Brahmo Samaj, but to the members of the Sadharan Brahmo Samaj it was something like a personal loss. They grieved over it and held a meeting to express their sorrow. At the time of her death Miss Collet left her personal library and all her records to the Brahmo Samaj Library, where they are to be found at present.

The second death was also deplorable. It was that of Mr. Karl Hammergren, a Swede by birth, who had become a convert to theism, in his own country, in the early eighties, and joined the Sadharan Brahmo Samaj three or four years before. He came out to this country during the previous year to see the Brahmo Samaj with his own eyes. He lived amongst us as one of us, mixing with all our affairs, and taking part in all important discussions. He found a home in a Brahmo family and was looked upon by them as one of them. But perhaps our climate proved too hot for him and our ways of living did not suit him. Within a year he succumbed and left a gap in our social life which was long felt.

The office-bearers for the year 1894 were the following. :—

A. M. Bose, Esq., M. A., President.

R. N. Ray, Esq., M. A., Secretary,

Babu Aghore Nath Mukherjee, }
„ Pran Krishna Acharji, M.A., M.B. } Asst. Secretaries.
Babu G. C. Mahalanabis, Treasurer

For about a month before the anniversary celebration of the year 1895 a party of singers, led by Babu UmeshChandraDatta, went about visiting the Brahmo families of the town every morning, singing the name of God, offering prayers in their houses, and thereby announcing the coming festival. Their object was largely realized, in as much as men and women entered into that year's celebration with renewed zeal. Brahmos from more than 55 places joined it, and the usual programme was gone through with great enthusiasm.

The missionaries and Sadhanashram workers entered upon the mission operations of the year with great earnestness and visited no less than 115 places, in Bengal, Behar, Orissa, Chota Nagpur, Assam, the Central Provinces, the N.-W. Provinces and the Panjab.

An important part of that work, however, was the foundation of a branch of the Sadhanashram at Arrah in Behar, under the superintendence of Bhai Prakash Dev, who had formerly been a worker in connection with the Dev Samaj of Pandit S. N. Agnihotri, but who, on account of some difference

with the latter, had left him and come over to the Sadhanashram. The Arrah Ashram was subsequently transferred to Bankipore, when Bhai Prakash Dev had to relinguish its charge for failure of health and place it in the hands of Babu Gurudas Chakravarti.

The lady members of the Samaj were specially active during this year. In the first place, the ladies of the Sunday School began to publish from this year a monthly Bengali journal for children called *Mukul* or the "Bud". And in the place of the old Bengal Ladies' Association, which was now practically defunct, a number of ladies started a society called the Bharat Mahila Samiti or Indian Women's League, which began to hold fortnightly meetings for the reading of papers written by themselves, and also for combined prayers. This society exists to the present time.

From this year we notice that the Ram Mohun Roy Memorial meeting of 27th September began to be held in other places also outside Calcutta; this year these meetings were held in 10 or 11 provincial towns.

All the standing Institutions of the Samaj, such as the Brahmo Girls' School, the Sunday School, the Sangat, the Students' Weekly Service, the Charity Section, the Calcutta Congregation, &c., were in working order, the last-named specially

showing considerable activity during the year. The exertions of Dr. P. K. Ray in that connection were indefatigable and more than Rs. 2,500 was raised for carrying on its work.

Three new Samajes were started during the year and two houses were purchased by the Khasi Hills Mission for its own purposes.

The office-bearers for 1895 were the following :—

A. M. Bose, Esq., M. A., President.

R. N. Ray, Esq., M. A., Secretary,

Babu Aghore Nath Mukherjee
„ Sasibhusan Bose, M. A., } Asst. Secretaries,

Babu G. C. Mahalanabis, Treasurer.

The usual anniversary programme of morning singing and special prayer in Brahmo families, of the street processions, of a special day for the Sadhanashram, of a ladies' day, of the children's gathering, of a garden party to conclude with, was gone through in 1896 and the festival was joined by more than 200 Brahmos from nearly 68 places. But the special attractiveness of the festival was due to the presence of the Rev. J. T. Sunderland, the Representative of the British and Foreign Unitarian Association, amongst us, who delivered two lectures in the mandir. At the request of the latter Association Mr. Sunderland agreed to devote a period of his hard-earned leisure from work in America to

visiting India with a view to establish friendly relations between the Unitarian body in England and the Brahmo Somaj in this country. Mr. Sunderland was just the person to be deputed for such a purpose. By the liberality of his spirit, his winning manners, and his great tact in managing men, he succeeded in bringing together the leading men of the three sections of the Brahmo Samaj, and in organising a Committee called the Brahmo Samaj Committee for the purpose of selecting a suitable candidate for a scholarship awarded by an English Unitarian gentleman to enable competent Brahmo young men, wanting to devote themselves to the work of preaching Brahmoism, to receive their theological training in the Manchester New College of Oxford. This Commitee has worked well since its formation and has been electing year after year suitable persons for such training.

Besides the three ordinary festivals held for some years past, namely, the one held on the 11th of Magh, the second on the 1st Baisak, the Bengali New year's day, the third on the 2nd of Jyaistha, the anniversary of the foundation of the Sadharan Brahmo Samaj, a new festival was introduced from this year. It was a festival held on the 6th of Bhadra, to commemorate the foundation of the Brahmo Sabha by Rajah Ram Muhan Roy on the

20th of August, 6th of Bhadra, 1828. Thanks are due to Babu Ishanchandra Bose of the Adi Brahmo Samaj, the joint editor with the late Babu Rajnarain Bose of the Raja's Bengali works, for bringing into prominent notice this portion of Brahmo history. He has republished some of the first sermons preached before the first congregation in 1828. His idea that the Brahmo anniversary should be properly celebrated on the 6th of Bhadra instead of on the 11th of Magh, was promptly taken up by Babu Umesh Chandra Datta, at whose suggestion the new utsab was introduced by the Samaj. Since then it has become customary to hold this utsab along with the others.

The mission operations of the year were extensive; the missionaries visited no less than 150 places in all parts of the country, stretching as far as Quetta on the farthest north-west.

This year is also memorable as the one in which Maharshi Devendra Nath completed the 80th year of his life. On his brithday the members of the Samaj waited upon him with an address, signifying their deep sense of gratitude for his uniform kindness towards them. As a mark of his appreciation of their good-will, the venerable father made a donation of two hundred rupees in aid of the Samaj.

The great activity shown by the ladies of the

Sunday School during this year was also significant. Their work was prospering, attracting a larger number of students. whom they occasionally led out in large excursion parties. Some of these parties were held during this year. Their monthly journal for children, the *Mukul* or the "Bud," was already a popular journal full of interesing matter suited to juvenile minds, and, properly speaking, was a fit successor to the *Sakha* of Pramadacharan Sen.

The other institutions of the Samaj were also active during the year.

The following were the office-bearers of the year 1896 :—

A. M. Bose, Esq., M. A., President,
Babu Dwarakanath Ganguli, Secretary,
Babu Aghorenath Mukherjee
Babu Sasibhusan Bose, M. A. } Asst. Secretaries,
Babu G. C. Mahalanabis, Treasurer.

The anniversary festival of 1897 had the usual programme and was joined by Brahmos from 68 places. It also derived a new interest from the advent of the Rev. James Harwood, B. A. the second representative of the British and Foreign Unitarian Association, who had been sent out to keep up and strengthen the good work commenced by Mr. Sunderland. Mr. Harwood mingled freely with members of the three sections of the

Brahmo Samaj, visited some of the provincial stations, and succeeded in forming lasting friendships with many. I think it was through Mr. Harwood's influence that the committee of the British and Foreign Unitarian Association presented a whole set of the Hibbert Lectures to the Brahmo Samaj Library.

During this year also, as in previous years, the Executive Committee of the Samaj had to interest itself in relief operations. A small donation was sent to the Secretary, Chittagong Association, in aid of the sufferers from the terrible cyclone that visited that part of the country during this year. Relief centres were also opened in Jagadishpore and Dumri, both stations in the Sonthal Pargana, to help the poor sufferers from that year's famine. The scarcity was also severe in many parts of Bengal Proper, and in its work of the administration of relief the Committee of the Samaj received considerable pecuniary help from Unitarian friends in England, where Dr. Brooke Herford kindly opened a subscription list and raised large sums. A large donation was also received from a friend in America.

As a part of this year's work we notice the foundation at Bankipore of the Ram Mohun Roy Seminary, a boarding and day school for boys. The Arrah Branch of the Sadhanashram

had been removed during the previous year from that station to Bankipore. A number of devoted workers had gathered together in this Ashram and it was decided to organise a Boarding Institution for Brahmo boys with a day school attached to it. This institution has continued ever since through many visitations of the plague, which compelled the closing of the Boarding establishment, till at last the noble self-devotion of its workers has been rewarded by the purchase of a house of its own with a big compound. The school has attracted public notice in Behar and and has been highly spoken of and materially aided by the English officials of the station. The school is at present under the superintendence of Babu Satishchandra Chakravarti, M.A., a worker of the Sadhanashram who is the present Headmaster. It enjoys Government aid, and has been placed on a permanent footing.

From this year some leading members of the Samaj introduced the practice of holding a united gathering of the members of the Samaj once a month in some garden house in the suburbs of Calcutta for social intercourse. It was called the Brahmo Sammilan. It was a highly useful institution in its way, specially for a body like the Sadharan Brahmo Samaj, whose efficiency largely depends on the right mutual understanding and active co-

operation of its many groups. But it is a matter for regret that since the death of Babu Umeshchandra Dutta in 1907 and of Babu Mahendranath Chatterjee, a worker of the Sadhanasram, who were its chief organisers, these monthly gatherings have become very irregular.

As in the previous year, Ram Mohun Roy memorial meetings were held this year in many provincial stations such as Indore,Bombay, Allahabad, Parlakimidi, Pithapuram, Madras, Dacca, Krishnanagar, Naldah and other places.

The obituary list of the year includes the name of Babu Durgamohan Das, who passed away on the 19th December. He was a pillar of strength to the Samaj, and at that time its President. Born of a highly respectable family of Vikrampur, in Eastern Bengal, and holding a high place amongst the advocates of the Calcutta High Court, Durgamohan Das occupied the front rank amongst the social and religious reformers of the age. He gave his adherence to the Brahmo Samaj in the early sixties, and became a leading figure in all its important undertakings. He was a valuable helper in Mr. Sen's work after the first schism and made Barisal, the place of his residence at that time, a seething cauldron of advanced ideas. He was an advocate of the social emancipation of women and together with his first wife Brahmomoyi led that

movement both in Barisal and Calcutta. He was one of the organisers of theSadharanBrahmoSamaj. His contributions were many and various in aid of its work. He was the leader of the social reform party in the Brahmo Samaj and rendered valuable aid to its cause. His death left a gap that could hardly be filled up.

There were yet other deaths of friends and sympathisers of the Samaj. Professor F. W. Newman, the eminent and well-known English Theist, who was a regular contributor in aid of our funds, died in England this year. And of eminent men of other parts of the country, the sad news of the death of Mr. V. A. Modak, one of the founders of the Bombay Prarthana Samaj, was also received with unfeigned sorrow by the members of the Samaj.

The following were the office-bearers for 1897 :—

Pandit Sivanath Sastri, M.A.
(From January to August)
Babu Durgamohun Das
(From August to December)
} Presidents.

Babu Dwarakanath Ganguli, Secretary.

Babu Prankrishna Acharji, M.A.,M.B.
Babu Sasibhusan Bose, M.A.
} Asst. Secretaries.

Babu G. C. Mahalanabis, Treasurer.

The annual festival of 1898 was joined by Brahmos from 46 places, and had the usual programme. The ordinary constitutional machinery of the Samaj, as well as its permanent institutions, such as theCongregation, the Sangat, the Students' Weekly Service, the City College, the Girls' School, the Sunday School, the Charity Section, etc., all were in an active condition during that year.

The five missionaries of the Samaj did their best to carry the new light far and near, aided by the workers of the Sadhanashram.

The Ram Mohun Roy meetings of the 27th September were held in 19 different centres.

But the year was specially saddened by the death of Babu Dwarakanath Ganguli, who was then serving as the Secretary of the Samaj. Born at Vikrampur in Eastern Bengal, he received his education in his native village, where he secured a small post as a schoolmaster. When employed as a teacher, his sympathies were roused for the womanhood of Bengal by some sad experiences of the terrible effects of Kulinism as it obtained in East Bengal society. By his earnest pleadings on behalf of his countrywomen he soon attracted around him a small band of sympathisers with whose aid he started the *Abalabandhab*, "the Woman's Friend". Coming to Calcutta in the early seventies, he became

the centre of a party of female emancipationists in the Brahmo Samaj, and was the founder of the Banga Mahila Vidyalay, a girls' high school, in 1872-73. Since then he rose to distinction by his own exertions, till he became a leading figure amongst the social reformers of the time. He was entirely a self-made man, highly esteemed by all for his intrepid manhood and strict moral integrity. But his attention was not confined to social reform alone. When the Indian Association was formed, he had a hand in its organisation and subsequently became its Assistant Secretary. In that capacity he made extensive tours in Assam to study by personal observation the condition of the poor coolies of the tea-gardens. When the Sadharan Brahmo Samaj was established he was one of the leading men who headed the second schism and rendered signal services ever since. Accordingly the members felt very keenly his untimely loss. Upon his death the Executive Committee of the Samaj passed the following resolution :—

"Resolved that the Executive Committee of the Sadharan Brahmo Samaj express their profound sorrow at the premature death of Babu Dwarakanath Ganguli, who was one of those through whose exertions the Sadharan Brahmo Samaj was established ; who, ever since its foundation, took a prominent part in its work and rendered valuable services to it in various ways ; who was several times elected its Secretary and fulfilled the duties of his office with remarkable

energy ; who from the very beginning of his career identified himself with the cause of the elevation of the women of India ; who was ever a friend of the suffering and the oppressed ; whose zeal as a reformer was a sou rce of great strength to the progressive movements of this country and by whose death the Brahmo Samaj has suffered a loss which it will be difficult to recover from, for many years to come."

Not only was the loss of Mr. D. N. Ganguli a great loss suffered by the members of the Samaj, but another truly pious and good man, a revered personage in educated Bengali society and a sincere friend of the Samaj, passed away during this year. It was Babu Ramtanu Lahiri. He belonged to the generation of educated men who were trained under Mr. H. V. Derozio of theHindu College. He was a friend and associate of such men as Ramgopal Ghose, Russik Krishna Mullick, Peary Chand Mitra, and Shib Chandra Deb, all of whom have made themselves ever memorable in the history of modern Bengal. He did not formally join any of the Samajes, as far as I know, but as early as 1856 he publicly discarded his sacred Brahminical thread, the badge of caste, and gave up idolatry, to be true to his convictions, in the face of terrible social persecution and subsequently came in close touch with Mr. Sen's movement, and took part in many of its proceedings. Upon the birth of the Sadharan Brahmo Samaj more than one tie bound him to it, and he became identified with

its aims and aspirations. Latterly he settled down in Calcutta, and dwelt amongst its members, whom he greatly strengthened by his inspiring personality. He was loved and revered by all and his loss was mourned over by all classes of society.

The office-bearers for 1898 were :—

A. M. Bose, Esq., M. A. (from January to August)
R. N. Ray, Esq., M. A. (August to December) — Presidents,

Babu Dwarakanath Ganguli (January to August)
Babu Madhusudan Sen (August to December) — Secretaries,

Babu Prankrishna Acharji, M. A., M. B.
„ Sasibhusan Bose, M. A. — Asst. Secretaries,

Babu G. C. Mahalanabis, Treasurer.

The annual festival of the year 1899 brought together friends from more than 55 places, and was again marked by the presence of a representative of the British and Foreign Unitarian Association of England. This time it was the Rev. S. Fletcher Williams, who delivered an impressive address in the mandir on one of the anniversary festival days. During his stay of two and a half

years in this country Mr. Williams worked very hard, won our hearts by his unostentatious goodness, and secured universal esteem. Besides delivering lectures in and around Calcutta, he visited East Bengal, Assam, the N.-W. Provinces, Madras, and Darjeeling. Something like a congregation was organised for him which used to meet every Sunday morning in the Albert Hall where his sermons used to attract large crowds from amongst educated men. But his health soon gave way under these labours. He had to return to England for recruiting his health, where he soon died, deeply mourned by his Indian friends, who have placed a memorial portrait of him in the Albert Hall, and also another in the hall of the University Institute, where he was a constant lecturer.

The missionaries of the Samaj were active during the year. They visited not less than 100 places during the course of their mission tours. Of course the mission operations on the Khasi Hills formed an important part of the work of the year. The exertions of Brother Nilmani Chakravarti were amply rewarded by the progress that theism was making amongst the hill tribes.

We find special mention of the work of the Bankipore Branch of the Sadhanashram in this year's report. Amongst the work of Babu

Gurudas Chakravarti, is mentioned the part he took in the organisation of the Patna Total Abstinence Society, in the work of the local Girls' School, in the establishment of a students' service and of a night school for the working classes.

The ordinary constitutional machinery of the Samaj as well as its old institutions were in working order during the year.

Ram Mohun Roy memorial meetings were held in the following places :—

England—London and Bristol.

Bengal—Dacca, Kakina, Rampore-Boalia, Tangail, Jessore, Barisal, Midnapore, Krishnagar, Chandernagore, Faridpore, Bankipore.

N.-W. Provinces—Allahabad.

Assam—Shillong.

Madras—Masulipatam and Coconada.

Oudh—Lucknow.

Panjab—Bhera.

I cannnot close this account of the work of this year, without noticing the lamentable death of a sincere friend of the Sadharan Brahmo Samaj. We lost by death Babu Rajnarain Bose of the Adi Brahmo Samaj during this year. Though the President of the Adi Brahmo Samaj, he was no less a friend and well-wisher of the Sadharan Brahmo Somaj. He was present in the Town Hall meeting on the day of the foundation of the Samaj,

and he was unfailing in his sympathies throughout its career. During his occasional visits to Calcutta he often joined its parties and encouraged its workers by his counsel. As I intend giving his biographical sketch in a chapter called "Brahmo Teachers and Brahmo Teachings," in the third volume of this book, I stop here, simply noting that his loss was keenly felt by the members of the Samaj as that of a sincere friend and well-wisher.

The office-bearers for 1899 were :—

A. M. Bose, Esq., M.A., President,
Babu Madhusudan Sen, Secretary,
Babu Sasibhusan Bose, M.A. } Asst. Secretaries,
„ Mahendranath Chatterji }
M. M. Bose, Esq., M.D. Treasurer.

On the occasion of the anniversary fesival of 1900 Brahmo friends from more than 57 places were present, and the usual programme of lectures, procession, ladies' gathering, children's gathering, &c., was gone through. But the most important event was that a number of members of the Samaj, headed by the late Babu Umeshchandra Datta, approached Maharshi Devendranath Tagore with a request to hold once more a united meeting of Brahmos in his house. Accordingly, a joint service was held in his house on the 26th January in which Babus Dwijendranath Tagore, the eldest son of the

Maharshi, and Umeschandra Datta, officiated as ministers. The service over, the assembled Brahmos went up to Maharshi Davendranath's room, who placed his hand on their heads and blessed them and asked them to persevere in the preaching and practice of Brahmoism. The few words he said were so cheering that many thanked Babu U. C. Datta for having afforded them such an opportunity.

This year's report notices two marriages performed according to Act III of 1872 amongst the Khasis, the first ceremonies of that kind amongst these tribes, thereby laying the foundation of a new advanced community.

This year also the Samaj had to send out a worker to the famine-stricken districts of Rajputana, for which a large sum was raised.

The committee of the Samaj also spent 500 rupees for the relief of the poor people who suffered from the floods that inundated Calcutta and its surrounding districts this year.

Ram Mohun Roy Memorial meetings were held on the 27th September this year in a larger number of places than in the previous year.

In Calcutta all the existing institutions of the Samaj were working steadily. Amongst them the Sunday School requires special mention. The lady workers of theInstitution were indefatigable in their

exertions. They were expanding their library; it received a fresh addition of useful books from Mrs. J. B. Knight and Miss Manning in England.

The following were the office-bearers of the year 1900 :—

Babu Gurucharan Mahalanabis, President,
Babu Sasibhusan Bose, M. A., Secretary,
Babu Kunjal Ghose,
„ Lalit Mohan Das, } Asst. Secretaries,
M. M. Bose, Esq., M. D., Treasurer.

The annual festival of 1901 commenced as usual with special prayers in Brahmo households, and ended with a garden party in the Dum Dum house of Babu Ram Lall Banerji, a member of the Samaj. The usual programme was gone through in connection with the festival. There were three other festivals during the year, including the Bhadrotsav.

On the 2nd of February, the day of the burial of Empress Victoria, there was a special service in the mandir to express sorrow, and all the offices of the Samaj were closed.

This year witnessed, as a new undertaking, the regular organisation of a branch of the Sadhanashram at Lahore. It was placed under the charge of Bhai Prakash Dev, a worker of the Ashram. Properly speaking, the beginning in this matter had been made in the previous year, when

Bhai Prakash Dev, compelled by ill-health to take rest for some time, had to temporarily retire from Lahore, leaving the Ashram work to the care of Bhai Sundar Singh, a devoted disciple who had followed him from the Dev Samaj and had joined the Sadhanashram. In the midst of great privations Sundar Singh stuck to his post. But alas! before the object of his self-denial, namely the foundation of a Sadhak-mandali or Spiritual Fraternity, could be realized, he passed away. He had accompanied Bhai Prakash Dev to Calcutta in the beginning of this year to join in the anniversary celebration of the Samaj. There was the anniversary of the Sadhanashram, which takes place on the first of February, the day of its foundation. Previous to that the workers of the Ashram retired from Calcutta, for two or three days, to a garden-house in the Suburbs, to spend the time in prayer and meditation and in conference on the work and prospects of the Ashram. Bhai Sundar Singh was with them, serving and taking care of them all, as was his usual custom. He always loved to serve. It seems this residence in a place in the suburbs perhaps affected by malaria, gave him a bad fever, with which he returned to Calcutta. Even in his illness he could not spare himself, but went on serving till his case grew very serious, and terminated fatally.

He was a born Sikh, whose father had served as a soldier in the Sikh Wars. He was early placed in an English school and received his first education there. At an early age, when scarcely more than eighteen or nineteen, he was drawn into the Dev Samaj, through the influence of Pandit Agnihotri. Here Sundar Singh formed a friendship with Bhai Prakash Dev, who also was a member of the Dev Samaj. When Bhai Prakash Dev left the Dev Samaj, on account of some difference with its founder, Sundar Singh also left it and accompanied him to Calcutta, where both of them found admittance into the Sadhanashram or Brahmo Workers' Shelter. Since then Sundar Singh remained attached to the Ashram, like a devoted servant, gladly performing the most menial services, and carrying the banner of Brahmoism with exemplary self-devotion. Consequently his death was a great loss to the cause of the Brahmo Samaj. After his death a special service was held in the Ashram and the title of Sevananda or one whose delight was in service, was conferred upon him.

Since its establishment the work of the Lahore Ashram has gone on developing itself. Many excellent Urdu publications, including a life of the great Buddha, and an Urdu translation of Maharshi Davendranath Tagore's Sermons, and several other books have been issued. That

inspite of his failing health Bhai Prakash Dev has been able to do all this work, is indeed a matter for rejoicing. That only shows his great devotion to the cause.

Among the activities of the Bankipur Branch of the Sadhanashram, the year's Report notices the good work that its members did in administering relief to the plague-stricken poor. The plague raged rather high at Bankipur this year. The members of the Ashram organised themselves into a visiting party, and with the aid of others who joined them in this good and great work, carried on the work of house to house visitation, removing patients to hospital, securing medical aid, disinfecting houses, supplying medicine and diet to the suffering patients and affording relief in various other ways. Their devotion to the work of relief excited universal admiration at Bankipur and pecuniary and other aid poured in to help them in their work. Many English officials of the station came forward to back them. This will ever form a glorious chapter in the history of the Bankipore Sadhanashram. Their other institutions also, such as the Ram Mohun Roy Seminary Boarding School, the Students' Weekly Service, the Night School, the Temperance Association, &c., showed considerable activity during the year.

In this year's report we also find for the first

time the mention of the already noticed institution called Bharat Mahila Samiti, literally Indian Women's League, a ladies' society which used to hold fortnightly meetings in the chapel of the Sadhanashram. It was established in 1895, and was quietly working since that time as already mentioned, but it came under the recognition of the Samaj Committee, from this year. It was a little society started by some Brahmo ladies, notable amongst whom was Mrs. Kadambini Lahiri, a typical Brahmo widow, who also started and maintained for sometime a 'Widows' Home", which only ceased to exist after the foundation of the Mahila-shilpa Samiti, or Women's Society for the cultivation of Arts and Manufacture, of which Mrs. Mookerjee, a grand-daughter of Maharshi Devendranath, is the present Secretary. Kadambani influenced many of her friends to form the Bharat Mahila Samiti, and it is being still kept up by her lady friends even after her transfer to other spheres of work. The members of the society are still holding their fortnightly meetings in the Ashram chapel, where they read papers and discuss questions relating to the progress of women. Properly speaking, the Bharat Mahila Samiti has taken up the work of the now defunct Bengal Ladies' Association, which at one time did such excellent work.

The missionaries of the Samaj visited more than sixty-one provincial stations during the year; and all the old institutions of the Samaj, such as the Calcutta Congregation, the Brahmo Girls' School, the Students' Weekly Service, the Sangat Sabha, the Sunday School, the Theological Society, the Charity Section, and the Brahmo Mission Press, fully kept up their old traditions during the year.

Ram Mohun Roy memorial meetings were held in eighteen different places, during the year.

Another memorable occurrence of the year was the holding of the Theistic Conference in the City College Hall, during the Christmas week, which concluded with a dinner party in that hall, held on the 30th December. At the Conference resolutions were passed expressing sorrow at the death of Mr. M. G. Ranade of the Bombay Prarthana Samaj, and of Mr. Fletcher Williams in England. To many members of the Sadharan Brahmo Samaj the death of the latter was a personal loss. On the receipt of the news of his death a special service was held in the mandir on the 18th December to express sorrow and the Executive Committee passed a resolution expressive of the high regard in which they held him.

Fifteen ladies and 31 gentlemen were admitted as members of the Samaj during the year.

The death-roll of the year was specially heavy. Besides Bhai Sundar Singh it included several names well-known as those of active members of the Samaj. Prominent amongst them were Dr. M. M. Bose, the younger brother of Mr. A. M. Bose, formerly an Assistant Secretary of the Samaj and serving at that time as Secretary of the Calcutta Congregation under Dr. P. K. Ray, and Babu Bepinbehari Roy, Zamindar, Manickdah, whose conversion to Brahmoism was a source of great strength to many departments of the work of the Samaj. Like his brother, Mr. A.M. Bose, Dr. M. M. Bose also was loved and esteemed by all for his inborn humility, unfeigned simplicity of nature and saintly goodness of character. He did much good work in a quiet way and was hopeful and happy when others lost heart and gave way to despair ; consequently his loss was very severely felt.

The office-bearers for 1901 were:—

Pandit S. N. Sastri, M. A., President,

Babu Madhusudan Sen
(January to June)
Babu Sasibhusan Bose, M.A. Secretaries,
(June to November)
J. N. Mitra, Esq., M.R.C.P.

Babu Lalit Mohan Das, M. A.
„ Kunjalal Ghose
„ Annadacharan Sen, B. A. } Assistant Secretaries,

Babu G. C. Mahalanabis, Treasurer.

During the anniversary festival of 1902 Babu Nilmani Chakrabarti of the Khasi Mission, who had been working as a missionary on probation, was ordained as a missionary of the Samaj, on the 26th of January.

Babu Hem Chandra Sarkar, M. A., who had been deputed to England as a Manchester College Scholar, was admitted as a worker of the Sadhanashram during this year and began to render valuable aid by editing the *Indian Messenger* and by trying to bring the Brahmo Mission Press into a better condition.

As a part of the constitutional work of the Samaj a new scheme for the association of provincial Samajes was discussed and adopted this year. This scheme aims at binding together with the parent Samaj such of the Samajes as sympathise with its objects and are willing to co-operate with it, on the principle of mutual help and responsibility. No less than 24 Samajes were associated on this principle during the year. All the old institutions were active as usual during the year.

This year's death-roll also was specially heavy, including that of Mr. R. N. Ray, formerly a President of the Samaj. Mr. Ray, originally sprung from a poor and simple station in life, rose by his genius and ability to a high position of social prestige and influence. Born in Eastern Bengal about 1849 or 1850, he came to Calcutta as a poor student who depended mainly on his scholarship. He soon distinguished himself in the Calcutta University, and stood first at almost all the examinations. He was early drawn into the Brahmo Samaj and was publicly initiated into Brahmoism by Mr. Sen on the occasion of the consecration of the Bharatbarshiya Brahma Mandir on 22nd August, 1869, along with many other distinguished students of the same University. He subsequently became a leading figure in the female emancipation agitation of 1872, when, under the leadership of his friend Mr. D. N. Ganguli, he became an earnest advocate of that cause and married the Kulin girl Bidhumukhi, whose rescue by Brahmos gave rise to a sensational case in the Calcutta High Court and whose story will be unfolded later on. He came out of the University with distinguished success, and was picked up by Government for service in its Account Department, in which he rose continually till he became Deputy Accountant General, in which capacity he visited many parts of the country and

worked very hard, till at last he was struck down by paralysis, which ended his distinguished career during this year.

One more sad death is noticeable as taking place about this time. Our Missionary brother, Lachmanprasad, of the N.-W. Provinces, who had transferred his field of work from Allahabad to Lucknow, passed away before he could give a permanent shape to his mission and his work and left his friends to mourn his loss.

The office-bearers for 1902 were :—

P. K. Ray, Esq., D. Sc., President,

J. N. Mitra, Esq., M. B., M. R. C. P., Secretary,

Babu Lalitmohan Das, M. A.
„ Hridaymohan Bose,
„ Annadacharan Sen, B.A.
} Assistant Secretaries,

Babu Prankrishna Acharji, M.A.,M.B., Treasurer.

The annual festival of 1903 was marked by the ordination of a new missionary. Babu Kashichandra Ghoshal, previously a worker of the Sadhanashram, was ordained as a missionary of the Samaj. He had been working as a missionary in North Bengal and Assam under the Sadhanashram for some years past and had been recommended for ordination by the mission committee. His ordination served to establish a link of connection between the missionary organisation of the

Samaj and the Sadhanashram as its missionary training ground. An institution like the Ashram for training missionaries is necessary for successfully carrying on the work of propagation. From this time the Ashram began to fulfil that function.

The next important event of the year was the purchase by the Brahmo Girls' School Committee of a house with a compound on the Upper Circular Road. Previous to that the Committee was paying a large sum every month as house-rent for the school, and yet they could not command all the conveniences that a public institution necessarily wanted. Accordingly efforts were made for the erection of a house of their own. These efforts were quite unexpectedly befriended by the trustees of the Mary Carpenter Memorial Fund, in England, who placed in the hands of the Committee nearly Rs. 36,000, which were further augmented by a Government grant of Rs. 25,000, Thus the Committee was enabled to carry their project into effect and the purchase of the school house was effected. The girls' school also opened during this year a class for training lady-teachers in addition to other classes ; and a Ladies' Committee was also appointed at this time or soon after to supervise the inner working of the institution.

Another noteworthy event of the year was the

appointment of the Sevak Mandali or Lay Workers' Mission. Seeing that the number of ordained missionaries of the Samaj was small and many of them were incapacitated by ill-health, the Executive Committee of the Samaj called into existence an organisation under the above name to supplement their efforts. Acting upon the principle that every Brahmo is a missionary, a number of lay men, who, though engaged in secular work, were yet willing to devote their leisure hours to the work of preaching Brahmoism, came forward to join that body. It has members all over the country. Their work is regularly taken notice of in the Samaj reports and forms a part of the work of the Samaj.

The missionaries of the Samaj, together with the workers of the Sadhanashram, visited nearly 90 places in the course of their mission tours during the year. The Khasi Mission of Brother Nilmani Chakravarti, showed signs of progress during the year; in as much as we find the names of seven Samajes on the hills, and the number of families who had joined them, as many as two hundred.

All the old institutions of the Samaj mentioned before were in working order during the year. Of these the teachers of the Sunday School published a book for children called *Niti Katha*

and the Brahmo Sammilan under Babu Umesh Chandra Datta also showed great activity.

Fourteen ladies and twenty-seven gentlemen were admitted as members of the Samaj during the year ; and seven new Samajes were associated according to the scheme described before.

The death-roll of the year includes, amongst others, the name of Babu Kalinarayan Gupta, the father of Mr. K. G. Gupta, an old and revered member of the East Bengal Brahmo Samaj. He was a Brahmo saint ; a man devoid of what is generally regarded as culture, but one who had mastered the principles of natural religion in his own way, through the influence of his natural spiritual instinct, to which he added the gifts of a simple and pure mind and of a warm heart, which raised his religion into a bewitchingly simple form of practical piety. His life will be further noticed in the chapter on the Dacca Samaj.

Another mournful death happened during this year. It was that of Babu Aditya Kumar Chatterjea, a Professor of the Bethune College. He had joined the Brahmo Samaj in the early seventies and was a member of a body of young men who formed a band under Mr. Sen. He was loved and honoured by all who knew him for his piety and the excellent qualities of his character. At the time of the second schism he gave his

adherence to the Sadharan Brahmo Samaj and became one of its esteemed members. He worked as a minister of the Calcutta Congregation, a contributor to the columns of the *Indian Messenger* and the *Tattvakaumudi*, and a teacher of the Theological Institution. His death was specially mourned by a large number of young women who had passed through his hands as his pupils.

The following were the office-bearers for this year, the closing year of the present history. The annual election of office-bearers is going on as usual.

P. K. Ray, Esq., D. Sc. (From Jan. to Nov.)
Babu Navadwipchandra Das (From Nov. to Dec.) } Presidents,

Babu Prankrishna Acharji, M. A., M. B., Secretary,

Babu Annadacharan Sen, B. A.
„ Dwijendranath Bose
„ Lalitmohan Das, M. A., } Assistant Secretaries,

Babu Kalinarain Ray (From Jan. to March)
„ G. C. Mahalanabis (March to Dec.) } Treasurers.

Brief Record of the subsequent history.

Thus we have come to the close of the first twenty-five years of the existence of the Sadharan

Brahmo Samaj, a period worthy to be set down as the first landmark in the path of its progress. Here I stop, without narrating in detail the history of the subsequent years, leaving this task to future historians, and stating only a few leading facts to wind up the story.

The work of the Samaj went on in its usual course during the remaining years. The number of associated Samajes have now risen to 42. All the institutions of the Samaj have gone on quietly doing their work. Only the monthly gathering of Brahmos, in some places out of town for conference on Samaj matters, seems to have been given up, after the death of its chief organiser, Babu Mahendranath Chatterji, who died in 1906 deeply mourned by all. The Sevak Mandali has also partly lost its strength and activity since the death of Dr. J. N. Mitra, its chief organiser, which mournful event took place in 1909.

But an important department of the work of the Samaj has been opened during the succeeding year and is still being carried on through the aid of Babu Sashipada Banerji of Baranagore. In 1904 he placed two thousand rupees, in Government promissory notes, in the hands of the Executive Committee of the Samaj, with a request to spend the proceeds thereof to starting and keeping up preaching work amongst working men in Barana-

gore and in Calcutta. Accordingly, arrangements were made by the Executive Committee to send preachers for these classes. Through the exertions of Babu Sashipada Banerji, carried on through more than forty years, at Baranagore, his native place, new life had sprung up amongst the mill hands of that suburban town. Many of them have been drawn towards the Brahmo Samaj and large numbers take interest in other public questions. The placing of that fund in the hands of the Sadharan Brahmo Samaj Committee was, properly speaking, the last act of the donor, who, being now old and infirm, was naturally anxious to place his life-long work among working men on a secure and lasting footing. The work is going on even now, and he has the satisfaction of personally supervising it.

Four more new missionaries have been added to the body of preachers during the subsequent years. Babu Kashi Chandra Ghoshal was ordained in January 1904, not in 1903 as stated above. Brothers Prakash Dev and Gurudas Chakravarti, two workers of the Sadhanasharm, well-known in previous history, were ordained as missionaries of the Samaj on the 30th December, 1906; and Babu Hem Chandra Sarkar, M. A., who had been sent to Manchester College, Oxford, for his

education, and who, after his return, had been admitted as a worker of the Sadhanashram, was also ordained as a missionary of the Samaj on the 29th January, 1908.

The Sadhanashram has received new accessions. A number of men have joined it as workers and candidate workers, whilsts others, both men and women, have attached themselves to the instituition as helpers. A branch of the Ashram has been established at Dacca under the charge of Gurudas Chakravarti. Some members of the Dacca Ashram have organised themselves into a strong and united body and are working in various ways. They are working in connection with the Dacca Orphanage, and they had a leading hand in starting a Depressed Classes Mission under which one of them is working at Beras, a village of Namasudras. He is living amongst the despised poor, has opened schools for them and is in other ways trying to spread the light of education amongst them. The Dacca workers are conducting a monthly journal for women and one for children.

Bhai Prakash Dev of the Lahore Ashram has not been left unaided after the death of Sundar Singh. Two Punjabi young men have joined him as his assistants and are now carrying on the good work in the Punjab. One of them is working at Rawalpindi and the

other at Sealkote, two important places in the Punjab.

I have already referred to the purchase of land for the construction of a house for the Brahmo Girls' School. A new house has been built by the side of the old one,on that piece of land,with the aid of the Mary Carpenter Fund, aided by Government, and public donations. The house was consecrated in 1905. Much of the credit of the speedy execution of that work was due to Babu Kalinarayan Ray, a worthy member of the Samaj, at that time the Secretary of the School. A large Hall in this school, known as the Mary Carpenter Hall, now forms a meeting ground for the social parties of the Samaj, and also for the delivery of lectures to women.

Great changes have taken place in the constitution of the City College during the succeeding years. It was left to a body of Trustees by Mr. A.M. Bose, with a constitution that was exemplary and in which the staff of teachers and the Sadharan Brahmo Samaj Committee were both represented. In the course of a few years the constitution was further developed and registered, thus giving it a legal and permanent status, according to which the appointment of the Managing Council lies entirely in the hands of the Executive Committe e of the Sadharan Brahmo Samaj, under the sanc-

tion of the Trustees. Of course the old idea of a fair representation of the teaching staff in the Governing body has not been overlooked. A big house has been built for the College, and additional lands have been acquired for its extension.

The rest of the institutions of the Samaj noticed in the foregoing history are working as before. But this last period of the history of the Samaj has been marked by the departure from this world of several prominent leaders. No less a person than Maharshi Devendranath Tagore breathed his last on the 18th of January, 1905. After what has been said about his life and character in the previous history, nothing more need be added to illustrate those points. His paternal sympathies were always extended to the SadharanBrahmo Samaj since the day of its foundation. His hands were always open to further its cause. He contributed seven thousand rupees for the construction of its mandir, and many more hundreds in furtherance of many of its institutions. He aided the congregation by making a rich donation for its library; he aided the Khasi mission by helping Brother Nilmani Chakravarti in carrying on his work, and also aided the Theological Institution under Pandit Sitanath Tattwabhusan, by making annual donations. He took an active interest, as long as he lived, in the work of the Sadharan Brahmo

Samaj and always encouraged us with his fatherly counsels. Consequently his death was a sad and irreparable loss, not only to the members of his family and to the Adi Brahmo Samaj, but to the members of this Samaj also, over whose minds it cast a gloom. Crowds of our men, both old and young, mournfully followed his corpse to the cremation ground and returned home with sorrowful hearts when that beloved body was consigned to the flames. From that time the Sadharan Samaj Brahmos specially remember the Maharshi during their anniversary season, on the morning of the 6th Magh, the day of his demise.

The year 1906 was also a sad year for us. On the 20th of August of that year the members of the Samaj lost their first President and life-long leader, Mr. A.M. Bose. His desire to lay down his life for the service of God and man was so great and his activity was so incessant, that his frail constitution could not long withstand them. It is a well-known fact that he was carried in the previous year, on men's shoulders, from what was practically his deathbed, to lay the foundation of the Federation Hall, which his friends on the political side had asked him to do. The short discourse he delivered on that occasion is ever memorable, as redolent with deep and unfeigned piety in every line. To the Sadharan Brahmo

Samaj his services were invaluable. He knew no fatigue, no rest, no consideration for his personal loss as a lawyer, in those services. To speak the truth, but for him the Sadharan Brahmo Samaj could not have been placed on the lasting foundation on which it rests at present. But there is a limit to men's power of endurance. At last the time came for him to lay down his work and retire. Mr. Bose retired to his bed as almost an invalid from 1904. But even then his mind knew no rest; he was secretly penning articles for the papers to direct aright the minds of men on the questions that were agitating the public mind at that time. To the members of the Brahmo Samaj also he was giving his counsels to the last. In this condition he passed away on that day, praying for his country and his people. Who can describe the feelings of the members of the Sadharan Brahmo Samaj when his beloved body, then sleeping the last sleep, and dressed in new clothes, was placed in the yard behind their Mandir. Men, women, and children flocked in hundreds to shed their last tears, and to have a last look on that face which they loved so much to look upon during life. Not only Brahmos, but many others belonging to all communities, followed that body to the place of cremation and all sincerely mourned over the loss of a sincere patriot, a genuinely good man, a truly pious

soul, and a warm advocate of every cause of reform.

Yet another great shock was reserved for the Sadharan Brahmo Samaj. Next year there came the turn for Babu Umesh Chandra Datta, the venerated leader, to leave his friends. A little of his remarkable life has already been related. He was truly a born saint, a man to whom religion came as naturally as the joyous message of the morning beams comes to a naturally healthy and loving child. He gave his adherence to the Brahmo cause from 1859 and from that day he did not waver for a single day, always bearing his part in the progress of the work and always helping and inspiring others wherever he went. In progressive Brahmoism he was an earnest believer from his early youth and took a leading part in many of its works. He was quiet, modest and unostentatious, never letting people feel the important hand he had in many important matters. As the first Principal of the City College, his exertions were indefatigable and his health early broke down largely owing to those exertions and he passed away during the summer of 1907, deeply mourned by all who knew him.

Many others who were leading figures in the ranks of the Sadharan Samaj men and of progressive Brahmoism also passed away during this period;

such as Parvaticharan Das, who was the first to show the way to intermarriage under Mr. Sen in 1864; Baradanath Haldar, who had a leading hand in rescuing poor widows and Kulin girls as early as 1870 and 1871, Babu Chandicharan Sen, a self-made man who had risen to a high post in the Judicial Service under Government by his own worth and who had acquired a name and fame for himself by his literary performances; Babu Kalinath Datta, a friend and fellow-villager of Umeshchandra Datta, who had done and suffered much for the Brahmo cause and who also had a hand in the formation of the Sadharan Brahmo Samaj; Babu Banku Behari Bose, who was serving as one of the ministers of the Sadharan Samaj, at the time of his death; and Dr. J. N. Mitra, a well-known medical man of the town and an active member of the Samaj; all these passed away during this period rather untimely, leaving a gap that was sorely felt by the members.

But Providence never leaves his household without help or support. As these have passed away, others have stepped in to take up the work left by them and to carry it on to the best of their power. Our present hopes lie on them and on those who are coming after them. With this hope let me close this part of my account.

Now I shall conclude with a brief record of the

achievements of the Samaj and also what I consider to be the main defects noticeable in its working.

THE ACHIEVEMENTS OF THE SADHARAN BRAHMO SAMAJ.—The number of enrolled members of the Samaj, at the close of the twenty-fifth year of its existence, was 771. By the modification of the first rules of the Samaj, none but anushtanics or men and women who had practically discarded idolatry and caste and adhered to theistic principles in their domestic and social lives, could be enrolled as new members. Consequently the above number indicated for the most part a body of devoted men and women who came forward to give their adherence to the Samaj and to render pecuniary and other aid for the furtherance of its cause. The number of associated Samajes was 37, which subsequently rose to 5 more; the number of ordained missionaries was 5 at the time, but has subsequently risen to 9; the number of workers of the Sadhanashram, all of them not yet ordained but devoting all their time to mission work, was 7 in 1903, and has now risen to 10. Besides there are more than half a dozen persons who have given up all secular work and are working with the Sadhanashram as workers on probation.

Institutions more or less connected with the Samaj :—(1) The Khasi mission ; (2) The Sadhanashram, with its three branches at Bankipore, Lahore and

Dacca ; (3) The Sevak Mandali, or Lay-workers' Mission, with its Working Men'sMission at Barahanagorre ; (4) The Calcutta Congregation with its Library and Reading Room ; (5) The Students' Weekly Service with its excursion parties and social gatherings ; (6) The Theological Society ; (7) The Sangat Sabha ; (8) The Ladies' Sunday School ; (9 The Bharat Mahila Samiti ; (10) The Brahmo Girls' School; (11) The City College ; (12) The Boys' Boarding School started by G. C. Mahalanabis ; (13) The Brahma Bandhu Sabha ; (14) The Charity section of the Samaj ; (15) The Indigent Brahmo Family Fund, started by some Calcutta members ; (16) The *Arta-Seva-Mandali* or Brotherhood for the Service of the Afflicted, also started by some Calcutta members ; (17) The Ram Mohun Roy Seminary and other institutions connected with the Bankipore Sadhanashram ; (18) The night schools, &c., connected with the Dacca Sadhanashram.

The present organs of the Samaj:—(1) The *Tattwa-Kaumudi*, a Bengali fortnightly journal, (2) *The Indian Messenger*, an English weekly. Besides these Samaj papers, there are other newspapers and periodicals edited and managed by members of the Samaj. They are the *Sanjibani*, a weekly Bengali paper devoted to politics and general progress conducted by Babu Krishna Kumar Mitra ; the *Nabyabharat*, a monthly paper conducted

by Babu Deviprasanna Roy Chowdhuri ; the *Bamabodhini*, of which Babu Umesh Chandra Dutta was the founder and editor ; the *Mukul*, the monthly journal for children conducted by the Sunday School ladies ; the *Modern Review*, an English monthly, both owned and edited by Ramananda Chatterjee, M. A. ; the *Prabasi*, a monthly Bengali journal of general literature,having the same editor ; the *Suprabhat*, a Bengali monthly conducted by a lady member, Miss Kumudini Mitra, B.A. ; to which may also be added the *Sevak*, the *Bharat Mohila* and the *Sopan* of Dacca. The above list certainly shows the annual literary activity of the members of the Samaj.

But the above list only shows the literary activity of the Samaj members in the way of current journalism. Their contributions in the shape of lasting literature has also been considerable during the last thirty years. It is impossible to furnish a complete list of the same. Only the general lines can be indicated. In the first place, many lives of religious teachers such as Buddha,Mahomet, Nanak, Kabir, Ram Mohun Roy, &c., of the East and Luther, Theodore Parker of the West have been published. Amongst these Krishna Kumar Mitra's lives of Buddha, Mahomet and Nanak and Babu Nagendranath Chatterjee's lives of Theodore Parker and of Ram Mohun Roy deserve special mention.

Secondly, a large number of books illustrative of the principles of pure spiritual religion by different writers have been issued. Thirdly, many of the sermons preached by the present writer before the Calcutta Congregation have been published in book form, under the name of *Dharmajïvan* or "Spiritual life." Fourthly, a single writer like Pandit Sitanath Tattvabhusan has published no less than fifteen books, some of them containing masterly expositions of Brahmoism and others of ancient Hindu philosophy. Fifthly, both men and women have published books of moral lessons for children. Last of all, besides the tract called *Dharma Ki* or "what is religion?" the Students' Weekly Service has published several other tracts.

Let me briefly review the main features of the work of the Sadharan Brahmo Samaj in enforcing constitutional principles in matters of church government This may be justly regarded as its great point of departure from the Brahmo Samaj of India at the time of the second schism. To this point the members have remained true all along. Properly speaking, it had been their passion almost since the day of the foundation of the Samaj. Nay, I may go further and say that their bitter struggle with Mr. Sen and his friends drove them to an opposite extreme. It made the element of personal authority

in church affairs to them something like a red rag to the bull. It made them anxious to lay down firmly and well the lines of constitutional government to prevent all future misuse of authority in the Church. They made the election of their office-bearers annual, and as if that was not a sufficient check on such misuse, they further placed them under many restraints. It took many years to develop that constitution, till it is at present a fairly working machine with well organised wheels, that can be safely depended upon to work on successfully. The amount of work they have gone through in this direction is worthy of study by all who are working in that line. In fact the amount of work achieved in that connection bears witness to the patience, industry and foresight of the members.

The main outlines of the present constitution of the Samaj are the following. (1) The members of the Samaj, assembled at its annual meeting, generally elect half a dozen office-bearers,—one President, one Secretary, two or three Assistant Secretaries, and one Treasurer. (2) Secondly, they also appoint a General Committee of 65 members, according to the majority of votes of all members of the Samaj, amongst of whom voting papers are previously circulated. Of these 65 persons, 35 are town members and 30 are from the moffussil. To

these sixty-five are added a number of representatives from the Provincial Samajes. (3) Thirdly, within a stated period after their appointment, the members of the General Committee meet together and elect 12 chosen men from amongst themselves to form the Executive Committee of the year, the office-bearers acting as ex-officio members of the Committee. To their number is added afterwards one representative of the missionaries of the Samaj returned by themselves. The Executive Committee meet once a week ; and they have been so regular through all these years, that more than 48 meetings in the year have been held during many of these years. Fourthly, the General Committee meets once a quarter, and oftener if need be, when a quarterly report of their work is submitted by the Executive Committee and such questions relating to the policy or general management of the affairs of the Samaj as crop up for deliberation, are discussed and then decisions are laid down in the form of resolutions for the guidance of the office-bearers and of the Executive Committee. The fact that on very few occasions the meetings of the General Committee or of the Executive Committee have had to be postponed for want of a quorum, may be justly regarded as a mark of the interest taken by the members in the affairs of their church. And at the root of that

interest lies the sense of freedom they enjoy in regulating those affairs. This interest becomes manifest almost at every annual meeting when many whose faces had not been seen for months in the weekly service, flock to that meeting, to transact its business. The present constitution makes them all feel that the body is their own and that they have a duty towards controlling its affairs.

Thus in accordance with the provisions of the constitution laid down in 1878 and subsequently modified some years later, the work of the Samaj has gone on acquiring an element of permanence from year to year. The members have regularly met every year toap point office-bearers and committees; no end of sub-committees have been appointed from time to time to look after special work; budget estimates have been made in the beginning of the year; balance sheets have been examined by duly appointed auditors; missionaries have been ordained; preaching parties have been organised; schools have been founded; relief operations have been organised; rules have been framed for the regulation of different departments of work; in short, no effort has been spared to bring the constitutional machinery to perfection, according to the light that was in them.

The form of declaration* as laid down by the

Vide Appendix C

present constitution, which an intending member has to sign before his or her admission into the Samaj, contains three principal things ; (1) that he or she is above 18 years ; (2) that he or she expresses her willingness to cultivate a habit of daily prayer ; and (3) that he or she binds himself or herself to discard idolatry and caste and to perform all domestic and social ceremonies according to theistic rites. All who are not yet ready to come up so far, but are on the way to it, may be admitted as Associates, but no voting right is accorded to them.

But this constitutional organisation is not the only work that the members of this Samaj have achieved. There lies behind a far more important spiritual work which they have quietly done. They positively turned their faces from that peculiar development of religious life which for want of a better name may be called "*Ascetic Yogeeism*," which became so prominent and fashionable in the New Dispensation section of the Church after the second schism, and they tried to cultivate that simple and natural piety which had been marked out by Rajah Ram Mohun Roy and Maharshi Devendranath Tagore and was also accentuated by the old Brahmo Samaj of India, and which consisted in simple love of God, the cultivation of daily piety and the unostentatious service of man,

In order to revive old Brahmo traditions in that respect, they introduced the Ram Mohun Roy memorial meetings, and also placed themselves in personal touch with Maharshi Devendranath Tagore, as the foregoing history will amply illustrate.

Thirdly, as an effect of the schism, the Sadharan Brahmo Samaj has laid considerable stress on Social Reform. They have upheld the cause of the social elevation of our women. They have progressed so far on that line, that amongst them marriages of girls even at the legally allowed age of fourteen have become rare. They allow their girls to grow up and generally to choose their own husbands. Nor is any distinction made in point of the right of education between boys and girls. Many of their girls have received high education. Some of them have attained a high distinction in the university examinations and have obtained its highest degrees. Their church membership has been thrown open to men and women alike, and women enjoy seats in the Executive Committee.

The progressive spirit has extended to women also. The desire is growing amongst them for self-improvement and for useful occupation. There have sprung up rather too many associations amongst them. First, there is the Bharat Mahila

Samiti, which holds its fortnightly meetings in the Sadhanashram chapel. Then there is the Mahila Parishad, recently started, of which Mrs. J. C. Bose is the prime mover, and which gets up fortnightly lectures for women on all manner of useful subjects in the Mary Carpenter Hall, delivered by such men as Dr. J. C. Bose, Dr. P. C. Ray and Prof. S. C. Mahalanabis and others, and to which Brahmo ladies flock from all sides and feel immensely benefited. Thirdly, there is the Bharat Stri Mahamandal, a Hindu Women's Society started by Sarala Devi, a granddaughter of Maharshi Devendranath, which many Brahmo ladies have joined and which is trying to carry the light of education to Hindu homes.

Besides these public associations, of which women are the chief workers, two classes have been recently opened in the Sadharan Brahmo Samaj mandir, the first for teaching music, which a large number of boys and young women have joined, and of which Babu Upendra Kisor Ray Chaudhuri, a well-known musical expert, is in charge and the second a class for expounding to lady students the teachings of the ancient Hindu scriptures and of English philosophy. Pandit Sitanath Tattwabhusan and Prof. Hiralal Haldar, M.A., Ph.D., are in charge of it. Here also many young ladies are earnest pupils.

The progressive spirit of the women of this Samaj is also manifest in the eagerness with which they run to all social gatherings got up to bring together the two sexes. Of course the social liberty thus accorded to women is not liked by the people of Bengal. For this very reason the members of this Samaj have been subjected to much popular persecution. On the tacitly accepted supposition, bred by the cursed zenana system, that women who freely move about in society cannot be pure, all manner of slanderous reports have been invented and circulated against our women and are readily believed by credulous people ; scandalous theatrical representations, caricaturing the principles of the female emancipationists, have been made, to the great merriment of those who attend them ; and the columns of Hindu revivalist papers have never ceased to cast obloquy on these daring reformers. Yet in the midst of all these persecutions the members of this Samaj have remained firm and have quietly pursued their course. And let it be solemnly averred here, that during the pretty long course of their experience they have had no cause for regret for having allowed their women the amount of social liberty they enjoy. It has elevated the relationship between the sexes, and has infused new life in the minds of their women, many of

whom have come forward to be the sharers of their labour. Nay, the conviction is daily strengthening in them that women are the proper guardians of peace and purity in human society, and that the freer they are, the better is that duty performed.

Not only on the subject of female advancement but also on other questions of social reform, have the members of the Samaj struck no uncertain note. When the Hindu revival movement first made its appearance in Calcutta, the Sadharan Brahmo Samaj mandir rang with earnest appeals against the systems of caste and idolatry and such other social evils. They have practically abolished caste by freely promoting intermarriage amongst persons of different castes in their community.

The earnest pleadings of the members of the Samaj on behalf of social purity and temperance have also been incessant, and their papers have systematically advocated these causes. Their feeling on the temperance question is so strong, that once a proposal was earnestly discussed at the meetings of their General Committee about laying down a rule to refuse the rights of membership to, or exclude from the Samaj all persons who indulge in wine, without medical certificate. The majority declared in favour of advancing temperance rather by social opinion than by preventive legislation and the proposed resolution

was withdrawn. The papers of the Samaj, the *Indian Messenger* and the *Tattwa-Kaumudi*, are always upholding temperance and social purity and two of their leading men were Presidents of the Temperance and Social Purity Association.

The spiritual work that the Samaj is quietly carrying on at present should also be mentioned as forming a part of its achievements. First, there is the weekly service held every Sunday morning and evening in its mandir. The morning service is generally sparsely attended, but hundreds flock to the evening service, many of whom are not members of the congregation. Secondly, there is the *Sangat Sabha* or a society for religious intercourse, which meets in the mandir every Tuesday evening, when a chosen few meet together for special prayer and conversation. Thirdly, there is the Students' Service, which meet in the mandir for prayer and discourse every Saturday evening. Fourthly, there is the *Sadhanashram*,located in the Mission House of the Samaj,where divine service is held every morning in its domestic chapel. Fifthly the ladies of the Bharat Mahila Samiti hold fortnightly meetings for prayer and conversation in the Ashram chapel. Sixthly, the ladies of the Sunday School meet for prayer with the children every Sunday morning. Other religious gatherings, though not directly coming under the work of the

Samaj, are also held in the neighborhood of the Samaj, such for instance as the daily and weekly divine service in the Devalay, an institution started by Babu Sasipada Banerji.

ITS DEFECTS.—But I cannot close this review of the work of the Sadharan Brahmo Samaj during the first twenty-five years of its existence without noticing some of the defects that have marked its progress.

The first and foremost, perhaps, is the want of success that has characterized our efforts to establish a habit of domestic devotion amongst our members. If I have rightly understood the significance of the mission of the Brahmo Samaj, it certainly lies in making natural and rational religion a source of spiritual inspiration and edification by enforcing habits of individual and domestic piety. If it fails there, it will fail in its main purpose. For the Brahmo Samaj is not certainly a society of advanced thinkers, like the Upanishadic Rishis of ancient India,or of the philosophers of ancientGreece and Rome, but it is a Church with a definite practical aim, namely, to establish natural religion as an effective mode of spiritual culture. In the midst of the creed-bound and form-bound traditional and supernatural faiths of the world, it is indeed a difficult mission. In stating this, I must sorrowfully confess that the members of the Sadharan

Brahmo Samaj have not yet paid sufficient attention to this part of their duty. There are many households in this body, where there is no altar for the daily worship of God. If religion does not bring men to God, it is worse than useless. Perhaps the defect is due to the negligence on the part of its missionaries and preachers in enforcing this duty.

The second defect appertains to the working of its constitution. It is the lack of what may be called *personal guidance.* No end of sub-committees have been appointed from time to time to promote specified objects, but most of these sub-committees have been ineffective, owing to the constant change of office-bearers and committees, depriving these bodies of the chance of a concentrated sense of responsibility and constant personal supervision. Committees under the present constitution come and go without feeling any special responsibility for any special kind of work. Even the President is a figure-head, whose only business lies in presiding at the meetings, and not in giving new directions to useful work or in giving his personal guidance in any matters of policy. Briefly speaking, the constitution of the Samaj, as it stands at present, partly illustrates the principle, that "the work of many is the work of none". There are very few even amongst the members of its presiding com-

mittee who make it their special concern to see that the whole machinery becomes productive of useful results. Its missionaries go about preaching very much as occasion suits them, without there being anybody in head-quarters to back their efforts or to give direction to the whole scheme of operations. The inspiring effect of personal touch is sadly wanting.

Thus the constitutional machinery works on very much on the rut of routine without any great *power of initiative*, or *combining force*. The above-mentioned defect is the most serious one, in as much as many of the provincial Samajes that at one time made common cause with the Samaj and placed great hopes in its guidance, have, in course of time, ceased to take an active interest in its work, and have become indifferent to its proceedings. In response to its appeals for association, out of more than 130 Samajes not more than 40 or 45 have come forward during this period for association and not more than 20 or 25 Provincial Samajes have taken care to elect their representatives on the General Committee. The others are standing aloof as neutrals, though many perhaps of these Samajes still sympathise with the principles of this Samaj. Thus the Sadharan Brahmo Samaj has not succeeded in making itself felt as an all-India concern. There

is none in head-quarters who overlooks all and seeks to combine all.

The third thing to be noticed under this head is the lack of *spiritual care-taking* and *responsible ministration* in its congregational life. Nearly a dozen ministers are appointed in the year's beginning by the Congregation Committee, but none of them is entrusted with the charge of the spiritual care-taking of the families forming the Congregation. None of them feels it to be his duty to visit them in their houses, and render them such spiritual aid as they may need. The consequence is that many of these families live spiritually detached from each other, scarcely feeling themselves to be members of a household of faith. Many of them do not feel an active interest in the spiritual work of the Samaj ; nor are they anxious to come forward with pecuniary and other help to enable the office-bearers and commitees to carry on that work. The little attempt that was once made under the influence of Dr. P. K. Ray to introduce the system of responsible ministration, has been allowed to be dropped, leaving the state of things very much as it existed before. No religious community can progress spiritually without provision for spiritual care-taking. In ancient India almost the whole race of the Brahmans were religious teachers and spiritual care-takers of the people,

and all know the result. The Hindus have come to be regarded as the most religious people in the world. In the history of Christianity also there was provision for spiritual care-taking from the earliest times. A religious body without pastors is something like a flock of sheep without a shepherd. There is no due provision for that spiritual care-taking in this Samaj. Its congregational services are looked upon even by the ministers as so many occasions for preaching the principles of their new faith and not administering strength and spiritual consolation to their own people. It is to be hoped that with the progress of time this defect will come in for a share of the attention of the members, and spiritual care-taking and responsible ministration will be established in their community.

The fourth noticeable defect has been the lack of missionary spirit amongst its members. Brahmoism is a reformatory religion ; consequently it is essentially a missionary religion. It must live and prosper by propagating itself. But the mission department of the Samaj has been the weakest part of its machinery. Somehow or other it has failed to inspire, invigorate, and keep together its missionaries. The foregoing history bears sad witness to many secessions amongst its mission-workers, till the number of its ordained

missionaries represents the poor figure of five at the end of twenty-five years. There is nobody in head-quarters to look after the mission work of the Samaj as a whole, and guide the missionaries with his counsel and direction. There is none to make an effort to carry on the whole work with vigour. There is no one to create and foster a spirit of self-devotion. Rather the current pulls on the other direction. The prevailing tone of the members seems to be to discourage self-surrender and self-consecration. As a consequence of this, the missionary spirit is very feeble in the body. True, the Sadhanashram has been brought into existence to create an apostolical spirit in the Samaj. It has partly succeeded in creating that spirit in a number of souls. But that success is not proportionate to our expectations or to the spiritual needs of the body. Perhaps the times and the tides are against the creation of such a spirit. The missionary zeal of the members of the Samaj shows no sign of increase. When we reflect on the immense importance of the message of Brahmoism to this country and to the world at large,our grief knows no bounds for this lack of missionary spirit in the body.

The fifth noticeable defect is the feeble response that the members and sympathisers of the Samaj generally make to the many calls for pecuniary

help that its office-bearers and committees make for carrying on the work of the Samaj. It is indeed a matter for deep, very deep regret, that whilst other religious bodies, not excepting the most reformatory ones, show a creditable list of contributions by their members and sympathisers, the Brahmo Samaj alone should cut a poor figure in this respec . Let it be recorded with shame that repeated efforts of the Executive Committee of the Samaj to make it a rule that each member earning not less than 25 Rs. per month should contribute, for Samaj purposes, not less than 1 pice per rupee, have failed. Only a few have come forward to meet that demand while the vast majority remain indifferent. The annual collection of subscriptions in aid of the Samaj work is miserably poor, considering the heavy demands on its resources. Is it any wonder that the committee of the Samaj should feel so wary about laying its hands on many projects suggested by individual members. The admission of additional missionaries, though there have been some applicants for it, has been practically given up, for there is no fund to meet the new demands. No great philanthopic efforts can be undertaken, for there is no margin for them. The spirit of self-sacrifice which lies at the bottom of practical well-doing has been imperfectly evolved in

our men and women. There is in them one kind of self-sacrifice, no doubt, namely, that which enables a man to bear persecution, but the habit of giving for public purposes has not been sufficiently acquired. Here also the hope lies in the future.

The mention of philanthropic work casually leads me to the consideration of the sixth defect, namely, the lack of philanthropic activity as a part of the regular work of the Samaj. If there be any country where incessant work and heavy work should be carried on to lift the people above their material wants, and their many social evils, it is certainly India. The Brahmo Samaj, which preaches that the service of man is the service of God, has certainly a great and glorious mission in this land. But what has the Brahmo Samaj done, its adversaries may justly ask, to lift that load of misery from the lots of men? Certainly we have distributed relief to the distressed poor on some occasions of scarcity and famine, but what is there in the shape of steady and regular work to uplift the masses or to lessen their misery? The few efforts that have been made from time to time for opening night schools, &c., for educating the masses, have withered away for want of sympathy from the body at large, and is it any wonder that the Brahmo Samaj is regarded more as *emotional* and *dreamy*, than philanthropic and practical, by

outside observers? Our field ofwork is vast. The depressed classes have to be uplifted, women to be socially elevated, temperance and purity to be enforced—the many social evils from which the people suffer have to be mitigated, there is no end of means by which the Samaj can show its spirit of practical well-doing. But we cannot say the members of the Samaj have yet paid sufficient attention to this side of their spiritual life. Here also the hope is in the future.

The last and most characteristic defect, as noted by outside observers, is the greater appreciation that the members of this Samaj have shown for western ideals and methods than those which are their own as Hindus. It is thus that the Brahmo Samaj has come to be regarded by the outside public, by Hindus specially, as Christianity in another guise. There lies the root, perhaps, of the present aversion of our countrymen against the Brahmo Samaj. And with the spread of the Hindu revival movement that aversion is daily strengthening. Much of that prejudice is certainly due to an imperfect realization of the mission of the Brahmo Samaj on the part of outsiders and also to prejudice and ignorance. Men do not see that the mission of the Brahmo Samaj is to combine the East and the West. It turns to the East, to the rishis of ancient India, to find the

secret of true spiritual communion, in which the soul finds itself enfolded and engulfed in the Over-soul, the *atma* finds itself in blessed union with the *Paramatma.* It also turns to the East to find many instances of rapturous love of God, in the lives of many a Kabir and Nanak, of Chaitanya and Tukaram. But it also turns to the West to receive an inspiration for the service of man as the service of God. It looks upon human society not as bondage, or a prison, or upon human life as a curse, but as the house of God which can be converted into his kingdom. The building of home life and of social life are essential factors of its aim and purpose; and the striving for righteousness in thought, speech and deed is an essential part of its spiritual culture. Thus its ideals are both Eastern and Western. And our solemn conviction is that the salvation of modern India lies in the combination of the two ideals, *i.e.*, in a new faith that will combine both of them in due measure. The East cannot be forgotten nor can the West be neglected.

Besides, the Brahmo Samaj stands on the universality of the spiritual endowment of man. Unlike all the sectarian faiths of the world, it does not limit divine revelation to special, miraculous and supernatural channels, but finds the operation of the Divine spirit in all earnest seekers after

truth. Accordingly, it gives a hearing to all, and sits as an humble disciple at the feet of the great and good of all lands. To shut the eye to something really great and good because it comes from abroad would be un-Brahmic. The imperfect realization of this truth leads outside critics to misjudge the Brahmo Samaj.

But that prejudice is also partly due to ignorance. They do not know what the Brahmo Samaj has actually done towards reviving and inculcating the best Hindu ideals. It was Rajah Ram Mohun Roy who opened the eyes of his countrymen to their ancient scriptures. Following after him, it was the Brahmo Samaj that led the way, under Maharshi Devendranath Tagore and Babu Akshay Kumar Datta, in ancient Hindu research. The Vedas and the Upanishads were studied, translated and published by the Brahmo Samaj first before they were known even to the pundits of Bengal. Many of the Puranas were first studied by the Brahmos. The lives of Buddha, of Kabir, of Baba Nanak, &c., were written first by the missionaries under Keshub Chunder Sen. Chaitanya and Vaishnavism first came to be held in repute by the advocacy of the latter. His lectures on *bhakti* and Chaitanya first turned the eyes of our educated men to them. On the Sadharan Brahmo Samaj

side also, Pandit Sitanath Tattwabhushan has translated and published several of the principal Upanishads and his remarkable works on the *Philosophy of Brahmoism* and *The Vedanta and its Relation to Modern Thought* are a standing monument of a careful study of our ancient scriptures. On the other hand, Babu Krishna Kumar Mitra's *Life of Buddha* and the lives of Nanak, Kabir and Chaitanya by other writers are worthy of mention. Books have also been written by its men and women illustrating religious truths from the *Ramayana* and the *Mahabharata* U. K. Ray's stories from the *Ramayana* and the *Mahabharata* for children are an instance in point. These facts certainly bear witness to the due appreciation of things Hindu. Only the adversaries of the Brahmo Samaj are not patient enough to inquire into the facts as they stand.

But whilst saying this, I am not blind to the fact, that we are liable to the charge that our eyes are turned more to the West than to the East ; that we are more eager to notice the development of truths in the West than to discover the mines of precious truth lying entombed near our hands. Western ideals appeal more to sympathising hearts amongst us than the truths treasured up in our own books and in our own usages and customs. We are more concerned with the Western modes of spiritual exercise,

such as vocal prayer, readings, and spiritual intercourse, than the Hindu methods of meditation and communion to which Maharshi Devendranath showed the way. It is time that the attention of our members should be directed to the spiritual resources of our own country and of our own people. Pandit Sitanath Tattwabhusan's ladies' class for the exposition of our ancient scriptures is a movement in that direction and it is hoped similar efforts will increase in the future.

Our hopes certainly lie in the forward look and onward march of a religious body like the Brahmo Samaj. If the hunger and thirst for truth and spirituality continue to operate in the members as they do at present,they will certainly be led to what is true and good, noble and really conducive to man's spiritual progress. Let them have hunger and thirst, and let them take to communion and earnest prayer, and the Divine Spirit will surely lead them. I hope their disposition to study their ancient scriptures and to walk in the paths of Hindu communion will be further developed as time rolls on, and the Brahmo Samaj will come to be regarded as the truest and greatest exponent of higher Hinduism. With that hope and that prayer I close this part of the history of that section of the Brahmo Samaj with which I am personally concerned.

CHAPTER VI

THE PROVINCIAL SAMAJES

Like all reformatory religions of the world, the religion of the Brahmo Samaj, from the very beginning, was conceived as a missionary religion. All ancient religions of the world such as Hinduism in India, or Judaism in Judæa or the religions of ancient Greece and Rome lacked the missionary spirit. They were chiefly concerned with the people amongst whom they sprang up. Their preachers did not conceive it to be their duty to spread the light that was in them to other races, and were contented with holding it forth to the chosen few amongst wh›m they were born and with whom they lived. So much so that even in the utterances of Jesus and of his first followers, there is a distinct indication that they felt their new gospel, their promised Kingdom of God, to be intended for the Jews alone. And it is a fact of history that St. Paul, properly speaking, was the first of the apostles who systematically carried the new message to outsiders. Hence he is called the Apostle to the Gentiles. Much of that sectarian narrowness which characterized the ancient faiths, was due, I think, to the tribal jealousy between

the ancient races. TheGreeks hated and despised the Barbarians, the Jews the Gentiles and the Aryans of India all non-Aryan races. These ancient nations could not bring themselves to believe that the same Divine light that was vouchsafed unto them was also intended for all mankind and that they held no monopoly of those truths. Specially they could not persuade themselves that their God or gods could be propitious to those whom they themselves hated and despised. They reasoned in their simple way that their God to be their true friend, must needs be an enemy of their enemies. So the Vedic Rishis of India prayed to Indra, their greatest god, to exterminate the "black skin" or the dark people whom they despised. This tribal jealousy largely colored their religious thought. They kept their religion, which represented the greatest development of their national thought and the highest embodiment of their spiritual aspirations, for themselves alone, thinking all out-siders unworthy of it. But with the reformatory religions of the world the case was different. They arose under peculiar circumstances of national life and sought to introduce new ideas and new methods. Accordingly, the conflict with prevailing superstitions and their adherents was unavoidable. In this conflict, the craving for wider sympathy in the minds of the professors of the new doctrines as

well as the desire for new fields of operation were but natural. It was thus that all reformatory religions necessarily became missionary religions in the history of the world. Buddhism, for instance, arose by protesting against certain principles and practices of old Brahmanism and had, therefore, to live a life of great conflict in India and was ultimately thrown out of it. Banished from its native home it had to maintain itself by spreading itself abroad. Similarly, Christianity, in spite of the earnest efforts of its first Apostles, to keep it confined among the Jews, was soon expelled from its native land and had to spread itself by appealing to other races. It found its bitterest enemies in the Jews themselves amongst whom it was born. Owing perhaps to the successful application of physical force the case was a little different with Mahomedanism. The early followers of the Prophet overpowered the other races of Arabia and established their faith in their country. Whatever the reason might have been, the case of Mahomedanism furnishes a singular exception. Mahomet alone amongst the prophets of the world was honored at home and succeeded in laying the foundation of his faith amongst his own people. But social persecution also led Mahomedanism to seek external sympathy and to try to spread itself in other lands. Thus it

will be seen that all the reformatory religions of the world were necessarily driven to propagation as a means of continued life.

Brahmoism is a reformatory religion. It has arisen by protesting against the corruptions of Hindu idolatry. It seeks to establish the worship of the One True God in the place of the millions of gods and goddesses of the land and also to instal universal religion in the place of the sectarian faiths of the world. It aspires to remodel human society on the lines of pure and spiritual religion, on the broad principles of the fatherhood of God and the brotherhood of man. Accordingly its conflict with the prevailing superstitions of the country and also with the sectarian faiths of the world is inevitable. It must agree to live by holding up the banner of reform and by propagating itself. It is essentially a missionary religion. But its missionary character was not fully brought out in the days of Rajah Ram Mohun Roy. Besides holding public services for themselves and also preaching sermons for such as took care to attend those services, and also publishing a number of tracts expounding the new principles, no missionary organisation was set up by the Rajah or his early associates, to preach and propagate the new principles far and wide. The Calcutta work was quite absorbing for them. They could not go

further than the publication of a number of tracts. The daily conflicts with the Calcutta public were so urgent and so engrossing that they were contented with a limited scope and could not think of carrying the new light to other provinces. But even under such circumstances the effort for propagation was not altogether wanting. A Samaj was established in 1829 in Telinipara in the district of Hugli, by Babu Annadaprasad Banerji, one of the Rajah's friends, where the same modes of service as obtained in the Calcutta Samaj were followed. What ultimately became of this branch Samaj after the Rajah's departure for and subsequent death in England, we are not in a position to say. If seems that it lived for a few years and then died a natural death.

Real efforts for taking the light to stations outside Calcutta commenced in the Adi Brahmo Samaj under Maharshi Devendranath Tagore. When he joined the Samaj in 1843, he brought new enthusiasm into it. The reader has been already told how he established the *Tattwabodhini Sabha* in 1838, and also how he worked under it with a number of young associates. Properly speaking the foundation of the *Tattwabodhini Sabha* was the beginning of mission work in the Samaj. Under it he republished many of Raja Ram Mohun Roy's works ; arranged for the

delivery of lectures expounding the principles of the new faith ; sent students to Benares for studying the Hindu scriptures, and engaged the services of preachers to go about preaching the new faith . All that represented earnest missionary effort. In these efforts he was backed by many educated and influential men of the time, such as Babu Shibchandra Deb of Konnagore. Devendranath's public and formal association with the Samaj in 1843, brought the *Tattwabodhini Sabha* men into it, who tried to carry the new light to others.

Shibchandra Deb of Konnagar and Kashishwar Mitra of Shyambazar, Calcutta, both of whom held high posts under Government, carried the new light to different stations, whither their services were transferred from time to time. Thus within a a few years after Devendranath's initiation Samajes began to spring up in different parts of Bengal. Attracted by the influential position of Devendranath in native society, some of the richest men of Bengal, such as the Rajas of Burdwan and of Nadia, also came forward to aid the new movement,and established Samajes in their own placcs The Burdwan Samaj was founded by Maharaj Adhiraj Mahtabchand Bahadur of Burdwan, who was drawn into the movement by his friendship with Devendranath, who

visited the place upon the Rajah's invitation. A room in the palace was set apart for the Samaj service once a week, and the services of a Brahman preacher recommended by Devendranath were engaged. He carried on that work for many years, even after the death of Mahtabchand Bahadur and of his successor. Afterwards it seems to have ceased to exist. Other Samajes representing the Adi Samaj and progressive Brahmoism sprang up outside the palace, and both of them are now nominally existing.

The Krishnagar Samaj in the Nadia District was established with the sympathy and help of Raja Srishchandra Roy of Nadia and was filled up by some prominent educated men of the time. At first it held its meetings in the palace, where the Rajah kindly made room for it; but the Rajah's support was soon withdrawn,because Devendranath, instead of sending a Brahman preacher well-versed inSanskrit literature, had deputed as its first minister Lala Hazarilal, whose history has been given before and who was a Sudra by birth. The advent of Hazarilal as a religious preacher naturally gave great offence to the Nadia Brahmans, of whom the Rajah was supposed to be the leader; and the Rajah felt himself obliged to remove the Samaj from his palace. After this the Krishnagar Samaj was carried through many phases of fortune, till

at last it became a field of progressive Brahmoism in the days of Keshub Chunder Sen, when the presence of Babu Nagendranath Chatterji and others was a source of attraction to many. It exists at present rather in a feeble condition claiming a small number of families amongst its supporters.

After the reconstruction and partial revival of the Adi Brahmo Samaj in 1851, noticed before, the missionary activity of the church seems to have been strengthened, and Samajes began to spring up in different parts of the Province. In 1846 a Samaj was established at Dacca in Eastern Bengal, whose history I shall give later on. Of the Samajes that sprang up nearer Calcutta between 1850 and 1860 two require special mention, namely, the Bhowanipore Samaj in the southern suburbs and the Midnapore Samaj at Midnapore. Let me briefly record their histories. But in so doing I must tell the reader to bear in mind that my accounts of the Provincial Samajes will necessarily be running historical sketches dealing with the main outlines of their progress and work, for I have to deal with a pretty large number of them and it is not possible for me to enter into details.

THE BHOWANIPORE BRAHMO SAMAJ

The Bhowanipore Samaj had a chequered history. It was established in the year 1852. In

the month of June, 1852, a number of influential men of that suburban town assembled at the house of the late Sambhunath Pandit, latterly a Judge of the Calcutta High Court, and established an Association under the name of *Jnan Prakasika Sabha*, or "Truth Revealing Society", whose object it was to promote the spiritual enlightenment of its members. It was virtually a Brahmo Samaj, though the name was different. Sambhunath Pandit became its President, Babu Annadaprasad Banerji, a pleader of the High Court, Vice-President and Babu Haris-chandra Mukherji of the *Hindoo Patriot* fame, its Secretary. A moving spirit on the back was Babu Kashishwar Mitra, a member of the Adi Brahmo Samaj and a friend of Devendranath. He held a high office in the Judicial Department of Government at that time and was living at Bhowanipore. It was chiefly through his influence and exertions that the Samaj was established.

The members, in the beginning, did not adopt the Adi Brahmo Samaj form of service, but carried on their work according to a mode introduced by themselves, which consisted of giving expositions of passages from the *Gita* and other ancient scriptures, concluding with the singing of religious hymns. Devendranath was in touch with this movement from the beginning and paid his visits

often. It was perhaps through his influence that a party soon arose amongst the first members who contended for the adoption of the Brahmo Samaj name and also for the introduction of the Adi Samaj form of Divine Service. The decision of the majority in favour of these proposals caused a number of the early supporters of the movement to cut off their connection with the Society.

From the first anniversary of the Society held in 1853, it was duly and formally installed as the Bhowanipore Brahmo Samaj. From that time almost the Samaj entered upon a career of new activity and usefulness. Maharshi Devendranath was unceasing in his interest and encouragement; the services of regular preachers were lent from the Calcutta Samaj; and within a year or two, a house of prayer was built up and consecrated for the weekly gatherings.

Within a year after the foundation of the Samaj, a society, like the *Tattwa-bodhini Sabha* of Calcutta, called the *Satya-Jnan-Sancharini Sabha* or the "True-knowledge spreading society" was also established,where many members of the Samaj, along with many other young men of the town, used to meet for the reading of papers and for carrying on discussions on religious subjects. A large number of papers were read in connection with this Society during the period from 1853 to

1861, in which year Harischandra Mukherji, the editor of the *Hindoo Patriot*, died. Several of these papers were written by the latter and have been recently reprinted by an old member of this Samaj.

From 1861, the Samaj showed signs of new activity. Its affairs fell into the hands of Babu Srinath Banerji, a member belonging to the first batch, who now earnestly took up the work of the Samaj as its Secretary and carried it on with persistent energy. Those were the days of the rising star, Keshub Chunder Sen. The reader has been already told how Mr. Sen brought new life into the Calcutta Samaj and how the *Sangat* and the Brahmo School were founded. The Bhowanipore Samaj soon became the field of operation of the new spirit. The two leaders, Devendranath Tagore and Keshub Chunder Sen, combined in opening something like a branch of the Calcutta Brahmo School at Bhowanipore. Sometime alone, at other times accompanied by his able assistant, Ajodhyanath Pakrashi, Devendranath would regularly attend the classes of the school and deliver lectures to the assembled students of the Brahmo School, many of whom belonged to some of the rich and influential families of that place. Mr. Sen too delivered some of his able lectures here, notably that on the "Destiny of Human Life". The

students were also regularly examined, as inCalcutta and certificates were granted to them. On the other hand, the services of the Samaj,conducted by Pandit Ajodhyanath Pakrasi and other successful preachers of the Calcutta Samaj, were widely appreciated and drew in large numbers. The Congregation grew from day to day. Men like Rameshchandra Mitra, who was subsequently made a Judge of the Calcutta High Court, and knighted in recognition of his signal services, were publicly initiated. All these efforts were eminently successful towards creating a new life amongst the younger generation, and we owe to that period some of the best workers of the Brahmo Samaj, who have rendered signal service to the Church in after years.

But with the first schism of 1868, there came a change in the condition of the Samaj. The Samaj building, together with the duty of ordering the services, practically fell into the hands of the Adi Brahmo Samaj, and the progressives separated themselves from the old body. Previous to their final separation they tried to secure the Samaj Mandir on some other day for services according to modes liked by them ; but those efforts not proving successful, many of them began to keep away from the Samaj services, and the Congregation dwindled away. Babu Srinath Banerji, who is still living at

the venerable age of eighty-eight, stuck to the post of Secretary and kept up the Samaj work, with the aid of Pandit Becharam Chatterji, a well-known preacher of the Adi Brahmo Samaj, who for many long years undertook the duties of the minister. Pandit Becharam was born at Behala, a few miles south-west of Calcutta. He was trained as a Sanskrit scholar, and found employment as a teacher in a school in the Howrah district, where he came to know the Brahmo Samaj and was drawn into it. Maharshi Devendranath soon discovered his spiritual gifts and his abilities as a speaker, and appointed him as one of the preachers of the Adi Samaj. He did full justice to the selection. By his energy and enthusiasm he not only kept up the work of the Adi Brahmo Samaj after the progressives had left it, but also kept going the work of the Bhowanipore Samaj, and also of the one he had established in his native village Behala. He was very steadfast in the performance of his duties. No rain or storm could keep him away from coming to the pulpit of the Adi Samaj on the appointed days. He would come to attend those services from his native village in a miserable hackney carriage, which at times exposed him to serious inconveniences. His attendance at the Bhowanipore service was equally faithful. When others lost heart and became

despondent, he was ever buoyant and ever cheerful. At times he had to preach to empty benches, yet he was not discouraged. It is indeed a pleasure to think of his unflinching perseverance in his course. But for his constancy and his earnestness, and also the persevering energy of Babu Srinath Banerji, the Bhowanipore branch of the Adi Samaj would have been extinct long ago.

Some of the secessionists from the old Bhowanipore Samaj, who were going without weekly ministration, gathered round the present writer after his settlement at Bhowanipore as the Headmaster of the South Suburban School in 1874. A Samaj of the progressive type was started in his own house under the name of the South Suburban Brahmo Samaj and a large number of young men began to attend its services. The Samaj was kept going even after his removal to Calcutta as Sanskrit Teacher of the Hare School. Babu Kedarnath Roy, previously mentioned amongst the Brahmo Samaj of India workers, took up the services of the Samaj as minister. He too gave them up after some time, when, for want of a suitable house of prayer, the Samaj, transferred from place to place, went through many vicissitudes of fortune and on the whole suffered decline. At this stage a body of young men, most of whom were students, started a little Samaj of their own in a remote corner of

the town, where they felt more free to move about. They built a little chapel of their own, which they duly consecrated. Punyadaprasad Sarkar, the Barabelun worker noticed before, who was then residing at Bhowanipore, was also with them. Thus the two progressive Samajes were working for some time side by side in separate spheres, without any conflict. They would attend each other's services on special occasions, and at times come together for holding garden parties.

When things were going on in this way, there came a third factor in the field of operations. The Calcutta Congregation of the Sadharan Brahmo Samaj, at the suggestion of Dr. P. K. Ray, its Secretary, passed a resolution in 1892, asking the present writer, who was then its minister, to open something like a branch of the Calcutta Congregation, at Bhowanipore, for supplying spiritual ministration to members of the congregation living there. A course of weekly services was first opened in the drawing room of Mr. D. M. Das, and the members of the other two Samajes were invited to attend them. It was transferred to other places afterwards They cheerfully responded to the call. In course of time the three Samajes united into one Samaj called the Brahmo Sammilan Samaj or the Samaj for

Brahmo Union. Under this name the amalgamated Samaj is being still maintained. A mandir has been built for it, and a number of advanced Brahmo families, who came to settle down at Bhowanipore and Ballygunge in after years, form its congregation. Though most of these families are in sympathy with the Sadharan Brahmo Samaj, yet as far as the Samaj services are concerned, they are conducted on the union principle, *i.e.*, both the Sadharan Brahmo Samaj and the New Dispensation preachers are invited to occupy the pulpit.

It is also meet to mention here that when, after amalgamtion, the Brahmo Sammilan Samaj was formed, some members of the old South Suburban Samaj did not like the manner in which that union was effected, and they are still keeping up weekly prayer meetings of their own under the old name.

On the other hand, Babu Sitikantha Mallick, a leading figure amongst the early secessionists from the Bhowanipore Adi Samaj after the first schism, who had also a hand in the formation of the South Suburban Samaj of 1874, has united himself with the Bhowanipore Adi Brahmo Samaj and is trying to reorganise its work on broader lines by inviting preachers of the progressive sections also to the pulpit of that Samaj. How

the new movement will end it is difficult to say just now.

The Sammilan Samaj at the present time has a rich congregation ; services are regularly held, courses of lectures are occasionally organised, social parties and ladies, gatherings are held from time to time, and something like a Sunday School has been recently opened, where religious instruction is systematically given to a number of children mostly belonging to the families of members of the congregatiou. On the whole it is one of the most influential and active Samajes near Calcutta. Some of our best men, to be noticed below, have taken part in its proceedidgs.

Four distinguished men have had a prominent hand in the up-keep of the Sammilan Samaj during the last few years of its existence and they deserve special notice. The first was Babu Chandicharan Sen, well-known during the preceding period as a North Bengal worker, who latterly settled down at Bhowanipore and devoted his last years to helping the Sammilan Samaj by conducting its services as a minister. Chandicharan Sen originally came from Barisal. He was a self-made man who could not enjoy in his childhood all the advantages of a good education, but who, by self-study and by using well all his powers and opportunities, rose to a high post in the judicial department

under Government. Wherever he went in connection with his official duties, the furtherance of the cause of the Brahmo Samaj was uppermost in his mind, and he devoted all his spare time to that object. At Baruipore in the Twenty-four Parganas district, at Jalpaiguri in Northern Bengal, at Manikgunge in the Vikrampore District, at Krishnagar in the Nadia District and at Barisal, his own native place, everywhere he was known as a lay preacher and freely contributed from his own pocket for helping the work of the Brahmo Samaj. He was also an example to us of almost an insatiable thirst for knowledge. His library grew under that thirst till it was a very respectable one, and he always kept an eye on all advanced ideas of the world and took pleasure in discussing them with his friends. His sympathies with all progressive movements also were very active. His hatred for wrong and his love of justice were so great that he stuck to them as a judge, regardless of all consequences, and at times incurred the displeasure of his superior officers for his open and impulsive manner of adhering to them. He was punctual as a clock in doing his duties and always respectful to his superiors; yet he did not fear to uphold his independence in cases where conscience compelled him to differ from them. Though devoid of good education in early life,

he, by his own exertions, had become a good Bengali writer and has left behind him a number of able books in that language. In point of social reform amongst us, he was an example. Like his friend Durgamohan Das, he was an advocate of the high education and social elevation of women, and early showed us the way by giving his daughters high education. One of them has won high honours in the Calcutta University and is herself a well-known poetess and author in Bengali, and another has earned distinction as a medical student and stands foremost amongst the lady practitioners of the Province. After his retirement from Government service, he settled down at Bhowanipore to be nearer to his Brahmo friends and passed away there on 10th June, 1906.

The second was Mr. K. N. Roy of the Indian Statutory Civil Service. He showed us the example of another devoted friend of the Brahmo Samaj. He too was a self-made man who had risen to one of the highest posts by self-exertion. He had been drawn early into the Brahmo Samaj in Eastern Bengal, his native province. With his first wife, Saudamini, who was a cheerful sharer with him of all his early trials, he had to pass through severe straits in his student life. But steady perseverance and indomitable courage enabled him to rise above all those struggles till at last he

succeeded in entering the Statutory Civil Service of India, under which he filled some of the highest posts as Magistrate and Judge in many parts of the country. Everywhere his probity and his faithful performance of duty excited admiration. He was early laid up with rheumatism. Yet there were occasions when he would cause himself to be carried to the court house on men's shoulders to inquire into cases in which important questions of justice were involved. To whatever part of the province he went in connection with his official duties, his first care outside his judical work was to promote the objects of the Brahmo Samaj. At Khulna he gave a fresh start to the Samaj movement and had a hand in getting a mandir constructed. Latterly, after his retirement from Government service, he settled down near Bhowanipore and made the Samaj work the main work of his life. He took a second wife in the person of Miss Kamini Sen, the eldest daughter of Chandicharan Sen, herself a well-known poetess and author noticed above, who became an earnest helper in that work. She became an organiser of ladies' meetings and of children's gatherings, all which, however, came to a stop after the untimely death of Mr. Roy on the 19th November, 1909, the alteration in her circumstances compelling Mrs. Roy to leave the station.

The third memorable name is that of Babu Ram Brahma Sanyal, well-known during his life time as the able Superintendent of the Alipore Zoological Gardens. Mr. Sanyal originally came from the Murshidabad district and was for some time a student of the Calcutta Medical College. But before his studies there could be finished, he was compelled to seek employment and secured an appointment in the early seventies as the assistant of the organiser of those gardens. Much of the work of organisation, however, fell on him and he at once showed himself an adept in that work. The garden owed its existence and prosperity largely to him. As the garden prospered, he rose step by step, till he became the chief Superintendent and secured for himself universal esteem both from Europeans and his countrymen. It was not only his official elevation that was significant, but he became amongst us an authority on the science of Zoology. He made original researches into it and has published papers and books on it. He paid a visit to Europe to personally examine the gardens of the West. In the beginning he did not take an active part in the work of the Brahmo Samaj, but latterly there came a change. His only son Hemanta Kumar Sanyal was an active member of the Bhowanipore young men's Samaj and was taking an earnest part in its work, when

there came the sudden blow of his untimely death. But the blow riveted the father to Brahmo Samaj work. He came forward to fill up the place left vacant by the son and became a prominent leader of the Sammilan Samaj. He lent money from his own pocket for the purchase of land for building a mandir for the Samaj, and went on organising parties and social gatherings to infuse a new life into the body. But alas! his life was cut short in October, 1908, within a short period after the death of his son. He left us rather prematurely to join his son and his wife, who, too, had died of a broken heart, within a few months after the death of her son. Mr. Sanyal has left a gap, in the Samaj work, which is being sadly felt.

The fourth was a saintly man of deep and profound piety whose loss we are mourning over just now. It was Mr. A. C. Sen. He too originally came from Eastern Bengal and was one of the men initiated by Mr. Sen at Dacca during his third visit in 1869. He gave his adherence to the cause in early youth; and had to pass through severe struggles in life. He had received university education and early distinguished himself first as a Professor in the Krishnagar College and subsequently as a student in the Cirencester Agricultural College in England. He returned to his native land after

successfully passing the College examinations and was placed by Government in the newly founded Indian Statutory Civil Service. Under it he had to visit many districts as a judicial officer. Everywhere he earned golden opinions, and finally retired from it with credit. After his retirement he settled down at Bhowanipore and gave his time and his resources for the advancement of the theistic cause He was a scholar, taking an active interest in antiquarain researches, and some of his contributions to that line of studies attracted public notice. He was deeply pious, and naturally disposed for thought and meditation. He would often occupy the pulpit of the Sammilan Samaj as minister and preach sermons pregnant with the results of his researches and his deep meditations. He occupied a high place in the estimation of all sections of the Brahmo Samaj, of the members of the Sadharan Brahmo Samaj, as well as the New Dispensation men. By marriage and early association he was in close touch with the brethren of the New Dispensation, and was ever ready to render them any help that was possible, but yet had a spirit of independence that helped him to chalk out a course for himself that was his own. He also lived in the closest tie of friendship with many members of the Sadharan Brahmo Samaj and heartily liked the union principle of the

Sammilan Samaj, to which accordingly he gave his services. His health had been failing for some years past and he closed his career on the 6th November, 1911.

THE MIDNAPORE SAMAJ.

Next after the Bhowanipore Samaj the Midnapore Samaj requires special mention ; for during the fifties it became an active centre of Brahmoism. Much of that influence was due to the presence in it of Babu Raj Narain Bose, subsequently the president of the Adi Brahmo Samaj. A short history of the accession of Babu Rajnarain has been already given. The reader will remember that he was the eldest son of Nanda Kisore Bose of Boral, a friend and disciple of Ram Mohun Roy ; and I have already narrated how in 1844 he came out of the Hindu College, as a successful student, how he joined the Brahmo Samaj, how his services were secured by Devendranath for the translation of the Upanishads into English for the columns of the *Tattwabodhini* and also how he subsequently joined the tutorial staff of the Calcutta Sanskrit College and worked there till 1850. In 1851 he accepted the post of Head Master of the Midnapore Government English School and went and settled down there.

His arrival was the signal for the commence-

ment of a new era of religious revival and social progress at Midnapore. I cannot stop here to record his manifold activities there, such,for instance, as the introduction of female education, the development of a national spirit,the foundation of a Temperance Association,and the encouragement of a literary taste and love of culture. I reserve all that for a detailed notice of his life to be given in the third volume. Here I shall content myself with briefly narrating his doings in connection with the preaching and propagation of Brahmoism at Midnapore.

After his arrival at Midnapore he forthwith proceeded to revive the Brahmo Samaj, which had been established a few years back by Babu Shib Chandra Deb of Konnagar, who came there as a Deputy Collector. As long as Babu ShibChandra was there, he kept up the Samaj by his unflagging zeal and constant attention. His biographical sketch has already been given. The reader has been told that he had been drawn towards the Brahmo Samaj, from the days of Raja Ram Mohun Roy, and had kept pace with its progress and development, till he finished his career as the President of the Sadharan Brahmo Samaj. His duties in connection with the high office he held under Government took him to different places. Whereever he went he carried the new light with him ;

and as far as his engrossing official duties allowed, tried to impress the new truths on other minds. After the accession of Devendranath Tagore into the Brahmo Samaj in 1843, he felt his hands considerably strengthened, and began to materially help him in several ways. The starting of new Samajes was one of them. It was thus that the Midnapore Samaj was founded. As long as he was there, the work of the Samaj went on rather vigorously; but with his transfer from the place the Samaj began to decline. Its condition was very feeble when Babu Rajnarain Bose appeared on the scene. His arrival there brought with it a new revival. He undertook the duties of the minister and his sermons began to attract large numbers to the Samaj services. They became a source of new inspiration to the rising generation of the town, many of whom joined the Brahmo Samaj. His sermons were subsequently published in book form, and have acquired celebrity in Brahmo Samaj history as having influenced no less a person than Keshub Chunder Sen in joining the Brahmo Samaj. Special festivals of the Samaj would be occasionally held on the top of a neighbouring hill called Gopgiri, when he would invite his friends to be present, and would preach remarkable sermons, full of the new spirit. These Gopgiri sermons have also acquired fame in the Brahmo Samaj. Mahar-

shi Devendranath was at his back and lent all the aid that it was possible for him, for the furtherance of the Midnapore work. Thus there was a regular awakening there. The influence of this religious awakening at Midnapore was felt in Brahmo circles in Calcutta also, and all the doings and sayings of the Midnapore sage were carefully noted here.

As could be naturally expected the religious revival brought on by the influence of Rajnarain Bose infused a new spirit amongst a number of young men who had been drawn into the Brahmo Samaj. Some of them gave themselves up for the work of preaching and began to accompany him in the occasional visits that he paid to other towns of the district upon special invitation by people resident in those places. Amongst these young men Babu Ishan Chandra Bose was one, who as joint-editor, with Rajnarain Bose, of the Bengali works of Rajah Ram Mohun Roy, as the publisher of the first sermons of Pandit Ram Chandra Vidyabagis, and also as the compiler of theistic texts from our old scriptures, has earned just fame as an earnest Brahmo worker. His single-minded devotion to his work has been a worthy example for imitation to all of us.

There was one other cause why Midnapore became the head and centre of the religious

movement in Bengal. Since the introduction of the widow-remarriage movement by Pandit Iswar Chandra Vidyasagar in 1856, Babu Rajnarain Bose, who was a personal friend of the great Pandit and a sympathiser with his cause, did not confine his sympathy to mere words of mouth but came forward to encourage his own brother and a cousin of his, who had been brought up under him, to show practical sympathy with the movement by marrying two widows. That daring act of reform necessarily exposed Babu Rajnarain to bitter social persecution, all which he bore quietly. It is also noteworthy that in this matter he went farther than even Devendranath, his trusted friend and counsellor, was prepared to go.

Within a few years after this Rajnarain Bose went farther and celebrated the marriage of his eldest daughter according to the reformed rites of the Brahmo Samaj. This marriage as well as that of Sukumari, a daughter of Maharshi Devendranath, which took place in 1861, gave a new start to the whole movement. This marriage furnished an occasion for many Calcutta Brahmos to visit Midnapore. The occurence naturally gave a fresh impetus to the Brahmo cause at Midnapore. Its name came to be widely known in Brahmo circles all over the country.

In the meantime Babu Rajnarain was not

confining himself to mere preaching work and the delivery of literary and temperance lectures. He had undertaken the arduous duty of composing a theological work called *Brahmatattwadipika*, or the "Enlightener on the science of the Infinite." It is a work in which he tries to lay down on a philosophical basis the principles of universal religion. It involved much study and severe mental work, which permanently enfeebled his constitution. In 1866 his failing health gave rise to a peculiar brain complaint which made him unfit for further intellectual work and he was obliged to retire from his office as a teacher, and permanently leave Midnapore.

After Rajnarain Bose's departure the Midnapore men, both Brahmos and non-Brahmos, held a public meeting, raised funds and built a house for him, which they presented to him with a formal request, to be used as the place of his retirement in his old age. This house, to his great regret, he could not come and occupy ; for he was advised by his medical friends to seek refuge at Deoghar in the Sonthal Parganas, a well-known health resort, where he settled down for good.

When Babu Rajnarain left Midnapore, the work of the Samaj mainly fell into the hands of his youngest brother, Abhaycharan Bose, and his cousin, Durganarain Bose, who had married a

widow. These two kept up the Samaj to the best of their power, with such help as Maharshi Devendranath could render from Calcutta. During the days of the Brahmo Samaj of India, Midnapore does not seem to have received much attention from the progressive party. Yet the work was kept up by the two cousins with earnest effort. After the foundation of the Sadharan Brahmo Samaj there came a change. The Midnapore Samaj gave its adherence to that Samaj and its missionaries began to visit it. A number of young men also came forward to join its work. Now the Samaj work is being kept up chiefly by the members of the Bose families, both men and women, who are earnest and energetic in carrying on that work. Many reformed marriages have taken place in these families, and many of their ladies are reckoned amongst the advanced educated women of Bengal.

THE DACCA SAMAJ.

In Bengal, next after Calcutta, Dacca has been for several years an active centre of Brahmoism. Not only that, even much of the strength of Calcutta Brahmoism has been due to the presence of East Bengal men amongst us. The sturdy race of Vikrampur men, who have made their influence felt all over India, and who have been justly styled the Scotch of India, have also stood in the forefront

of progressive Brahmoism, as the foregoing narrative must have told the reader. Under Devendranath Dacca, from an early date, became an important centre of Brahmoism, where his preachers were at times sent, and whose work he tried to strengthen in several ways. Hence after the narration of the work at Bhowanipore and Midnapore I proceed to describe the work done at Dacca.

The revival of the Brahmo Samaj consequent upon the accession of Devendranath Tagore in 1843, and also upon the measures taken by him for its extension, was soon followed by the stirring of new life in remote provincial stations. In this act of propagation, the *Tattwabodhini Patrika* rendered great help. Its columns carried the new message everywhere in Bengal amongst the educated classes. There having been no regularly appointed missionaries of the Samaj at that time, the *Patrika* largely fulfilled that want. In the course of a few years Samajes sprang up in many stations outside Calcutta through the influence of that paper. Some amongst the educated men, who were its readers, imbibed the new principles, took counsel together and established Samajes in their own localities. It was thus that the Midnapore Samaj was established, as the reader has been told, and it was thus also that the Dacca Samaj came into existence. As Babu Shibchandra Deb had a chief hand in founding the

Midnapore Samaj, so Babu Braja Sundar Mitra was chiefly instrumental in establishing the Samaj at Dacca. He was at that time the Assistant Superintendent of Abkari at Dacca. Born in 1820, in a respectable middle class family of Eastern Bengal, during the days of their pecuniary depression, and early left almost an orphan by the deaths of his father and grandfather, he had to struggle through many hardships before he attained to that post. Indeed, the history of his struggles for self-improvement and his final victory over all obstacles would be an interesting study for all young aspirants after success in life. Braja Sundar Mitra came out victorious from his early trials ; but he also came out with an earnest desire for leaving his country and his people better than he had found them. He seems to have been the only man at Dacca in whom that desire was burning when the *Tattwabodhini Patrika* was issued with its new message of hope and deliverance. Almost from the days of the starting of the *Patrika*, he had become one of its careful readers, and had been drawn towards its principles. With the progress of his convictions there came the desire to establish a Samaj at Dacca. He took counsel with a number of friends whom he inspired with the new enthusiasm and started a Samaj in the house of one of them.

It was duly opened on Sunday, the 6th of December, 1846. The form of service adopted for its gatherings consisted of the reading of a written *Brahmastotra* or form of adoration addressed to the Divinity and ended with the delivery of a written or printed sermon. It was a simple beginning no doubt ; but Babu Braja Sundar threw so much ardour of soul into it, that the Samaj soon succeeded in attracting a pretty large number of his personal friends. At that first gathering, for instance, amongst others the following were present : Babu Jadab Chandra Bose, another Assistant Superintendent of Abkari, Babu Ram Kumar Bose, a Deputy Magistrate, Babu Govinda Chandra Bose, another Deputy Majistrate,Babu Bishwambhar Das, and Babu Narottam Mallick, a Sadar Amin, who subsequently rose to be a Sub-judge. Thus we find that the first adherents were most of them high officers under Government ; and the movement was entirely a movement of the leaders of the educated community of the time.

The next Sunday the Samaj was duly inaugurated with its regular weekly services ; office-bearers were appointed ; and necessary funds for hiring a house and also for meeting other expenses were also provided. Thus were the foundations laid of the Dacca Brahmo Samaj, which in after years came to be known as the East Bengal Brahmo Samaj.

But this modest beginning was not without its trials. At the first meeting held on the 6th of December, there seem to have been present a number of persons whom the new message of the *Patrika* had reached and who had come to conceive a great dislike for it. These men noised the new movement abroad and roused up an opposition against it. Men began to spread all manner of evil reports against the promoters of the Samaj, and the engines of social persecution were set agoing against them. Babu Braja Sundar Mitra himself, who was then living in the house of a well-known citizen named Dinanath Munshee, was expelled from that house by his guardian and protector. Though most of the original sympathisers of the Samaj were men of rank, yet the rising voice of protest partly told upon them and they decided upon conducting their proceedings in secret for sometime, in the house of Babu Jadab Chandra Bose, to which none but known and professed sympathisers would be admitted.

These secret meetings were held nearly for 3 months, after which an earnest and courageous man named Udaya Chandra Addhya joined it, and through his influence the Samaj was removed to a new house at Banglabazar, where a congregation with a regular membership was organised and the services of a learned Brahman named Pandit Ram

Kumar Vedapanchanan, as minister, were secured. A singer was also engaged to sing the newly composed Adi Samaj hymns.

At this stage some high officers of Government like Babu Ramlochan Ghose, the father of Mr. M. Ghose, the well-known barrister, who was stationed at Dacca at the time, and Babu Ram Sankar Sen, a renowned Deputy Magistrate, lent their countenance to the new movement and stood firm in the midst of all opposition. Chandra Kisore Bose, a relative of Ramlochan Ghose, was one amongst the first few earnest members. He used to conduct service on occasions. At the time of the persecution the orthodox Hindus brought pressure upon Ramlochan Ghose to expel him from his house, but Ramlochan refused to comply with such a request.

Pandit Vedapanchanan was minister of the Samaj from March to August, 1847. But his old world ideas were soon found to be unsuited to the new convictions of the members and his services were dispensed with within a few months. After his dismissal an application was sent to Devendranath Tagore for lending the services of a preacher. In answer to that prayer, Pandit Krishna Kamal Goswami, an Adi Samaj preacher, was sent to Dacca to take charge of the services. He came and took up his duties from October, 1847.

From that time nearly for two years the weekly services of the Samaj were regularly held in that hired house at Bangla Bazar, after which they fell into irregularity, perhaps owing to the removal of Pandit Krishnakamal Goswami to Calcutta.

From 1850, the Samaj services were transferred to the house of Babu Braja Sundar Mitra, which he had hired after his expulsion, when many of the early supporters of the cause deserted it ; its funds fell and its enemies rejoiced. But Babu Braja Sundar never lost heart. He lent his house for it, and bore the principal part of its expenses. Here it was continued for nearly seven years. During this period Babu Haran Chandra Sarkar was the Secretary and Babu Nanda Kumar Guha his assistant.

The unwearied perseverance of Babu Braja Sundar Mitra was at last rewarded. In the year 1857 he purchased a house for himself at Armanitola, Dacca, a portion of which he publicly and formally consecrated for the use of the Samaj. The Samaj secured many new sympathisers ; and from this time the form of service observed in the Adi Samaj, Calcutta, was adopted. And there was yet a greater change. The first adherents of the Samaj had been drawn into it more from a sympathy with a reformed cause than from any spiritual aspirations, but from this time the habit of earnest prayer became more general and the move-

ment took a positively spiritual turn. Within this period Maharshi Devendranath, accompanied by his two sons, Dwijendranath and Satyandranath, and Pandit Dayal Chand Shiromoni of Konnagar, a preacher of the Adi Brahmo Samaj, Calcutta, paid a visit to Dacca and left PanditDayalChand to conduct the services of the Samaj as a minister. How long Pandit Shiromani stayed at his post is not known; but it is apparent that it could not have been for a very long time, for within a few years after this it seems that Babu Braja Sundar Mitra left Dacca; other workers came in and the Samaj entered upon a new career of activity.

But before the advent of the new workers the Samaj on the whole was in a prosperous condition. At that time, to patronize the Brahmo Samaj was fashionable amongst educated leaders of society both in Calcutta and at Dacca. How the Rajas of Burdwan and of Nadia patronised the Samaj in their palaces,how men like Pandit Iswar Chandra Vidyasagar, Dr Rajendralala Mitra, and Prasanna Kumar Sarvadhikari, Principal, Calcutta Sanskrit College, came forward to be associated with it as members of its Managing Committee, have been narrated before. Here at Dacca, during this period, men like Iswar Chandra Mitra, a high executive officer under Government,and a leading man in educated Bengali society, openly professed their sympathy with the

Brahmo Samaj, attended its meetings and otherwise helped its cause.

In the beginning of 1862 Babu Dinanath Sen, well-known in after years as an educational officer of high repute, was appointed Head-master of the Pogose School, Dacca, a school established by Mr. Pogose, a domiciled Jew. Soon after his appointment Babu Dinanath began to take interest in the Brahmo Samaj and joined it as a member. His example drew into the field two other valuable workers, namely Babu Krishna Chandra Majumdar, a famous Bengali poet of the time and the founder and editor of the *Dacca Prakash*, a weekly newspaper and Babu Govindaprasad Ray, who was also an editor of the same paper after Krishna Chandra Mojumdar.

The accession of these three men brought new strength to the Samaj and something like a new life became manifest in several ways. First, these three men opened a prayer meeting for students, where many of them began to assemble on Sunday mornings, and discourses were delivered to them by the three workers ; secondly, in the beginning of 1863 they opened a little school called the Brahmo School for the moral and religious instruction of the young. In order to be able to carry on its work successfully they applied to Mr. Sen in Calcutta for some workers. Sadhu Aghore-

nath Gupta who had shortly before given himself for mission work, was sent to come and undertake the work of teaching. He stayed here for ten months, doing duty as a teacher of the Brahmo School and also conducting service in the Samaj. Babu Braja Sundar Mitra, who was absent from Dacca, generously made room for the Brahmo School in his Armanitola house, and began to contribute thirty rupees per month towards its expenses; thirdly, during this year, with the aid of a learned Brahmin, Babu Dinanath Sen published a book in Bengali, exposing the errors of Hindu idolatry and advocating the principles of pure spiritual religion. It may be noted down here that the Brahmo School was subsequently modified into a general educational institution and was taken up by others, when a new form and a new name were given to it.

The publication of the above-mentionsd book, along with the missionary efforts of Aghorenath Gupta and of Pandit Bijaykrishna Goswami, who appeared on the scene in 1864, caused considerable commotion in orthodox Hindu society and gave rise to a wide-spread anti-Brahmo agitation. In the midst of that agitation Aghorenath Gupta left for Calcutta, leaving Bejaykrishna to carry on his work, who also followed him sometime after. The stay of

Aghorenath, though short, had not been in vain. He had permanently influenced a number of young men, amongst whom Bangachandra Ray, the present leader of the New Dispensation Church of Dacca, and Bhubanmohan Sen, now living in retirement at Deoghar, may be prominently mentioned.

Just when Aghorenath was exerting his quiet influence on these minds, there came two visitors to Dacca, namely the two brothers Kalimohan Das and Durgamohan Das. Kalimohan Das's lectures drew large numbers of young men and a Society called the Society of Brothers was established. Soon after this came Bejaykrishna Goswami, the fiery preacher, adding fuel to the fire already kindled.

The year 1865 was memorable for two things. The first was the visit of Mr. Sen to Eastern Bengal. He came to Dacca accompanied by his two missionaries, Aghorenath Gupta and Bejaykrishna Goswami, and set the whole district ablaze, as it were, by his impassioned utterances. He delivered six lectures at Dacca, two in Bengali and four in English, all of which were attended by large numbers, both Europeans and Indians, the younger generation specially mustering strong.

These lectures awakened new interest in the Brahmo Samaj, and roused up a new spirit amongst the young men who had been already drawn

into it. And as their first act, they proceeded to found in 1865 a *sangat sabha* of their own in imitation of the far-famed Calcutta institution of that name, and resolved in right earnest to inaugurate an era of practical Brahmoism at Dacca. The struggle commenced under the leadership of Bangachandra Roy, followed by P. K. Ray, K. G. Gupta, Bhubanmohan Sen, Rajanikanta Ghose, Nabakanta Chatterjee and others. The young members of the Sangat discarded idolatry and caste, and as a mark of their sincerity admitted into their body a Muhammadan young man named Munshi Jalaluddin Mia, with whom they publicly dined. This daring act brought down upon them great persecution. The orthodox Hindu community of the surrounding districts were literally convulsed. They woke up from their sleep, as it were, and put forth their efforts to stem the tide, if possible. They organised themselves into a Society and issued a journal called "Hindu Hitaishini" or "The Well-wisher of the Hindus," through the columns of which they began to pour abuse on the reformers and called upon their countrymen to put down the firebrands. But in spite of bitter persecution, Dacca Brahmoism showed great vitality and soon made itself a power in the province. It spread like a conflagration. In the face of trouble and persecution, young men

rushed in to do and suffer for the new cause. Entreaties, threats or bitter persecutions,—nothing could restrain them or make them change their purpose. We still vividly remember the time when day after day we received in Calcutta the news of the heroic sufferings of the Dacca Brahmos and thanked God for the strength given to them.

Within the next four or five years they launched into an unprecedented career of reform. They discarded idolatry, abolished caste, and went about rescuing young Hindu widows and other helpless young women from lives of misery, and making room for them in their own families. Many of these women have quietly settled down in married life in after years and are now mothers of happy homes. But the stories of their first rescue would read like romance. I cannot stop to relate many of them and must reserve them for future treatment. The outlines of only one or two, the most interesting amongst them, I can briefly relate here.

The first story is that of a Kulin Brahmin girl of Vikrampur. A Kulin Brahmin is a man of the highest social prestige, marriage with whom is looked upon by society as a great privilege for a daughter. The consequence is that one Kulin man has often more than one wife, the number sometimes rising to

forty or fifty or more. It must be admitted that with the progress of education the system of Kulinism has received partial check and extensive polygamy is not so general now as it was before. However, the case I am about to relate belongs to the extreme class. Two young men, brothers, belonging to a Kulin family of Vikrampur, who were students at Dacca, were drawn into the Brahmo Samaj, and fell under the influence of the Sangat. They had a young female cousin at home, whom they had taught to read and write and who under their influence had become a partaker of their new ideas. The guardian of the family was on the look out for a suitable match for her. At last a Kulin man turned up who was already the possessor of a dozen wives. The match was about to be settled and the girl was about to be handed over to the man, when the Dacca cousins received a letter from her imploring them to run to her rescue and threatening to commit suicide in case of their failure. The Dacca cousins, backed by some Sangat friends,stealthily went to the village and stole her away at imminent peril to their own lives. This case of rescue in due course gave rise to a sensational case in the Calcutta High Court. The story will be further related in the third volume. This happened in1870 or 1871.

The second story is that of the daughter of a

public woman of Dacca. She was a young girl of fourteen or fifteen. Her mother had placed her in a girls' school where she came under the influence of a Christian lady teacher and of a Brahmo male teacher, and learnt to hate sin. As she grew up, her mother tried to initiate her into her own profession ; but the girl resisted. The struggle went on for sometime till at last force was used to secure her consent. For a whole night she was locked up with a man in a room, where she resisted to the last. At last finding the door of the room open, she rushed out into the street and ran to the house of her Brahmo teacher, who, being a bachelor himself, at once placed her in the family of Babu Nabakanta Chatterjee, a Sangat leader. The Sangat men at once became her protectors. They raised money from amongst themselves for defending her in the law-court, where her mother had brought a case, for recovering her guardianship. The Brahmos won the case ; her guardianship was transferred to Babu Nabakanta Chatterjee and she was enabled to find new life under new surroundings. Her subsequent story is also interesting and will be told in the third volume. This thing occurred in 1873.

There were many more adventures of a similar nature in which the East Bengal Brahmos bore a principal part. The new reformatry spirit

bred by the Sangat-sabha bore other practical results. The number of sympathisers of the Samaj daily increased ; its services attracted large numbers ; so much so that by the middle of 1866, the need for building a house of prayer that could accommodate the increasing numbers began to be sorely felt, and on the 25th August, 1866, a meeting of the members was held and a Building Committee appointed. The members of the committee at once addressed themselves to the task entrusted to them and subscriptions poured in from all sides.

In March 1869, Mr. Sen, accompanied by Babu Trailokyanath Sanyal, subsequently known as the Singing Apostle of the New Dispensation, visited Dacca and once more stirred up new life. This time he staid there for about a month devoting each day to some lecture or sermon, or some form of spiritual exercise. One day was specially devoted to the ladies ; and two meetings were held in conference with the members on the subject of converting the Dacca Brahmo Samaj into a central organisation called the East Bengal Brahmo Samaj, with branches in other parts of the province.

It was decided at those meetings to start a central organisation under that name and Managing Committee was appointed which consisted partly

of old members of Braja Sundar Mitra's time and partly of the Sangat men. But there soon came a tug of war between the two parties. The old members led by Babus Abhay Kumar Datta and Abhay Chandra Das, wanted to choose ministers according to their liking and objected to the singing of sankirtan with *khol* and *kartal* inside the mandir; whilst the younger men insisted upon admitting into the pulpit none but persons who had practically given up caste and idolatry, and they also wanted to introduce sankirtan singing with the *khol* and *kartal*. The older men in the committee, who formed the majority, yielded to the first request, but objected to the second, whereupon a number of young men, under the leadership of Bijaykrishna Goswami, started another prayer meeting in another part of the town and began to use the *khol* and *kartal* to their hearts' content. They also initiated six or seven young men in this Samaj and began the preaching work with full vigour. It was no regular schism or secession but a protest movement for the purpose of bringing the older members to a right sense of the situation.

Deprived of the ministrations of Bijaykrishna, the old Samaj committee brought Pandit Ajodhyanath Pakrashi from Calcutta to take up the ministerial work. Fortunately this division did

not last for a long time. After some time the older men invited the Sangat members to come to the Samaj services and they did so, Babu Banga Chandra Roy taking up the duties of the minister from that time. The reconciliation was effected in 1872 through the influence of Mr. D. M. Das of Barisal fame.

In spite of these unpleasant differences and discussions the work of the Samaj went on as usual and Babu Kalinarayan Gupta, the father of Sir K. G. Gupta, and three other members joined the Samaj in September 1869.

In December 1869 Mr. Sen once more visited Dacca, to consecrate the new Mandir. The ceremony was marked by the initiation of 34 or 35 men belonging to respectable middle class families of the province, amongst whom the names, of Ananda Chandra Nandi, Ambica Charan Sen (latterly Mr. A. C. Sen of the Statutory Indian Civil Service), Behari Lal Sen, Kailas Chandra Nandi, Barada Nath Haldar, Rajani Kanta Ghose, Prasanna Chandra Majumdar, Kali Narayan Roy, and Nabakanta Chatterjee are worthy of mention. The initiation of these young men was an important event which produced quite a sensation in Eastern Bengal. It brought Dacca Brahmoism into a focus as it were and drew many new converts into the fold. In the beginning

of April 1870, at a meeting of the members of the Samaj, fourteen trustees of the new mandir were appointed and the main lines of the constitution of the East Bengal Brahmo Samaj were laid down.

The members also tried to carry the new light to distant parts. Babu Kalinarayan Gupta had entered into his new life with that sincerety of soul which was his well-known characteristic. From 1870 he began to try to spread it amongst his tenants at Kaoradi, where he had extensive landed estates, and he largely succeeded. They were uneducated men, belonging to the agricultural classes ; yet through his simple way of exposition, many of them grasped the broad truths of pure spiritual religion and gathered round him as his first disciples. Banga Chandra Roy on the other hand soon draw to himself a number of earnest workers with whose help he began to publish from 1870 a monthly journal called *Bangabandhu* or the Friend of Bengal, and from 1871 a weekly English paper called the *East.* In 1871 the Sangat men established a society called the *Subhasadhini Sabha* or "Society for doing good". The advocacy of temperance, the abolition of child-marriage, and rendering help to the distressed and the diseased were the objects of this society. The *Sabha* worked with great zeal for some years, and a pice paper called *The*

Subhasadhini was also published by it and maintained for some time.

Maharshi Devendranath Tagore once more visited Dacca in 1873 and occupied the Samaj pulpit on one occasion. His utterances inspired the Samaj members with new zeal and that zeal soon found in the younger men an outlet in a novel way. A party of young men under the leadership of Nabakanta Chatterji entered in 1873 into a new and characteristic undertaking. They formed amongst themselves something like a league or covenant to fight against child-marriage, and began to publish a monthly journal called "*Mahapap Balyabibaha*" or "The great sin of child—marriage." Nishikanta Chatterji and Shitala Kanta Chatterjee, the two younger brothers of Naba Kanta, aided by some others, were chief actors in this new warfare. In their journal they began to pourtray in impassioned language all the physical, social and moral evils of child-marriage, and to publish startling statistics of marriages between boys and girls of tender age such as two or three years. As its consequence a decided change in the opinions of men became visible within a short time.

In 1873, invited by Babu Banga Chandra Roy's party, Mr. P. C. Mozoomdar, the far-famed missionary of the Brahmo Samaj of India, visited Dacca,

and strengthened the progressive spirit by his lectures and sermons.

In April, 1874, the young men of the Sagat celebrated the marriage of their Muhammadan associate Jalaluddin Mia, with an adult girl belonging to the local Female Normal School; which event also roused up public agitation against them.

In 1876 a Society called the Dacca Mission Society was established by Banga Chandra Roy and his friends, with Babus Kailas Chandra Nandi and Beharilal Sen as its secretaries, and preaching parties began to issue out to different parts of the province. In that year an *ashram* or shelter was also opened by Banga Chandra Roy, where a number of families came to reside.

When the new life was thus surging in the ranks of the younger men, there came the Kuch Behar marriage agitation in 1878. Like the Calcutta Brahmos the Dacca men also were taken by surprise. The younger section amongst them at least had placed complete confidence in the guidance of Mr. Sen. Under his banner they had fought and his principles they were advocating in right earnest. Their special attacks were directed against child-marriage, as their characteristic journal indicated. Now came the terrible question whether they could follow Mr. Sen any longer.

The decision was soon taken. On the 27th of Magh, B. E., all the Brahmos of Dacca held a public meeting and by the voice of an overwhelming majority sent the following letter of protest to Mr. Sen :—

WITH PERMISSION—

We, Brahmos of East Bengal, are extremely grieved to hear of the manner in which the marriage of your daughter has been arranged. The reason of our sorrow is that the marriage will be an early one, and that there is also strong suspicion that it will be connected with idolatry. Such a marriage cannot be in conformity with the high ideal of Brahmoism.

We can in no wise approve of it. It is beyond our power to communicate by letter the sorrow received on this occasion.

It is our humble prayer that for the good of the Brahmo Samaj, you refrain from this act. If, however, you think it to be sanctioned by Brahmoism, we shall be much obliged if you will send us by letter your reasons for so thinking.

Dacca,
27th Magh, 1284
18th Feb. 1878.

Prasanna Kumar Ray,
Kali Narayan Gupta,
Ram Prasad Sen,
Naba Kanta Chatterjee,
and others.

The members did not stop there. On the 13th of Chaitra, B. E., a general meeting of the members of the East Bengal Brahmo Samaj was held, when two resolutions were passed, the first declaring the ineligibility as minister of all persons who sided

with Mr. Sen in the matter of the Kuch Behar marriage, the second deposing Babu Banga Chandra Roy from the post of minister for having declared his sympathy with the proceedings of Mr. Sen.

That was the parting of ways. After this Babu Banga Chandra Roy, along with some friends who stuck to him, started a separate organisation of his own, now known as the Dacca New Dispensation Church. From this time, for nearly two years, Banga Chandra Roy's party, including his friends, Dr. Durgadas Roy, Kailash Chandra Nandi and others, were allowed to hold their service in the East Bengal Samaj Mandir on Sunday mornings ; and as a special consideration the missionary allowance to Banga Chandra Roy was also allowed for some time.

But the service concession also was withdrawn after two years, owing to the objection of the Samaj Committee against some new modes and forms introduced into that service.

After his separation from the East Bengal Brahmo Samaj, Babu Banga Chandra Roy, who was subsequently admitted into the Apostolic order of Mr. Sen and came to be honoured as Rev. Bhai Banga Chandra Roy, took to organising a new mission centre in another part of the town. His success was remarkable. The great devotion and

self-sacrifice with which he and his associates worked at the time, inspired universal admiration. They commenced their work with great unity of purpose ; established something like a mission house where some workers came to reside with their families ; the paper called *Bangabandhu*, which had been issued from 1870, began to appear as their organ ; latterly something like a boarding-house, for giving shelter to fallen women, was started ; a printing press was established ; and the "*East*," a well-known fortnightly English journal, of which Babu Kalinarayan Ray, the present secretary of the Calcutta Congregation of the Sadharan Brahmo Samaj, was at one time the editor, fell into Rev. Bhai Banga Chandra's hands. In course of time there appeared another paper called the *New Light*. Soon after the seccession of Bhai Bangachandra Roy a body of earnest workers joined him. Amongst others the names of Bhais Chandramohan Karmakar, Ishanchandra Sen, Durganath Roy, and Dinanath Karmakar, as missionaries, and of Babus Kailashchandra Nandi, Beharilal Sen, and Baikunthanath Ghose as their associates can be mentioned. They had on their back Dr. Durgadas Roy, a medical practitioner of the city and a staunch adherent of the New Dispensationist cause. All these combined to organise (1) an *upasak mandali*, for weekly divine service, (2) a Brahmika Samaj, for ladies,

(3) a Young Men's Theological Club, of which Kailaschandra Nandi was the originator, (4) a Minor School, of which Dr. Durgadas Roy had the principal charge. The New Dispensation party soon built a mandir of their own in another part of the town, and began to preach the new principles. This work has gone on since then, but the death of Dr. Durgadas Roy, together with some unpleasant differences that have arisen in subsequent years, has lessened to some extent the strength of that united action,

On the other hand from the day of the protest the East Bengal Brahmo Samaj rose to a position of great influence in Dacca society. Much of that influence was due to the presence of a number of men held in high esteem by the Dacca public who took the lead in the Samaj work during the period intervening between the second schism and the present time. It is better that I should name them here. The first and foremost amongst them was Babu Kalinarayan Gupta, the father of Sir. K. G. Gupta, the India Council member. The elder Gupta belonged to a rich and respectable family of Eastern Bengal and had acquired a name and fame for his honesty of purpose, his deep and sincere piety, his unimpeachable character, his child-like simplicity, his great kindness to others, and his anxious care for the good of his own people.

When Sir (then Mr.) K. G. Gupta began to take interest in the proceedings of the Sangat, his father also, as an open-hearted and truth-loving man, gave in his adherence to the new cause in 1865 as stated before. The persecution he bore on that account was very great. But he stood firm, and not only encouraged his children in the new path, but offered himself heart and soul for the culture of the new piety. He had received no western education properly so called, and walked straight in his own way, into the inner depths of spiritual life, and attained to spiritual perfections that were truly unique, till he became what is generally known as a *siddhapurusha* or an "Enlightened Soul" in the country. He had direct vision of truth, and beheld the Supreme as Brahma or the Immanent Infinite, whose law was mercy. He planted himself so firmly on Divine mercy, that the least expression of doubt and despondency became unbearable to him. In the fulness of his heart he began to compose hymns which in their deep sincerity and natural fervour, can very well stand by the side of the well-known hymns of another *siddhapurusha* of the country, namely, Ramprasad of blessed memory. He published these hymns with a characteristic title, *Bhab Sangit* or hymns expressive of *positive* faith and trust. His adherence to the cause was whole-hearted and sound. He

trained up all his children in the new light, got them married according to theistic rites, and tried to the best of his powers, to bring over men to true religion, wherever he went. Thus the family of the Guptas, almost all of whom were staunch adherents of the cause, with their saintly father at their head, became a tower of strength to the Samaj during this period. The elder Gupta rendered invaluable service to the Samaj till 1903, when he passed away.

Next after him I must mention the name of Babu Nabakanta Chatterjee, another scion of a rich and respectable family of Eastern Bengal. His father enjoyed high social prestige. Accordingly, when as a young student Nabakanta felt himself drawn towards the Brahmo Samaj, the agitation in Dacca society was great. He was at once thrown out of caste, deprived of his patrimony, banished from home and subjected to public ridicule and contempt. But nothing could discourage him or dissuade him from the course he had taken. He launched into a career of reform the like of which has seldom been seen. He drew behind himself his own family and his two brothers mentioned before. Both of the latter came to be well-known in Brahmo society in subsequent years. Nabakanta Chatterjee was full of fire and indefatigable in his exertions. It was

he who chiefly made the East Bengal Brahmo Samaj a living centre of active religious life. He was behind almost all the heroic undertakings of the Sangat men, such as the rescue of Hindu widows and Kulin girls; he was a party in hailing our Musalman brother Jalaluddin Mia and in dining with him, and exposing himself thereby to terrible persecution; he had a hand in starting and keeping up the monthly journal "*Mahapap Balya Bibaha*" as already related. He was an earnest advocate of the social elevation of women and showed the way in that respect by allowing his wife and daughters liberty to move about in society; he was never ashamed of honest labour and in as much as his income as a teacher would not suffice to meet the expenses of a growing family he began to earn money by selling boots and shoes, a highly objectionable practice, according to the rules of orthodox Hinduism, for a Brahmin of high social prestige like himself. Such was Nabakanta Chatterjee, an intrepid leader, and a devoted servant of the Samaj. Much of the influence of the Samaj during the first portion of this period was certainly due to him when he was the secretary nearly for four years. He has passed away rather prematurely, leaving behind him a precious memory which will be long cherished by his friends.

Another man of saintly memory who rendered signal service to the East Bengal Samaj during this period was Babu Rajanikanta Ghose, a son-in-law of Babu Braja Sundar Mitra, the founder of the Samaj. He also came from Eastern Bengal, and gave his adherence to the Samaj from the early sixties. By his great piety and unostentatious goodness he won over many hearts, and materially strengthened the Samaj. His quiet way of doing things was eminently serviceable towards keeping together all parties, and making the work of the Samaj run on smoothly and steadily. His devout nature and inborn humility were sources of spiritual influence on other minds. When he held services in the Samaj mandir his utterances were marked by deep spirituality and were sources of inspiration to many. Latterly after his retirement from service as a teacher in the Government School at Dacca, when his circumstances compelled him to seek employment elsewhere, he left a blank behind him in the Dacca Samaj which it was difficult to fill up. Within a few years he died in Orissa, his place of employment, deeply mourned by all. But during this period he was an earnest member of the Samaj, whose influence was felt in every department of work.

Next after the eminent services of these three men, the advent of some other earnest

workers also largely contributed to the influence and success of the East Bengal Samaj during this period. First came Dr. P. K. Ray, as a professor of the local College. Though the transfer was temporary, yet he threw himself heart and soul into the work of the Samaj, and held it up by all means in his power. He was secretary of the Samaj more than once. He belonged to the first generation of Sangat men under Banga Chandra Roy; he had done and suffered much on that account; he had married according to theistic rites the eldest daughter of Mr. D. M. Das of early female emancipationist fame, and subsequently the President of the Sadharan Brahmo Samaj; and along with his wife he now led the race of social progress in Eastern Bengal. Under him the Samaj became the source of a potent influence over younger minds, many of whom he drew into it. Next came Babu Girishchandra Majumdar, of the Barisal Brahmo Samaj, after his retirement from his work as teacher in the Government school there. He brought with him the embers of his Barisal fire and, together with his wife Manorama, earnestly joined the Dacca Samaj work. Thirdly, within a few years came Babu Bhubanmohan Sen, from Faridpur, where he was employed as the Headmaster of the local school. He too belonged to the early band of Dacca

Sangat men, and his transfer to the Dacca Collegiate school, was hailed by his friends of the Samaj. He had joined the reformed party and had married a Brahmin widow as early as 1870, and had shown the way in practical Brahmoism. He earnestly took up the Samaj work from the day of his settlement at Dacca, and became one of its ministers. Fourthly, the Samaj had a true friend and earnest worker in Babu Jagatbandhu Laha, who also settled down at Dacca, after his retirement from the headmastership of the Barisal school. There he was a friend and co-worker with Mr. D. M. Das and he too brought a part of his Barisal zeal and gave his earnest service to the Dacca Samaj. Fifthly, there came Babu Brajendrakumar Guha, an East Bengal man, and an earnest worker of the Samaj. He had been holding a high office in the education department under Government, from which he retired and settled down at Dacca, earnestly taking up the work of the East Bengal Conference to be noticed afterwards. He too materially strengthened the cause by his earnest advocacy. The sixth name worthy of mention is that of Babu Madhusudan Sen, who latterly came to Dacca after his retirement from official duty and earnestly took up the Samaj work. During his stay in Calcutta in the eighties and nineties he had an important hand in the Brahmo

Samaj work and was once appointed a secretary of the Sadharan Brahmo Samaj. He transferred that active interest to the East Bengal Samaj, and became one of its leaders.

The present secretary of the Dacca Samaj, Dr. Atulchandra Roy, who was formerly in Assam and has been transferred to Dacca, has also brought with him fresh strength to the Samaj. He is also an East Bengal man, and holds a high place in public regard.

The presence and co-operation of these men have evidently made the Dacca Samaj a power since the days of the second schism. Help has also come from the Sadharan Brahmo Samaj, Calcutta. Soon after the schism they deputed Pandit Bijaykrishna Goswami to go and take charge of the minister's duty. By his sermons and discourses he infused a new life. His was a well-known face, and people rejoiced to have him once more in their midst. No words of mine can adequately express the singleness of mind with which Bijoykrishna sought religion; and it is a matter of deep, very deep regret that that hankering ultimately led him into new paths and he had to resign his post as a missionary. But during this visit he lent his aid to the strength of the Samaj. He stayed for two years and afterwards transferred his service to Calcutta and other places. He once

more came to Dacca after a few years and began to develop his new tendencies.

Next after him there came Pandit Ram Kumar Vidyaratna, who also had been deputed by the Sadharan Brahmo Samaj. He stayed about a year and established a society specially intended for students.

The high position that the Samaj occupied in public estimation in the early eighties was visible in other directions also.

I shall now close this historical sketch, briefly recording the leading events of the period intervening between 1880 and the present time.

First in 1881 Babu Pratap Chunder Das, a rich banker of Dacca, offered a large sum of money to the Samaj Committee to invest in some permanent memorial of his departed father Rajchandra Das. At the request of the committee he agreed to build a house, to serve as the missionary quarters of the Samaj. The foundations of the house were laid by the late Mr. A. M. Bose in 1882, and the house was duly consecrated in 1885.

Secondly the Samaj Library, the rude beginnings of which had been made by Babu Abhay Chandra Das, a former secretary, about 1870 or 1871, was further developed chiefly through the exertions of Dr. P. K. Ray at the beginning of this period. Many useful and important books were

added to it. This library has received fresh accession of strength during the last few years. With the generous aid of Mr. Damodardas Gobardhandas, a rich Bombay banker, a house has been built for it in the Samaj compound on the road-side, where it has been installed as a public reading room. This public reading room has brought in new income to the Samaj ; for while the upper rooms are being used for the library the down-stair rooms are being let on hire, thereby giving the Samaj a good monthly income for meeting its expenses.

Thirdly, from the year 1890, the custom of a yearly gathering of East Bengal Brahmos, called the East Bengal Brahmo Conference, has been introduced. It arose in this way.

In that year a number of East Bengal Brahmos met at Dacca during the Durga Puja holidays and took counsel together for introducing the practice of a yearly gathering of East Bengal men during that period for the purpose of devising means for the propagation of Brahmoism in that province. The suggestion was at once adopted and the East Bengal Brahmo Conference was duly installed. A monthly Bengali journal called *Sevak* or the Servant, was issued by this association and the services of itinerant preachers were also engaged. The Conference with its journal and its itinerant

preachers, has ever since been kept up, and now forms an important feature of the work of the Samaj.

Fourthly, a few years ago a branch of the Calcutta Sadhanashram was founded at Dacca. After his ordination as missionary of the Sadharan BrahmoSamaj, Babu Gurudas Chakravarti transferred his services from the Bankipore Sadhanashram to Dacca as the resident minister. He now occupies the Raj Chandra missionary quarters. His advent at Dacca was the occasion for opening a branch of the *ashram* there. Now the *ashram* workers have multiplied at the station. Babu Hemendranath Datta, another worker of the *ashram*, has settled down with his family at Wari, a district of that town, in connection with the work of an orphanage started by the generous public of Dacca, to which he and his wife have given their services. Hemendranath has drawn after him a number of devoted Brahmo workers, who are at present carrying on different kinds of work. They have established a press ; they are carrying on two monthly journals the *Bharat Mohila* or the 'Indian Woman' and the *Sopan* or the 'Step by Step' a journal for children ; they have organised, under the supervision of a committee of philanthropic gentlemen, a Depressed Classes Mission under which they have opened night schools for the working classes and have sent a devoted brother to a *namasudra*

village, *i.e.*, a village inhabited by the lowest class of East Bengal Hindus, to work amongst them. This young man, Harinarayan Sen, has opened boys' and girls' schools amongst them and is taking general care of the intellectual and moral progress of the villagers. All this work is siletnly going on and is daily developing itself. Other institutions are forthcoming in no distant future ; and the day is not distant when Dacca will vie with Calcutta in leading Bengal Brahmoism.

I think I can not conclude this historical sketch of the East Bengal Brahmo Samaj of Dacca without giving some account of the Mymensingh Brahmo Samaj. The connection between the two places was so intimate and the interchange of thought and of work so constant, that the histories of the two Samajes may be said to be tied together.

THE MYMENSINGH BRAHMO SAMAJ

The first English school was opened by Government in Mymensingh in the year 1853. Babu Bhagaban chandra Bose, the father of Dr. J. C. Bose, came there as its Head-master. His advent there gave an impetus to the cause of reform. He was a man of advanced views and drew around himself a number of sympathetic souls. Babus Kalikumar Ganguli, a muktear of the

local Court, Ishanchandra Biswas, a teacher of the English school, and Govindachandra Guha ,a teacher of the Bengali school, were three of such men. Principally with their aid a weekly prayer meeting was established in 1854 at the house of Kalikumar Ganguli ; but this was soon transferred to the house of Babu Bhagabanchandra Bose, when some of the leading men of the station joined it. Amongst them the name of Babu Kalikadas Datta, subsequently Dewan of the Kuch Behar State, and Babu Parvaticharan Roy, latterly a high Government official, who died in England, may be incidentaly mentioned.

The Samaj work went on nearly for ten years, without any fixed habitation, the services being held in gentlemen's drawing-rooms, as occasion suited or necessity arose. In the meantime many of the original founders of the Samaj, through transfer or otherwise, left the place. In the beginning of the year 1865, a house was purchased to form the first mandir and the weekly services began to be held there.

During that year, mainly through the exertions of Babu Kalikadas Dutta and Parvaticharan Roy, a club called "The Literary Club" was founded chiefly with the object of generating love of culture amongst educated men. Lectures began to be delivered and there was the

stirring of a new life amongst the small body of educated men. That new life became manifest in the foundation of a girls' school in which the members of the Samaj had a leading hand. This year is also memorable as the one in which the Government Normal School was opened at the station, which also brought some new workers to the Samaj.

In the month of December that year, Keshub Chunder Sen, who had come to Dacca on a missionary tour, paid a visit also to Mymensingh. Though his stay was short, and though he could not do much in the way of preaching owing to the popular excitement consequent upon the opening of an Industrial Exhibition in the town, yet his stay was eminently useful towards enkindling an interest in the Brahmo Samaj in many minds, and largely strengthening those who were already associated with it. It is a fact worthy of notice, that the proceedings of the Calcutta Sangat men had already created such a sensation in Eastern Bengal, that upon Mr. Sen's arrival at Mymensingh no body dared to entertain him as a guest in his own house and a tent had to be pitched for his short residence there.

The Samaj began to show new signs of life after Mr. Sen's departure and a society called *Atmonnati Sadhini Sabha* was established for

discussing religious and spiritual subjects at its meetings.

Then came the visit of Bijaykrishna Goswami, the fiery preacher of the Brahmo Samaj of India, in the beginning of the year 1867. His sermons and lectures produced quite a sensation. Four young men came forward to discard their sacred threads; and many of the Samaj members who had not dared in 1865 to give shelter to Mr. Sen in their own houses came forward to dine with the new preacher. The consequence was a wide-spread agitation the like of which had never been seen at Mymensingh before. Roused from their sleep, the orthodox Hindus held a meeting after Goswami's departure, organised themselves into a society like that of Dacca, and set agoing all the engines of social persecution. The persecution was so great, that many who had come forward to advocate theistic principles recanted and some underwent the rites of penance. But a few stood firm and went on fighting the good fight.

The news of these backslidings brought Bijaykrishna Goswami once more into the field. He revisited the place. His advent brought strength to the wavering spirits. Many who were staggering on account of the previous persecution, came forward to declare their adherence to the cause;

and a new era of fearless advocacy and heroic endurance commenced. From this time, properly speaking, was inaugurated a new spirit of practical Brahmoism at Mymensingh. A number of young men, amongst whom Babus Srinath Chanda, the present minister of the local Samaj, and Krishnakumar Mitra, editor of the *Sanjibani*, may be mentioned, were drawn into the Samaj and there came with them new power and strength. They organised something like a *Shakha Samaj* or Branch Samaj specially intended for young men, where regular weekly prayer meetings were held and progressive Brahmoism was preached out and out. Then came a struggle for the practical adoption of Brahmo principles. Many of these young men signed a written covenant never to encourage idolatry in their actions.

At this stage the influence of Babu Girish Chandra Sen, a teacher of the local school, who subsequently joined Mr. Sen's mission and rendered such signal service by his works on Muhammad and Muhammadanism, became very great amongst the young adherents of the Samaj. He had never wavered during the days of the persecution, but had remained steadfast with his wife, strengthening them all. It was chiefly through his influence, I think, that Bijaykrishna Goswami paid a third

visit to the place during the year 1868; and brought with him the *Bhakti* agitation that had begun to shake Mr. Sen's party in Calcutta at the time. Mymensingh became flooded with the new stream. People began to sing enthusiastically the new *Sankirtan* hymns, brought fr m Calcutta, and also others composed by Bijaykrishna himself.

During this third visit Bijaykrishna laid the foundations of a new mandir. The old mandir had become too old and badly needed repairs. The members thought it waste of money to attend to those repairs, so they decided upon building a a new one. Fortunately a wealthy man, a sympathiser of the Samaj, Babu Hara Chandra Chaudhuri, the Zamindar of Sherpore, came forward with the kind offer of Rs. 800 as a contribution towards the expenses. The old mandir was accordingly sold and a new piece of land was secured, where Bijaykrishna laid the foundation stone. A house was soon built principally through the exertions of Babu Gopi Krishna Sen, a leading member of the Samaj, and was duly consecrated in December 1869.

From this time to 1878, the year of the second schism, the Mymensingh Samaj showed uninterrupted progress. During this period Sadhu Aghorenath Gupta, another missionary of Mr. Sen,

paid a visit to the place in the autumn of 1870. His unfeigned humility, deep spirituality and earnest devotion were a new revelation to the members of the Samaj. They hung on his words and derived spiritual refreshment therefrom. Even outsiders felt spiritually edified. The cause of the Samaj gained materially from his personal presence and influence. With the stirring of new life in the Samaj several men came forward to be publicly initiated. These were, first, Babu Kalikumar Bose, a native of Baghil in the district of Kagmair, who belonged to a highly respectable family; second, Babu Haramohan Bose, the elder brother of Mr. A. M. Bose, who belonged to the village of Joysiddhi and was the son of a highly respectable citizen; third, Babu Lalitmohan Ray, a man of Vikrampur, at that time the Headmaster of Muktagacha School; fourth, Babu Sarat Chandra Ray,a young man from Commilla, who subsequently distinguished himself as the chief worker of a joint-stock concern, called the "Brahmo Dokan"; fifth, Babu Baikunthanath Ghose, a student of the Zilla School, who originally came from the village Birsing in the Pakhuria district; and sixth, Babu Dinanath Chakravarti, the younger brother of Babu Kishorimohan Chakravarti, a clerk of the local post office. After the initiation ceremony was over, Dinanath, who was a Brahmin, publicly took off his Brahmanical thread and placed

it on the pulpit, as a mark of his public renunciation of caste, which event naturally caused wide-spread sensation amongst orthodox Hindus of the town.

The social persecution that ensued upon this ceremony was very great. The orthodox Hindus combined against them ; a system of regular boycotting was commenced ; washermen refused to wash the clothes of Brahmos ; barbers would not shave them ; servants for domestic work became unavailable. But the Brahmos went on undeterred by these persecutions ; they began to draw their own water from the tanks, to wash their own clothes and to do the meanest menial duties.

From this time also commenced the performance of domestic and other ceremonies according to theistic rites. Two or three ceremonies were performed by saint Aghorenath ; and others were left for Bhai Girish Chandra Sen. Babu Girish Chandra Sen left the place and went to Calcutta to join Mr. Sen's mission in 1872. His departure certainly removed a tower of strength from the Samaj, but the fire had fairly caught combustible hearts and the conflagration went on spreading. One after another Brahmo families came to settle down in a certain part of the town which came to be known as the *Brahma Basha* or the Brahmo quarter. The first to settle down here with his family was Babu Bhuban Mohan Sen,

whose name has been already mentioned in connection with the Dacca Samaj. He had married a Brahmin widow, a sister of Babu Jadunath Chakravarti, the far-famed protestor against man-worship in the Brahmo Samaj, and came to settle down in the Brahmo Basha with his wife in 1872. Others came in gradually and a Brahmo quarter was gradually formed. But the most noteworthy undertaking during this period was the starting of a shop, a joint-stock concern called "Ray, Chaudhuri & Co," of which Babu Sarat Chandra Ray became the managing proprietor, and made it a meeting-ground for the Brahmo party. New comers found shelter there ; persecuted people found refuge ; and Samaj workers held their conversation meetings in its rooms. Thus the Brahmo Dokan or Brahmo shop became an important centre of Brahmo influence in Mymensingh. This shop was kept up for eighteen years, after which failing health and business losses compelled Babu Sarat Chandra Ray to give it up and to retire, after which he did not live long. So great was his enthusiasm for Brahmo Samaj work, that he had not entered into family life, and devoted all his resources as the manager of that shop, to the service of his church. He passed away within a few years.

Besides Gopikrishna Sen, Kalikumar Bose and

Sarat Chandra Ray, and others whose names have been already mentioned as the chief workers during this period, there were behind them Babus Ratanmani Gupta, the head-master of the Zilla school, Ramkumar Banerji, the headmaster of the Normal School and Bharat Chandra Mukerji, the second teacher of the same school, who strengthened the Samaj workers with their sympathy and active co-operation. And there were a number of young men who were near at hand to help the leaders in carrying on the Samaj work. They were Gagan Chandra Home, Nabakumar Samaddar, Shashikumar Bose, Umesh Chandra Ghose, Govinda Chandra Gupta and Adinath Chatterji. Most of them were students, but men whom the new spirit had caught.

Thus the work of the Samaj went on vigorously during this period. Rev. Bhai Gour Govinda Roy, of the New Dispensation Church, at that time a missionary of the Brahmo Samaj of India, during the course of his mission tour, visited the place more than once during this period and added a good deal to that vigor. The number of Brahmos began to multiply, and the members began to lay their hands on several kinds of good work.

In 1872, in imitation of the Utterpara

Hitakari Sabha, a society was established for the encouragement of female education in the zenana, which, under the presidency of Babu Bhagavan Chandra Sen, the local munsiff and a sympathiser of the Samaj, did excellent work for some time, and this work was backed by the Samaj members.

From October, 1874 a Bengali monthly under the name "*Bangali*" began to be conducted by the Samaj members. It subsequently gave place to the *Bharat Mihir*, a weekly paper which made its appearance from 1896 and was in the hands of the members of the Samaj.

Another memorable event of this period was the visit of Mr. A. M. Bose in October, 1875 to the scenes of his early boyhood. Mymensingh was the cradle of his childhood. His father was attached to the law-courts there. Mr. Bose had received his early education there. From here he went to the Presidency College, Calcutta. After his distinguished career in England, when he returned to his country, he thought it proper to pay a visit to Mymensingh, which was associated in his memory with so many blessed days. He was hailed by the Mymensingh public with great enthusiasm; rich men came forward to decorate the Zilla School hall, where the reception was held; poets composed pieces of poetry; boys sang and women from their homes sent their children to see the man who had cast

such a lustre on the name of their district. Mr. Bose's advent was specially useful towards strengthening the cause of the Samaj. He left them a new inspiration.

Then we come to the time of the Kuch Behar marriage controversy of 1878. When that controversy broke out, the majority of the Samaj members sided with the protestors. A letter of protest signed by 22 male members of the Samaj and 4 ladies was sent to Mr Sen. In fact all the members of the Samaj, with perhaps the single exception of Babu Gopi Krishna Sen, had signed it. But as the controversy progressed others came in to side with him and there arose a great conflict for the possession of the mandir. Following the example of Mr. Sen in Calcutta Babu Gopi Krishna Sen and his friends shut out the protestors from the mandir with the help of the police and kept possession of it by force. When the parties became thus divided, Babus Gopi Krishna Sen, Kali Kumar Bose, Prabhat Chandra Mukerjee, Behari Kanta Chanda, and a few others took the side of Mr. Sen ; and Babus Srinath Chanda, Adinath Chatterjee, Ananda Chandra Ghose, Amar Chandra Datta, Sarat Chandra Ray and a pretty large number of young men belonging to the Chhatra Samaj or Students' Prayer-meeting took the opposite side.

The protestors, shut out from the mandir, began to hold their services in the Brahmo Basha. Then there came a law-suit. The protestors applied to the law-courts for regaining possession of the mandir for whose construction many of them had liberally contributed. They were allowed half the property, for which they secured Rs. 200 from the other party. There the quarrel ended : and each party settled down in its own sphere of work. Babu Gopi Krishna Sen soon left the place for Dacca, whither he was transferred, and the New Dispensation mandir with its service ultimately fell mainly into the hands of two brothers known as the Karmakar brothers ; whereas the other party or Sarat Chandra Ray's men went on fast developing their ideas. Fortunately, within a short time there came a distinguished individual to back the protesting party. Dr. D. Basu, holding a high office in the Medical Department of the Government and universally respected for his high character and attainments, came to reside in the town. He gave his earnest support to the Samaj.

In the year 1883, a high school, which has been raised into a College and now passes in the name of Mr. A. M. Bose, came to be established under the name of the Mymensingh Institution. It was founded chiefly by the efforts of Babu Sarat

Chandra Ray and Amar Chandra Datta and brought into the field some Brahmo workers, amongst whom may be mentioned Babu Naba Kumar Samaddar, who latterly found employment as Headmaster of the Bankipore Girls' School, Babu Baroda Kanta Bose, who is now Headmaster of the Brahmo Boys' School of Calcutta and Babu Gurudas Chakravarti, the present minister of the Dacca Samaj. Besides these the names of Babu Krishnadayal Roy, and Mathuranath Guha, two leading figures in Brahmo Samaj work in other places, are also worthy of mention. Of them Babu Mathuranath Guha is still working at Dacca, whereas Babu Krishna Dayal Roy, has passed away at Giridih after working for some years there.

Efforts were once more commenced to build a mandir for the Samaj. Under the influence of Dr. D. Basu, and with the generous help of Maharajah Surya Kanta Acharya Chaudhuri, a local landlord, the construction of a new building was commenced, which was duly consecrated in 1882.

Since the consecration of the new mandir the work of the Samaj has gone on uninterruptedly. Babu Sarat Chandra Ray is gone ; the Brahmo Dokan has been abolished ; but the Mymensingh Institution has been raised into a College, and has been named the Anandamohan College. New Brahmo workers have come to settle down in the

Brahmo quarter and the Samaj work is being carried on chiefly by Babu Srinath Chanda and his friends, such as Babus Amar Chandra Datta, Chandra Mohan Biswas, Harananda Gupta and others.

The previously established institutions of the Samaj, such as the *Sangat-sahba*, the Student's Service, the Sunday School, are working on as usual. The Alexandra Girls' School, which has been raised into a successful high school for girls, though not a Brahmo Institution, had its commencement from the exertions of the members of the Samaj, and is a standing monument of the influence of the Samaj in the town.

BARISAL.

In the history of Brahmoism in Bengal, Barisal has played a most important part. Even now it is an active centre of Brahmo life and keeps up much of its old prestige and power.

The advent of the Brahmo Samaj movement in Barisal was marked from 1860, in which year Babu Ramtanu Lahiri, the saintly teacher and reformer, came for a short period to Barisal as the Head master of the Zilla School. His stay, though short, was useful towards sowing the seeds of liberal thought, which bore fruit soon after. Amongst the pupils who sat at his feet and drew their inspiration from his utterances and his

personal example, was a young man belonging to the family of landlords of a place called Lakhutia, a village within a few miles from the town of Barisal. His name was Rakhal Chandra Ray, the eldest son of Babu Rajchandra Ray, a pleader of the local Court. Ramtanu Lahiri left a lasting impression on the mind of Rakhal Chandra Ray, who began to manifest interest in all reformed causes.

Just at this time there came from Dacca five young men, lately students of the Dacca Normal School, in connection with different secular employments at Barisal. The names of these five young men were Nandakumar Sen, Harishchandra Majumdar, Gopinath Roy, Vidyadhar Roy, and Lalit Mohan Sen. These five men had probably imbibed Brahmo principles from contact with Babu Braja Sundar Mitra at Dacca. When they came and settled down at Barisal, they brought the new principles with them. Babu Rakhal Chandra Ray at once joined them and these six, together with another young man named Annanda Charan Barma, opened in June, 1861 the first weekly prayer meeting in a retired chamber in the house of Rajchandra Ray, the father of Rakhal Chandra Ray. At first the meetings of the first congregation of seven young men were held with great secrecy. But there soon transpired some

events which raised a storm against them. News came from Calcutta that Behari Lal Ray, the second son of Rajchandra Ray, was leaning towards Christianity; which greatly agitated the mind of the latter, and it also came to be known to him at the same time that his eldest son was secretly holding prayer meetings in his own house at Barisal and was leaning towards the Brahmo Samaj.

Roused by a sense of danger, Rajchandra Ray took prompt measures for nipping the thing in the bud. He forbade the holding of prayer meetings in his house; asked the new associates of Rakhal Chandra not to visit his house; and at once put a stop to the education of the younger women of the Zenana, his daughters-in-law, which Rakhal Chandra had taken up in right earnest from the time of his conversion to Brahmoism. The old father did not stop there. He compelled his sons Rakhalchandra and Beharilal to undergo the ceremony of initiation according to the rites of orthodox Hinduism.

The other six young men, the members of the first congregation mentioned above, thus deprived of Rakhal Chandra Ray's support and company and also of a place of meeting, went on holding their prayer meetings on Wednesday evenings on the riverside or below trees in unfrequented places.

But from this state of helplessness they were soon rescued by the kind offer, by Babu Shyam Chandra Bose, a local Deputy Inspector of schools, of a room in his own house for the purpose of the prayer meeting. The offer was thankfully accepted and the meetings once more went on pretty regularly.

When struggling with these difficulties, the small congregation received assistance from an unexpected quarter. Pandit Dinabandhu Nyayaratna, the younger brother of the late Pandit Iswara Chandra Vidyasagar, and Babu Taraprasad Chatterji, the son-in-law of the late Babu Bhudeb Mukherji of Hugli, came to Barisal at about this time as Deputy Magistrates and began to manifest interest in the little Samaj. Babu Taraprasad lent the use of a room in his own house for the purpose of the Samaj meetings. Under his distinguished patronage those meetings were thrown open to the public from the time, and began to be attended by many outsiders. Amongst others Rakhal Chandra Ray again began to frequent the Samaj meetings. This may be regarded as the public inauguration of the Brahmo Samaj at Barisal. The form of service used at the meetings of the Samaj at this time was the one introduced by Devendranath Tagore at Calcutta, and as the question of practical Brahmoism had not been

raised up to that time, people lost nothing by joining the Samaj and many influential men of Barisal, drawn by the personal example of Babu Taraprasad Chatterji, began to join the Samaj services.

But the cry for practical Brahmoism which was agitating the members of the Sangat at Calcutta was soon raised there also. The young members longed to imitate their Calcutta brethren. The new spirit awoke and led them to engage in acts of social reform. The first daring act that they committed was dining in the house of a Christian citizen. This stirred up great agitation. The orthodox Hindu community of the place at once took steps to excommunicate all who had partaken of that feast. As a result of this persecution most of the party, with the exception of Babu Taraprasad Chatterji and Rakhal Chandra Ray and a few other stout souls, went through the ceremony of expiatory penances, according to orthodox Hinduism, and were readmitted into the old community.

After this Babu Harish Chandra Majumdar, who had been acting as the minister of the first congregation, left the place, by reason of the transfer of his office, and the weekly services were taken up alternately by Pandit Bisweswar Bhattacharya, the Head Pandit of the Zilla School, Babu Taraprasad Chatterji, and Babu Ramprasad Sen.

Things went on in this way till the year 1865, when a remarkable man appeared on the scene. It was Babu Durgamohan Das, who in subsequent years played such an important part in the history of the Brahmo Samaj in general. He was the second son of Babu Kashiswar Das, the Government pleader of the place. He had received his education in the Calcutta Presidency College, where, under the influence of Professor E. B. Cowell, a saintly Christian teacher, he strongly leaned towards Christianity. Indeed he went so far as to actually place himself in communication with a Christian preacher, and was about to be baptized with his wife, when his elder brother, Babu Kalimohan Das, late a pleader of the Calcutta High Court, intervened. Kalimohan vacated his post of Government pleader of Barisal on behalf of Durgamohan and prevailed upon him to go to Barisal to fill up his place and also to make a careful study of the works of Theodore Parker, a set of which he presented to his brother for that purpose. Parker turned Durgamohan away from current orthodox Christianity and planted him firmly for life on Universal Theism. Durgamohan came to Barisal at about that time, brimful with Theodore Parker and Theism. From 1865 he began to take active interest in the Brahmo Samaj. In this work he was aided by three other earnest

men. Dr. Annada Charan Khastagir, the medical officer in charge of the local Dispensary, Babu Girish Chandra Majumdar, the younger brother of Harish Chandra Majumdar, and Babu Sarvananda Das, men who made themselves ever memorable in connection with the Barisal Samaj. The union of these men brought on a revival the like of which has seldom been seen in any other part of the country. Babu Girish Chandra Majumdar became the minister and his friends formed themselves into an executive committee which included the names of Babu Rakhal Chandra Ray, Vidyadhar Ray, and Lalitmohan Sen, amongst the original founders, and of Babu Chandi Charan Sen and Jagat Bandhu Laha, the Headmaster of the Zilla School. Mr. Dugamohan Das was appointed President and Sarvananda Das was the Secretary.

After this revival of the movement the Samaj launched upon a career of great activity. Babu Girish Chandra Majumdar infused a spirit of earnest piety into the whole body by his fervent spirituality and impassioned utterances. He compiled a book of prayers from the prayers of Theodore Parker which went a great way to strengthen the spiritual life of his friends. No less useful was Babu Sarvananda Das, the new Secretary, towards infusing the new spirit by his quiet but firm adherence to the cause. Under the influence of these

men the Samaj daily gained strength amongst the educated community of Barisal and secured many new members and sympathisers. The practice of regular initiation was introduced from the beginning of 1865.

The first thing on which the members laid their hands was the construction of a mandir for the Samaj. An appeal was issued for contributions, which met with general response ; and as early as 1st November, 1865, the new mandir was consecrated on a piece of ground granted by Babu Chandi Charan Ray Choudhuri, a local landlord and a member of the Samaj. Further additions and alterations have been made in subsequent years and the mandir is now being used as the public place of worship.

Towards the end of 1865, perhaps soon after the consecration of the new mandir, Pandit Bijay Krishna Goswami, the well-known missionary, paid a visit to Barisal and stirred up quite a new life by his lectures and ministrations. Moved by one of his eloquent addresses delivered in the new mandir, Babu Rakhal Chandra Ray made a public declaration of his acceptance of the principles of the Brahmo Samaj, which caused considerable commotion in the local community. Rakhal Chandra took the missionary visitor to his Lakhutia house, and his young wife

Soudamini also formally accepted Brahmoism under the influence of the new missionary. At about the same time Rakhal's younger brother Biharilal also held the *namkaran* or name-giving ceremony of his son according to the rites of Brahmoism. Thus the Lakhutia brothers, freed from all restraint by the death of their father, Rajchandra Ray, which happened sometime in 1865, threw themselves completely into the new movement. Their minor brother Pyarilal Ray, now known as Mr. P. L. Ray of the Calcutta Bar, also followed them in these new paths. Amongst other forms of persecution these young men were harassed by the institution of a law-suit in the local court by no less a person than their dear mother under the instigation of interested relatives, when the professional services of Durgamohan Das were eminently useful in dragging them out of the trouble. The brothers came off victorious and were re-established in their paternal estates.

After the conclusion of these law-suits the Lakhutia brothers signalized their final triumph by a most novel and daring act, namely, that of inviting to dinner at their Lakhutia house the leading English officials of the Station and of joining them in that dinner with their wives. The news that Hindu ladies belonging to a respectable aristocratic Brahmin family of Barisal have publicly dined

with Europeans, spread like wild fire on all sides and caused wide-spread agitation all over Bengal, and the provincial voices of protest found their echoes in the pages of the Calcutta journals, not excepting even the *Indian Mirror*, Mr. Sen's organ.

The Barisal Brahmos were marked out from that day as go-aheads, even by Mr. Sen's party. While these things were being done at Lakhutia, Durgamohan Das's party in the town were busy in promoting one reformed marriage after another, not the least important of which was the remarriage of his own step-mother, who had been left a girl widow, with a local medical practitioner, and one of his personal friends. This romantic incident deserves special notice and will be noticed in the third volume. Great was the persecution raised against Durgamohan Das by his kinsmen and by the whole orthodox Hindu community of Barisal. His clients deserted him and his practice fell. Men would throw dust at him and abuse him when passing through the streets and the wags of the neighborhood composed droll songs celebrating the wonderful event of getting a step-mother re-married, and the streets rang with laughter. The Hindus would never hear the name of Durgamohan uttered, but spat on the ground as a mark of their abhorrence. However Mr. Das stood firm, undismayed by the opposition

and steadily pursued his career of reform. In this act of heroism, the unflagging zeal and unwavering sympathy of his wife, Brahmamayi, greatly supported him. In fact in the great work of Barisal, the wives of the Brahmos bore an important part, and a leading feature of Barisal Brahmoism was its effort to socially elevate women. The endeavours of the Barisal reformers in this direction were unceasing.

In the beginning of 1867 Durgamohan Das visited Calcutta and took with him three of the missionaries of the Brahmo Samaj of India, who were undergoing great privations at the time, namely, Pandit Bijaykrishna Goswami, Aghorenath Gupta and Jadunath Chakravarti. They were accompanied by their families. It is evident from the fact that the Barisal reformers sided with the Brahmo Samaj of India at the first schism. From Barisal Bijaykrishna Goswami and Aghorenath Gupta issued out on their preaching tour through Eastern Bengal, lighting up new fire wherever they went, whereas Jadunath Chakravarti continued to stay at Barisal, ministering to the congregation along with Babu Girishchandra Majumdar and specially taking care of the education of the feminine portion of the community. For them something like an adult female school was started where the wives of the members of the Samaj assembled during midday

and lessons were imparted to them. The local English officials took great interest in this work and Mrs. Balfour, the wife of the local District Judge, lent her valuable services for teaching the ladies needle and carpet work. The presence of the missionaries with their families served as a stimulus to the Brahmo ladies of Barisal, who threw themselves with zeal into every reformatory project, and became true helpmates to their husbands. Saudamini, the wife of Rakhal Chandra Ray, and Brahmamayi, the wife of Durgamohan Das, were the foremost figures amongst them to profit by the instruction given by the Brahmo missionaries, and it bore good fruits in their after life.

The social persecution directed against the Brahmos by the orthodox Hindu community of Barisal was very great at this time. Excommunication of the severest kind was practised. Their servants deserted them, so that many of them had to do the commonest menial work in their own houses ; ordinary cooks would not accept service under them ; washermen would not wash their clothes and even boatmen would not take Brahmos in their boats. The present writer has some personal knowledge of the severity of this persecution. As late as the year 1879 or 80, when he visited Barisal for the first time, he went to engage a boat for his return journey to

Calcutta. He was accompanied by Babu Girishchandra Majumdar on that occasion. We went first to a number of Hindu boatmen. But all of them refused to take me in their boats. I wondered and was at my wit's end to find the cause of this wholesale boycotting till one of the boatmen whispered in my ears that the presence of Girish Babu with me was the cause of the wholesale refusal. That only shows the extent to which the Barisal Brahmos were persecuted by the orthodox Hindu community of the place. Of course the machinery of persecution was specially directed against Durgamohan Das, the leader of the band.

Of the many reformatory acts of the Barisal Brahmos, one was of special importance, namely, the marriage in 1869 of Dinatarini, a sister of the Lakhutia brothers, with Babu Nibaranchandra Mukherji, a prominent member of Mr. Sen's party. Mr. Sen himself, accompanied by his wife, visited Barisal on the occasion and added fresh strength to the cause of reform. In 1870 Durgamohan Das left Barisal to join the Calcutta High Court as an advocate, when the Town Committee, where the influence of the English officials of the station predominated, passed the following resolution :—

"This committee will deeply feel the loss which his

absence from the District will occasion and it may be that his place will scarcely be properly filled up."

It shows how this great reformer, whilst taking the lead in all reformatory work and whilst discharging the duties of his legal profession, found time to do active work in connection with the Town Committee of the place.

The interest of Durgamohan Das in the Barisal Brahmo Samaj did not cease with his transfer to Calcutta. After the death of his wife Brahmamayi in Calcutta, he made over to the Barisal Samaj a part of his shares in the Barisal Loan Office as a permanent investment in favour of the Samaj. After his death his Barisal friends have placed a portrait of him in their Public Library.

After the departure of Mr. Das, his work was partly taken up by Babu Jagat Bandhu Laha, the Head Master of the local Zilla school. He came to Barisal in 1871 and threw himself with great earnestness into every form of good work. He opened a Sangat Sabha for the religious instruction of the young and established a female improvement society for the encouragement of female education in the district. This society had a hand in opening some girls' schools, and also in encouraging female education in the zenana by holding annual examinations and

distributing prizes to meritorious students. In a manner this society was the forerunner of the Bakhergunj Union, established a few years later in Calcutta, which earnestly took up the question of female education in the district.

In the year 1872 the Act III of that year was passed, when the Barisal Brahmos came forward to hail it as an advanced step in the direction of social reform and got Babu Jagat Bandhu Laha appointed as their Marriage Registrar.

For some years after this the work of the Samaj went on rather placidly. Yet in 1876 Babu Jagat Bandhu Laha reports 10 *Jatakarma* ceremonies, 10 *Namkarans*, 10 reformed marriages, two *antyeshti* or after-death ceremonies, and 6 *sradh* ceremonies, celebrated by the local Brahmo community within that year.

During these years Babus Girishchandra Majumdar and Sarvananda Das were the main pillars of the Samaj, and kept up, by their unflagging zeal and earnest piety, the spirit of the community. And the services of Saudamini Devi, the wife of Rakhalchandra Roy, during this period were also worthy of mention. She took charge of the singing in the mandir, which attracted large numbers and went on visiting women in their houses and speaking to them about Brahmoism and the Brahmo Samaj. She also went out with her

husband, visiting Dacca and other places and trying to infuse new spirit amongst women.

It is a matter for deep regret that the life of this pious and energetic woman was prematurely cut off in the year 1874. She left behind her a large circle of sorrowing friends. Her loss was most keenly felt amongst the women of Barisal.

When in the year 1878, the whole Church was convulsed with the Kuch Behar marriage agitation, Barisal, led by the spirit of D. M. Das, naturally sided with the Sadharan Brahmo Samaj. Following in the steps of the latter, the members of that Samaj also placed the affairs of their Samaj on a lasting and constitutional basis, by appointing trustees for their mandir, and by enacting a number of rules.

Since then the Samaj has maintained a course of uninterrupted progress, though many new workers have come and gone during the course of the succeeding years. In the year 1881 Babu Kalimohan Das, a teacher of a village school, gave up his appointment and offered his services to the Samaj as its first missionary. His services were gladly accepted by the members and he has since then stuck to his post, serving at present as the minister of the Samaj, in the absence of Babu Girishchandra Majumdar, who subsequently left the place, after his retirement, for Dacca.

From the day of the reconstruction of the Samaj in 1879, ladies began to be enrolled as members, exerting their voice in the Samaj affairs. In 1881 the Barisal Brahmos set an example for other Samajes by appointing Mrs. Manorama Majumdar, the wife of Girish Chandra Majumdar, a lady missionary to work amongst women. She was allowed to mount the Samaj pulpit as assistant minister on several occasions, when large crowds would be drawn together to the service. On one or two occasions during her visits to Calcutta, she was allowed to preach from the Sadharan Brahmo Samaj pulpit also.

In the year 1885 there was something like a spiritual revival in the Barisal Brahmo Samaj. Impelled by a sense of spiritual need, the members organised a Sankirtan party, who went about singing Brahmo hymns from house to house and street processions were also organised in which large numbers of non-Brahmos joined. Thus the old unpopularity of the Barisal Brahmo Samaj was partially removed and a large number of sympathisers were secured.

While these new upheavals were taking place in the Samaj, a wave of Hindu revival, started from Calcutta, began to pass over the whole province. It made a head in Barisal also. An old and defunct society, called the "Dharma-Rakshini Sabha"

started perhaps in imitation of the Dacca Society of that name already noticed, was revived, and it stood up as an adversary of the Samaj. But the revival of the old controversy only worked up renewed zeal in the members of the Samaj, and a large number of young men were added to it. Initiation services were publicly held to admit many of these young men into the Samaj.

Babu Sarvananda Das, the energetic Secretary of the Samaj for many years, who had done so much to keep it up after the departure of Mr. D. M. Das, had died some years ago, and his place was now supplied by his second son, Babu Satyananda Das, B.A., who came forward to take upon himself the duties of Secretary inspite of failing health. Satyananda has done yeoman's service to the cause. In addition to his heavy duties as a teacher in a local school and additional duties as Secretary of the Samaj, he has conducted for some years a monthly religious journal called the *Brahmabadi*, which maintained a high-water mark of ability.

The Samaj succeeded in creating a number of young missionaries. After the anniversary festival of 1897, Babus Baman Chandra Ganguli and Baradaprasanna Roy were accepted as missionaries. Of these Baman Chandra is dead,

whereas Baradaprasanna is working in Eastern Bengal in connection with the Eastern Bengal Brahmo Conference.

On the day of the Maghotsav in the year 1902 Babu Manomohan Chakravarti who was then serving as a teacher in a local school felt himself impelled by the Divine Spirit to offer his services as a missionary of the Samaj. His services were gladly accepted by the members, and he has been working earnestly as a missionary ever since, visiting different parts of the district and trying to help the growth of the spiritual life of the community by his ministrations as an assistant to the old minister, Kalimohan Das.

At present the Barisal Samaj is one of the strongest of the provincial Samajes in Bengal. Here Brahmoism may justly be described to have taken root. Fortunately the unhappy differences that have divided Brahmo society in other places since the Kuch Behar marriage, have not made their appearance here. The body of Brahmos are homogeneous in their aims and aspirations and are sympathisers of the Sadharan Brahmo Samaj.

After having given historical sketches of the principal Bengal Samajes that were once and still are centres of Brahmo life, I must now content myself with giving accounts of three Samajes where the novel experiment of taking the theistic message

to the uneducated masses was tried with success to some extent. That experiment has been tried in many more Samajes. We hear of night schools being opened in such places, for instance as, Ramporehat during the life time of the founder of the Samaj, at Noakhali, where a number of earnest Brahmo workers settled down in the eighties and commenced work in that line in right earnest, and at Jalpiguri during the residence of Babu Chandi Charan Sen there, but no lasting results are reported from any of them. The three Samajes whose short histories I am going to report form an exception in this way that they furnish even to this day communities who do not belong to the educated and enlightened classes, amongst whom Brahmoism seems to have been mainly propagated up to this time.

As to the other Samajes of the province I must refer the reader to the printed lists attached to this chapter for the mere mention of their names, as it is not possible to enter into the task of giving individual accounts of them.

THE BAGANCHRA BRAHMO SAMAJ.

Baganchra is a village in the Jessore District of Bengal. Here there are a pretty large number of families known as the Baganchara Mallicks, who were excommunicated by some former king of

Bengal for some trivial violation of caste rules. They say they were originally Brahmins, though many of them have gone over to Muhammadanasm and others do not enjoy any of the privileges of Brahmans. They suffered intolerable social persecution for more than two centuries, till their condition became very depressed. They had been living in that miserable condition, when the message of the Brahmo Samaj reached them indirectly between 1860 and 1863. How it reached them and when it reached first, I can not say. However, the declared principles of the Samaj raised hopes in them of sympathetic treatment and their leading men met together, and drafted a letter for transmission to the leaders of the Brahmo Samaj, with which a few men from amongst themselves were deputed to Calcutta in 1864. The reader has been already told of this visit in the previous history. They met with ready welcome in Calcutta from Mr. Sen and his friends. Pandit Bijaykrishna Goswami, who was then just entering upon his missionary career and was full of the fervour of first love, at once took up their cause and offered to proceed to the village to make enquiries on the spot and form an idea of the exact field of operation by personal observation. He went to the village and found that nearly two hundred families were living under that

social degradation. Many of them were agriculturists, some earned their livelihood by mean crafts, but most of them were living in abject poverty. Bijaykrishna was deeply moved by their poverty and degradation and decided to make their amelioration a special part of his mission operations for sometime. He returned to Calcutta and soon succeeded in inducing some young men who offered themselves for the service of the Samaj to accompany him to Baganchra to open a regular field of mission work in that village. Amongst them the names of Babus Trailokyanath Sanyal known at present as Bhai T. N. Sanyal, the singing apostle of the New Dispensation, and Govinda Chandra Roy, who subsequently settled down at Agra, may be specially mentioned. The advent of the young workers marked a new era for the people there. Something like a little school was opened, where some of Bijaykrishna's young associates became teachers ; the custom of weekly Divine service was introduced, to which men and women began to flock. Bijaykrishna, who was a medical student himself, also began to visit sick people in their houses, treating them gratuitously ; and something like a Sangat Sabha was established where the village people began to gather for oral instruction in the principles of the new faith.

The work was going on well, but the services of Bijaykrishna were required in other spheres of work. Owing to the fewness of mission workers at that time, his presence was felt to be necessary in Calcutta and other places. Thus he was obliged to temporarily withdraw himself from Baganchara. Some of his associates were left by him there to carry on the work. During his absence the zeal of the young workers seems to have cooled down. It might have been also partly due to the breaking out of malarious fever in the Jessore District at about that time. The work suffered from the departure of Bijaykrishna and his associates. But the Baganchra Samaj continued to exist and a number of the Mallick families remained steadfast to the cause. Bijaykrishna, though temporarily transferred, had always an eye on Baganchra, which became his favourite place of resort and whither he returned whenever he could make time from his other duties; so that he became almost a patron saint of the Baganchra Brahmos, who clung to him as to a father and stuck to him through all the varying fortunes of the whole movement.

After the man-worship agitation of 1868 and Bijaykrishna's temporary separation from Keshub Chandra Sen's party, he preferred the quiet of Baganchra life to more exciting events of the

metropolis and began to spend longer intervals in that village. After Mr. Sen's return from England in 1870, when the charity section and the young ladies' school were opened in Calcutta under the Indian Reform Association established by Mr. Sen (1871), Bijaykrishna earnestly took up the work of both these institutions and threw himself into it with so much enthusiasm, that his health gave way and he was stricken down with a serious malady which made him unfit for active missionary operations. In this state he retired to his quiet retreat at Baganchra and there threw new life into the Samaj by his ministrations. It was a spiritual revival for the Brahmo families living there and they felt themselves immensely benefited. This time he was accompanied by Yogmaya, his good wife, whose noble example and influence operated upon the families and drew them more closely into the Brahmo Samaj. Women's meetings were organised under her, where she would orally expound the principles of the Brahmo Samaj. Bijaykrishna was at Baganchra, when the Kuch Behar marriage controversy broke out in 1878. From there he sent in a letter of protest against that marriage, which finally led to the severance of his connection with Mr. Sen's party. He subsequently joined the Sadharan Brahma Samaj as one of its missionaries. The Baganchara Brahmos,

as his faithful adherents, followed him into the Sadharan Samaj. They still belong to it, though the number of families, owing to the spread of malaria and other causes, has lately fallen off considerably. Under the Sadharan Brahmo Samaj, Babu Aghorenath Mukherji, during his short career of missionary life, made Baganchra his home for some time and resumed much of the work left by Pandit B. K. Goswami. But that was again interrupted soon after by his resigning the post of missionary and seeking employment elsewhere. Since then the Baganchra families have received no special attention from the ruling authorities of the Sadharan Brahmo Samaj. They are still spiritually united with that body and are working with them. Many of their men and women have been married according to the reformed rites and are rearing up in different parts of the country children devoted to Brahmo principles. Some of them have settled down in Calcutta and are regular attendants at the Sadharan Brahmo Samaj gatherings. The village is an interesting field for experiment in preaching a highly spiritual faith like Brahmoism amongst simple people. And the little experience we have in that line is certainly encouraging ; for though diminished in number, the Baganchra families are a standing monument of the successful mission operations of the Samaj.

One of these Baganchra men, the late Sasadhar Haldar, was sent to Oxford, England, as a Manchester Scholar, to be trained as a Brahmo preacher. He had come over toCalcutta from Baganchra in his childhood, found shelter in a Brahmo family, received his early training under the eyes of some leading men of the Samaj, and won universal good opinion by the excellent qualities of his character. When he offered himself for training in England, the leaders of the Samaj gladly accepted that offer and helped him towards carrying out his object. But alas, he did not live long enough to return to his field of work. He was by nature modest and bashful, never letting others know the exact condition of his life. It is quite possible that during his residence in a foreign land, he had to go through many privations which told very seriously upon his health. With that enfeebled constitution he started on his homeward journey. On his way he visited Germany, where he died two or three years ago. The Baganchra men have deeply mourned over his loss ; all their hopes about finding a valued worker from amongst themselves have been dashed to the ground. I hope the Sabharan Brahmo Samaj will soon attend to the spiritual care-taking of these families.

BARANAGORE BRAHMO SAMAJ.

Next after Baganchra, an effort was made at Baranagore, in the northern suburbs of Calcutta, to take the message of the Brahmo Samaj to the working classes, to the uneducated masses. Much of that effort was due to Babu Sasipada Banerji, an inhabitant of that place, who has acquired a name and fame. The short history of theBaranagore Samaj is the following :—Babu Sasipada Banerji, who belongs to an influential middle class Brahman family of the place, began to take interest in progressive and reformatory movements as early as 1864. He founded a girls' school and following perhaps the example of Calcutta leaders like Pyaricharan Sarkar, of blessed memory, also organised a Temperance Association during that year. The inaugural meeting of this Society was opened with earnest prayer, which experiment was novel and attractive, and meetings for weekly prayer were decided upon as an experiment. This, properly speaking, was the beginning of the Baranagore Samaj. Then came his conversion and his out and out advocacy of the cause of Brahmoism in 1865. In that year he attended Mr. Sen's lecture on "Struggle for Religious Independence and Progress in the Brahmo Samaj" and was mightily shaken. He discarded his sacred Brahmanical thread, joined

the progressive section of the Brahmo Samaj, and founded the Baranagore Brahmo Samaj. Then commenced bitter social persecution. People rose against him and his girls' school, and began to oppose him at every step. However, he remained firm and went on developing his ideas. With the aid of the Brahmo leaders of Calcutta, the Samaj work went on with unabated vigour. A mandir was built on a piece of land offered by one of the members and was duly consecrated in 1869, when Mr. Sen paid a visit and conducted the evening service. Mr. Banerji went to England soon after with his wife and brought new ideas and fresh enthusiasm. His desire for doing something for the working people was wonderfully strengthened. Previously to his departure for England he had commenced work amongst the mill-hands of the Baranagore mill from 1869 by opening night schools amongst them ; but his ideas were certainly further developed during his residence in England. In 1870 a Working Men's Club was established, which went a great way to spread culture and enlightenment amongst the working people of Baranagore. Brahmo Samaj workers from Calcutta, men like the late Mr. D. N. Ganguli and Babu Krishnakumar Mitra, would visit this Club and deliver discourses for the moral and spiritual enlightenment of the members. As the result

of these efforts, many of these working men became sympathisers of the Brahmo Samaj and began to attend its services. In order to teach them habits of moderation and economy, something like a Savings Bank was opened, and was largely utilized by many working men. These and similar efforts were productive of very good results. There was a decided improvement in the moral condition of these men. Many of them shunned intemperance and bad company, which are so prevalent amongst the mill-hands of almost all the mills of this province. Let a man just pay a visit, some Saturday evening, to the quarters where these men and women reside and a horrible sight will surely meet his eyes of men and women drunk and disorderly and quite unable to take care of themselves. The Baranagore Brahmo Samaj, through the exertions of Mr. Banerji, has saved many from that miserable lot.

After his return from England, Mr. Banerji, with the help of some associates, began to publish a working man's journal called the *Bharat Sramajibi* or The Indian Workman, which for some time was kept up for the enlightenment of these classes and also for enlisting popular sympathy on their behalf.

There were other things done in the way of awakening interest in religious discussions and in

philanthropic efforts. In 1873 a Society called the Sadharan Dharma Sabha, perhaps the fore-runner of Mr. Banerji's present Devalaya, was established for the independent discussion of religious truths. It worked for some time and was then abolished. In 1887 a Widow's Home for the reception and education of Hindu widows was established, and was carried on for nearly twelve years.

The members of the Samaj bore witness to their forward movement in several other ways. They celebrated many widow-marriages and inter-marriages, Mr. Banerji himself marrying a widow of another caste; social gatherings and excursion parties were frequently organised to which Calcutta Brahmos would be invited; special lectures with the help of magic lanterns were delivered for women and children; and singing processions of working men were often led out to suburban gardens, where the whole day would be spent in pleasant social intercourse. Some of these processions have been already noticed in connection with the anniversary festivals of the Sadharan Brahmo Samaj. Much of these useful operations have been unavoidably suspended since Mr. Banerji has left the town for residence in Calcutta. But the work amongst the working men is being kept up with the help of a working men's committee, and the Baranagore Institute, which has now come

to be called the Sasipada Institute, is still being used as the meeting place of the advanced section of these working people. The advanced ideas have taken root amongst them and many of them still continue to take an active interest in the work of the Brahmo Samaj.

At present the Baranagore work forms a part of the Calcutta work of the Sadharan Brahmo Samaj, and preachers are regularly sent there by them.

THE KHASI MISSION.

Now I must proceed to briefly review the short but interesting history of the Khasi Mission of the Sadharan Brahmo Samaj with its head-quarters at Cherrapoonjee on the Khasi Hills. The reader has been already told how a number of people from Shella, a station on those hills, applied to the Shillong Brahmos to let them know something about the principles of the Brahmo Samaj; how the latter sent that letter to the Executive Committee of the Sadharan Brahmo Samaj; how the Committee in their turn, deputed Babu Nilmani Chakravarti, one of their mission-workers, to proceed to Shillong to ascertain matters by personal enquiry; and how the interest of the latter was awakened in the condition of the hill people and he decided to give his services for them.

The mission was duly founded in 1889. Brother Nilmani at once made up his mind to live amongst them, to be one of them and to do everything in his power to educate and elevate them. He took his first abode at Shillong, the headquarters of the Hills; but within a short time transferred his sphere of work to Cherrapoonjee, where a regular mission centre has been built up in course of time. He commenced his work by taking to the earnest study of the Khasi language, over which he soon acquired mastery, and began to hold weekly services and conversational meetings with the people in their own language. As a part of his regular work, he opened something like a charitable homeopathic dispensary, where he daily distributed medicine to poor people. Within a short time the hill-people began to look upon him as their true friend and benefactor and men and women began to flock to the services of the Samaj. The movement has gone on ever since, till the number of Brahmos who have joined the communion has risen to nearly 500. Samajes have come to be established amongst the hill people in other stations than Cherrapoonjee. The number of these branch Samajes has come up to 12 up to this time and Brahmoism may be fairly said to have taken root amongst these people.

Almost all these branch Samajes have a variety

of institutions attached to them for propagatory and other work, all carried on by the Khasis themselves, a great proof of the success of the mission. A list of these branch Samajes is given below.

1. Mawblei Brahmo Samaj (Cheerapoonjee) (This is the head-quarters of the Mission). Institutions attached to it—(1) Women's Samaj. (2) Children's Samaj. (3) The Sangat. (4) The Children's School. (5) The Weekly Conversational Meeting. (6) The Homeopathic Dispensary. (7) The weekly family prayer meetings. (8) A weekly prayer meeting in a neighbouring village called Mawkisiem. (Has got a mission house).
2. Nongrim Brahmo Samaj. Institution, a school. (No mandir).
3. Nongthymmai Brahmo Samaj (Mawsmai) Institution—a school. (Has got a mandir).
4. Mawlong Brahmo Samaj. Institution—the sangat and a weekly night meeting. (Has got a mandir).
5. Sasarat Brahmo Samaj. (No mandir).
6. Nongwar Brahmo Samaj. (No mandir).
7. Laitkunsew Brahmo Samaj. Institution—a dispensary. (Has got a small mission house, but no mandir).

8. Mawstoh Brahmo Samaj. Institutions—(1) Sangat, (2)Women's meeting, (3)Weekly conversational meetings.
(Has got a mandir).
9. Sohlap Brahmo Samaj. Institutions—Sangat, women's meeting, weekly conversational meetings.
(Has got a mandir).
10. Disong Brahmo Samaj (Shella)
(Has got a mandir).
11. Wahlong Brahmo Samaj. Institutions—Sangat and weekly family prayer meeting. (has got a small house for meetings)
12. Mawkhar Brahmo Samaj (Shillong). Institutions—Dispensary, a Bengali class.
(Has got a mandir).

Nor is Brother Nilmani single-handed in his work at present. Five young men have come forward to offer themselves for service under him. The first of them is Sriman Umesh Chandra Chaudhuri. He is a native of Sylhet. Umesh Chandra is an old worker. He was for some time connected with the Rammohun Roy Seminary of Bankipore, as a teacher, whence he has transferred his services to the Khasi Hills. The second is Sriman Surjomoni Roy, a Khasi by birth, who is in charge of four neighbouring Samajes, with Laitkyansew as his headquarters. The third

and the fourth are Srimans Rohinikanta Roy and Ashwathama Roy, working under Nilmani Chakravarti at Cherrapoonjee. The fifth is Sriman Bangsobhusan Roy, who has graduated from Dr. M. M. Bose's Homeopathic School and is stationed at Mawkhar in Shillong.

With the help of these the work of the Khasi Mission is going on with vigour at present. Brahmoism has taken hold of these hill-tribes and has organised itself as a distinct influence.

It is also a noteworthy fact that the Khasi Mission has been indirectly useful towards the modification of the educational system on the Khasi Hills. The representations of our missionary were accepted and several changes have been introduced into that system. His exertions have also been incessant towards checking the course of intemperance amongst the hill-people, from which they are horribly suffering.

After narrating the brief histories of the above mentioned three Samajes where work was done amongst the uneducated classes I proceed to give historical sketches of the Samajes of some of the presidency towns of Northern and Southern India.

THE PUNJAB BRAHMO SAMAJ.

In the early sixties there was awakening of new life at Lahore. There came to reside there a remarkable up-country Bengali gentleman, namely, Pandit Navina Chandra Rai (thus he spelt his own name) whose distinguished career has already been noticed. He settled down at Lahore in connection with his official duty, in the prime of life, with his mind full of new ideas, and with a heart longing to be of some service to his fellowmen. His long and earnest studies in our old scriptures and his solitary meditations had imbued his mind with deep spiritual longings, which he impressed on all who came in contact with him. The largeness of his heart and his broad sympathies drew all to him. To the Punjabis he was a Punjabi, speaking their language like his mother tongue and loving and admiring them truly for the noble qualities of their character.

The advent of this man drew around him a number of kindred souls from amongst the domiciled Bengalis and educated Punjabis. He was something like a link between them. By his natural humility, unfeigned goodness, and quiet disposition he won over many hearts and a party soon formed around him to carry forward the ideas promulgated by him. At this stage the

message of the Brahmo Samaj reached the Punjab, and Navina Chandra at once found in it the message of deliverance for his country and his people. He succeeded in imparting that conviction to a number of souls and the Punjab Brahmo Samaj was founded in 1863. The names of all who joined in this first movement, both Bengalis and Punjabis, are not remembered, but we have a distinct recollection of a number of Punjabis who took a leading part in the work of the Samaj at this early stage.

First, there was Lala Sobharam, a modest, good, and pious soul, who brought with himself public esteem into the movement; secondly, there was Lala Sardharam, who is, perhaps, still living, who by his practical wisdom served as a chief counsellor; thirdly, there was Lala Gandamal, who was deep, earnest and dutiful by his nature and assisted greatly in raising and administering the funds; fourthly, there was Pandit Basantaram, an upcountry young man who had risen to culture and attainments by his own exertion and was a friend and fellow-worker of N. C. Rai, at about this time or shortly afterwards. Amongst Bengalis two names occur to me, who rendered valuable help to N. C. Rai in organising the Samaj work. They were Babus Ram Chandra Singh and Harachandra Majumdar. Whether

they had a hand in starting the Samaj or not, I cannot say, but they were most active during the seventies and helped N. C. Rai a good deal in carrying on its work. Then there was Lala Ramchand, another Punjabi who might have joined the Samaj at this time, but was a prominent figure in the following decades.

With the help and co-operation of these friends N. C. Rai started the Punjab Samaj, and threw himself into its work in the early sixties.

The new awakening of Punjab life became manifest not only in the establishment of the Punjab Brahmo Samaj, but also in the establishment of other associations. At about that time or shortly after, there was established a public association called the Siksha Sabha or the Educational Society, whose objects were :—first, the spread of culture amongst the educated classes and secondly, the promotion of female education in the Punjab. Navina Chandra was associated with that society and in company with another distinguished Bengali resident of Lahore, subsequently known as Rai Bahadur Chandranath Mitra, had an active hand in carrying on its work.

The new awakening was also visible in the establishment of another religious society which ultimately became something like a rival of the Punjab Brahmo Samaj. It was called the Sat-

Sabha. It was started with the object of spreading advanced religious knowledge based on the ancient Hindu scriptures. People at first took it to be a branch of the Adi Brahmo Samaj of Calcutta, and it was also so reported in the papers of the Calcutta Samaj ; but Lala Beharilal, the founder and leader of the Sat-Sabha, objected to be called a Brahmo, and cried down in his preachings the principles of the Brahmo Samaj. Yet at the meetings of his sabha he conformed to the Brahmo modes of singing, religious reading and formal *stotra* or adoration.

In the midst of that general awakening the Brahmo Samaj appeared with a new message which roused up opposition. For the first few years not more than a score of men were its adherents. Invited by the members of the Samaj, Brahmananda Keshub Chunder Sen paid his first visit to the Punjab during the year 1867 and roused up a new spirit by his discourses. The fire kindled thereby was further lighted up, within a short time, by a visit of Maharshi Devendranath Tagore, who came to spend some time on the Murrhi Hills and visited some stations in the Punjab.

From 1869 the members, though few in number, began to publish a monthly journal called the "*Jnan Pradayini Patrika*" or The True-knowledge-

giving journal, which contained selections from our old books inculcating advanced theism. They also published a book of prayer in two languages, and two little booklets in the Punjabi language, one called *Brahmadharma* and the other "*Atma Tattva-Vidya*" or Enquiry into the inner nature of the Soul.

In 1871 Mr. P. C. Mozoomdar, the far-famed missionary of the Brahmo Samaj of India, accompanied by Babu Mahendranath Bose and perhaps Babu Umanath Gupta, two other missionaries of the same Samaj, visited Lahore, in the beginning of July and stayed there till the beginning of October next, delivering lectures, holding conferences with the members, and otherwise strengthening their spiritual life. As an effect of his visit, a Reform Association was started, apparently in imitation of the Calcutta Society of that name and its work also was divided under five heads as in Calcutta. Babus Ramchandra Singh and Harachandra Majumdar were the main supports of that Association and tried their best to make it a success. How long that Association lasted, one can not say. Perhaps it died a slow and natural death like its brother of Calcutta: but one good thing it did during the short period of its existence. The members of the Charity Section of the Association sent in a formal letter to all heads of

Government and other offices, and to all well-to-do persons, to give preference to the blind, the maimed and the otherwise incapable amongst the street population, as punkha coolies in their offices and houses, during the hot season. Their very wise suggestion, it is said, was taken up by many offices and individuals.

In 1872 Maharshi Devendranath Tagore once more visited Lahore and strengthened the spiritual life of the members of the Samaj by his ministrations.

The most important undertaking of the year 1872, was the opening of a list of subscriptions for the erection of a mandir for the Samaj. Babu Ramchandra Singh, who a few years later joined Mr. Sen's missionary body, was the secretary of the Samaj in 1872. He took charge of the collections. Subscriptions came forward from unexpected quarters. The foundations of the new mandir were laid that very year, and it was duly consecrated next year.

Mr. Sen once more visited Lahore in November, 1873. He was hailed by all classes; his discourses drew together large numbers, and the members of the Samaj were wonderfully strengthened. His lectures made such an impression on the public mind, that the members of the *Anjuman-i-Punjab*, a native Association to which many of the

influential men of the station belonged, presented a formal address of welcome to Mr. Sen at one of their meetings. New members were added to the Samaj, one of whom, Pandit Kriparam, underwent the formal ceremony of initiation.

During that year we hear of the existence and work of another Association apparently started for the furtherance of social progress. It was called *Sat Riti Sabha* or Associatiou for the Improvement of Morals. Pandit N. C. Rai was its general Secretary, but it was a society that represented all classes, both Hindus and Mahomedans. The aim and scope of its endeavours were characteristic. It tried, for instance, to prohibit, (1) the singing of obscene songs by women in the public streets and in their own homes on occasions of marriages, (2) the bathing of women in a state of nudity in public places, and so on. Naturally enough many members of theSamaj were drawn into the membership of this Association by the example of N. C. Rai. But N. C. Rai did not live long in Lahore to carry on its work. He left Lahore in 1874 for public service in Calcutta.

In April 1874 Maharshi Devendranath Tagore once more visited Lahore and encouraged the members of the Samaj by holding Divine Service in their mandir.

From this year we find the above-mentioned

young man, PanditBasantaram,taking active part in theSamaj work and delivering lectures. His learning and varied culture as well as the suavity of his manners won over many souls to the Samaj and made him a tower of strength to the cause. He had been drawn into the Brahmo Samaj principally through the influence of Pandit N. C. Rai, and always carried that ideal before him.

During that year also Babu Mohendranath Bose, missionary of the Brahmo Samaj of India, re-visited Lahore and stayed there nearly three months, strengthening and spiritually enlightening the members.

In the beginning of 1875, Babu Ramchandra Singh left Lahore to join Mr Sen's missionary body, leaving the Samaj secretaryship to Babu Harachandra Majumdar, another Bengali member of the Samaj.

With Babu Harachandra Majumdar asSecretary, theSamaj members went on working with vigour and published an *Upasana Paddhati* or Guide for Divine Service in Hindi. But there was coming, in a short time, a new rival and a fresh struggle into the field. Pandit Dayanand Saraswati, the well-known founder of the Arya Samaj, paid his first visit to Lahore in that year, and by his lectures and discussion meetings succeeded in rousing interest in his cause amongst the educated Punjabis.

The successful preachings of the founder of the Arya Samaj, leading away many who had been previously attending the Samaj meetings, made the members of that body anxious to secure the services of Mr. Sen once more, if possible. Pandit Dayanand left the station in August and in October Mr. Sen was called down from the Simla Hills, whither he had come. Mr. Sen complied with their earnest request and once more brought fresh enthusiasm to the cause.

The Arya Samaj was duly organised at Lahore as a rival of the Brahmo Samaj, during the course of the next two years, with Lala Mulraj, who had earned distinction as the first Punjabi Premchand Roychand Scholar, as its President, and the new struggle began. But here on the Samaj side there were fresh accessions of earnest workers. First there came Dr. Brijlal Ghose (so he spelt his name), an up-country Bengali again, who was at that time a Professor in the local Medical College, a man of position and influence in native society; secondly, there came Lala Beniprasad, a humble, pious, and good man, universally esteemed at the time; thirdly, there came Pandit Sivnarayan Agnihotri, the teacher of a local educational institution, who had been drawn into the Brahmo Samaj, as far as I remember, chiefly through the influence of Pandit N. C. Rai. He brought with himself new life

and activity. With his advent the weekly gatherings of the Samaj, resembling the Calcutta Sangat, gained new attraction, and the weekly services also began to be attended by large numbers. His intelligent and active wife was a true help-mate to him in all kinds of reformatory work. Under her influence a new enthusiasm was generated amongst women. Many of them began to attend the Samaj services, and otherwise helped the progressive cause.

In the midst of all this work the Kuch Behar marriage controversy brought on something like an internal division. When that controversy broke out, the Samaj members declared in favour of neutrality. But Pandit Agnihotri, who strongly inclined in favour of the Sadharan Brahmo Samaj, gave up his membership of the Punjab Samaj, which kept to the neutral policy, and established a private prayer-meeting of his own, in his own house, where the congregation consisted, besides himself, of half a dozen men and women. He also entered upon propagatory work in right earnest. He established a society called the Samadarshi Sabha for spreading the light of theism to young men and college students ; began to deliver lectures in the Siksha Sabha Hall ; paid occasional visits to Multan and other places ; and besides regularly

publishing his monthly Urdu journal, *Birathar-i-Hind*, which he had started almost from the time of his joining the Samaj, published a pamphlet criticising one of Swami Dayanand's books, and also a book of theistic hymns. In the pages of the *Birathar-i-Hind* he entered into a terrible and mortal conflict with the Arya Samaj.

Within a few years Pandit Agnihotri resigned his secular employment to be able to devote himself entirely to preaching work. He was ordained as a missionary of the SadharanBrahmo Samaj in 1881. He entered upon his missionary career with great zeal and drew around himself a number of young men, who gave up their secular employments to devote themselves entirely to that work. But unfortunately differences soon arose between Pandit Agnihotri and the Samaj members ; he withdrew himself from the Panjab Samaj ; resigned his connection also with the Sadharan Brahmo Samaj and started a Samaj of his own called the Dev Samaj, which seeks to instal the founder in the place of the Supreme Being.

As a consequence of the Kuch Behar marriage controversy Pandit Agnihotri started a separate organisation of his own; but the Samaj members on the other side, under the leadership of Dr. Brijlal Ghose, braced themselves up for carrying on the ordinary work of the Samaj, with its standing

institutions, such as (1) a sangat, (2) a ladies' prayer meeting, and(3) a society for the diffusion of theism. Mrs. Agnihotri, in spite of her husband's resignation of his membership, continued to be connected with the ladies' prayer meeting, and rendered valuable help there. But alas ! she passed away soon.

Let me conclude by narrating the principal events of the succeeding period. Besides the names mentioned above, soon after there came into prominence other men who added greatly to the strength of the Samaj during this period. I shall mention only a few of these names ; of course there were others whose services were also useful to the Samaj. First, there was Lala Kashiram, a devout soul who has given his adherence to the New Dispensation. There was Lala Rullaram Bhimbhat, a simple-hearted, genuinely pious man, who was a close friend of Lala Kashiram and sided with him. There was Bhai Chatar Sing, an earnest and active young man, who died a victim to his zeal ; and there was Brother Harbhagwan, who was steady and unfailing in Samaj work. But the most active amongst the Samaj leaders during this and the succeeding period were Prof. Ruchiram, a Professor of the local college, and Babu Abinash Chandra Majumdar, an up-country Bengali, who came to reside at Lahore towards the middle of the eighties. All these combined to carry on the

Samaj work vigorously. The weekly services and the Sangat meetings began to be largely attended; a number of tracts were published; and the enthusiasm of the members found vent in many forms of philanthropic activity.

During the eighties and nineties the Samaj was visited by men like Sadhu Aghorenath, Bhais Mohendranath Bose, Umanath Gupta, &c., of the New Despensation, and by the present writer, as a missionary of the Sadharan Brahmo Samaj, more than once. The Samaj members, in pursuit of their policy of neutrality, accorded welcome to all and equally availed themselves of their ministrations.

In 1885 a girls' school known as the A. V. Girls' School was opened; and relief operations were organised on more than one occasion of public distress.

In 1892 Babu A. C. Majumdar started a Purity Association for the furtherance of the ideas of temperance and purity amongst the educated Punjabis and began to publish a paper called "*The Purity Servant*" in connection with it. It was kept up for about 14 years. He also represented the philanthropic side of Brahmoism in the Punjab. He raised money on several occasions for distribution of relief to sufferers from famine and the earthquake and kept up something like a Charitable Homeopathic dispensary in the Samaj

compound, where he treated many poor people every morning. Latterly after his retirement from public service, Babu A. C. Majumdar at the special request of the organisers of the Dharampore Hospital for consumptive patients, gave himself for that work and was in charge of it for some time. Recently he has made over that charge to others and wants to devote himself entirely to the work of a preacher. He has been accepted as a worker of the Sadhanashram and will stay at Lahore, taking up his old work of spiritual ministration in Bengali families, and otherwise strengthening the work of the Samaj.

During this period other members of the Samaj were also active. Lala Raghunath Sahay, an active member of the Samaj, published in Urdu the lives of Raja Rammohun Roy, Maharshi Devendranath Tagore and Brahmananda Keshub-chander Sen and also a number of tracts in Urdu.

Lala Kashiram, the esteemed member noticed before, has been a leading figure during this period. He conducted for some time papers called *Bidhan-badi* and *Theist* and also published a number of tracts in English.

In 1892 happened an event which brought new strength to the Punjab Samaj. Bhai Prakash Dev, an up-country man by birth, had given up his secular employment and joined Pandit Agnihotri's

Dev Samaj in the beginning of 1892. But within a few months he found it difficult to accept some of the new developments of Pandit Agnihotri's creed and differences arose that ultimately compelled him to sever his connection with that Samaj. He left Lahore in the month of October of that year and went to Calcutta to join the Sadhanashram of the Sadharan Brahmo Samaj. When he left the Dev Samaj Bhai Sundar Singh, a Sikh follower of that Samaj, also seceded from Pandit Agnihotri and accompanied him in his visit to Calcutta. A ready welcome was accorded to both of them by the Ashram authorities. From this time, for some years, Bhai Prakash Dev worked at Arrah and Bankipur and other places, occasionally visiting the Punjab. In 1898 both these workers settled down at Lahore, establishing a branch of the Ashram there. Bhai Sundar Singh, who was in charge of the Lahore Ashram during the absence of Bhai Prakash Dev, on account of failing health, started a little body of fellow-believers for special spiritual culture, called the *Sadhak Mandali*; and along with Pandit Girdhar Rai, another secessionist from the Dev Samaj, and Lala Raghunath Sahay, re-started an Urdu fortnightly paper called the *Brahma Pracharak*, from January 1899. From 1900 Bhai Prakash Dev permanently settled

down at Lahore and began his preaching tours to different stations in that Province. Then his work began in right earnest. A pretty large number of men and women underwent the ceremony of initiation at his hands; a young men's society for the promotion of spiritual culture was started, of which Lala Raghunath Sahay became the prime mover and house to house visitations and family ministrations were also carried on with some regularity.

Bhai Prakash Dev's labours have called forth general response. Two young men, Brothers Sitaram and Beharilal Basudev, have given up their secular work and have joine l Bhai Prakash Dev's mission. Nearly 13 or 14 books and tracts, all Prakash Dev's writings, have been published and have found general appreciation. Two branch Samajes, one at Rawalpindi and another at Sialkote, have been organised and strengthened, chiefly through the exertions of the above-mentioned two helpers; and a Samaj mandir has been erected at Rawalpindi, for which Beharilal Basudev has travelled over the country and raised the necessary funds. Lala Raghunath Shahay and others, who have given their adherence to the Sadhanashram under Bhai Prakash Dev, are carrying on its work with great zeal and a piece of land has been secured, where a house for

the Ashram is to be built within a short time.

Nor have the members of the Samaj been altogether neglectful of the claims of the depressed poor upon themselves. A few years back a night school for the working classes was opened under the direction of Lala Raghunath Sahay and is still being maintained.

When work was going on like this, there came another event which added further strength to the Samaj. Sirdar Dyal Singh, the son and heir of Sirdar Lehna Singh of Majethia, who had been an earnest friend of the Samaj, from the early seventies, left by his will the main portion of his estates for the encouragement of educational and other work in the Punjab on theistic lines. A few years ago, a college in his name was started by the trustees of the Dyal Singh Fund, amongst whom members of the Panjab Samaj like Professor Ruchiram and Babu Abinash Chandra Majumdar form the majority. This College has brought together, as teachers, several theists from Bombay and Bengal, whose presence at Lahore and participation in the work of the Samaj is a source of new strength to the cause. Of the new arrivals Messrs. N.G. Welinkar and V.A. Sukhtankar from Bombay and Babu Bepin Behari Shehanobish from Bengal deserve special notice.

It is indeed a matter for rejoicing that both New Dispensationists and Sadharan Samaj men work hand in hand in promoting the objects of the Samaj; and the Punjab Samaj stands at present on their combined strength. Lala Kashiram, who represents the New Dispensation Church, is backed by young men like Mr. Gopal Singh Chowla, who had been to England for finishing his education and is now a Professor of a local College, and also by Babu Bepin Behari Shehanobish, who also went to the Manchester College, Oxford, to be trained as a Brahmo preacher, but who after his return has chosen to take up this teaching work. Then there are Bhai Prakash Dev, Lala Raghunath Sahai, and Babu A. C. Majumdar, who represent the Sadharan Brahmo Samaj cause. Besides these there is Lala Dharamdas Suri, a son, I think, of our old friend Lala Sobharam, and Professor Ruchiram Sahni, who are for upholding the Samaj principle of neutrality and for making Lahore an independent centre of theistic influence in that Province. I see no reason why there should be a tug of war between the two parties. After keeping the Samaj principle of neutrality intact they may have their own spheres of action. Let them pursue their own courses without clashing against each other.

With the aid of the exertions of the men

mentioned above the Punjab Samaj has a fair prospect of uninterrupted usefulness in the future.

THE PRARTHANA SAMAJ, BOMBAY.

With the introduction of English education and the progress of new ideas a new spirit had arisen amongst a number of educated young men of Bombay, just as it had done in Bengal. As early as 1849 a number of young men formed themselves into something like a secret association for the furtherance of liberal ideas. This association they called the Paramhansa Sabha. The breaking of caste was its main object in the beginning. At their meetings they would discuss all manner of reformatory projects and would end by partaking together meals prepared by persons of lower castes. The hold of orthodox Hinduism on society having been stronger at the time in that presidency than in Bengal, the proceedings of this society were conducted with great privacy and in fact the principles of the association were known to the members alone and only by distant report to such sympathisers as were in contact with them. It was practically a free-masonry of reformers. Amongst the earnest members of this association the two Turkhud brothers, Dadoba Pandurang and Atmaram Pandurang, were the most pro-

minent. But there were many others also who in after years took prominent part in the foundation of the Bombay Prarthana Samaj ; such, for instance, as Mr. Bala Mangesh Wagle, Mr. Bhaskar Hari Bhagavat, Mr. Narayan Mahadev Parmanand, Mr. Wasudeva Babaji Nowrangay, all men prominently connected with the Prarthana Samaj work in after times.

The Paramhansa Sabha under its severe vow of secrecy but feebly carried on its work till 1860, when it died a natural death. For six years after that there was no more effort on the part of educated men of Bombay to organise themselves into any reformatory party. During this period occurred the memorable visit of Brahmananda Keshub Chunder Sen to the Western Presidency in 1864. His impassioned discourses roused up fresh interest in the cause of reform. In 1866 some of the old members of the Paramhansa Sabha held a meeting in the house of Dr. Atmaram Pandurang, and decided to found an Association that would publicly pledge itself to certain reforms such as (1) open denunciation of the caste system, (2) the introduction of widow-remarriage, (3) the encouragement of female education, and (4) the abolition of child-marriage. The proposal of the public enunciation of these reforms caused a division amongst the organisers of the meeting and in

consequence some of the old members of the Paramhansa Sabha withdrew from the new endeavour.

But the majority of them stuck to their proposal and an Association was duly launched into existence with the avowed object of promoting the above mentioned reformatory projects.

The members of this Association after repeated meetings and discussions came to the conclusion of making religious reform the basis of social reform and decided to organise a society for the promotion of the pure spiritual worship of the One True God. They were specially spurred on in this course, as far as my present information goes, by the earnest pleadings of Mr. Vaman Abaji Modak, a distinguished educational officer at that time, a man of deep piety and highly esteemed by all. Added to that was the new fervour generated in them by the utterances of the young Brahmo preacher from Bengal. After several meetings and many deliberations they finally decided to establish a weekly prayer meeting, which was formally opened in the house of Dr. Atmaram Pandurang, on the 31st of March, 1867.

Four months later the fundamental articles of faith of the new Society were drawn up, and the members solemnly affixed their signatures to them ; the rules of the Samaj were framed and a

managing committee was appointed. The articles of faith as well as the rules of the Samaj underwent a further revision in 1875 and were finally settled in their present form.

Mr. Sen paid his second visit to the Presidency within a short time after the formal organisation of the Prarthana Samaj, and considerably strengthened the efforts on its behalf.

As a mark of the new zeal kindled by Mr. Sen it may be stated here, that though the progress of ideas of social reform, at least in their practical aspects, was rather slow in this Presidency from the beginning, more advanced spirits were not altogether wanting amongst the members. As early as the end of August, 1870, we notice a reformed marriage, celebrated according to theistic rites, between Mr. Wasudev Babaji Nowrangay, a member of the Samaj and a young widow named Krishnabai, one of the ministers of the Samaj officiating at the ceremony. From the early seventies the Samaj showed marks of progressive prosperity. Mr. Mahadev Govind Ranade, who was an educational officer in Bombay at that time, was, I think, its first secretary after its formal inauguration. He secured an appointment at Poona in 1871 and Mr. Vaman Abaji Modak came in to fill up his place.

At about that time there came a Samaj worker

from the Punjab, who gave a fresh impetus to the cause It was no less a person than Pandit Navina Chandra Rai, the founder of the Punjab Brahmo Samaj, who visited Bombay in 1871. His discourses, though delivered in Hindi, were immensely liked by the members and roused up general interest in the Samaj.

But Pandit N. C. Rai was not the only visitor during this period. Mr. P. C. Mozoomdar, missionary of the Brahmo Samaj of India also made a very successful tour in that presidency towards the end of 1872, visiting Baroda and other places. He received a warm welcome from the members of the Samaj, the leading men amongst whom at the time were (1) Dr. Atmaram Pandurang, (2) Professor R. G. Bhandarkar, (3) Bala Mangesh Wagle, (4) Narayan Mahadev Paramanand, (5) Wasudev Babaji Nowrangay, (6) Janardan Sakharam Gadgil, (7) Bhaskar Hari Bhagvat, and (8) Sakharam Arjun of the Grant Medical College. However, amongst these leading members, the services of Mr. Narayan Mahadev Paramanand were quiet, persistent and indefatigable. He requires a little more detailed notice. He had a wide and varied experience in life, which had planted him very firmly on the principles of theism. By nature he was quiet and modest and would not put himself forward to take the lead,

but his earnest convictions and persistent energy helped the work of the Samaj from behind a good deal. His house was a meeting ground for the Samaj members, where important questions were discussed and the lines of action laid down. When others occasionally gave way to despair and lost heart over the work, he was found to be hopeful and steady in his aims and efforts. In the matter of the building of the mandir, for instance, whilst others were at sea as to the mode of raising the necessary funds, he quietly suggested the way and took to it with unflagging persistency till it was a success. Latterly, when confined to bed as an invalid, his attention to the cause was abiding and unwearied, and, though scarcely able to speak, he yet went on writing notes for the *Subodha Patrika* and giving his counsels to his friends. During this first stage of the existence of the Samaj his services were invaluable. What he did in point of practical organisation of the work Mr. B.M. Wagle supplemented by his spiritual ministrations. He was an open-hearted and generous man, loved and admired by all. He represented the soul of the Samaj, as it were, during this period.

The sermons and discourses of Mr. Mozoomdar kindled up new enthusiasm in the members, and a Theistic Association was founded in the month of December, 1827. The Theistic Association started

soon after the *Subodh Patrika* as a pice paper and opened a night school for the education of the masses.

From the beginning of that year the members had commenced an effort for building a mandir of their own. Upto that time they had been holding their weekly services in a room in the grounds of an ice factory which had gone into liquidation, where a piece of land was available for purchase, as the future site of their intended chapel. They set themselves at work for the collection of funds for the purpose of building a chapel there. The members of the Samaj each contributed his one month's income, and an appeal was also made to friends and sympathisers of the movement. That appeal met with a generous response from all classes, including the Rao of Cutch, who contributed 1,000 Rupees. More than 12,000 Rupees were collected within a short time and the foundations of the mandir were laid by the hands of Mr. P. C. Mozoomdar. On 24th April, 1874, the new mandir was duly consecrated and the Prarthana Samaj found a home and abode for itself.

After the consecration of the new mandir and the public and formal inauguration of the Samaj in 1874, the members proceeded to

found one institution after another for the promotion of philanthropic objects as well as for their own spiritual advancement. The Theistic Association which had been started in 1872 received a new impetus since the opening of the Prarthana Mandir. It was the object of this society to draw into friendly association such young workers as were willing to co-operate with the members of the Samaj in philanthropic and social works without formally joining that body as its members. This association had four lines of action in view: (1) the spread of culture and of liberal social ideas amongst women, (2) the spread of education amongst the backward and labouring classes, (3) the propagation of liberal ideas generally by publication of tracts in the vernacular languages; and also by starting a weekly journal, (4) the organisation of a charity section for helping the poor. Four committees had been appointed to carry out the above-mentioned four objects. A ladies' society, a night school for the working classes and the "*Sobodha Patrika*," the present weekly journal of the Samaj, were the results of the first efforts of the Association. The ladies' society assumed the name of the "Arya Mohila Samaj," at the suggestion of Pandita Rama Bai, who was at that time connected with the Samaj and was taking an active part in its work. It is a matter of regret

that her convictions underwent a change in after years and she went over to the Christian Church.

The first night school under this Association was started in 1873, and others were added in the course of succeeding years. At present their number is eight, situated in different parts of Bombay and counting more than three hundred pupils. They are mostly office peons, mill-hands and other labourers. Systematic religious instruction is given by Mr. V. R. Shinde, the organiser of the Depressed Classes Mission in the Western Presidency, and his friends.

The "*Subodha Patrika*" first started as a pice-paper in 1873, at first used to be published as two papers in two vernaculars, Marathi and Gujrati; but it had to be given up in that form within a short time and was subsequently started afresh in its present Anglo-Marathi form.

The charity section mentioned above took up the great question of the feeding and lodgment of the infirm poor, but funds at the disposal of the members falling short, that project was given up in course of time.

In 1874, Babu Mahendranath Bose, one of missionaries, of the Brahmo Samaj of India, once more visited Bombay and stayed for some time trying to infuse the spirit of progressive Brahmoism into the minds of the young-

ger section of the Samaj headed by men like W. B. Nowrangay.

Yet there was another arrival during that year, if not exactly for the purposes of the Theistic Church, yet for propagating advanced ideas. Pandit Dayanand Saraswati came to Bombay during that year and made quite a sensation by preaching his new doctrines. As in Lahore so in Bombay he took a line of departure from the principles of the Brahmo Samaj ; so there arose a little conflict, though Mr. Ranade and his friends were for uniting with the Arya Samaj mission.

The year 1875 saw the advent of an earnest worker in the person of Mr. S. P. Kelkar, who subsequently became a missionary of the Samaj. He formally joined the Samaj with his family, in the beginning of that year, during a special festival held by some members of the Samaj, corresponding to the 11th of Magh festival in Calcutta. Mr. Manerikar, a member of the Samaj, who had discarded hisBrahmanical thread, conducted service on the occasion. As Mr. Kelkar is dead, I may note down here the high estimate that all who knew him formed of his life and character. In him the Maratha nature of deep thought and sagacious insight was combined with the Bengali nature of rapturous impulse and head-long self-surrender. He gave himself wholly and solely for the cause

of the Samaj and the general cause of reform in that Presidency. After the death of his first wife, he married a widow according to theistic rites and with her entered upon a career of religious and social reform. His privations at times were great, but he bore all of them unflinchingly, bearing aloft the new banner. During his connection with the Bombay Prarthana Samaj, he was an indefatigable worker, carrying the new light far and wide, giving lectures and holding ministrations in the Samaj mandir and contribuing to the Marathi columns of the *Subodha Patrika*. Latterly, after resigning the post of missionary of the Prarthana Samaj, on account of some difference with the leading members, he settled down at Indore, and became absorbed in the invention of some improved machinery for the weaving industry, which he thought would save the poor artisans much needless trouble and expense. It possessed him like a passion, robbing him of sleep at night and of rest during the day. In that condition he passed away, leaving behind him his widow and a number of children, who are all taking interest in the Prarthana Samaj cause.

When Mr. Kelkar and his friends were thus earnestly taking up the work of the Samaj, there came Pandit Navina Chandra Rai, temporarly transferred to Bombay in connection with his offi-

cial duty. He lent his services to the Samaj, and began to deliver lectures in Hindi.

At about this time we hear of the active co-operation in Samaj work of another distinguished man of the Western Presidency. It was Mr. Shankar Pandurang Pandit, a man who had acquired a name and fame for himself by his scholarship and his high position in life. He too brought new strength to the Samaj.

The year 1877 was marked by great activity on the part of the members of the Samaj. Mr. Bhaskar Hari Bhagavat was Secretary during the year. Under his fostering care the work of the three night schools started by the Theistic Association went on very satisfactorily, under the supervision of Mr. B. M. Wagle, the esteemed minister of the Samaj. The members also raised a large sum of money for distribution amongst the poor sufferers of the Orissa famine of that year. There was another good thing noticeable. A venerable member of the Samaj, named Vikoba Lakshman, kindly offered himself for service as a religious teacher of Brahmo children and began to visit houses every morning. When the renewed activity of the members was manifesting itself in the above manner, there once more appeared on the scene Mr. P. C. Mozoomdar, their well-known Missionary friend. This time Mr. Mozoomdar

came with his wife, and stayed nearly for three months. He opened something like a ladies' class in his own house, where ladies belonging to the houses of the members of the Samaj would meet once a week, when instruction would be given to them with the aid of some male members of the Samaj. The ladies appreciated these meetings very much, and would muster strong on such occasions, and so great was their earnestness for such instruction that within a short time after the return of Mr. Mozoomdar to Calcutta they introduced the rule of meeting thrice a week instead of only once.

But in the midst of all this agreeable work there arose a point of difference amongst the members of the Samaj. Almost from the day of the starting of the Samaj there was an under-current of feeling amongst a small section of the members of the Samaj in favour of the adoption of the advanced principles of the progressive Brahmoism of Bengal. Perhaps Mr. Wasudev Babaji Nowrangay was one of them. There came in others of that persuasion in course of time. Mr. S. P. Kelkar, noticed before, perhaps sided with them. That under-current of feeling first manifested itself on the occasion of the anniversary of the Samaj held in 1876 in the shape of a curious 'Appeal' printed and circulated by some anonymous writer who subscribed his name as "Moral Courage and

Reform", an appeal in which, amongst other things there was the following exhortation :—

"Break through the barrier of caste. Don't say that you have an old mother or father at home who will be grieved. Look upon all men as your brethren, and eat and drink from all hands just as freely in public. I entreat you to follow the dictates of your conscience in spite of trials temptations and excommunications. Reform and particularly religious reform, and more particularly the worship of the Loving God, requires a great sacrifice which, I assure you, you are not prepared to make."

That appeal created some unpleasantness in the ranks of the older members, but did not lead to any practical result before the advent of Mr. Mozoomdar towards the end of 1877. When he arrived, he found a number of men bent upon imbibing a little more of progressive Brahmoism. Their first attempt, under his leadership, was to change the name of the Prarthana Samaj into that of the Brahmo Samaj. As a measure of reconciliation Mr. Mozoomdar pressed that point on the attention of the elder members, and held conferences with them on that subject. But the voice of men like Profesor R. G. Bhandarkar, Mr. M. G. Ranade, Mr. B. M. Wagle, Mr. N. M. Paramanand predominated in the end. They did not like the divided condition of Bengal Brahmoism and were not willing to identify themselves with it. Accordingly they decided to keep

the Prarthana Samaj as a body apart from the Brahmo name and the Brahmo Samaj. This decision however was not liked by a number of younger men, who soon after commenced an effort under the leadership of men like Messrs. B. B. Nagarkar and W. B. Nowrangay to organise a Samaj of their own, which they called the Brahmo Samaj of Bombay. They opened a weekly Prayer Meeting in another part of the town, where they began to preach progressive Brahmoism. It was not a regular schism, for the members did not give up their connection with the parent Samaj and went on working with it, conducting services and delivering lectures. As far as I remember, Shahji Maharaj, a descendant of the Satara Rajah, whose family, banished from the Maratha country, were living in Sindh, but who had then returned to the southern country, sympathised with them and earnestly began to advocate their cause. This revival Samaj, which finally became something like a branch of the New Dispensation Church, had a short career and died a natural death by about 1884 or 1885, after the death and the departure of the first leaders to other spheres of work.

During 1881 Bombay received many missionary visits from Calcutta. Mr. P. C. Mozoomdar once more went there and stayed for a short time. Bhai

Amritalal Bose, another missionary of Mr. Sen, also visited it on his way to the Madras Presidency. The present writer also, as a missionary of the Sadharan Brahmo Samaj, went there to celebrate the marriage of Bepinchandra Pal, the well-known speaker and political agitator, with a Bengali Brahmin widow in the Prarthana Samaj mandir.

A Sangat Sabha was established during that year for the religious intercourse of the members. For a time some prominent members of the Samaj, qualified alike by their education and their social influence to lead younger members, took part in its proceedings, and it showed every sign of vitality and progress. But that interest slackening in course time, the presence of the prominent members became rare and the institution suffered decline.

From 1882 Mr. N. G. Chandavarkar, now Sir Narayan Ganesh Chandavarkar, and the present President of the Samaj, began to take active part in the Samaj work. He had just finished his distinguished university career, and had entered upon the legal profession, where he was already making a mark. His lectures and discourses from this time began to draw large crowds.

Pandita Rama Bai, who was then staying at Poona, also came to Bombay during that year, and by her sermons, discourses, *puran* preachings and

her conversations, roused up fresh interest amongst women. A ladies' society called the Arya Mohila Samaj was established in the month of November of that year. She again visited the place in March next, and tried to keep up the work she had commenced. But she left the country for America shortly after. Her subsequent career is well-known to Indian readers and I need not record it here.

Another important work of the Samaj during the year 1882 is worthy of mention. During that year the members of the Samaj took official charge of the Pandharpur Orphanage, first started by one of their members. The following is a short history of that Institution :—In 1876-77 there was a terrible famine in some parts of the Southern Maratha country, specially in the Sholapore District. Many children became orphans. Rao Shaheb Lal Shankar Umia Shankar, a member of the Prarthana Samaj, at present a leading figure in the Ahmedabad Samaj, happened to be stationed at Pandharpur at that time as the Subordinate Judge of the place. He interested himself on behalf of these homeless orphans, appealed to the generous public and raised nearly 13,000 Rupees to open an orphanage for them. An orphanage was started in due course and was carried on by a local committee for some time till during this

year the Prarthana Samaj of Bombay undertook the official charge of supervision. It is at present managed by a paid Superintendent under the direction of a local managing committee. The orphanage, though originally started for the famine orphans, soon came to be associated with another kind of work, namely, the prevention of infanticide. Pandharpur being a place of Hindu pilgrimage, Hindu widows in a state of disgrace, in consequence of the custom of enforced widowhood, visit this famous place on pretence of a pilgrimage and there secretly ease themselves of their burdens with the aid of midwives skilled in the nefarious art, or put their infants to death soon after their birth and then return to their houses to escape discovery. The founders of the orphanage soon felt themselves called upon to open their doors for this class of illegitimately born infants, and also gradually for such widows in disgrace. The Institution, practically speaking, has divided itself into two departments of work, namely the Orphanage and the Distressed Widows' Refuge. Both these departments are in a working order and are in receipt of an annual municipal grant of Rs. 500. It is satisfactory to note that girls and young women from the orphanage have found their way to happy wedded lives ; and a large

number of boys have received education and have been fitted out for active work in life.

Mr. S. P. Kelkar, of whom I have spoken already, offered himself as a missionary of the Samaj during that year and was gladly accepted by the members. He threw himself enthusiastically into his work and began to visit interior stations. His services were very useful in rousing up a spirit of reform, wherever he went. It is a matter of regret to state here that some unhappy difference with the managing body of the Samaj led him to resign his post of missionary in 1891, and he retired to Indore and began to work in connection with a mill and there he died.

Let me now hasten to briefly record the succeeding history.

In 1898 a new missionary was appointed in the person of Mr. Shivaram Narayan Gokhale, a universally esteemed devout man who had previously worked under Pandita Rama Bai, and might have been influenced by her in joining the Samaj. When he gave himself for mission-work, he became eminently useful towards keeping up the Samaj interest in the scattered families by regularly visiting them in their houses and expounding the principles of pure and spiritual religion to the ladies and children of these families. He soon

transferred his services to Poona, where he is at present engaged in similar work.

In the year 1903 Mr. V. R. Shinde, who had received his education in the Poona Fergusson College, and had been sent from there to the Manchester College, Oxford, a few years back, to be trained as a theistic preacher, came and joined the Bombay Prarthana Samaj and was accepted as its missionary. Soon after his joining the Samaj as a missionary, Mr. Shinde began to reside with his family in the Rammohun Roy Ashram in the compound of the Samaj and threw himself ardently into the Samaj work ; and from 1904 started a new institution called the Class forLiberal Religion,where he used to get together a number of young men.

In 1908 there was another accession of a new missionary in the person of Mr. V. A. Sukhtankar, who, like Mr. Shinde, was formerly a student of the Fergusson College of Poona and had gone to the Manchester College, Oxford, to be trained as a theistic preacher. Upon his return home he offered his services to the Prarthana Samaj as a missionary and those services were accepted. But latterly he changed his mind, and accepted a Professorship in the Dyal Singh College, Lahore, where he is serving at present.

Not only has Mr. Sukhtankar left the Samaj work and gone away, but Mr. V. R. Shinde, too, the

other active missionary of the Samaj, has recently resigned his post. The resignation of Mr. Shinde has come to us as a surprise and a matter for deep regret. All the causes of this unhappy incident are not known. The information that has reached us up to this time, is this:—His absorption in the organisation work of the Depressed Classes Mission, which is not regarded as a part of the Samaj work, was thought to be interfering with his special work as a preacher,and complaints arose amongst the members, which led him to resign his post and give himself entirely to the work, which is dearer and nearer to his heart. Whatever the reasons might have been, when Mr. Shinde is still amongst them and working with them, let him stand by the work God has given him to do.

In spite of the resignation of missionaries who once rendered valuable service, the Samaj is going on in a state of efficiency. All its institutions are working on as usual. The following are the institutions at present.

Next after the Pandharpur Orphanage and the night schools mentioned before, the noticeable institutions are (1) the Sangat Sabha, (2) the Dr. Bhandarkar Free Library and Reading Room, (3) the Class for Liberal Religion, (4) the Theistic Postal Mission, (5) the Raja Rammohun Roy

Ashram, (6) the Sunday Morning Class, and (7) the Young Theist's Union.

The Sangat Sabha was started in 1881 in imitation of a similar institution in Calcutta. It was active and useful in the beginning ; but it suffered decline within a short time, as has been stated before.

The Bhandarkar Free Library was opened by the late president of the Samaj, Dr. Atmaram Pandurang, in 1879, for the use of the public and for members of the Samaj specially. The donor whose generous aid led to the foundation of the institution is a member of the Samaj. It contains a valuable collection of books on Religion, History, Literature and Philosophy. The original stock of books has been considerably increased by a bequest of Dr. Kane and by a further donation of Rs. 7,000 by the original founder.

The class for Liberal Religion was opened by Mr. V. R. Shinde on the 13th July, 1904. Its object was to promote habits of religious study amongst young men and women. The last report of the Samaj mentions two ladies and twenty gentlemen, mostly College students, as regularly attending the class.

The postal mission was originally started by Mr. Sukhtankar previous to his departure for England. It has been kept up by his friends of

the Prarthana Samaj. Under it tracts and books are circulated through the post office for the dissemination of the principles of the Samaj.

The Rammohun Roy Ashram is a three-storied building in the Samaj compound which serves as a missionary quarter and also as a meeting ground for the workers connected with the Samaj institutions. It has been built with the generous contribution of Mr. Damodardas Govardhandas Sukhadwall, an influential member of the Samaj. Its foundations were laid by Dr. R. G. Bhandarkar on 25th February, 1903.

The Young Theists' Union has for its objects (1) to draw into a compact and effective union all young men and women who are either members of the Prarthana Samaj or are otherwise connected with it,(2) to promote theological studies amongst its members,(3) to promote social intercourse amongst them, (4) to help this Samaj in philanthropic or other activities, (5) to establish friendly relationship with other Samajes, and (6) to collect statistics and other information about the theistic movement in general. It has 69 members and 46 associates at present. Mr. V. S. Sohoni is its Secretary.

At the present time the Samaj work is quietly going on under the leadership of Sir. N. G. Chandavarkar, a distinguished Judge of the local High Court, whose services to the cause, as noticed before,

are of long standing.He is the President of the Samaj at present. Behind him there are a number of earnest workers, who are keeping up the work in a state of efficiency, each bearing his share in that work. Let me mention some of them. First, there is Mr. Damodardas Govardhaadas Sukhadwalla, a rich merchant of Bombay, who has contributed so much for the progress of the whole movement even in other parts of the country. He is, I think, the Vice-President of the Samaj. Secondly, there is Professor S. R. Bhandarkar, a son of Dr. R. G. Bhandarkar, whose help is ever ready for all gatherings and intellectual entertainments of the Samaj. Thirdly, there is Mr. B. B. Kodgamkar, who is near at hand always supervising the working institutions of the Samaj. Fourthly, there is Mr. D. G. Vaidya, whose help is invaluable in looking after the night schools of the Samaj. Fifthly, there is Mr. V.R. Shinde, who, though separated from the Samaj as a missionary, is always ready to render such help as is necessary in the spiritual interests of the Samaj. Sixthly, there is Mr. V. S. Sohoni, who is a valuable worker in the Depressed Classes Mission of Mr. V. R. Shinde. These are backed and aided by a number of young men, such as Mr. B. S. Turkhud, Mr. G. B. Trivedi, Mr. B. V. Vidwans, Mr. Y. V. Bhan darkar, Mr. B. B. Keskar, and Mr. M. V. Kelkar. Some of these young men

are connected with another institution called the Students' Brotherhood, of which Mr. Turkhud is, I understand, the organiser and the Secretary, which aims at the spread of culture and of advanced social and moral ideas amongst the students of Bombay.

The presence and active co-operation of these men indicate a hopeful state of things in the Prarthana Samaj, Bombay, and we may rest assured that the message of theism will be effectively delivered in the future in that Presidency.

I cannot conclude this account of the work of the Bombay Prarthana Samaj without noticing the Depressed Classes Mission of Mr. V.R. Shinde ; for though difference of opinion has arisen on that subject amongst the members of the Samaj, and though many others than Samaj members are associated with it, yet I consider that mission as an important part of the work of the theistic body of Bombay.

Mr. Shinde's Mission has become a well-organised mission within the last few years of its existence. It has affiliated centres at Manmad, Akola, Amraoti, Indore, Dapoli, Mahabaleshwar, Thana, Satara, and Mangalore.

There are four schools under the mission at Bombay having about 400 pupils on the rolls. Of these 45 are girls.

There is a Boarding School containing 17 boys and 2 girls of which Mr. Sayyad Abdul Kader is in charge. Mr. Sayyad, as his name indicates, was a Mahomedan by faith, but has been initiated as a member of the Samaj, and has married a Hindu widow named Kalyanibai, belonging to the Saraswat community of Mangalore, who also has been accepted as a member of the Samaj. Both of them have given themselves for the work of the D. C. Mission.

Mr. V. S. Sohoni has given himself for the work of the Mission and looks after its educational institutions.

The Mission has also a Home for the homeless, called the *Nirashrit Sadan*, which is intended for destitute children and helpless men and women.

Mr. Shinde has given himself entirely for this work. He himself and his two sisters, Misses Jonabai and Muktabai, are also devoted workers ; and as the result of their devotion the work is daily prospering. Who will not wish every success to that great work ! The Prarthana Samaj members have got reason to be proud of it.

Let me close this brief survey of the history of the Bombay Prarthana Samaj by taking a passing notice of two other Samajes of the Western Presidency that, properly speaking, were the off-

shoots of the Bombay Samaj ; namely the Ahmedabad Prarthana Samaj of Gujrat and the Poona Prarthana Samaj of Southern Maharashtra.

AHMEDABAD PRARTHANA SAMAJ

The Ahmedabad Prarthana Samaj was founded in 1871. Four men were prominently connected with its first organisation. Mr. Bholanath Sarabhai, a distinguished Subordinate Judge, Mr.Mahipatram Rupram, the Principal of the local TrainingCollege, Mr. Ranchodelal Chotalal, a rich mill-owner of the town and a personal friend of Mr. Bholanath, and Rai Bahadur Gopalrao Hari Deshmukh, a "judicial officer of high position, a philanthropist, a learned and an enlightened gentleman." The original impulse seems to have come from Mr. Bholanath Sarabhai, whom they made the first President of the Samaj. In 1869, Mr. Bholanath attended some of the first meetings of the organisers of the Bombay Prarthana Samaj, in the house of Dr. Atmaram Panduruag in Bombay. That contact with the Bombay leaders seems to have generated in his mind a desire to do a similar thing for Gujrat. After his return to Ahmedabad he found the first and the most earnest sympathiser in Mr. Mahipatram Rupram, who before that time had returned from a visit to England, a daring act for a Gujrati Brahman of his caste, and had been

backed and supported by Mr. Bholanath in his struggles against the persecution of his caste-people. Mr. Mahipatram, at that time, was an earnest advocate of all reforms and had, perhaps, a leading hand in organising a Widow-remarriage Association at about that time. The two friends commenced work together and the other two soon came forward to back them. The combination of these four men, who were all men of position and influence in Gujrat society, soon secured the adherence of other men and the Samaj was started in the form of a weekly meeting for prayer and discourse, Mr. Mahipatram Rupram taking up the work of the Secretary.

The Samaj was established in 1871, and in 1872 Mr. P. C. Mozoomdar of the Brahmo Samaj of India visited it. He received a warm welcome, and his sermons and discourses roused up public interest in the cause and drew into the Samaj a number of new members.

As early as 1873, regular attendants at the Samaj services rose up to nearly one hundred and a separate prayer-meeting for ladies was organised. A daughter of Mr. Bholanath Sarabhai threw herself into this work and made the ladies' meetings very attractive. She was backed in this work by a daughter of Mr. Gopalrao Hari Deshmukh. In 1874 it was reported that the

ladies' meetings drew together more than forty members.

During that year a widow-marriage was celebrated at Ahmedabad, the first of its kind, perhaps,for it caused considerable sensation. Before six years, from the foundation of the Samaj, had elapsed, a mandir was built with the generous aid of the first organisers and of some other rich men of the town and duly consecrated in May, 1876. Then came the spiritual organisation of the work, so to say. In 1877, chiefly through the efforts of Mr. Lalshankar Umiashankar, a number of principles, binding the members, for instance, (1) to cultivate a habit of daily devotions, (2)to abjure idolatry, and(3) to give up all doctrines of incarnation, or mediation or infallible authority, were laid down for the guidance of the members, thereby laying the foundations of the Samaj on the basis of natural theism. An effort was subsequently made by Swami Dayanand Saraswati, during one of his visits to Ahmedabad, to influence the members to abjure natural theism and give in their adherence to the doctrines of the Arya Samaj. Through the courtesy of the members of the Samaj the pulpit was once offered to the Swami, but they soon discovered their mistake and stood firm on natural theism. That decision, it is said, cost Mr. Bholanath Sarabhai a struggle, for in the beginning he was

anxious to find some line of co-operation between the Arya Samaj, which also professed theism, and the Prarthana Samaj, which stood upon it. But he soon made up his mind that the doctrine of Vedic infallibility stood in the way. So he took his final stand on natural theism, the declared principle of the Samaj

After enunciating the principles of the Samaj, the members entered upon a career of propagandist activity. Mr. Bholanath published a remarkable book, of two volumes, called *Prarthanamala* or a collection of prayers, which bore witness to his deep piety and wonderfully fed the spiritual lives of all who used them. He also began to compose for Samaj use new hymns, the best fruits of his poetical genius, which evoked universal admiration. His services and sermons were also so spiritually edifying, that large numbers of outsiders began to flock to the Samaj services. On the other hand, Mr. Mahipatram began to visit provincial stations such as Kaira, Surat and other places, in some of which new Samajes were started.

Other methods of preaching the principles of the Samaj also came into existence in course of time. A serial called *Dharma Tattwa* was started in 1877 and was continued for some years. In 1878 a serial called *Stri Subodh* or "Good Thoughts for Women"was started and was continued for some time.

When these efforts were being made the Samaj went on receiving visits from distinguished theistic workers. First there came Mr. Vaman Abaji Modak, a distinguished leader of the Prarthana Samaj movement of Bombay. Next came Mr. Satyendranath Tagore, the second son of Maharshi Devendranath Tagore, who, as a member of the Civil Service, came there as a Judge. Thirdly, the missionaries of the Brahmo Samaj in Bengal also began to visit the place from time to time. Rev. Bhai P. C. Mozoomdar perhaps visited the place once more and the present writer, amongst the missionaries of the Sadharan Brahmo Samaj, paid more than one visit during the eighties. They found ready welcome from Mr. Bholanath Sarabhai and Mr. Mahipatram Rupram. These visits of sympathetic souls were eminently useful towards strengthening the work of the Samaj.

The work went on in this way steadily and vigorously till the year 1886, when Mr. Bholanath Sarabhai passed away at the age of 64, he having been born at Baroda in the year 1822, where his father Sarabhai was Daftardar to the English Resident of that place. We can easily imagine the effect of his death on a small community like the theists of Gujrat. The very presence of such a man, so eminently endowed with spiritual gifts, is certainly a source of strength to a religious

body. By nature he was deep in everything. His humility was deep and unfeigned, his spirituality was profound, his love of man was sincere and earnest. There was nothing like show in him. Previous to his turning to the theistic Church he was known as a devout orthodox Hindu, "with *Rudraksha* strings on his neck and arms," says one of his sons in a short biographical note, and "a paint of *Vibhuti* and *Tilaka* on his forehead, his hand busily working at the rosary in the *goumukhi*." And it was not the mere blind observance of a dead form with him. He was a devout believer in those forms. He carried that earnest faith to the theistic cause; and it was a daily sight to see him praying or lost in silent meditation in his devotional hours. On every one who approached him he left a deep impress of true and sincere piety. His charming book, *Prathanamala*, and his remarkable hymns bear witness to that piety. He has left a precious memory in his family. Certainly the memory of such a man is an invaluable treasure for a community. The Government conferred on him very high honors, but they were nothing in comparison with the love and esteem in which he was held by his fellow-townsmen.

After the death of Mr. Bholanath Sarabhai, much of the Samaj work fell on Rao Bahadur Mahipatram Rupram, who stepped into the former's

place. They made him the President of the Samaj and he tried his best to carry on the Samaj work with its former vigour. He too was a remarkable man, held in high esteem by the citizens on account of his broad sympathies, his active habits and his moral integrity. He too passed away in the year 1891, leaving a gap in Ahmedabad public life that could hardly be filled up.

Fortunately the two leaders have left behind them families, many of whose members have distinguished themselves in many departments of life, and some of whom are now carrying on the Samaj work. Mr. Ramanbhai Mahipatram, the son of Mr. Mahipatram Rupram, together with his gifted wife, who, is a graduate of the Bombay University, is upholding the Samaj work, backed by Rao Bahadur Lalshankar Umiashankar, who has stuck to the work from the beginning. A number of useful institutions are being conducted under these two leaders. First, there is the Mahipatram Rupram Anath Ashram and Orphanage, founded in memory of Mr. Mahipatram, which is a poor-house for giving shelter to helpless and indigent people. Secondly, there is a Mahipatram Rupram Widow's Home, which is something like a supplementary institution of the above. No house has been yet built for it, but scholarships are given to helpless widows who are boarders in

the Training College for women. Thirdly, a boys' English School, a Girls' School called the Dewalibai School and a Depressed Class School, are maintained by a fund founded by Rao Bahadur Lalshankar Umiashankar.

In addition to these public institutions, there is a monthly Gujrati journal called *Jnan Sudha* or the Nectar of True Knowledge, which is edited by Mr. Ramanbhai Mahipatram.

In short, it may be fairly said that the Prarthana Samaj has taken root in Gujrat, and a career of usefulness is before it.

POONA PRARTHANA SAMAJ

The Poona Prarthana Samaj was founded in 1870, as far as it is remembered, chiefly through the exertions of a public spirited citizen, Mr. Chintaman Sakharam Chitnis, known in later years as Rai Bahadur C. S. Chitnis, a first class Subordinate Judge. He was a remarkable man whose history is very inspiring. He was an ordinary lower-class school teacher, from which post he rose to be a Deputy Inspector of Schools. But his ambition was too high for that post even ; he left it in course of time and took to the study of law, in which he was successful and became a pleader. That work not suiting his tastes, perhaps, he secured a transfer to the judicial line under Government and rose to

be a Subordinate Judge, with the additional honors of a title from Government. Throughout his career he was an earnest advocate of all reform causes, and freely and unreservdly gave his time and attention for their promotion.

During his sojourn in the Western and Southern presidencies in the year 1864, Brahmananda Keshub Chunder Sen paid a short visit to Poona and delivered some lectures. But his visit having been very short at that time, no lasting results were immediately visible. But it is quite probable that his visit roused up the interest of a number of young men like Mr. Chitnis in the theistic cause. Afterwards that interest might have been further strengthened by the accounts of the foundation of the Bombay Prarthana Samaj in 1869. Whatever the inspiring causes might have been, a number of educated young men like Mr Chitnis, came together in 1870 and founded the Prarthana Samaj.

Soon after, *i.e.* in 1871. there was a new arrival. It was no less a person than Mr. Mahadev Govind Ranade, the far famed "prince of Bombay graduates." He has been called the "prince of Bombay graduates" on account of the high distinction he had won in his educational career, but taking all things into consideration, his many-sided activities and his far-reaching influence, he

was certainly fit to be described as the "prince of Indian educated men."

He came to Poona as a first class Subordinate Judge and his advent gave an epoch-making start to the new life in Poona, that soon became manifest in a variety of forms. To the Prarthana Samaj he brought new strength. He was one of the organisers of the Bombay Prarthana Samaj in 1869. He brought that earnestness with him, and at once became a leader of the Poona movement.

From about this time Poona became the seat and centre of many reform movements. In that very year a Ladies' Association was established there with the object of visiting and superintending the native female school and of founding new ones. That Association roused up among women an interest in the cause of female education, of which Poona became an important centre within a few years.

In September, 1872, Mr. P. C. Mozoomdar, the well-known messionary of the Brahmo Samaj of India, visited Poona, accompanied by Dr. Atmaram Pandurang, the President of the Bombay Prarthana Samaj, and stayed there about a week, delivering lectures and holding conversational meetings. His lectures attracted large crowds and roused up public interest in the theistic cause, and a Society of Theistic Friends, like the one existing in Calcutta,

was established. Mr. Mozoomdar revisited the place in December next and strengthened the movement already commenced.

The influence of another man was strongly felt at that time towards promoting the objects of the Samaj. It was Mr. M. M. Kunte, the Head Master of a local school. Mr. Kunte has subsequently earned fame as an eminent scholar by his valued contributions to literature and ancient research, but at that time he became the right hand man of Mr. Ranade in carrying forward the work of the Prarthana Samaj.

In 1874 Bhai Mahendranath Bose, another missionary of the Brahmo Samaj of India, paid a visit to Poona and the members of the Society of Theistic Friends got up lectures by him.

A new political Association, well-known as the Poona Sarvajanik Sabha, seems to have been established soon after Mr. Ranade's arrival there in 1871. It showed considerable activity during his period. As a public servant, Mr. Ranade could not take an active part in its proceedings, but he helped its cause from behind by keeping a watch over those proceedings and giving the members his valuable advice. In 1875, apparently with the support of Mr. Ranade, the Sabha sent a petition to the British Parliament, signed by no less than 20,000 persons, praying for Indian repre-

sentation in the British Legislature. Of course the prayer was not complied with at the time. But the incident seems to have considerably roused public attention and given an impetus to public life in Poona and some thing like a Club was formed by the enlightened Hindus of that city for the discussion of public questions relating to the welfare of the whole country. That also indirectly helped the forward movement inaugurated by the Prarthana Samaj.

Other movements soon made their appearance in the field of action. In the month of July of that year, a Swami or Hindu mendicant appeared on the scene and went about preaching all manner of reforms. Mr. Ranade gave his support to this man and delivered a lecture against early marriage at a meeting under his presidency. Perhaps this man, was a preacher of the Arya Samaj, for an Arya Samaj was founded at Poona in next October, which Messrs. Ranade and Kunte joined. The exact reason of their so doing is not known ; but their action was not liked by many members of the Samaj and gave rise to wide-spread criticism.

Many other associations were coming in. In the year 1876 the sudras of Poona established a Society called the Satyasadhak Sabha, which advocated the abolition of caste and idolatry ; thus

indirectly bearing witness to the silent but steady influence of the Prarthana Samaj.

In 1877 Rao Bahadur Chintaman Sakharam Chitnis was still active in the interest of the Prarthana Samaj and delivered a lecture on "What relation does religion bear to human nature?" The lecture was published in tract form afterwards and the proceeds were given to the Prarthana Samaj to help it in clearing its debts.

In 1879, chiefly through the exertions of Mr. Chitnis, a Social Reform Association was founded under the presidency of Mr. Gopal Rao Hari Deshmukh, with the object of spreading advanced social ideas. Though not a direct branch of the Prarthana Samaj, it was an auxiliary of it ; in as much as most of its active members were also members of the Samaj.

But as on the one hand there was growing interest in matters of social reform, on the other there was growing activity on the part of the Sarvajanik Sabha under the leadership of men like Mr. Ganesh Vasudeo Joshi and political feeling was also running high amongst the Poona Brahmins, as will be manifest from the following extracts from the life of Mr. Ranade by Rao Bahadur G. A. Mankar :—

"Such a period occured in 1878-77, when a hare-brained, fanatical Brahmin Clerk named Vasudev Balawant Phadake foolishly entertained the idea of re-acting the part of

Sivaji and founding another Maratha Empire. For achieving this impossible feat he collected a few dacoits and free-booters and began to plunder remote and defenceless villages ; but these Quixotic raids collapsed as soon as the Military were sent after him * * * * And he together with his ever diminishing free-booters was hunted down from place to place and ultimately captured and sent to Aden, where, after a foolish attempt at escape, he soon afterwards died. But it was suspected by the authorities that the wild and senseless scheme of overthrowing the British Government was favoured and patronised by the influential portion of the Poona Brahmins ; and the burning down of the Budhawar Wada (Palace), once the residence of the last Peishwa, and a portion of the Vishram Bag, the seat of the Poona High School, on one and the same day in May, 1879, was thought to be a part of the same scheme. But fortunately for the credit of the Poona Brahmins the fanatic dacoit kept a diary of his doings, mentioning among other things the persons from whom he received any assistance in men and money. It was evident from his diary that the Poona Brahmins had rendered him no sort of assistance ; nor had sympathised with his doings ; and that he had nothing to do with the burning of thePieshwa's palaces, which were set fire to not by him but by a Government book-depot-keeper for the purpose of hiding his own defalcations in the matter of Government books misappropriated by him to his own use. This incendiary was detected mainly through the efforts of Mr. Ranade, and eventually was convicted and sentenced to transportation for life by the Poona Sessions Judge. But the Government not only did not recognise the efforts of Mr. Ranade in the detection of the incendiary, but summarily transferred him from Nasik to Dhulia, which is more remote from Poona than the former place, labouring

under the mistaken impression that he, as one of the foremost Poona Brahmins, must have had something to do * * with the wild and visionary projects of Vasudev Balawant Phadake."

Mr. Ranade had been transferred from Poona to Nasik in 1878; and then came this further transfer under suspicion to Dhulia in 1879. After some other temporary appointments he was sent back to Poona as first-class Subordinate Judge in the beginning of 1881. He was promoted in February, 1884, to the office of the Judge of the Small Cause Court at that city. He acted there in one capacity or another till 1893, when, after the death of Mr. Justice Telang, he was lifted to the Bombay High Court as one of its Judges. There he passed away on the 16th of January, 1901, deeply mourned by all. The death of Mr. Ranade removed a pillar of strength from the Poona Samaj, for even from Bombay he was helping its work.

In 1881 the Prarthana Samaj received a severe shock by the death of Rao Bahadur Chintaman Sakharam Chitnis. But there were other workers forthcoming. Dr. R. G. Bhandarkar, the well-known scholar of European reputation and one universally esteemed for his piety and high moral character, came to Poona at about this time as a Professor of the Deccan College. And that gifted lady, Pandita Ramabai, who had not yet joined the Christian Church, was also an

actor on the scene, adding her influence to that of the great leaders of the Samaj. She was doing her work in right earnest amongst women.

In 1881 Mr. Kunte established an Association against child-marriage and began to get up lectures.

I think during this period another earnest worker namely, Mr. K. P. Godbole, requires special mention. He was Secretary of the Samaj during this period and was carrying on its work with great efficiency.

In 1882 the Education Commission met at Poona, before which Pandita Ramabai appeared as a witness and gave valuable evidence in favour of the need for female education on a more extensive scale.

When these great workers were triumphantly carrying on the Samaj work, there came to reside in Poona in 1882, Sahaji Maharaj, the adopted son of Pratap Singh, the Rajah of Satara. After the resumption of the province by the British Government, his family had been stationed at Sindh, far away from Satara. There the young Maharaj grew up as a young man, and for some time began to incline in favour of Mahomedanism. He surrounded himself with Mahomedan influences. The message of the Brahmo Samaj reached him at this stage and he received it quite earnestly. He once more bent his steps towards the Maratha provinces ; came to Bombay, there he backed the Brahmo

Samaj party, and ultimately came to Poona, where he fixed his habitation for some time. He established something like a Samaj in his own house and kept up an independent mission.

In the eighties Poona became an important educational centre. Besides the Deccan College, there was the Fergusson College, in the foundation of which men like Mr. B. G. Tilak, Mr. Agarkar, the editor of the *Sudharak*, Mr. M. G. Ranade and Mr. Chiplinkar had a part, and which attracted men like the Hon'ble Mr. Gokhale amongst its teachers.

In 1884, a Girls' High School was established chiefly through the exertions of Mr. Shankar Pandurang Pandit, and it soon attracted a number of grown up girls from different parts of the province. The school is a Boarding School and is being maintained up to this time in a state of efficiency. The Government Training College for women has come to be placed under the direction of the Girls' School Committee.

Yet another useful institution came into existence during the succeeding period. It is Mr. Karve's Widows' Home. It was started about ten years ago. It has brought the message of hope to many Hindu widows and is being conducted with great efficiency. Though not directly connected with the Prarthana Samaj, it has certainly invigorated the woman-movement in Poona set agoing by

Pandita Ramabai and now being carried forward by Mrs. Ranade.

Another worker who rendered valuable service to the Samaj during this period was Mr. Shivaram Narayan Gokhale, the missionary of the Bombay Prarthana Samaj. He has transferred his services to Poona. He is still at Poona, devoting his time to visiting families, looking after their spiritual interests and edifying them with his readings from old Hindu scriptures. After the passing of Pandita Ramabai into the Christian fold, the ministrations of such men kept up the spirit of the Samaj families.

There came in course of time younger men who brought fresh strength to the cause. One may be named. It was Mr. Moti Bulasa, a young and ardent soul who longed for the service of his church and wanted to go to England to be trained as a Manchester College scholar at Oxford. Dr. Bhandarkar backed him and sent him for England in due course. But unfortunately he died on the way. After him two other young men, namely, Mr. V. R. Shinde and Mr. V. A. Suktankar, both students of the Fergusson College, came forward for the same purpose. Both of them were sent to England, principally through Dr. Bhandarkar's influence, and both of them came out successful.

Mr. Shinde at present is working in connection with the Depressed Classes Mission of Bombay, as has been stated before, and Mr.Sukhtankar is employed in the Dyal Singh College, Lahore.

Thus has the Poona Prarthana Samaj passed through an uninterrupted course of spiritual work and progress highly hopeful for the future, till at the present time it is being still piloted by Dr. Bhandakar aided by a number of young and earnest members. But an important personality amongst the present workers of the Samaj is certainly Mrs. Ranade, who has fixed her habitation there. She is a remarkable woman in many respects. Her husband's death, instead of casting her down, has brought her out to take up every form of good work that comes within her view. She has published a good readable biography of her husband in the Marathi language; she is keeping up the Samaj work amongst women and has become a visitor, by special application, of the local Jail, where her visits are hailed by the female prisoners. She holds a regular class for grown up girls which is called the Seva Sadan and of which the daughter-in-law of Dr. Bhandarkar is the Secretary.

The ordinary work of the Samaj in going on with usual vigor; something like an additional meeting house, called Hari-mandir, has been built

in the compound of the old mandir, which is being used as a meeting place and also as a chapel.

There is a society called the Tukaram Society of which Dr. Bhandarkar is the leading spirit, which meets every Friday and discusses the life and teachings of Tukaram, the Maratha saint.

The Depressed Classes Mission of Bombay has a branch here under which a night school is being conducted by some young workers.

A Students' Brotherhood, like that of Bombay, has also been recently established by some young members, of which a young man named Bhatkhande is the Secretary.

Thus the Poona Samaj is on the whole fairly prospering.

SOUTHERN INDIA BRAHMO SAMAJ (MADRAS)

After having briefly narrated the history of the progress of the Samaj in the principal towns of the Western Presidency, I now proceed to describe its development in the south.

In 1864, in the rising days of the Calcutta Sangat, Keshub Chunder Sen visited Madras and delivered some lectures. Those lectures wonderfully moved Mr. Rajagopalacharlu, a gifted vakil of the Madras High Court. He had a distinguished career in his student life and, after having passed

through a period of struggle, was just entering upon a course of successful legal practice. He was thirty-four years of age at the time, having been born in 1830. He was a Brahmin by caste and was very respectably connected, having been the brother of the Hon'ble Sadagopachariar. When his interest was awakenened in the principles of the Brahmo Samaj, he influenced one of his young friends, Mr. Subbarayulu Chetty, another vakil of the High Court, to join him in starting a Samaj, which they called the Veda Samaj, perhaps to keep as close as posible to lines of traditional orthodoxy and give as little offence as possible to the orthodox Hindus of the time. Mr. Sen paid his visit in February and the Veda Samaj was founded next April with Subbarayulu Chetty as the Secretary. The two friends together soon started a Tamil paper called the *Tattwabodhini*, in imitation of the Calcutta Samaj journal of that name, in which they began to propound their new doctrines. Subbrarayulu originally came from Salem, where he was born in the year 1838. So his age at the time was just 26. His young and ardent spirit entered upon the Samaj work with great enthusiasm. A weekly Prayer Meeting was started which Subbrarayulu Chetty influenced many of his young friends to attend.

Not only the name 'Veda Samaj' indicated the

caution with which Mr. Rajagopalacharlu proceeded in the matter, but in the Declaration of the principles of the new Samaj also he took care to state :

2. I shall labour to compose and gradually bring into practice a ritual agreeable to the spirit of pure Theism and free from the superstitions and absurdities which at present characterize Hindu ceremonies.

3. In the meantime I shall observe the ceremonies now in use, but only in cases where ceremonies are indispensable, as in marriages and funerals, or where their omission will do more violence than is consistent with the proper interests of the Veda Samaj, as in *shraddhas*. And I shall go through such ceremonies, where they are not conformable to pure Theism, as mere matters of routine, destitute of all religious significance,—as the lifeless remains of a superstition which has passed away.

4. This sacrifice, and this only, shall I make to existing prejudices. But I shall never endeavour to deceive any one as to my religious opinions and never stoop to equivocation or hypocrisy in order to avoid unpopularity."

Thus from the very beginning the first members of the Veda Samaj launched into their new course with a determination to confine themselves to mere preaching and never practically to do violence to popular superstition. To this policy they adhered during the life-time of the first organisers. But it must be stated here that Rajagopalacharlu never spared any pains for propagating the new doctrines. He published learned treatises exposing the errors of idolatry. The first to die was Mr

Subbarayulu Chetty, who passed away in May, 1867.

But a new soul lit up with fire made his appearance soon after. It was a young man called Sridharulu Naidu. The following is his short history: He was born in Madras on 24th September, 1840. In his childhood he was removed to Pondicherry, where he received his first education. The early death of his father interrupted his studies and he was forced to seek for employment. He moved to Cuddalore. Whilst employed there, he became a careful reader of the journal of the Veda Samaj and also of the Brahmo Samaj tracts issued from Calcutta. These produced a great change in his mind. He longed to know a little more of the Brahmo Samaj and, poor as he was, undertook a journey to Calcutta partly on foot and partly by such conveyance as chance threw in his way, till he arrived after a fatiguing journey without any letter of recommendation, without any known place where he could go, without any known man who could receive him or give him shelter. Once within the boundaries of the metropolis, his only notes of enquiry were two words, "Brahmo Samaj" and "Jorasanko." With these he managed to find out the Adi Brahmo Samaj Office at Jorasanko. However, when apprised of his advent both Maharshi Devendranath Tagore and Keshub Chunder Sen gave him a warm welcome and he found shelter

amongst the rising class of Mr. Sen's missionaries. He began to share with them their poverty and privations. All this happened in 1865. He spent about a year in learning Bengali, in receiving instruction from Mr. Sen and his friends and in mastering the new problems. In the beginning of 1866 he returned to his native town and began to preach Brahmoism in right earnest. The first method that he adopted was to compose a number of popular songs in which he inculcated the principles of the new faith and also decried against the errors of idolatry. He began to sing these songs with such of his friends as he could induce, in processions through the streets, and he also established a meeting place in the town. Within a short time there was opposition forthcoming. Some Hindus belonging to the Vaishnava sect combined against him, and began to persecute him and his friends.

Towards the middle of 1867 the death of Subbarayulu Chetty called away Mr. Sridharulu to Madras. He was made the Secretary of the Veda Samaj in his place, and he earnestly entered upon a career of usefulness. He began to edit the Tamil *Tattwabodhini*, to conduct divine service and to translate some Brahmo Samaj books and tracts. In all this work Sridharulu was aided by Mr. Doraswami Iyengar, an able Tamil scholar

and an earnest member of the Samaj. Sridharulu himself earnestly took to the study of Tamil in order to be able to conduct the *Tattwabodhini* well. In the meantime Doraswami Iyengar, under his guidance, took much of the editiorial management in his hands. But a sad calamity awaited them. Mr. Rajagopalacharlu also passed away in the beginning of 1868. After the death of Rajagopalacharlu, one of his creditors, thinking that the latter had invested his money in the Samaj, instituted a law-suit and gave the Samaj members some trouble.

In 1870 there was something like a revival. Mr. P. C. Mozoomdar, the well-known missionary of the Brahmo Samaj of India, visited Madras and roused up a fresh interest in the Brahmo Samaj by his sermons and discourses. At this time an influential citizen named Kasee Bishwanath Mudaliar came forward to take up the Samaj work very earnestly. He had been a member of the Veda Samaj from Rajagopalacharlu's time, but he began to take a prominent part in its work from this time. He was a retired munsiff and a man of position in society. He threw himself into the work with great enthusiasm; a number of prayer meetings were opened in different parts of the city; he wrote something like a drama called "Brahm Natak" in

which he decried idolatry and supported female education, widow-remarriage, and such other reforms ; and he also began to publish a paper called *Brahm Dipika.*

Through the influence of Mr. Mozoomdar, no doubt, there commenced other reforms. The old compromising covenant of the Veda Samaj was changed for a new one, binding the new-comer to give up idolatry and also to cultivate the habit of daily prayer. Soon after, *i.e.*, in 1871, the name of the Veda Samaj was changed into that of the Southern India Brahmo Samaj. But unfortunately that very year Mr. Kasee Bishwanath Mudaliar died, once more leaving Sridharulu and Doraswami Iyengar alone in the field.

Though once more left alone, Sridharulu was nothing dismayed and went on working as before. He and Doraswami Iyengar began to make preaching tours to such places as Bangalore, Mangalore, Tanjore and Trichinopoly, and Samajes were established in some of those places. There was no fixed mission fund, nor could his Calcutta friends afford to send any aid for his support. ; consequently Sridharulu had to suffer much. His modesty was so great, that he would not let even his personal friends know his wants. In this state he went through many privations, with his mother and his wife to share them. Yet he was hopeful and persevering. He daily entered upon new forms

of activity. When Act III of 1872 was on the legislative anvil he got up a meeting at Madras and sent in a memorial in favour of that Act. And before that Act was passed, he celebrated a Brahmo marriage in Madras according to theistic rites. But it was reported in the papers at the time, that he could not carry all his friends with him in the matter of that memorial and there was something like a division in the body of the few members. However he was strong and firm, and went on trying to start a press for the Samaj and also to collect funds for building a mandir.

Now there came the fatal end. In describing the last scene let me quote the words of Miss Collet.

"In January, 1874, he went to visit some of his relatives at Pondicherry, near which town there was a temple, Chittamoor, which he wished to see in order to ascertain whether it would be suitable as a model for the Brahmo Hall which he wanted to erect in Madras. On the journey he was thrown out of a carriage, the horse having taken fright, and terribly injured. He was taken to Pondicherry Hospital but no skill could save him, and after lingering for twelve days he died calm and faithful to the last. It may be noted that while the funerals of the previous Madras Secretaries were conducted in regular Hindu style, with those idolatrous funeral rites which, even in their Veda Samaj covenant, they had not the courage to renounce, Sreedharulu Naidu distinctly wrote out in his own hand—'My funeral should be simple, with only Brahmic prayers. I die a devoted

Brahmo.' Thus closed one of the purest lives ever given to the service of God."

After the death of Sridharulu the Samaj went on very feebly. Mr. Doraswami Iyengar soon left Madras, and the Samaj nominally existed till 1877. In that year's Brahmo Year Book, by Miss Collet, we find the mention of six Samajes in the Madras Presidency. Besides the three Madras Samajes there were three other Samajes; one at Bangalore, one at Mangalore, and one at Salem, the birth-place of Subbarayulu Chetty. Perhaps it was in that year, Pandit Basantaram of Lahore, a friend of Pandit N. C. Rai, noticed before, came to Madras in connection with his official duty. He began to take interest in the declining Samaj, and again there was something like a revival. People once more began to attend its services.

At about this time there came from the Telugu country an earnest advocate of the cause, who brought new strength to the Samaj work. It was Mr. Butchia Pantulu, a Telugu teacher of the local Female Normal School. His influence brought a number of new men into the Samaj; and its work once more went on vigorously. When the Kuch Behar marriage controversy broke out in 1878, Mr. Butchia Pantulu took the side of the Sadharan Brahmo Samaj and got himself appointed an

agent of that Samaj. Henceforward the Southern India Brahmo Samaj became something like an associated Samaj of the Sadharan Brahmo Samaj. Upon the invitation of its members the present writer, as a missionary of that Samaj, first visited Madras in 1879 and found ready welcome there.

The second revival which, properly speaking, had commenced from 1877, was soon further developed. Towards the end of 1881 the present writer once more visited the Presidency and published from there a tract called "The New Dispensation and the Sadharan Brahmo Samaj," in which he tried to show the points in which the two Samajes differed. It was written at the special request of Mr. Butchia Pantulu and his friends, and it was published by them. Efforts were soon commenced to have a Prayer Hall built for the Samaj. Mr. Pantulu had already commenced the collection of funds and had applied to Maharshi Devendranath Tagore, who came forward with a large donation. The Hon'ble Raja Gajapati Rao of the Northern Circars, also, as far as I remember, made a large contribution. Mr. Pantulu came to Calcutta soon after and went about making collections from Brahmo friends of the metropolis. Thus sufficient funds were soon raised and the house No. 97, Anna Pillai Street, was purchased in 1884, to be used in future as the Prayer Hall of the Samaj. The house

was duly consecrated on 1st January, 1885 and soon afterwards regular Trustees were also appointed.

After its consecration this house became the centre of Samaj work. An upper hall of it was used as the Prayer Hall, whilst other rooms were used for the office and the library and the down-stair rooms came to be used for a very important purpose, namely, for a little school known as the Ragged School. I do not know the present constitution of this school, but it was originally started for taking care of the education of poor children, either orphans, or those whose parents were too poor to bear the full cost of their education.

When the new work was being organised in Black Town, at 97, Anna Pillai Street, something like a branch Samaj was opened at Pursuwalkam, with Mr. Doraswami Iyengar stationed there as a preacher. Maharshi Devendranath Tagore,through the influence of Mr. Butchia Pantulu, kindly agreed to provide for him. There he lived with his family and worked with zeal till the year 1887, when he died at the age of 60. All those who knew him in life speak very highly of him. They say he was a plain-speaking and straight-forward man, poor in his circumstances, unflinching in his courage, and true to his convictions. He was the first man in Madras who discarded his sacred Brahmanical thread, the badge of caste, and

exposed himself to terrible persecution. He was an excellent Tamil scholar and a powerful speaker too, and has left behind him a number of essays on theism and some poems and hymns. After his demise the Pursuwalkam Samaj suffered decline.

It had something like a revival in 1894 or 1895 when Rai Bahadur K. Veeresalingam Pantulu, the well-known widow-marriage reformer of Rajahmundry, came to reside there as the Telugu Professor of the local College. Mr. Veeresalingam established a Social Reform Association there and built a house for it, a part of which, I think, was used for Samaj meetings. He also opened a Widows' Home there, which has been removed to Rajamundry after his removal from Madras. The Social Reform Association is now defunct and the house that Mr. Veereslaingam had built for it and duly presented to it, was going to be sold by auction, when the donor has come in to purchase it and present it again to be used for Brahmo Samaj purposes.

After the settlement of the Samaj at 97, Anna Pillai Street, and the execution of a trust deed and of a regular constitution, the Samaj entered upon its new work, which has gone on ever since, through the removal and accession of different workers. Within a few years Mr. Butchia Pantulu retired from his office and from the Samaj. But

there came other workers. A devoted worker was found in a man of active and steady habits, called Ranganatham Naidu, who made the Samaj house his twenty-four hours' abode almost, and looked after all the departments of Samaj work. Then there came a number of young men amongst whom Rao Bah ·dur R. Venkataratnam Naidu, the present Principal of the Pithapur Rajah's College, at Cocanada, was most prominent. He earnestly took up the Samaj work and rendered valuable service. Besides, there were Mr. K. Veeresalingam Pantulu, mentioned above, and his wife who gave their valuable services to the Samaj for some years, after which they returned to their native district of Rajahmundry, in the Northern Circars. There came other workers, many of whom are still connected with the work of the Samaj.

The present institutions of the Samaj are the following :—(1) There is a day school generally known as the Ragged School, which was started in 1881, specially for taking care of the education of poor children, but which has come to be an ordinary day school in course of time; (2) Sri Rajah Rammohun Roy night school, founded in 1891,for the education of the working classes; (3) The Gajapati Rao night school, founded in 1902, principally with the help of Rajah Gajapati Rao.

After the *Tattwabodhini* of Rajagopalacharlu

and the *Brahma-Dipika* of Kasee Vishwanath Mudaliar, there came into existence in subsequent times two monthly magazines ; the *Fellow-worker* and after it the "*Theist*,' but it is a matter for regret that the last mentioned monthly journal, which was useful in its way, has been recently discontinued.

The Samaj is at present headed by two old men, Messrs. M. A. Jayaram Pillai and T. R. Sundaram Pillai, both of whom are old members, who have stuck to the work for more than thirty years. With them and behind them are younger men, some of whom have been connected with the Samaj for many years past, others are new accessions. These together are keeping up the Samaj in working order.

Some years back a Depressed Classes Mission was started in Madras under the leadership of men like the Hon'ble ShankaranNair. Many members of the Samaj, such as Mr. V. Govindan, are in it, and have a leading hand in its management. Mr Govindan supervises the Samaj schools. The Mission has opened a number of schools which are supervised by the Samaj workers. Thus on the whole the career of the Southern India Brahmo Samaj has been a successful one.

MANGALORE BRAHMO SAMAJ.

After having briefly narrated the history of the Southern India Brahmo Samaj in some detail I proceed to note down the main outlines of the histories of some other Samajes of the Madras Presidency, that had once been centres of theistic activity and are still carrying on that work.

Mangalore is a town on the seaside on the Western coast of Southern India generally known as the Malabar coast. It became a seat of commerce from the earliest times. The Arabs, and the Persians from a long time before, and the Portuguese after them, in the fifteenth century, visited these parts of the country often and established their commercial centres thereabout. Mangalore also became a seat of Christian mission work, from many centuries past. There is a tradition, how far reliable I do not know, that St. Thomas, one of the Apostles of Christ, first brought the message of Christianity to those parts and it is also alleged that he died a martyr in that Presidency. A hill is even now pointed out called the St. Thomas Mount, which is said to have been the scene of his martyrdom. Whatever the foundation of that tradition may be, it is a fact, that there are Christian communities all about Calicut and other places, who date their origin to most

distant times, and who in their ways and modes of religious life differ largely from ordinary Christian sects. Some say they are the descendants of primitive Christians, settled down in the Western coast. Some ascribe their origin to other sources.

Somehow or other Mangalore has come to be tenanted by a large number of communities professing different faiths and with a variety of manners and customs. Then there are vestiges of the traditional Brahmin conquest of these places. There is a popular notion that Parashuram, the slayer of Kshatriyas, conquered the princes of these tracts and established his dominion there. That evidently means a Brahmin invasion. It might have been an expedition from the Andhra regions, where a line of ruling princes carried their successful arms as far as Nasik. They might have extended their dominions to the Western coast, or it might have been the immigration of conquering hosts from the North, the descendants of the Aryan settlers. Whatever might have been the case, there can be no doubt that a race of Brahmin conquerors subjugated the aboriginal tribes all about the place and imposed upon them severe caste restrictions. Caste restrictions are nowhere so stringent and so tyrannical as in this Western coast. The caste-limits are fixed and unalterable.

Nepotism or the system of inheritance in the female line obtains in its severest form amongst some castes. Amongst some others women are nominally married to husbands whom they do not know in life, but grow up to be the unmarried wives or concubines of Brahmins. Amongst some other castes wives never go to their husbands' houses and many discard their husbands at their will and pleasure. The caste restrictions are generally so severe that a large number of the lower castes are considered to be untouchables, even their near approach to a Brahmin being considered a pollution. A man belonging to an untouchable caste, if he sees a Brahmin passing in the streets, must keep himself within reasonable distance from him and must announce himself as passing that way. Women amongst the lower castes, in many of these places, are bound to keep the upper parts of their bodies uncovered out of respect for a Brahmin or a man of a higher caste. Nay the thing goes farther. Mr. Ranga Rau, the Secretary of the local Depressed Classes Mission, in one of his addresses to a Panchama audience, says:—

"In this town (*i.e.* Mangalore) the Koragar women wear at least a rag below the navel ; but in villages their condition is deplorable. Most of them have no clothes at all, and wear an apron of leaves and twigs round their waists. The venerable President of our Mission, Mr. Raghunathaya, pitied them and gave the Koragar women cloth and

promised to give them one seer of rice each every Saturday provided they came to his doors with a cloth over their breasts. The poor women welcomed the proposal with great joy, accepted the present of the cloth, came one Saturday covering the upper part of the body, but never afterwards. On enquiry we were sorry to learn that when they went to their villages they were beaten for imitating the higher castes."

Let the reader reflect on that caste system which allows men of higher castes to beat lower caste women for the great offence of covering their breasts. It brings tears into one's eyes when further he is told, that even in the hottest days of May or June a lower caste man cannot touch the water of a well or tank used by upper caste men. The lowest castes in some parts of these districts are not allowed even to enter the streets of higher caste quarters to beg ; they must stand outside those quarters and cry, cry and cry till relief is sent out to them. Such is the state of things in the Western coast.

Now to turn to the relation of my history. Amongst the many communities inhabiting Mangalore, there are two, the Saraswat Brahmins and the Billavars. The Saraswats perhaps belong to a stock of immigrants from Northern India and are looked upon as aliens by pure Dravidian Brahmins. They are however a proud race of Brahmins with their peculiar ways and habits and held in high regard by the people of

the town. The Billavars are a despised class who make their living by selling liquor. They are perhaps held to be untouchable by the higher castes.

In 1869 there were two men living in Mangalore, Mr. Ullal Raghunathaya, a Saraswat young man and Mr. Arsappa, a Billavar youth. Mr. Raghunathaya, the son of an influential citizen, held a high position amongst his own class of Saraswat Brahmins. In the beginning of his career he was a staunch believer in the principles of orthodox Hinduism and used his influence amongst his caste people for strengthening the caste rules and practices. But he had received English education, and somehow, within a short time, his soul failed to be satisfied with the old superstitions amidst which he was growing and which he was trying to strengthen. He began an earnest spiritual search by reading religious books both in English and in the Indian languages. At this unsettled state of mind he began to lean towards Christianity for some time. Mangalore being an important seat of Christian Missions, there were many German Christians, who were men of faith and very active in their propagandist work. It is no wonder that under their influence an earnest seeker after truth like Mr. Raghunathaya should have had that inclination for some time. But at this stage the message of the Brahmo Samaj reached him through an unex-

pected channel. He met a man who professed that faith and who impressed him with a new bias. Some tracts and books of the Samaj also fell into his hands. He at once pounced upon the new gospel as a message of deliverance for himself and his country, and secured Rajah Ram Mohun Roy's works and also the papers and tracts of Maharshi Devendranath and of the newly rising Brahmo Samaj of India. He pored upon them and found his heart changed.

Whilst Mr. Raghunathaya was progressing in his new convictions, the Billavar man Mr. Arsappa was also in his own struggles. He too was a man of position and influence amongst his own people ; and his mind too was being agitated at about the same time. The many evils and abuses of his caste and class were pressing hard on his mind. His circumstances were rather easy and he could have spent the remainder of his life in the enjoyment of that ease and comfort, but he had a sympathetic and loving heart. The many social evils under which his people were suffering afflicted him terribly. In his own way and with unassisted efforts he first began to strive against some of those evils. On the occasion of his own marriage he objected against some of the current practices and introduced some sort of reform. At first there was opposition, but he was a man of sterling

merit, and of high moral character, which soon secured for him some followers. With the help of these he tried to influence his caste people towards the acceptance of some reforms ; and succeeded in persuading a number of them. At this stage the message of the Brahmo Samaj in Bengal reached him also, perhaps, through Mr. Raghunathaya. He at once grasped it as the only chance of lifting his people from their degradation. A caste meeting was called towards the end of 1869 and a telegram was despatched to Brahmananda Keshub Chunder Sen, the Secretary of the Brahmo Samaj of India, for the services of missionaries, who would come and preach Brahmoism to five thousand people belonging to the Billavar caste, who were ready to accept the new faith.

Three missionaries belonging to the Brahmo Samaj of India, namely Bhais, P. C. Mozoomdar, Gour Govinda Roy and Amritalal Bose, were sent to Mangalore in April, 1870. They arrived there in the end of that month, accompanied byMr. Basudev Babaji Nowrangay of the Bombay Prarthana Samaj. But unfortunately the first impression made by the three missionaries,on the minds of the Billavars, who came to receive them, was not favourable. They were taken to be something like Christian converts, quite unlike their own ortho-

dox priests, in their ways and habits. Whatever might have been their thoughts, in the end most of the Billavars skulked away from Mr. Arsappa's plan of operations. The newly arrived missionaries tried their best to explain the new principles and some of the lectures, sermons and prayers of Mr. Mozoomdar were very effective on the educated community of the place. Everybody admired them. But they had no appreciable effect on the Billavars. Mr. Arsappa tried his best to induce his caste-fellows to come forward ; but in the end only five persons, including Mr. Arsappa himself, were found ready to be initiated by the missionaries, twelve days after their arrival. Fourteen others joined them subsequently. After staying there for about a month Mr. Mozoomdar returned to Calcutta,to take up the work of the Samaj, during the absence of Mr. Sen in England, leaving at Mangalore the other two missionaries. Their presence at that town was useful in another way. A number of Saraswat Brahmins under the lead of Mr Raghunathaya sought them and proposed to start a separate Samaj for the higher castes, as the latter would never attend the Billavar Samaj. Accordingly, a separate Samaj called the *Upasana Sabha* was started in the beginning of July next. Thus when the other two missionaries returned to Calcutta after a few months

they left behind them two Samajes at Mangalore, one for the Billavars and the other for the Saraswat Brahmins.

The Upasana Sabha underMr. Raghunathaya prospered. It had no fixed habitation in the beginning. The prayer meetings were held at different places at different times, and were at last, perhaps after the death of his father, transferred to his own house. But the Samaj daily gained strength. Soon after the establishment of the Samaj, the members established a society called the Mutual Improvement Society, where hymns were sung, prayers were offered and theistic works were read. The earnestness with which the young men under Raghunathaya entered upon their work was so far successful, that in July 1872, two years after the foundation of the Sabha, it was reported that twenty-five among the best families of the Saraswat Brahmans had already accepted Brahmoism. And it was also said that they were being subjected to social persecution instigated by the Shankaracharya, the Pope of South Indian Hinduism. In the end one of them underwent a ceremony of penance, whilst others stood fi rm.

The Billavar Samaj on the other hand went on holding its weekly prayer-meetings, and preaching the new principles to that community. But soon after the departure of the missionaries their

numbers fell. The original 19 came down to 9 or 10. Mr. Arsappa provided a place of meeting for them in his own house, where they assembled week after week and the members kept up the work with persistent energy. The Samaj introduced amongst them a great revolution. The Billavars like many other aboriginal tribes are demon-worshippers. Necromancy, fortune-telling and devil-dancing are familiar practices amongst them. It was a hard task, no doubt, to bring over these people to the pure and spiritual religion of the Brahmo Samaj. Yet the first members were so far successful that some men turned out from amongst them,who became earnest preachers of the new faith. The name of one such at least can be mentioned. It was one called Jarappa, who, I hear, is still living,an old man connected with the present Mangalore Samaj. Though belonging, to the Saraswat Samaj Mr. Raghunathaya lent his services as minister to the Billavar Samaj also ; so that the two Samajes practically became like two branches of the same stock. Mr. Jarappa also occasionally ministered unto them in the beginning, and soon became their recognised minister.

Of the two Samajes the Billavar Samaj was mainly composed of the personal friends and dependants of Mr. Arsappa and was kept up chiefly through his influence. It carried on rather

a feeble existence till his death, which happened within a few years. After which it ceased to exisit and the Upasana Sabha came to be known as the Mangalore Brahmo Samaj. Its membership was not confined to Saraswat families only, but other communities also joined it; and it claimed in course of time many men of position and influence in the rank of its members. But somehow or other, several of these men left the Samaj in course of time and went over to old Hinduism or to Christianity, leaving Mr. Raghunathaya, with a few friends alone to carry on the good fight. Some of these desertions were very discouraging. As early as 1875, for instance, a young and enthusiastic member named Venkata Rao, offered his services to the Samaj as a missionary. He was sent to Calcutta to undergo training. He stayed there for about two years, after which he returned to Bombay and worked there for sometime longer. He discarded his Brahmanical thread and publicly announced his adhesion to thoroughgoing and practical Brahmoism. In that condition he came to Mangalore, and made common cause with the Billavar section of the Samaj. But there came a change soon after. He left the theistic fold, went over to Christianity and married a Christian girl.

Similarly there were other men, who once figured high as Samaj leaders but quietly settled down

into Hindu orthodoxy, following their old pursuits.

Thus many came and went, but the first founder of the Samaj, Mr. Ullal Raghunathaya, stood firm and by his side stood a few devoted souls like Mr. Parameshwaraya, who has been the Treasurer of the Samaj for the last 35 years.

Under the leadership of Mr. Raghunathaya, who is still the President of the Samaj, the work has gone on steadily increasing, till a pretty large number of Billavar men have also come in to join the movement.

In 1884 the members raised funds and built a mandir of their own, which they consecrated on the 25th of May of that year.

In 1889 Bhai Amritalal Bose of the New Dispensation paid a visit to the station with his wife, to consecrate the Mission House of the Samaj of which had been built on a piece of land in the neighbourhood of the mandir, to be the future quarters of their missionaries and preachers. It is now tenanted by Mr. K. Runga Rao, the present Secretary of the Samaj, formerly a pleader of the local courts, but who has given up his secular work, and is entirely devoting himself to the work of the Samaj as its missionary, and also as the organiser of the Depressed Classes Mission.

During the period intervening between the visit of Bhai Amritalal Bose in 1889 and the present time Mangalore has received many visits from missionaries of the Northern Samajes. Bhai Baldev Narain, a devoted mission-worker of Behar, belonging to the New Dispensation Church, visited the place in 1902 and stayed there nearly 3 months infusing new life into the body and benefiting all by his deep spirituality. He came there once more in 1904 when he presided as minister at the marriage of one of Mr. Ranga Rao's daughters. In 1906 the present writer visited that station with his wife, as a missionary of the Sadharan Brahmo Samaj and met with ready and hearty welcome from all. In 1908 Bhai Amritalal Bose once more visited the Samaj and strengthened the members by his ministrations. Latterly the visits of Mr. Hem Chandra Sarkar, M. A., another missionary of the Sadharan Brahmo Samaj, have been repeatedly made and have been instrumental towards strengthening every department of the Samaj work. He paid his first visit in 1904; since then he has paid four other visits and is in close touch with the workers there. In connection with his Depressed Classes Mission Mr. V.R. Shinde of the Bombay Prarthana Samaj has also visited the Samaj more than once during this period. His visits have been emi-

nently useful, not only in strengthening Mr. Runga Rao's hands but also in invigorating the new ideas in the minds of both men and women belonging to the Samaj.

The Samaj work is now being carried on by Mr. U. Raghunathaya, Mr. P. Parameshwaraya, Mr. K. Ranga Rao, backed by Mr. G. Krishna Rao, Mr. Narsappa, Mr. Venkatappa, Mr. M. Ramappa, Mr. N. G. Kantappa, Mr. M. Babu, Mr. N. B. Babu and a few others. The last mentioned friends, I think, are Billavars by caste, but by their culture and attainments and their earnest advocacy of the advanced cause occupy a high place in public regard.

Besides the Depressed Classes Mission of which Mr.Raghunathaya is the President and Mr. Runga-Rao the Secretary, and which requires a separate notice, the present institutions of the Samaj are the following :—(1) a sangat, where members hold weekly meetings for religious intercourse ; (2) a ladies' meeting where nearly 13 ladies regularly assemble for conversation and mutual edification ; (3) *Ushakirtan* or morning hymns every Thursday morning,when religious books are read and prayers are offered ; (4) a small library, attached to which there is a Newspaper Club. In addition to all these a new mandir has been built in a more favourable spot,and was consecrated in October last year.

Perhaps the old chapel was found to be too small for the growing congregation.

All these institutions are working on with regularity ; but of course the Depressed Classes Mission is the principal work of the Samaj and the most successful one, chiefly through the earnest devotion of Mr. Runga Rao. The following is its history :—In the year 1898 Mr. Runga Rao started a Panchama School for the children of the depressed classes, in a village called Balur within two miles of Mangalore. He collected a number of children and engaged the services of a pariah teacher, who had received a little education in a Christian Mission School, for no higher caste teacher would consent to occupy such a post in such an institution. Of course the education was imparted free and not only that but Mr. Runga Rao had to provide the morning meal for the children, for almost all of them would come to school without meals. Mr. Runga Rao soon secured the sympathy and co-operation of English officials of the station, with whose help the school was raised into a Lower Primary school in 1899 and into an Upper Primary one in 1902. But there came severe trials from another direction, which made the continuance of the school difficult. The higher castes all around the place began to oppose its continuance. They began to persecute the teachers,

for now there were two of them. The following incident will give the reader some idea of the manner in which that persecution was carried on. On one occasion when it was the summer time and the sun was growing inordinably hot, Mr. Runga Rao, provided his pariah teacher with an umbrella to save him from sun and rain. But to his astonishment the teacher was found to be absent from the school after it for one or two days. News was brought to him that the poor teacher had been severely beaten by some higher caste men, through whose village streets he was passing, for the arrogance of using an umbrella before them, a pariah as he was. The beating was so severe that the poor fellow was confined to his bed for days. Mr. Runga Rao, who was an advocate of a local court, at once brought a suit against the culprits ; but they evaded justice by flight from the village. Such were the prejudices that stood in the way of Mr. Runga Rao. He stood firm but such acts of persecution seem to have had a deterrent effect on the minds of the teachers and also of the parents of the children ; for the number of the latter fell off and Mr. Runga Rao had to give up the school for some time. In 1907 he fortunately succeeded in securing a piece of land in another place unmolested by higher caste prejudice and built a school house for re-opening the school. The school

was duly opened there and it is going on to the present time. Secondly, a little Boarding House has also been established which at present contains 8 grown up scholars. Thirdly, there is a night school with 23 pupils. Fourthly, an Industrial Institute has been opened in connection with the schools to teach the children, and also others of these classes, handloom industry on improved methods. Lastly, a piece of land has been secured and has been let out to the depressed classes, on nominal rents, and building materials have also been supplied in many cases free of charge, to build houses thereon, to form in future something like a Panchama Colony. The most recent undertaking in that direction is the introduction of a new industry in the form of silk culture. The surrounding lands seem to be favourable for the growth of silk-worms, and Mr. Runga Rao and his friends are bent upon an experiment of the new industry, on behalf of the depressed classes. Who will not cry God-speed to the progress and work of the Mangalore Samaj under the above circumstances !

BANGALORE BRAHMO SAMAJ.

Next after Mangalore another centre of theistic activity was founded at Bangalore from an early period. A Samaj was established at that

town as early as 1869, which came to be known as the Pettah Samaj. In course of time there were established two more Samajes. In Miss Collet's Brahmo Year-Book for 1877 we find the mention of three Samajes at Bangalore, one of them was the Regimental Samaj. Bangalore has acquired celebrity in Brahmo Samaj history for this Regimental Samaj. Therefore let me relate a brief history of its rise and progress.

In 1871 there was residing at Thayetmao in Burmah a Madrasi gentleman, by name O. M. Rajavalu Naidu who was attached to the Arsenal Office as a clerk. This Mr. Rajavalu was the regular reader of the Tamil *Tattwabodhini* from which he got the Brahmo Samaj ideas. He was also mightily moved by the First Address on Idolatry, issued by the Veda Samaj in Madras. He began to talk on those subjects to his Madrasi friends there, amongst whom were a Subadar, a Jamadar, ten Havildars, all belonging to the native Infantry regiment. All of them got themselves interested in the new principles advocated in those papers. They talked over the matter with their friends and decided upon founding a Samaj in their Regiment. It was duly founded at Thayetmao in March 1871. In the beginning of 1872 the Regiment was ordered to garrison Bangalore; where it remained from that time to Nov. 1878,

when it was ordered to proceed to the Afghan borders.

The Regiment when removed to Bangalore brought their Brahmo Samaj with them and continued to hold their weekly services as usual. At this stage they began to receive occasional visits from the workers of the Madras Samaj. In May 1872 Mr. C. Doraswami Iyengar visited the Samaj and delivered a few able lectures. He was followed by Mr. Sridharulu Naidu a month after, who by his lectures and sermons infused new life into the community, and produced a very favourable impression on the outside public.

In the year 1872 there was a new accession. In that year, Mr. Chandra Sekhar Aiyar, a Poona Brahmin, but working at that time in connection with the Bangalore Pettah Samaj, which had been established at an earlier date, accepted the duty of a preacher in this Samaj. Mr. Chandrasekhar Aiyar had a peculiar history. He was born in Poona, but early left his native home, and adopted the life of a Hindu mendicant. He wandered about, living the life of a Hindu ascetic. But curiously enough his soul failed to find satisfaction. He detested idolatry and eagerly searched after truth, till he arrived at Bangalore and came in contact with the Brahmo Samaj men. The Pettah Samaj at once accepted him as a

teacher. He settled down there and went on working with them, when he felt himself drawn into the Samaj. As the minister of the Pettah Samaj he has been long known and revered by all. He is still living but is now old, weak and infirm.

It was not only Mr. Chandra Sekhar Aiyar who strengthened the Samaj by taking up the duties of a preacher, but Mr. Sridharulu Naidu and Doraswami Iyengar also again visiited the place in 1873, and gave fresh impetus to the cause. With the help of these preachers the Regimental Samaj progressed daily and showed signs of growing activity.

Then there were other visits. In 1874 Mr. Pinakapani Mudaliar, a well-known member of the Southern India Brahmo Samaj, came to the station and took part in the work of the Samaj. In August of the same year, Bhai Amritalal Bose, of the Brahmo Samaj of India, visited Bangalore, and inspired the Samajes with new life.

In 1876 came the chief worker who has done most for this Samaj. Mr. Gopal Swami Aiyar who stuck to the work to the last, came to the place. He was appointed Secretary in 1878. But towards the end of that year there came the order for the Regiment to leave the place and the whole work fell on Mr. Gopal Swami Aiyar, who convened

a meeting of the town people who were attending the Samaj, to consider the question, whether the Samaj was to be kept up or not. The majority of them decided that it should continue under the old name and that new members should be enrolled. Accordingly, the Samaj was reorganised under new conditions and a large number of persons gave their names as members.

After this the Samaj work went on with vigour. In 1872, members had established a Girls' School where the girls were taught Tamil, Telugu, and needle-work. The school had no house of its own till 1877, when its President T. Appavu Pillai, commenced the effort to build a School House. His efforts were successful. A house was built in 1878. It became the meeting ground of the Samaj members and also served as a chapel.

Secondly, a Telugu book on female education was published by the members in 1877 ; a prayer book in Tamil was published in 1878 ; and from that year Mr. Iaswami Mudaliar, a member of the Samaj, began to publish a Tamil monthly paper.

Thirdly, the members attracted much public notice by starting a relief centre called "The Relief Kitchen" during the Madras Famine of 1877. They were successful in raising large funds for that purpose and in feeding and clothing a large number of the distressed poor.

After 1878 Mr. Gopal Swami Aiyar carried on the work of the Samaj with the help of the new members. In the beginning of the eighties there came new strength to theSamaj through missionary visits and also through the accession of new sympathisers. During that period, perhaps, Bhai Amritalal Bose visited the Samaj once more and the present writer also paid a visit. On the other hand, a rich and influential citizen named Arcot Narayan Swamy Mudaliar, began to take interest in the Samaj. Besides the Girls' School, already spoken of, he established a Boys' High School, which came to be known as Narayan Swami Mudaliar School, and the services of a Bengali Brahmo Samaj worker, Babu Bipin Chandra Pal, were secured as a teacher of that Institution. Bipin Chandra Pal even then, when he was a young man just entering life,was a prominent figure amongst the young members of the Sadharan Brahmo Samaj in Calcutta. He took with him much of the Calcutta fervour of early enthusiasm, and settled down there for some time, helping by his presence and by that of his newly married wife the work of, the Samaj a good deal.

Mr. Gopal Swami Aiyar, gave in his adherence to the New Dispensation in 1881 and was appointed one of its lay preachers. But he did not live long to carry on his work. After his death, the

Regimental Samaj gave place to the Cantonment Samaj, which was organised with the sympathy and co-operation of Mr. Narayan Swami Mudaliar; a mandir was built for it; and a number of new workers came into the field to take up its work.

The most recent information about the Bangalore Samajes tends to show that there are at present some four Samajes in different parts of the city and cantonment. The regimental Samaj no longer exists and the Cantonment Samaj, as stated before, has come in to fill up its place. Its girls' school has been abolished. The Cantonment Samaj has a beautiful chapel, situated in a central place. (2) The old City Samaj known as the Ulsoor Samaj is closed. (3) There is a Samaj known as the Cotton-pettah Samaj, which has a mandir, built with the help of Rao Bahadur K. Veeresalingam Pantulu of Rajahmundry, and of which Mr. Basappa, is the Secretary. (4) There is another Samaj, in the city on the Hospital Road carried on chiefly by Mr. Hanumanthappa. (5) There is a Samaj at Anchepet in the city of which Mr. Dasappa is Secretary.

Of these Samajes the Cantonment Samaj seems to be the leading one. It is headed by Dr. S. V. Ramswami Iyengar, a distinguished medical man of the station, who has married a Bengali lady according to theistic rites. He is backed by a

number of earnest members forming the Executive Committee, amongst whom there is a Bengali gentleman, Mr. Ajitmohan Sen. With the help of these friends and co-workers Dr. Iyengar is efficiently carrying on the work of that Samaj.

PROGRESS OF BRAHMOISM IN THE TELUGU COUNTRY

The theistic movement is making head at present in the Telugu districts of the Madras Presidency. The work is daily growing, and shows every sign of the Telugu country becoming an extensive field of operation in no distant future. It is necessary therefore that I should take a little detailed notice of the work and the workers. In doing so I shall use largely the written account that a friend has kindly supplied for that purpose.

The reader has already been informed of the widow-marriage agitation of Madras, from the year 1871. That agitation rose and subsided there, but it met with a lasting response at Rajahmundry, a principal town of the Telugu country. There lived a man there with a broad heart and wonderful strength of purpose, who took up the widow's cause and threw himself heart and soul into it. It was Kandukuri Veeresalingam Pantulu, a Telugu scholar, and a teacher by profession, but one

gifted with extraordinary genius as a writer. He has been latterly made a Rai Bahadur by Government in recognition of his merit, but far above that he has enshrined himself in the love of his people. He has showered his blessings both material and spiritual on his country and his people. Like Vidyasagar of Bengal, he has not only stood as a daring reformer, but also as the creator of modern Telugu literature. His charming writings are admired by all. His performances, as a widow-marriage reformer, are worthy of separate treatment and will surely immortalize his name. But here we are directly concerned with what he did in connection with the progress of the Brahmo movement in those districts. Though we hear of a Brahmo Samaj being established at Berhampore in the Northern Circars, as early as 1870 or 1871, yet there can be no doubt of the fact that Mr. Veeresalingam was the first man to hail it and instal it in his native districts in the latter end of the seventies. Here let me put in the account supplied by my friend alluded to above :—

"Between 1875 and 1880, three Samajes were started in three different places which afterwards became three different centres of Brahmoism. They are Rajahmundry, Masulipatam and Bapatla. The first was started in 1878 by M.R.Ry Rao Bahadur K. Veeresailingam, the veteran reformer of South India. Even earlier he was bestirring himself in that direction and had informal prayer gatherings

from 1875 whilst ill at Dowelshwaram, a suburb of Rajahmundry. About this time, *i.e.*, 1875, the Samaj at Masulipatam was started. The name of the founder is not exactly known. V. Damodharayya's name is associated with it. Who founded the Bapatla Samaj and when is not known. Before it assumed its present name, Prarthana Samaj, it went by the name of Iswara Gosthi. Bapatla Samaj is largely indebted to the energy and enthusiasm of Mr. V. Ramabrahmam, who continues to be the Secretary even to this day. So is the Masulipatam Samaj indebted to the ministry and influence on the student population of M. R. Ry Rao Bahadur R. Venkata Ratnam, M. A., L. T., the present principal of the Cocanada College. He was then a professor in the Noble College for over a year in the eighties and for five years in the nineties. That College is a Christian institution. So great was his influence with the students in favour of Brahmoism that it clashed with the proselytising zeal of this Trinitarian institution and he was compelled by the authorities to resign.

Rajahmundry has been for long the centre of Brahmo activity ; Masulipatam the centre of Brahmic thought ; Bapatla of Brahmic emotion. The social activity of Brahmoism is known to the Telugu public through the life and writings of Mr. Veeresalingam, the message of Brahmoism, its love of God and humanity was proclaimed through the length and breadth of the land by the lectures of Mr. Venkata Ratnam ; the largest number of Anusthanics came for the first time from Bapatla. The man that sowed Brahmo life deep in the soil and manured it with his life blood, the pioneer and martyr, the late D.P. Bapiah, came from Bapatla. The first consecrated life to the service of Brahmoism, that of Mr. P. Seetharamiah, known to the Brahmo public as the Rammohun Roy Harikatha performer, is from Bapatla.

The writings of Mr. Veeresalingam, simple and sweet, which form the ground work of Telugu Prose Literature, have done much to dispel ignorance and superstition, have shaken the foundations of caste and have dealt a death-blow to idolatry. The Widow Re-marriage movement inaugurated (1881) and mainly worked by him, though not as great a success as it was expected to be, has done much service in bettering the lot of the forlorn widow in southern India. His house has afforded ever since the beginning a ready asylum to every widow that sought shelter either for marriage or for education. He constructed the first Brahma Mandir in the Andhra country at Rajahmundry in 1887, he constructed a Widows' Home, a two storeyed building and a similar one for the Social Reform Association at Madras ; he started the first Theistic High School, the Hithacarini School at Rajahmundry in 1908 ; and during the same year, he willed away all his property for the benefit of the Rajahmundry Widows' Home and the school and placed them under the management of an Association, the Hithacarini Samaj.

HOW THE MOVEMENT SPREAD—The movement spread from Rajahmundry to Cocanada, Parlakimidi, Palakole, Narsapur, Bezwada and Tenali.

	PRESENT WORKERS	FOUNDED IN
Cocanada	Mr. D. S. Prakasa Rao B. A. Mr. Tayi S. Prakasa Rao	Nov. 1888.
Parlakimidi	Mr. P. V. Krishna Rao Mr. K. V. Swamy Mr. M. Narayana Murty	1894.
Narsapur	R. V. Sivudu B. A. L. T. B. Bhavakeswara Rao R. V. Ramiah B. A. K. Yagganna	1906

	PRESENT WORKERS	FOUNDED IN
Bezwada	B. J. S. Prakasa Rao Revived by R. V. Sivudu, B. A., L. T., in 1898.	1888

From Masulipatam, it spread to Guntur, Narsarowpet and Nellore. The Samajes at Guntur and Nellore were started by J. V. Narayana Naidu, B. A., B. L., an old pupil of Mr. Venkata Ratnam. There is a small Samaj at Peddapur started by a pupil of Mr. Ratnam.

Ipuripulem and Chirala came under the influence of the BapatlaSamaj. The founder of the Ipuripalem Samaj (founded 6/5/1903) is Mr. P. Narasinham, the present Secretary of the Rajahmundry Samaj. The Samaj at Ellore was founded by the joint efforts of Messrs. Nalam Krishna Rao and Kotiah Naidu. The latter, who came from Madras, started Samajes at Peddapur and Bhimavaram. The Samaj at Berhampore (Ganjam Dt.) was started on 13th June, 1905, by Mr. J.V. Narayana Pantulu at the instance of the Brahmo Missionary, Mr. H. C. Sarkar. There existed Samajes at Chatrapur and Gopalpur. The latter was started by Mr. P. Seetharamayya of Bapatla. In the Vizag District, there were Samajes at Vizianagram, Vizagapatam and Bimlipatam.

From the above, it will be seen that almost every town of importance and even some villages had or still have Prarthana Samajes with Brahmic form of worship and Brahmo ideals to guide. Two Colleges, those at Rajahmundry and Masulipatam, have largely contributed to this. In the one, was Mr. Naidu a professor and in the other Mr. Pantulu a Pandit. The students from these Colleges who imbibed Brahmo ideals snd attended Brahmo worship, while staying at those centres, carried the fire wherever they went. Mr. V. Ramabrahmam of Bapatla comes from Masula. Mr. R. V

Ratnam visited Bezwada, Guntur, Rajahmundry, Cocanada, Gadivada and Ellore in 1894, 1895 and Parlakimidi and Berhampur in 1896, delivering lectures on Brahmoism, social purity and elevation of the depressed classes.

It may be interesting to record here that Mr. Venkata Ratnam is the founder of the Social Purity Movement in the Madras Presidency (1893). So far back as 1878, a lecture on Social Purity was delivered at Madras by Mr Veeresalingam. Through the efforts of Mr. Pantulu, the Anti-Nautch party at Rajahmundry rose to power and influence. So did it become under Mr. Naidu at Masula. Through the efforts of Mr. P. V. Krishna Rao, it controlled public opinion at Parlakimidi. The late D. P. Bapayya, another Purity worker, went in 1903,1904 on a lecturing tour in the Godavari and Krishna districts.

The Theistic Conference is an institution started in these parts that brought together occasionally the Theists from all parts of the Telugu country. Divine services were conducted and lectures delivered, and the living together for a few days has done much towards the uplifting of the spirit and strengthening of the Soul in its lonely struggles. The first conference met at Rajahmundry in 1897. The next in Cocanada in 1898 ; again at Rajahmundry in 1905 ; Guntur 1906 ; Cocanada 1907 ; Masulipatam 1908. In the absence of a central organization, it was found impracticable to carry out the resolutions passed at successive conferences. Hence the idea of the conference had to be abandoned. In its stead in 1910, the Theistic Camp was substituted, where workers and believers gather together once in a year to exchange experiences, to worship together and to preach their faith to the people of the locality. The first camp met at Guntur in 1910 ; the second at Cocanada in 1911. In the last, the question of starting a Brahmo Mission for

the Telugu country was mooted by Mr. R. Venkata Ratnam. Mr. E. Subbukrishniah, a Brahmo worker, opened the subject explaining the need, the possibilities, the methods of working of an Andhra Brahmo Mission. Mr. R. V. Ratnam laid his plan before the audience. The result of it was that towards the close of the year a small beginning has been made with Mr. Jayanti Venkata Narayan as resident worker at Cocanada, the head-quarters of the mission. Messrs K. Sambasiva Rao, the New Dispensation missionary on probation and E. Subbukrishniah, candidate worker of the Calcutta Sadhan Asram, are to join him in the course of the next year.

Mr. Pillarsetty Seetharamayya worked for the spread of Brahmoism under the auspices of the Andhra Theistic Conference. He visited every Samaj in the country more than once, conducted Divine Services and performed Ram Mohun Roy Harikathas, through which he preached the faith and principles of Brahmoism. In 1904, he accompanied Mr. H. C. Sarkar in his mission tour in these parts. In 1907 he joined the Calcutta Sadhan Ashram. In 1909, he joined the Pithapur Rajah's Orphanage, an institution under Brahmo Management. The Brahma Mandir at Ipuripalem was consecrated by him.

The good work of two other men, though not *Anusthanics*, has brought the Brahmo cause nearer to the head and heart of the people. The first was the late Mannava Butchayya Pantulu of Madras. He translated the *Brahma Dharma*, the Upanishads and the Purusha Sukta besides other minor works into Telugu. His paper, the Hindu Reformer, did quite a service to the cause. So did the writings of Mr. R. Venkata Sivudu, B. A., L. T., of Guntur, with his books and his Zenana Magazine. Next to Mr. Veeresalingam no one has done more towards creating a Telugu literature for women. His sweet

personality, as a school teacher, has brought many a young man into the light of Brahmoism. His inspiring devotions brought life into every Samaj he visited or worked for

Three periodicals of Mr. Veeresalingam did service to the cause ; the *Vivekavardhani* a weekly, the *Chintamani* a monthly, and the *Sati Hitha Bodhini*, a ladies' magazine. The *Voice of Truth* was started in 1905 in the interests of the BrahmoSamaj. It was a weekly in English and Telugu. It continued to be in existence till 1909. The *Theist* of Madras had a Telugu Section which was carried on till the close of 1910. The *Ganjam News* of Parlakimidi edited by Mr. P. V. Krishna Rao also helped to spread Brahmo thought. The *Manava Seva* of Rajahmundry, a monthly magazine in Telegu started by Mr. N. Krishna Rao, the joint Secretary of the RajahmundrySamaj from the beginning of 1911, is the only Brahmo organ now extant. The *Vijnana Vallari* series, started by Mr. P. Narasinham, who has been publishing Telugu pamphlets and distributing them broad-cast free of cost, is another contribution.

Help from outside came from Brahmo Missionaries of Bengal and Bombay. Pandit Sivanath Sastri was the first to visit Andhra. He came to Cocanada and Rajahmundry in 1884-85. During his second visit, he saw Cocanada, Rajahmundry, Bezwada and Masulipatam. He came for a third time to preside over the Andhra Theistic Conference at Cocanada in 1907. The next missionary was Babu Bipin Chandra Pal, who came in 1902 and 1903 ; and the third was Mr. V. R. Sindhe of Bombay, who visited almost every Samaj in the beginning of 1904. Towards the close of the same year Babu Hem Chandra Sarkar came visiting all Samajes, studying the conditions and encouraging and infusing enthusiasm into all. During the following five years he regularly visited the several Samajes once a year.

It was during his time that members began to enter Anusthanic life. In 1907, Rev. M. N. Bose, Editor of '*The Unity and Minister*, visited a few of the Samajes. So did Bhai Braja Gopal Neogi, a missionary of the New Dispensation, in 1908.

After a quarter of a century of agitation, aspiration and prayer, the man to translate thought into action and bring Brahmoism from the mandir into the home came forward in the person of the late Mr. D. P. Bapayya. Even before him attempts were made in that direction by Messrs P. V. Krishna Rao of Parlakimidi, Nalam Krishna Rao of Rajahmundry and P. Sitharamyya of Bapatla. But they were not so fruitful of results. Bapayya was born about 1881 in a high class Brahmin family in flourishing circumstances. He spent the early part of his life at Bapatla, received College education at Masulipatam and Madras and took his degree in the latter place. He passed the B.A. in English, Telugu and Philosophy in 1902. Not content with securing a degree in philosophy he studied physics and passed creditably in 1903. Such instances are very rare. During his stay at Madras he took part in the South India Brahmo Samaj, started a PrayerUnion in GeorgeTown and theYoung Men's HinduAssociation, befriended Mr. Veeresalingam Pantulu, who was then aTelugu Pandit in the PresidencyCollege, and interested himself in the education of widows in Mr. Pantulu's Home. While at Masulipatam in 1898-99, he was still in the orthodox camp and a leader as the Secretary of the Hindu Matha Bala Samaj, During 1903, he toured in his native district preaching Purity and Brahmoism. In 1904, he was at Rajahmundry undergoing training as teacher. In the following year, he took his L. T. Degree ; in 1905 he was appointed a Professor in the Government College at Rajahmundry and he then became the Secretary of the Prarthana Samaj and of the Social Reform Association. The

same year saw him throw away his Yajnopavit (Brahamani cal thread) and openly profess Brahmoism. In the following year (1906), he celebrated his father's *Sraddha* according to Theistic rites and gave a dinner to his friends of different castes and religions. When he threw away the 'Sacred thread' it raised quite a storm of opposition from the orthodox community. Such open revolt was unprecedented ; consequently the orthodox people were roused up to active hostility. He was out-casted and none would give him food. But when he gave the dinner after the *Sraddha* others openly defied caste and joined him. They were also persecuted ; some retracted but half a dozon young men stood firm and afterwards they also openly professed Brahmoism. Thus was the nucleus of a Brahmo community formed. This was joined by no less a personage than Rao Bahadur Veeresalingam Pantulu, who was one of those that attended the dinner. After some time the latter performed his mother's *Sraddha* according to Theistic rites and gave a dinner. This was followed by his removing the thread. So great is the importance attached by orthodox Hindus to the 'Sacred thread' that a man may do anything, or may avoid any ceremony, but so long as he has this badge on his person he is taken to be an adherent of Brahmanism.

All that Bapayya could do towards laying the foundations of Brahmoism as a living faith was crowded into this busy life of three years. Some of his friends are of opinion that he over-worked himself and what with the fatigue of work, what with the irregular and unwholesome diet, what with the anxiety for his young wife, his health broke down. To cook his own food, prepare for the college work, and attend to his duties was work enough for a young professor. Besides this he was teaching science in a ladies' association, and preparing lectures and sermons for the

Social Reform Association and the Prarthana Samaj. Another association to interest young men in the cause of reform was started. He also devoted some time morning and evening to attend to the needs of the widows in Mr. Veeresalingam's Home. He was a brother unto them, silent and sweet, gently persuading them to tell their wants and with all his heart attending to them, in rather a stealthy way, that the left hand might not know what his right hand did. Oh, what was their grief when they heard of his death ! Ladies that came in contact with him forgot the man in him. His face beamed with innocence and his language was grace itself. As he neared his end those that were about him literally drank in every word that fell from his lips. He would not stifle truth, neither would he offend. Surrounded by conventionalities and weak-minded men, he could not but be stubborn and unyielding. His love of humanity, his pity for the fallen and the weak and his great anxiety to win them over to truth must have been very trying to him in his sinking health. He betrayed not one sigh of impatienee or exhaustion. Day by day he ripened into gentleness and love. How the soul came out, as he ebbed away, through every look and word and movement !

He made every attempt to regain his health, went to Calcutta, consulted the best doctors there, but to no purpose. He returned no better. Shortly after, inspite of his ill health, he went to Calcutta and attended the Theistic Conference of 1906. During the whole of 1907 he was at Rajahmundry confined to bed. Towards the end he removed to Cocanada. At his instance, in the following January, the Maghotsav was celebrated there on a large scale for the first time in Andhra. He then started the Temperance and Social Purity Association and the Young Men's Prayer Union. He then moved to Pithapuram and then to Ramachandrapur where

his father-in-law was a Tahsildar. From there he went to Madras and was in the General Hospital for a time. As his case was found hopeless and he neared his end, he removed himself to the South India Brahmo Samaj building and there died on 8th March, 1908. He willed away Rs. 2000 to the Brahmo Samaj ; and his books to the Rajahmundry Samaj library. Bapayya demonstrated in his life and death what a Brahmo should be like. It is no exaggeration to say that he not only communicated the fire of faith to Brahmo friends but he did more, he breathed Brahmo life into the young men that gathered round him.

Another martyr to the cause was K. Kamaraju, the man that started the first swadeshi shop at Rajahmundry. He came from the Vaisya caste. He was one of those that attended the dinner given by Bapayya. He refused to undergo *Prayaschitta* (a purification ceremony) and was out-casted. He then threw away the sacred thread and joined the Brahmo Samaj. One instance of how he suffered persecution is enough to show how bitter caste traditions were against the Brahmos. When he became a Brahmo, he was driven out of his house with his young wife and little child and no one would take him into his house for love or money. After much trouble a Mahommedan was prevailed upon to let a part of his house. But the enemies of progress would not let the Mahommedan do so. They represented to him that by harbouring such a man he would be insulting their faith. The man tried to back out of his promise ; when Mr. Chilkamurthi Lakshmi Narasinham, the famous blind poet and novelist of Telugu literature interfered and pinned the man to his promise. After Kamaraju's death, his wife was not taken into her parent's house, though she offered to undergo *prayaschitta* and though she had educated brothers and one of them happened to be a graduate. She had to seek shelter

in Mr. Veeresalingam Pantulu's Home, where she unhappily died a year after.

After the death of Bapayya the feeling is strongly growing amongst the young Brahmos that they must consecrate their lives to the upbuilding of Brahmoism in the Telugu country or they must go back to caste and idolatry. Besides Mr. Seetharamayya, three others have already joined the Samaj and are giving all their time and thought to the faith, while others are preparing themselves for it. Rao Bahadur Venkata Ratnam has taken upon himself the task of organising the Andhra Mission to realise his long cherished dreams and he carries with him the good will of rich and influential sympathisers."

Reference has been already made in the foregoing historical sketch to the Orphanage recently opened at Cocanada by the Rajah Saheb of Pithapuram. It forms an important part of Samaj work in that Province and the following particulars about its aim and work will be certainly interesting to our readers.

The institution is called R. V. M. G. Rama Rao Bahadur Orphanage, in the name of the father of the present Rajah. Its objects are (1) to give shelter to destitute children of both sexes, (2) to feed and clothe them and to give them such education as will enable them to enter into independent and useful life. The school opened with six children on the 13th Nov., 1909, and their number at present has risen to 44, of whom 11 are girls. There is a day school attached to the institution, where regular instruction is given to

the children. Two workshops also have been opened with a tailoring class attached to them. The Institution is at present managed by Mr. V. P. Raj, B. A., and his wife, aided by Mr. P. Seetharamaya, and a lady assistant. The work shows every sign of further development in the future.

Here ends the account of the Samaj work in the Telugu country. For the names of the other Samajes of the Western and Southern Presidencies I must refer the reader to the printed lists. But before I conclude a little work yet remains. In order to give him some idea of the whole movement, as it stands at present, in Northern India, which has been the principal field of mission operations during the last fifty years, it is, perhaps, better that I should wind up the story with a rapid and running notice of the work that is still going on there at different centres, with short historical accounts where they are forthcoming.

CURSORY VIEW OF GENERAL PROGRESS OF THE WORK IN NORTHERN INDIA

CALCUTTA—The most recent news about the Calcutta Samajes is certainly encouraging. Under the influence of Babu Rabindranath Tagore, the Calcutta Adi Brahmo Samaj is showing signs of a revival. The old rule of admitting only Brahmins to the Samaj pulpit is going to be relaxed; men of

other castes are being invited to occupy it ; the Tattwabodhini Patrika, the journal of the Samaj, has secured a body of new writers, who are flooding the paper with their advanced spiritual ideas ; and young men trained under Rabindranath are coming forward to take up the work of the Samaj.

There is a cheerful note about the New Dispensation also. We find that the Lily Cottage party, mentioned before, has practically ceased to exist ; specially after the lamentable death of the Maharajah Kuch Behar and the consequent alteration in the position of the Maharani, leaving the *Unity and Minister* to represent the views of Bhai Mahendranath Bose and his friends. On the other hand the younger men, spoken of before, are daily organising themselves into a strong party. They are led by men like Professor Binayendranath Sen, Professor D. N. Mallik, Dr. Pareshranjan Roy, the son of Dr. Durgadas Roy of Dacca, and Mr. P.K. Sen (junior), a young barrister and the son of Bhai Prasanna Kumar Sen. These young leaders are trying to keep up the Brahmo name and the work of the Brahmo Samaj of India ; thereby strengthening the hope, expressed before, of their counteracting the narrowing influence of Mr. Sen's close adherents. They have also laid their hands on another important work. They have recently raised

the Victoria College for Ladies into a Boarding Institution for girls, where some of their educated ladies have come forward to give their services as teachers.

CHITTAGONG—Next after the Calcutta Samajes the Chittagong Samaj comes in for special notice, as a seat of Brahmo Samaj activity at the present time. The Samaj of that place was founded as early as 1855. Chittagong men were amongst us from the early seventies, taking part in Brahmo Samaj work here, in Calcutta. Not to speak of others, Dr. Annada Charan Khastagir, the well-known leader, along with the late Mr. D. M. Das, of the Female Emancipation movement of 1871, was a Chittagong man. Then came Bhai Peary Mohun Chaudhuri, one of the Apostles of Mr. Sen, who is also a Chittagong man. During the Kuch Behar marriage agitation of 1878, the Chittagong Samaj, which was led at that time by Babu Rajeshwar Gupta, who is leading the New Dispensation section of the Samaj of Chittagong even now, declared itself in favour of Mr. Sen's party. It was a prosperous and influential Samaj at that time, claiming among its institutions, a Sadhak Samaj, a Society of Theistic Friends and a newly started monthly journal called *Satya Sadhini*. But within a few years there came a division. The New Dispensation members would not open their

church doors to Sadharan Brahmo Samaj preachers, and a rival Samaj was accordingly established in 1887. Thus there are, at present, two Samajes at Chittagong, both having their own mandir. The New Dispensation one is still led by Babu Rajeshwar Gupta, backed by Babu Kashi Chandra Gupta and a few others. It has a Sangat and a Sunday School as its institutions; and has nearly eight or nine anusthanic, *i.e.*, thoroughgoing Brahmo families to form its congregation. Babu Rajeshwar Gupta has acquired fame for himself by writing an able book on ancient Indian research. A pretty large number of persons have undergone the ceremony of initiation in that Samaj.

The Sadharan Samaj section of the Church is also prospering. Nearly a dozen families of *anusthanic* Brahmos are amongst its members. It is principally led by Babus Jatramohan Sen and Harishchandra Datta, backed by a body of earnest men, many of whom have undergone the ceremony of initiation. They also claim among their institutions a Sangat, a Sunday School, and a Students' Service, all kept up by the zeal of the members.

One favourable sign, giving hope of the future progress and prosperity of the movement at that station, lies in the fact that there is no tug-of-war between the two parties. Both the New Dispensation

and Sadharan Samaj men live on terms of friendship and co-operate in matters where co-operation is possible. Another cheering note is to be found in the fact that the station is constantly visited by mission-workers from Calcutta and Dacca. The present writer and Babu Navadwipchandra Das, amongst the missionaries of the Sadharan Brahmo Samaj, from Calcutta, and Babus Gurudas Chakravarty, Amritalal Gupta and Baradaprasanna Roy from Dacca, have visited the place more than once, and have found ready welcome there.

The influence of the Chittagong Samaj is also spreading in the villages. A Samaj has been established at Barama, a village in the District, the birth place of Babu Jatramohan Sen, where a number of men have come forward to join it and a mandir is under construction.

NOAKHALI AND COMILLA—Next after Chittagong, on that side of Eastern Bengal, the Noakhali and Commilla Samajes require mention. There are two Samajes at Noakhali, one belonging to the New Dispensation and the other to the Sadharan Brahmo Samaj. The elder one was established in 1872, the younger at a later date. Both the Samajes have their separate mandirs. The N. D. one is led by Babu Kailaschandra Datta, backed by one or two friends, the other is headed by Babus Radhakanta Aich and Saday

Charan Das, a Deputy Magistrate. The latter has thrown himself very earnestly into its work and Noakhali promises to be an important centre of Brahmo Samaj work within a short time. It is also often visited by missionaries from Calcutta and Dacca.

The Comilla Brahmo Samaj dates its origin to the early fifties, having been founded by Babu Brajasundar Mitra and others in 1856. There are nearly a dozen Brahmo families stationed there, and chiefly through their exertions a Girls' High School has been opened by Government, where some Brahmo ladies from Calcutta have found employment as teachers. The Samaj has a mandir of its own ; and all other means and resources are within its reach to make itself an important centre of Brahmo Samaj work. And a Brahmo missionary was also lately residing there giving his whole time to the work of the Samaj. But unfortunately at present little differences divide the small community and they find it difficult to pull on together, though all of them sympathise with the Sadharan Samaj section of the Church. They will soon find, it is hoped, a solution for their differences, when the Samaj will be united and strong, and will, like the Chittagong Samaj, take a leading part in East Bengal work.

SYLHET—After Comilla, Sylhet, the birth-place

of men like Pandit Sitanath Tattwabhusan, Bipinchandra Pal, Sundarimohan Das, Rajchandra Chaudhuri and Pratul Chandra Som, the Editor of the *Indian Messenger*, demands a little notice. It was once a centre of Brahmo Samaj activity. Many earnest men made their appearance and triumphantly bore aloft the banner of Brahmoism, in the face of much persecution. The Samaj was founded in 1862 chiefly through the exertions of Rai Kalika Das Datta Bahadur, late Dewan of Kuch Behar. From that time it has carried on its work. Even as late as 1881 eight prominent men published an "Appeal" to all Brahmos on the subject of the later developments of the New Dispensation, in which they said :—

"A very great responsibility lies upon us. Let us all, every Brahmo and every Brahmo Samaj, combine to let the world know that the New Dispensation is not the Brahmo religion ; that it is quite opposed thereto ; that we have not the least sympathy with the creed ; and that if any provincial Brahmo Samaj, in blind belief, has accepted, or does accept, this New Dispensation as Brahmoism, then the Brahmo Samaj will not have any sympathy with it. It is the duty of every Brahmo, wherever he may be, from that place to inform the public, in any public paper, that the New Dispensation is totally opposed to Brahmoism."

Thus Sylhet was out and out a SadharanSamaj party. Even after the departure ofSitanath andothers from the place. Babu Rajchandra Chaudhuri and his wife Hemantakumari Chaudhuri, a daughter of

Pandit N. C. Rai of Lahore, kept up the Samaj work in the eighties and the nineties. But they too removed from the place for employment elsewhere, leaving the Samaj work to be carried on by a few devoted members, who are at present busy with collecting money for building a mandir. Sylhet being on the borderland between Assam and Eastern Bengal should be a source of Brahmo Samaj influence. I hope a day of prosperity and usefulness will come for it soon.

The state of things in Eastern Bengal, on the whole, is hopeful. Besides the mission-workers, already mentioned in connection with the Dacca Samaj, there are Babus Amritalal Gupta and Barada Prasanna Roy, workers belonging to the Sadhanashram, who are going about visiting the Samajes and strengthening the members. If their services are retained and the number of such mission-workers be increased, Dacca will surely be a source of spiritual influence in Eastern Bengal in no distant time. The state of things at Mymensing is also hopeful. Besides the men already noticed two men of distinguished ability and well-known as leading men in the Brahmo Samaj, namely Dr. P. Chatterji and Babu Rajanikanta Guha, have recently joined the Anandamohun College of Mymensingh, the former as its Principal and the latter as a Professor. Both of them are eminent scholars; the

latter is well versed in Latin and Greek, and has recently published a translation, from the original Greek, of the writings of Megasthenes about India. That is certainly a valuable contribution to Bengali literature. The presence of these new workers will certainly strengthen the work of the Mymensingh Samaj and will keep up that Samaj as an important seat and centre of Samaj work in Eastern Bengal.

NORTH BENGAL—The North Bengal Samajes require no historical narrative. The Samaj activity that once became manifest, in the early eighties, in such places as Jalpaiguri, Saidpore and Siliguri, owing to the presence of Chandicharan Sen and others, has suffered decline and the work is being partly kept up, at Jalpaiguri, by a number of Brahmo families who have temporarily settled down there.

SHANTIPORE—Coming down to lower Bengal we find most of the Samajes working on placidly, with the exception of Shantipore, where a number of devoted and earnest workers have organised themselves into something like an independent Brahmo Mission, maintaining a neutral position with regard to the leading Calcutta Samajes. They have a Girls' School and a Boys'School under them and publish a monthly journal called *Jubak* or "TheYoung Man." The movement is led by Babu Bireswar Pramanik, backed by his worthy son Jogananda Pramanik and

a few others. With the exertions of these men, the Shantipore Samaj bids fair to beccme an important centre of Brahmo Samaj work in no distant future.

KHULNA—In central Bengal, Baganchra has suffered decline, as noticed before, but a fresh start has been given to the Khulna Samaj. A mandir has been recently consecrated,and there are a number of earnest men who have taken up its work. It is hoped that it will show progressive activity.

THE HOWRAH DISTRICT—Coming to Western Bengal we find the District of Howrah coming to prominent notice, as a centre of Brahmo activity in recent years. A number of Samajes have been established in that district within the last few years. One of these is a mission centre called *Brahmanandashram*, opened by a devoted New Dispensation worker, Babu Priyanath Mallik, in memory of his departed master Brahmananda Keshub Chunder Sen. The other is a little Brahmo colony at a village called Baniban, in that district. Here a number of Brahmo families, mostly belonging to the Sadharan Brahmo Samaj, have come to reside. They have fled from the costly living of large towns like Calcutta, and have built modest dwellings in that village and have established a Samaj of their own. They have built a thatched chapel where they assemble

for weekly service, besides coming to Calcutta often to join Brahmo Samaj meetings. They are carrying on a Girls' School for the education of their daughters. This colony may develop further in the future and become an important seat of Brahmo Samaj work.

Then in that district there is a village near Amta called Amragari, which came to notice in the eighties, when a number of earnest men, under the leadership or Bhai Fakirdas Roy, who subsequently joined the New Dispensation Church as a Missionary, clustered together and began to preach the new faith. Their united efforts created some stir and it was talked of abroad. The persecution that was set up against them by the village people was great. They had started a middle class school and had built up a mandir for themselves. But on the day of the consecration of the mandir fire was set to the school house by their enemies and almost the whole village stood up against them. But Fakirdas with his friends remained firm. The opposition subsided in course of time; so much so, that Fakirdas succeeded in persuading a rich and influential fellow-villager named Iswarchandra Hazra to open a Charitable Dispensary and something like a Hospital for the distresseed poor. He also built up a new school house; started a Girls' School;

organised an independent Mission under the name of *Paschim Banga Brahmo Samaj* or West Bengal BrahmoSamaj; founded a sangat and opened a library. Now that Bhai Fakirdas is dead and gone two of his mission workers, namely, Akhil Chandra Roy and Ashutosh Roy, are still there and are carrying on the work with the aid of ten or twelve families, who have come in to join the movement. Brahmoism can be fairly said to have taken root in that village.

CONTAI—I have already given a short account of the Midnapore Samaj. In that district there is a centre of Brahmo Samaj work at Contai which was once very active. Here the Samaj influence spread amongst the common people. Towards the latter end of the seventies,the visits of missionaries like Sadhu Aghorenath stirred up new life amongst a body of men who accepted the new faith in right earnest and began to spread it all about in the neighbouring villages. Thus a number of Samajes came to be established, where weekly divine service with singing of Sankirtan was regularly held. There are even at the present time, when the old fervour is partly cooled, four Samajes besides the one at Contai, situated in four other neighbouring places, such as Chandibheti, Banomali Chatta, Balia Shankarpur and Dohogora. The Contai Brahmos have established a Girls' School

for which they have built a house and have recently consecrated it with the help of Mr. H. C. Sarkar, a missionary of the Sadharan Brahmo Samaj. The Samaj work is going on satisfactorily under the leadership of Babu Madhusudan Jana, the present Secretary of the Samaj. It has a hopeful future before it.

BIRBHUM DISTRICT—Turning to the Birbhum district in Western Bengal we find the two Samajes, namely those of Ramporehat and Nalhati, where Samaj work was vigorously organised at one time and where the experiment of preaching theism to the masses, by establishing night-schools, was tried with some degree of success, to have latterly suffered decline. Babu Jadunath Roy, a well-known officer of the Railway at Ramporehat, an earnest and devout Brahmo, was the leading spirit at that time. He threw himself heart and soul into the Samaj work. Chiefly through his exertions, the Samaj was organised ; a mandir was built and consecrated ; a Boys' High School, a Girls' School and a Night School for the working classes were also established. Some earnest and active Brahmos also came to reside in the place, who materially strengthened his hands. Unfortunately after his death, in recent years, the Samaj work has suffered decline. The girls' school and the night school have been abolished ; and

the Samaj services are being kept up by Babu Purna Chandra Das, the present Secretary. Ramporehat is an excellent field of action. It is hoped Samaj work will revive there.

At Nalhati too, in the eighties and nineties, there was something like an upheaval of Brahmo Samaj work. A number of earnest Brahmos came to reside there ; a night school was started ; a house was built for it ; and Samaj gatherings became very frequent. They were befriended in their educational work by some leading officials of the Railway of which Nalhati is a junction station. But much of that old vigour, I am sorry to note, is gone. Some of the old workers are dead ; others have left the place ; and Babu Pramathanath Sarkar, one of the old members, who, after his retirement from service, has returned to the place, is somehow keeping up the work, with its night school. There is an ample field at Nalhati waiting for new workers.

BOLEPORE SANTINIKETAN—But a new undertaking in that district, in the form of a splendid Boarding School for boys,demands special notice. I have already referred,in the first volume, to Maharshi Devendranath's last bequest, in the form of the endowment of his Santiniketan at Bolepore, to be used as a place of retreat byBrahmo devotees. Great changes have, however, taken place since his death.

The Santiniketan has become an abode for many members of his family. His eldest son, Dwijendranath Tagore is there; some of his children are also there; but above all Babu Rabindranath Tagore, the famous Bengali poet and writer, is there, engaged in an extremely important piece of work; namely, the conducting of a Boys' Boarding School, on a new and characteristically original plan. His venerable father, it is said, had entered into his plans, and had made provision for it before his death. The school is not attached to the university system and education is not given exactly on the university plan. Its plan of operations and of management is altogether new and original. The boys are trained to habits of economy, moderation, self-control and due reverence for their teachers. Their spiritual interests are also taken care of by encouraging habits of daily devotion. They form a part of the regular congregation of the chapel attached to the Niketan. They live with a body of devoted teachers whose influence on their minds is great. Many of the young men, turned out by that institution, have carried with them good and trustworthy characters, and are figuring high in the paths of progress they have individually chosen. Some of them are already working in connection with the Adi Brahmo Samaj. Babu Rabindra-

nath's Institution already claims more than a hundred and eighty children,—a hopeful augury of future good work.

ASSAM—After Bengal I must turn to the Province of Assam, for a brief report of Brahmo Samaj work done there. The new light was taken to that Province, as far as my information goes, by Sadhu Aghorenath, the missionary of the Brahmo Samaj of India, in the year 1870. In that year he made a tour in Assam visiting different stations. It was at Nowgong that he found the first batch of sympathetic souls. There were two men who came forward at his call. The first was a young man named Padmahas Goswami and the second was Babu Gunabhiram Barua, a man holding a high office under Government. Padmahas felt himself drawn into the Samaj; discarded his Brahmanical thread; and took up the Brahmo Samaj work with great earnestness. As a consequence, a Samaj was formally organised at Nowgong in June, 1870. After the passing of Act III of 1872, a widow-marriage, between Babu Gunabhiram Baruah and Bishnupriya Devi, both of Brahman parentage, was registered according to the new Act. In the later seventies some earnest Bengali Brahmos such as Babus Sarat Chandra Majumdar and Gurunath Datta came to reside at Nowgong and

Brahmo anusthans or domestic ceremonies began to be celebrated. And following the example of Padmahas, some Assamese young men, such as Anandaram Goswami, Raghunath Bora, Brajanath Bora, also came forward to join the Samaj. Amongst them Anandaram Goswami married Ambika Sundari Devi, the daughter of a Christian convert, according to theistic rites. Thus Nowgong became a source of new influence in Assam in the seventies. From there Brahmoism spread to other centres.

After the death of Padmahas, and the departure of Gunabhiram Baruah and of the Bengali Brahmos mentioned above, the Nowgong work suffered decline, though it was partly kept up by Babu Ramdurlabh Majumdar, another Bengali Brahmo, who came to reside there in the early eighties. Now, after Ramdurlabh's death, the Nowgong Samaj has suffered decline.

After Nowgong other places in Assam, such as Dibrugurh, Tezpore, Gauhati and Dhubri came into prominence. At the end of 1898, during the hot days of the Kuch Behar marriage controversy, a Samaj called the Central Assam Upasana Samaj was established at Tezpore, and an effort was commenced to preach the new principles in Assam far and wide. But here the resident Bengalis were the chief actors. Of genuine Assamese we

hear of Lakshmi Kanta Barkakuti, who was drawn into the Samaj and has been taking part in its work up to this time.

In 1881 eight leading Brahmos of Assam, published a manifesto from Tezpore, against the new developements of Mr. Sen's Church, in which they said—

"We think that the New Dispensation is a disguised form of the *avatarism* promulgated in India from time to time and that the observances introduced in the Brahmo Samaj of India tend to encourage some forms of superstitution, which it should be the object of the Brahmo Samaj to root out."

Thus the Tezpore Samaj, like all the Assam Samajes, sided with the Sadharan Brahmo Samaj, in its sympathies. After this Gauhati, Dhubri and Dibrugarh also became important centres of Brahmo Samaj activity. But there also the Bengali settlers were the prime movers and the Samaj failed to win over native Assamese. At present the Samaj work is being placidly carried on in all these places. Renewed effort seems to be necessary to carry the message to the people of Assam. Who will make that effort ?

ORISSA—From Assam I must come to Orissa to briefly record the progress of Brahmo Samaj work in that Province. Cuttack and Balasore have been the chief centres of Brahmo Samaj work during

the last four decades. The message of Brahmoism was first carried to Cuttack as early as the fifties by the advent of Maharshi Devendranath there, in connection with the supervision of his estates. A young man named Jogamohun Roy was drawn into it soon after and he commenced an effort to organise a Brahmo Samaj on the Adi-Brahmo Samaj model. It was called the Cuttack Samaj. This Samaj has gone on since then. A mandir has been built for it, in course of time, where a few members, led at present, I think, by Gouri Shankar Roy, the editor of the *Utkal Dipika*, still meet on Saturday evenings, and hold service according to the Adi Samaj methods.

But there came in another Samaj, called the Utkal Samaj, in course of time. In 1869 a number of young men established another Samaj, under that name, which was conducted on progressive principles. One of these young men was Jadumani Ghose, who subsequently joined Mr. Sen's missionary body, and again left them and went to Europe, where he died. In 1871 Babu Haranath Bhattacharya, an earnest member of the Brahmo Samaj of India, came to Cuttack as a Professor of the local College and took up the work of the new Samaj. In that very year there was the accession of a new member, who has rendered signal service to the cause afterwards. It was

Madhusudan Rao, a genuine Orissa man, who has risen to position and influence and has been latterly honoured by Government with the title of Rai Bahadur. When he joined the Samaj he became the right hand man of Babu Haranath Bhattacharya, and the Samaj work went on with great vigour.

When the Act III agitation was raised in 1871 the younger Samaj sided with the Brahmo Samaj of India and sent in a memorial in its support, whereas the old Adi Samaj branch opposed the movement and sent in a counter memorial. But in spite of this hostile attitude of each other on an important question, the two Samajes were accommodated in in the same mandir, which was duly consecrated in 1877. Even now, I think, two services are being held there, one on Saturday evenings, and the other on Sundays.

During the period between 1877 and 1882, there came to the field an earnest and active member, in the person of Babu Peary Mohun Acharya, a man gifted with oratorical powers and having some position and influence in Cuttack society, who started an educational institution, called Cuttack Academy, and began progressive work in right earnest. Then there came another worker named Sadhu Charan Roy, who married a daughter of Jagannath Rao, the brother of Madhusudan Rao, and earnestly took up the Samaj work. In course of time there were

new accessions. A number of young men, some of whom were native Orissa men, were initiated into the new faith, which gave rise to wide-spread sensation and brought down social persecution on the Samaj leaders like Madhusudan Rao. One of these young men was Biswanath Kar, who joined the Samaj at about the end of 1889. He is still an earnest member of the Samaj. Sadhu Charan Roy, who perhaps was a Bengali, is dead.

Cuttack has received frequent missionary visits. Besides Sadhu Aghorenath, who visited the place during the seventies, Bhais P. C. Mozoomdar, Girish Chandra Sen and Gour Govinda Roy of the new Dispensation, and Ram Kumar Vidyaratna and Navadwip Chandra Das, of the Sadharan Brahmo Samaj, have visited the Samaj during the course of their mission operations.

Rai Bahadur Madhusudan Rao is now carrying on a Higher Class English Institution called Victoria High School, which has brought a few Brahmo Samaj workers into the field, and a few more Brahmo families have also come in to settle down at Cuttack, with whose help the present leaders are carrying on the Samaj work with persistent energy. There is a Sangat attached to the Samaj ; and some ladies belonging to these families have recently opened, I hear, a Sunday School, where they have undertaken the moral

and spiritual education of the children. Thus has Brahmoism taken root in Cuttack and there is a prospect of continued usefulness before it. May God order it so.

The Balasore story is a little discouraging. There are all the elements of a successful and progressive career ready at hand but the strength coming from united action seems to be lacking. A Samaj, according to the Adi Samaj model, is said to have been founded there as early as 1860. But the Samaj work became vigorous and effective, when Babu Bhagavan Chandra Das, a highly influential citizen, joined the movement and brought in the progressive spirit with it. It was chiefly through his influence aided by the ministrations of saintly visitors like Sadhu Aghorenath, that men like Kalindi Kamela and Padmalochan Das, well-known native Orissa men of the Samaj, were won over to the cause. The conversion of these men to Brahmoism was marked as a significant event and roused up general interest in the cause. These men with their friends and fellow-believers soon entered upon a course of active propagation and as its result, Samajes became established in nearly half a dozen neighbouring villages.

In that scene of earnest work and active propagation appeared Bhai Nandalal Banerjea, a missionary of the New Dispensation, in 1887 or 1888, and

made Balasore his principal sphere of work. He was aided by Babu Bhagavan Chandra Das and the two friends worked on together for some time, till in 1890 there arose an unhappy cause of difference, which compelled them to have separate spheres for their action. This thing went on till the death of Bhai Nandalal Banerjea. Now after his death there are still a number of Samajes, amongst whose members a number of marriages, according to reformed rites, have also taken place and there is a growing Brahmo community all about ; but I fear Balasore is still suffering from the after-effects of disunion and discord ; for those who are on the spot do not cheerfully and hopefully speak of the work before them. The strength coming from unity of aim and action that once marked their proceedings, and the conquering energy that once characterized their preachings are, perhaps, no longer visible. That is indeed a matter for regret. I hope the old days will return soon.

SONTHAL PARGANAS—From Orissa I come to the Santhal Parganas, where Samajes sprang up at Deoghar, Hazaribagh, Giridih and Ranchi during the last three decades. But the members of these Samajes were almost all of them Bengali settlers. The message did not reach the original inhabitants ; nor were any efforts made in

that direction. Deoghar gained much of its attraction from the presence of Babu Rajnarain Bose, the President of the Adi Brahmo Samaj, in it. On account of it the place became something like a place of pilgrimage to members of the Brahmo Samaj, many of whom frequently visited it. Now that he is gone, the Samaj work is being somehow kept up by Babu Fakir Chandra Sadhukhan and others. The Hazaribagh Samaj also is carrying on its work rather feebly. The place being a health resort, some Brahmo families have migrated there. Their presence is certainly a source of strength to the Samaj workers. But it is Giridih where Brahmo Samaj work is going on vigorously. That also being a health resort, something like a Brahmo colony has come to be formed in the course of the last two decades. Many Brahmo families from Calcutta and other places have acquired land, built houses, and settled down there as permanent residents. There are three or four New Dispensation families and nearly twenty families belonging to the Sadharan Brahmo Samaj communion. They are headed by Babu Ramlal Banerjea, an esteemed member of the Sadhran Brahmo Samaj and formerly an influential Calcutta citizen, Dr. V. Rai, a retired Judicial Officer of high standing, Babu Tincowrie Bose, an old and esteemed resident of the place, Babu

Indubhusan Roy, who was formerly in charge of the Allahabad Sadhanashram and Babu Krishnaprasad Basak, once the editor of the Lucknow *Advocate.* With the help of these leading men the Samaj work is going on vigorously. A Girls' Boarding School has been recently established ; there are a Ladies' society and a Sunday School and the congregation is daily swelling up. Accordingly a new mandir on a larger scale is under construction. This colony shows every sign of daily growing in dimensions and importance. At Ranchi a number of Brahmo families have lately settled down, whose number will probably increase, when it is likely to become an active centre of Brahmo Samaj work.

BEHAR AND U. P.—Coming to Behar and the North-Western Provinces, now called the United Provinces, we find that Brahmoism has made very little progress in them, though for nearly fifty years, they have been the fields of active mission operations. I think it can be said without exaggeration, that no other part of the country has received so much attention from the missionaries of the Samaj and nowhere have its best spiritual ideals been so much manifested than there ; yet it is a sad reflection that the mission of the Brahmo Samaj has not touched even the crest of the indigenous population of these provinces. It can also be fairly said that no systematic efforts have ever been made to carry

the new message to the native population. The Bengali settlers among whom the light was confined were as a rule contented with working amongst their own class and offering the new gospel to their own people. Yet in Behar it secured the adherence of a few noble indigenous workers who brought great strength to the cause. Their names I shall presently mention. Let me first record the general progress of the movement in that province.

Bhagalpore, one of the leading cities of Behar, where there came to reside a number of educated and influential Bengalis, became a seat of Brahmo Samaj activity from the early sixties. A Samaj was established there as early as 1863. The advent of Babu Nibaranchandra Mukherji, whose name has been already mentioned in connection with progressive Brahmoism in Calcutta, during the Sangat Sabha days of 1865, 1866, brought a tower of strength to the Brahmo cause at Bhagalpore. He took it up in right earnest and has borne aloft the banner since then, piloting the movement through various vicissitudes of fortune. Others have come and gone but he remains there, true to the convictions formed in early youth. During the period of the Kuch Behar marriage controversy the Bhagalpore Samaj kept close to Mr. Sen's section of the Church, without however shutting its

doors to workers of the other section. The present writer, for instance, when visiting Bhagalpore found ready welcome from Mr. Mukherji and his friends. During the last three decades, next after Nibaran Chandra Mukherji, there were two men, who figured prominently as leaders of the Bhagalpore Samaj. They were Dr. Nakur Chandra Banerji, a medical officer of the station, and Babu Bama Charan Ghose, another educated and influential Bengali settler. Under the leadership of these men, the work of the Samaj went on with persistent energy and its influence spread in the surrounding districts. A number of Bengali settlers in other parts of the district also became sympathisers of the Samaj. At the present time the Samaj work is being carried on by Mr. Mukherji, aided by Babu Harisundar Bose, a devoted New Dispensation worker, who has come from Gaya. He has done and suffered much for Brahmoism. Born in Eastern Bengal he has had to pass through severe trials during his younger days. By his earnestness and devoted advocacy, he made himself a trusted leader and an inspiring personality in the ranks of progessive Brahmoism. At the time of the second schism, he turned away his face from the protestors, and gave his support to Mr. Sen, his beloved leader. He is still adhering to that cause, and is giving his old age to the advocacy of its

principles. Under the leadership of these two men, the Bhagalpore work is going on smoothly at the present time. Bhagalpore has become an educational centre, owing to the presence of a local College, and there is something like a class or weekly meeting of young men, I hear, over which Mr. Mukherji presides to impart religious instruction to the young.

Next after Bhagalpore, Monghyr, a well-known station on the East Indian Railway line, came into prominent notice as a centre of Brahmo Samaj work in the latter end of the sixties. A pretty large number of educated Bengalis, mostly employed in the Railway offices of Jamalpore, a neighbouring town, came to dwell in Monghyr during that period, some of whom combined and started a Samaj in 1867. From the very beginning Sadhu Aghorenath became a constant visitor of that place, and his ministrations roused up a new interest in the theistic cause. In that field appeared Mr. Sen in 1868; and his visit became the signal for a new revival; and there arose the man-worship agitation, an account of which has been given before. Almost all the Bengali settlers, who were mainly concerned in Brahmo Samaj work, have subsequently left the station and the Samaj is now nominally existing with the help of one of the old members, Babu Dwarkanath Bagchi, who

after his retirement, is still clinging to the old place

Next after Bhagalpore and Monghyr, Bankipore and Gaya came into notice as centres of Samaj activity in Behar. Samajes were established in those places as early as 1866. But their significance came afterwards. The presence of Babus Harisundar Bose, Govinda Chandra Rakshit, a pleader of the local courts, and Chandra Kumar Ghose, another pleader, who latterly transferred his sphere of work to Khulna, and Babu Chandranath Chatterjee, a medical practitioner, made Gaya an active centre of Brahmoism for a number of years. Now Harisundar Bose and Chandranath Chatterje have left the place and the other two are dead. Consequently the Gaya work is nearly extinct, though it possesses a chapel.

Bankipore owed its activity and influence mainly to Prakash Chandra Roy, a Brahmo saint of well-earned fame. Prakash Chandra is recently dead, passing away at Bankipore on the 7th of December last. His was a noble life lived in the light of the new faith, as few others have ever done. From an early period in his life he formed the new convictions, and gave himself solely and wholly to those convictions and to the practice of piety, trying to live up to the many spiritual truths that were revealed to him. In this great effort for

spiritual elevation he was backed by his wife Aghore Kamini, a most remarkable woman, who has left behind her a precious memory. So great was the admiration of Prakashchandra for his wife, that after her death, for the few years he lived, he added her name to his own and began to sign it as Aghore-Prakash. He has published a peculiarly-conceived biography of his wife, which has surely fed the spiritual lives of many. The lives of the blessed pair certainly require preservation, and I have a mind to take them up in the third volume. Accordingly I must stop here, only saying that Prakash Chandra Roy was the life and soul of the Bankipore Samaj from 1877, when he first came there in connection with his official duty.

He had received much of his spiritual enlightenment from Sadhu Aghorenath, and during the Kuch Behar marriage controversy his sympathies naturally inclined in favour of the New Dispensation Church. Of the new ideas of Mr. Sen he was a faithful and consistent follower; in fact he was one of the few men who sincerely and thoroughly tried to spiritually realize them. Through the influence of Prakashchandra and his wife Bankipore became an important centre of the work of the New Dispensation Church during the last three decades. After a temporary transfer, Prakash Chandra

permanently settled down at Bankipore and devoted all the time and energy that he could spare, after his official duties, to the work of the Samaj. After his retirement that absorption became greater. He became busy with the men, whilst his wife gave herself to the women, visiting houses, nursing the sick, taking care of the poor and the needy. Through their influence and exertion a Girls' High School was established at Bankipore ; something like a Girls' Boarding was also opened, to whose work their eldest daughter gave herself ; a mandir was built and duly consecrated ; and the ordinary Samaj work, went on regularly with the aid of a number of earnest associates. Amongst these friends and associates the names of Dr. Pareshnath Chatterji, a medical practitioner of the station, Mr. N. C. Mullick, a professor of the local College, Babu Brahmadev Narayan, an influential Behari judicial officer,deserve special mention. So great was the earnestness of Aghore Kamini, that, mother of children as she was, she detached herself from her husband and her family for some time and went to a Boarding School at Lucknow, to be trained in the matter of the management of public institutions. But her career was ended before she could achieve something great and lasting ; when her husband was left alone, at the close of a noble career, to carry on the remaining work almost

single-handed. After the death of his wife and his retirement from public service, Prakash Chandra gave himself to mission work and began to visit different places ; such as Kashmere, Lahore, Peshawar, Quetta, Karachi, Bombay, Madras, Ceylon, Chittagong, Tipperah, Cachar, Shillong, East Bengal, Darjeeling and Kuch Behar, &c. His ways were quiet and retiring, his manner was modest and gentle, yet there was such a thing in him that his company was spiritually profitable to those with whom he lived and amongst whom he moved. Such was the man who left us lastDecember to join his Aghore Kamini. I do not know what will be the fate of the New Dispensation section of the Bankipore Samaj after Prakash Chandra's death. There are a few of his friends still there, who will surely try to keep it up.

But besides the New Dispensation Samaj at Bankipore there is a Sadharan Samaj section also ; represented by the Ram Mohun Roy Seminary, of which Babu Satish Chandra Chakravarti is the leading figure. An account of the origin and development of this part of the Sadharan Samaj work, has already been given. Babu Satish Chandra is the Head Master of that Institution and the minister of that branch of the Sadhanashram. He has behind himself a number of earnest men and women, who are keeping up that work. The Ram

Mohun Roy Seminary is daily growing into a vigorous and useful institution, a source of positive moral influence amongst the rising generation of Behar ; much good is expected of it.

I have already spoken of the influence of the Brahmo Samaj on the minds of a number of Beharis. Let me mention some of them. The influence and example of men like Prakash Chandra Roy and Hari Sundar Bose, even without any visible effort to preach the new faith amongst the Behari people, drew into the fold a few earnest minds. The first was Brother Bajrangvihari, whose short history has been already given. The reader has been told, how coming in contact with Pandit S. N. Agnihotri, then a missionary of the Sadharan BrahmoSamaj, he left a comfortable post at Hazaribagh and gave himself for mission-work, and how after a period of trials and privations he died. He has left behind him his son, Srirangvihari, M. A., who has been married to a Bengali lady, to carry on the Brahmo Samaj work in his own district, Sitamari, in North Behar. Srirangvihari has drawn around himself a number of earnest men, in his native village Bishenpore, amongst whom Chandra Nath Chatterjee of Gaya is one, where they are aiming at making that village something like an Ashram. But directly coming under Prakash Chandra's and Harisundar Bose's influence were

Babus Brahmadev Narain, and Bhai Baldev Narain, who joined Mr. Sen's missionary body. Sprung from rather a mean origin at Gaya, Bhai Baldev had to pass through severe trials in early life. He was drawn into the Brahmo Samaj mainly through the preachings of Mr. Sen, during his missionary expedition, to Gaya in 1879, and he remained true to the latter to the last day of his life. He gave himself to mission work,and stuck to it in the face of great difficulties which never dismayed him. He rose in public esteem by his great piety, his high moral character and his earnest devotion to his work. He took to the wandering life of an itinerant Brahmo preacher, visiting Bombay, Mangalore and Sindh and was contemplating a visit to Persia, when there came the fatal end and he passed away almost in the prime of life. The example of these men should certainly encourage theistic workers to try to carry the new light to the native population of Behar. Two or three more Beharis have also come in to give their adherence to the cause.

The condition of Brahmo Samaj work in the United Provinces is still more discouraging. There also Brahmoism has confined itself from the beginning toBengali settlers; and in as much as these settlers are often migratory, the Samaj work also has come and gone. Efforts have, from time to time,been

made to organise Samaj work at different centres, like Allahabad, Lucknow, Cawnpore and Agra, but nowhere has it touched the indigenous native population and nowhere has it been placed on a secure and lasting basis. We hear only of one or two U. P. families, who have accepted the new faith in right earnest, and are trying to live according to its light.

Allahabad became a centre of Brahmo Samaj work, from the early sixties, under distinguished patronage, and favourable circumstances. But it showed no sign of great vitality or permanence. Latterly during the missionary career of Brother Lachmanprasad, an effort was made to reorganise the Samaj work, but after his departure to Lucknow it showed signs of decline. Then at last a fresh effort was made, during the residence there of Babu Ramananda Chatterjee and of Babu Indubhasan Roy of the Sadhanashram, to revive and reorganise the work. It went on well for sometime, with their help, but has again suffered decline after their departure.

The state of things is no better at Lucknow. There also Samaj work has not touched the indigenous population. Nominally speaking there are two Samajes, one belonging to the New Dispensation, and the other to the Sadharan Samaj. The New Dispensation branch has a

regular congregation of a few families settled down there, with a chapel of their own ; whereas the Sadharan Samaj side have not, as far as my information goes, any chapel or place of meeting for themselves and lack the strength of united effort. But none of the sections is very active at the present time.

Both at Cawnpore and Agra, the Samaj is more an individual concern, than an efficient public movement. At the former place the whole thing depends upon Babu Mahendranath Sarkar and at Agra it is our old friend Babu Nilmani Dhar who keeps it up. Not many men are to be found at their back, and the work does not show any progressive tendency.

PUNJAB—Coming to the Punjab we are cheered by the sight of genuine Punjabis taking part in Samaj work. Of course there are Bengali settlers like Babu Abinash Chandra Majumdar who have a share in it, but their number is not large. The main work is going on with the help of our Punjabi brethren and the Brahmo Samaj may be said to have taken root amongst the indigenous population. Of course it has not yet touched the uneducated masses and is confined to the educated few.

Besides the Lahore Samaj, there were at one time active centres of Samaj work at Mooltan and other places, all whose names I need not

mention. The number of such places increased during the days of the missionary labours of Pandit Agnihotri and of his early associates. But his secession from the Brahmo Samaj and the foundation of the Dev Samaj have acted as a sort of check on the uninterrupted progress of Brahmo Samaj work. But from the time of Bhai Prakash Dev's final settlement at Lahore, and the organisation of the Punjab Branch of the Sadhanashram, fresh efforts for propagation have commenced. As the result of those efforts the Rawalpindi Samaj has been revived, a mandir has been built, and Brother Beharilal Basudeva, a fellow-worker of Bhai Prakash Dev, has been stationed there, to help the members in carrying on the work of the Samaj. Another assistant of Bhai Prakash Dev, Brother Sitaram, has been placed in charge of a recently founded Samaj at Sialcote. There are some other Samajes in the Province, which I need not individually mention. All of them are at the back of the Punjab Samaj and form parts of its work, which extends as far as Quetta.

SINDH—From the Punjab we go to Sindh. A cheering record awaits us there. The message of Brahmoism reached Sindh in the year 1868, when a Samaj was established at Hyderabad, the chief city of the Province. Mr. Navalrao Saukiram, a rising young man belonging to

an influential middle class family, the Advanis of Hyderabad, who figured so prominently during the succeeding period, perhaps had a hand in the foundation of that Samaj. He took up its work with his whole heart and made it within a few years a power in the Province. Within a short time a garden with a spacious compound was secured and a mandir was built in it and duly consecrated in 1875. Mr. S. N. Tagore, the second son of Maharshi Devendranath Tagore, who belonged to the Indian Civil Service, and was stationed as a Judge at Hyderabad at that time, took part in the ceremony of that consecration, and helped the members a good deal with his counsel and support. But the work was started entirely by Sindhis, and was kept up by them. By his deep piety and earnest devotion Mr. Navalrao made the movement a deeply spiritual thing from the very beginning. He introduced the custom of daily prayer every evening in the newly consecrated mandir, and the Sunday morning services under his ministrations began to attract a large number of outsiders. He also introduced another excellent custom. He secured permission from the authorities of the local jail to visit the prisoners on Sunday mornings and to address them on the subject of religion. He kept up that custom for many years, perhaps till the time of his

death. His jail ministrations were productive of very good results. The present writer once accompanied him in one of these jail visits, and he will never forget the scene presented to him on that occasion ; nearly five hundred prisoners of all ages assembled in the Jail yard, all reverently listening to his discourse and heart-stirring prayer, some visibly excitcd, others shedding tears. He was also told that there were cases of actual regeneration, of men turning away from their evil courses.

After the inauguration of the New Dispensation Mr. Navalrao gave his adherence to that section of theChurch and became one of its staunch supporters. He sent his two brothers, Hiranand and Motiram, to Calcutta for education and placed them under the guardianship of New Dispensation leaders. Here they imbibed the principles of theism and became their earnest advocates. Hiranand returned to Hyderabad full of the fire of new conversion, and took up the Samaj work with great enthusiasm. Motiram went to England to finish his education and has married a daughter of Rev. Charles Voysey, the minister of the Theistic Church. The example of Hiranand drew into the field of Sindh Brahmoism, some Bengali workers such as Nandalal Sen, and, perhaps, Promothalal Sen, two nephews of Mr. Sen and Brahmabandhab Upadhyay, who subse-

quently turned to Christianity. The young arrivals threw themselves earnestly into the work of a school, as teachers and managers, and otherwise helped the work of the Samaj. But there came a sad check after the early death of Hiranand, ; and the Hyderabad workers transferred themselves to other spheres. But there remain in the field some earnest workers, such as Dewan Prabhudas, Rai Bahadur Kouramal and their friends. There is a Sunday School attached to the Samaj conducted by Bhakat Rupchand.

At last a fresh field of operations has opened up at Karachi, which is an active centre of Samaj work at the present time. Under the leadership of Mr. T. L. Vaswani, a Professor of the local College, and an earnest follower of the New Dispensation, the Samaj work is going on very vigorously. There is a Sangat attached to the Samaj, which claims more than 60 members ; there is a Sunday School under the charge of an esteemed member, Dr. Pritamdas ; a Girls' School has been recently established, where Bhai Reuben, a highly spiritual man and a devoted worker, is now a teacher. Mr. Reuben was a Jew by birth and profession, but has joined the Samaj through the influence of our Sindhi brethren. He goes about devoutly singing the name of God and rousing up interest in the new message among

the common people. All this work is quietly going on ; behind all is Nandalal Sen, the above mentioned nephew of Mr. Sen, who still sticks to Sindh, and has given himself for its work.

INDORE—Now I must close this running account by a brief notice of the Central India Brahmo Samaj of Indore. The Samaj sprang up in the following way. In the beginning of the eighties a number of educated men who sympathised with the Bombay Prarthana Samaj, came to reside at Indore. Amongst others the following names may be mentioned :—Mr. Balkrishna Rao Jadav, Mr A. Srinivas Rao, a local Judge, Dr. Gunpat Sing Mr. Eknath, an engineer, and Rao Bahadur N. I. Kirtane. These used to meet together now and then and sing the Bombay Prarthana Samaj hymns.

At this stage there appeared in 1883, a Brahmo worker from the North, in the person of a Bengali member of the Punjab Samaj, named, Shibchandra Sen, who by his preachings and conversations kindled up a new fire and a Samaj was established in the month of June of that year.

In 1892 a mandir was consecrated in the month of March. From this time Mr. S. P. Kelkar, the missionary of the Bombay Prarthana Samaj, who had been visiting Indore from time to time, began to take special interest in its work. Soon

after his resignation of the post of missionary of the Bombay Samaj, he came to that city and permanently settled down there. There also came, at about this time or a little earlier, another active worker. It was Dr. P. R. Bhandarkar, a son of Dr. R. G. Bhandarkar of Poona.

After the death of Mr. Kelkar, in Bombay, in December 1906, the Samaj fell into the hands of Mr. Balkrishna Rao Jadav, Dr. P. R. Bhandarkar, Mr. Ramchandra Rao Mitbawkar, Professor Desai and others. One feature of the Indore work is the presence of ladies amongst the active members; such as Mrs. Anandibai Bhandarkar, Mrs. Ahilyabai Jadav and others.

There are ten Brahmo families in the station, who are keeping up the Samaj work; a hopeful sign no doubt.

Amongst the institutions of the Samaj there is a Free Reading Room and also a Free Drawing and Painting Class. Our sympathies and prayers are with the Central India workers.

LIST OF THE BRAHMO SAMAJES

IN 1877.

BENGAL.

(FROM MISS COLLET'S B. Y. B.)

No.	Name of Samaj.	Date of Foundation.
1.	Calcutta, 1 (Adi Brahmo Samaj ...	... 1830
2.	„ 2 (Brahmo Samaj of India ...	... 1866
3.	Akna ...	... 1871
4.	Bagachra ...	... 1864
5.	Barahanagore ...	... 1865
6.	Baripur ...	... 1867
7.	Barisal ...	... 1861
8.	Beanlea (Rajshahi) ...	... 1859
9.	Behala ...	... 1853
10.	Berhampore ...	... 1864
11.	Bhagalpore ...	... 1863
12.	Bhowanipore 1 ...	... 1852
13.	„ 2 ...	... 1874
14.	Bogra ...	... 1858
15.	Boluhati ...	... 1857
16.	Brahmanberia ...	... 1863
17.	Burdwan ...	... 1857
18.	Cachar ...	... 1870
19.	Calna ...	... 1868
20.	Chandernagore 1 ...	... 1860
21.	„ 2 ...	... 1872
22.	Chinsura ...	... 1864
23.	Chittagong ...	... 1850
24.	Comilla ...	... 1854
25.	Coomerkhali ...	... 1848
26.	Connagore ...	... 1863
27.	Cooch Behar ...	... 1873
28.	Dacca (Eastern Bengal Brahmo Samaj)	... 1846
29.	Dinajpore ...	... 1870
30.	Faridpore ...	... 1857
31.	Gourifa ...	... 1875
32.	Gournagore ...	... 1860
33.	Harinabhi ...	... 1869
34.	Hazaribagh ...	... 1867

No.	NAME OF SAMAJ.		DATE OF FOUNDATION.
35.	Hooghly	...	... 1870
36.	Howrah	...	... 1864
37.	Jhinadaha	...	... 1876
38.	Jalpigori	...	... 1870
39.	Kakina	...	... 1870
40.	Kaligacha	...	... 1867
41.	Kissoregunj	...	... 1866
42.	Krishnagore	...	... 1844
43.	Malpara	...	... 1870
44.	Moodially	...	... 1873
45.	Moonshigunj	...	... 1876
46.	Moorshidabad	...	... 1874
47.	Mymensingh	...	... 1853
48.	Noakhaly	...	... 1872
49.	Osmanpore	...	... 1870
50.	Pachumla	...	... 1874
51.	Pubna	...	... 1867
52.	Rampore Hat	...	... 1874
53.	Ranchi	...	... 1870
54.	Rungpore	...	... 1864
55.	Santipore	...	... 1863
56.	Salida	...	... 1867
57.	Serajgunj	...	... 1870
58.	Serampore	...	... 1862
59.	Shapore	...	... 1865
60.	Sultangacha	...	... 1863
61.	Sylhet	...	... 1863
	BEHAR.		
62.	Monghyr (Behar Brahmo Samaj)	...	... 1866
63.	Gaya	...	... 1867
64.	Jamalpore	...	... 1867
65.	Patna (Bankipore)	...	... 1866
	ORISSA.		
66.	Balasore	...	... 1865
67.	Cuttack 1	...	... 1865
68.	„ 2 (Utkal Brahmo Samaj)	...	... 1869
	ASSAM.		
69.	Gowalpara	...	... 1870
70.	Gouhati	...	... 1870
71.	Nowgong	...	... 1870
72.	Shillong	...	... 1875
73.	Sibsagar	...	... 1866

NO.	NAME OF SAMAJ	DATE OF FOUNDATION.
74.	Tezpore	1870
	N. W. PROVINCES.	
75.	Allahabad, 1	1864
76.	„ 2 (Northern India Brahmo Samaj) ...	1867
77.	Agra (revived)	1876
78.	Barilly	1864
79.	Cawnpore	1865
80.	Dehra Dun	1867
81.	Ghazipore	1872
82.	Gwalior	1872
	CENTRAL INDIA.	
83.	Jabalpore (Central Provinces)	1868
84.	Lucknow (Oudh Brahmo Samaj)	1867
	THE PUNJAB.	
85.	Lahore (Punjab Brahmo Samaj)	1863
86.	Matihari	1875
87.	Multan	1875
88.	Rawal Pindi	1867
	WESTERN INDIA.	
89.	Bombay(Prarthana Samaj)	1867
90.	Ahmedabad	1871
91	Kaira	1876
92.	Kolhapore	1875
93.	Pandharpore	1874
94.	Puna	1870
95.	Rajkote	1873
96.	Ratnagiri	1869
97.	Sattara	1874
98.	Surat	1875
	SINDH	
99.	Hyderabad	1869
100.	Karachi	1869
	SOUTHERN INDIA.	
101.	Madras, first started as the Veda Samaj ...	1864
	Reconstituted as the Southern India Brahmo Samaj	1871
102.	Bangalore 1	1867
103.	„ 2	1870
104.	„ 3 (Regimental Samaj)	1871
105.	Bhownagore	1876
106.	Mangalore	1870
107.	Salem	1867

LIST OF THE BRAHMO SAMAJES IN 1892.

(With the dates of their foundation)

(FROM THE ANNUAL REPORT OF THE SADHARAN BRAHMO SAMAJ.)

BENGAL.

1.	Calcutta	Adi B. S.Magh, 11, ...	1830
2.	„	The New Dispensation Church. ...	1866
3.	„	Sadharan B. S. ...	1878
4.	„	Simla P. S. (Nandakumar Chaudhri's Lane)	1873
5.	„	Sinduriapati F. P. M.	1863
6.	Amarpur	V. S.	1884
7.	Amragari	B. S.	1882
8.	Bagura	B. S.	1860
9.	Baganchra	B. S.	1863
10.	Bagerhat	U. S.	1883
11.	Baguri	B. S.	1888
12.	Bahirgar	Satya Dharma Pracharini Sabha ...	1883
13.	Bajrayogini	B. S.	1887
14.	Bankura	B. S.	1881
15.	Bansberia	B. S.	1881
16.	Bantra	B. S. Via Howrah	1867
17.	Barahanagar	B. S.	1864
18.	Barisa	B. S.	1882
19.	Barisal	1 B. S.	1861
20.	„	2 Brahmica S.	
21.	Behala	B. S.	1853
22.	Bhownipur,	1 B. S.	1852
23.	„	2 Subarban B. S.	1878
24.	„	3 Prarthana S.	1877
25.	Beanlia (Rajshahi)	B. S.	1858
26.	Bolepur	(P. S.)	1884
27.	Bolahati	B. S.	1857
28.	Bongong	B. S.	1888
29.	Burdwan	B. S.	1860
30.	Chakraberia (Howrah)	P. S.	1884
31.	Chandernagar	(B. S.)	1860
32.	Chybasa	... ...	1891
33.	Contai	B. S.	1887

34.	Chittagong B. S.	... ...	1855
35.	„ P. S.	... ...	1887
36.	Chengatia B. S.	... ...	1880
37.	Chinsura N. D. Church	... ...	1875
38.	Darjeeling B. S.	... ...	1877
39.	Devigunj P. S.	... ...	1881
40.	Dharampur B. S.	... ...	1872
41.	Dacca, East Bengal B. S.	... ...	1846
42.	„ Branch N. D. Church	... ...	1880
43.	Dinajpur B. S.	... ...	1868
44.	Faridpur B. S.	... ...	1857
45.	Fenni B. S.	... ...	1884
46.	Gorbetta B. S.	... ...	1887
47.	Ghurni B. S.	... ...	1880
48.	Goori B. S.	... ...	1879
49.	„ Students' Samaj.	... ...	1883
50.	Gorabazar B. S. Via Berhampur	... ...	1881
51.	Harinavi B. S.	... ...	1867
52.	Hugli B. S. Via Napitparah.	... ...	1869
53.	Haldibari B. S.	... ...	
54.	Jalpaiguri (N. Beng) B. S.	... ...	1878
55.	Jangalbari B. S.	... ...	1875
56.	Jhinaidaha B. S.	... ...	1876
57.	Kakinia B. S.	... ...	1869
58.	Katihar (Purnea)	... ...	1891
59.	Kaliagunj B. S.	... ...	1883
60.	Kuhna B. S.	... ...	1867
61.	Karatia B. S.	... ...	1888
62.	Khalipur B. S.	... ...	1886
63.	Khagole B. S.	... ...	1884
64.	Khalore B. S.	... ...	1888
65.	Khatura B. S.	... ...	1869
66.	Khidirpur B. S.	... ...	1875
67.	Kurshidpur Balya S.	... ...	
68.	Kishoregunj B. S. (Maimensing)	... ...	1866
69.	Konnagar B. S.	... ...	1863
70.	Krishnagar B. S.	... ...	1844
71.	Kuch Behar B. S.	... ...	1872
72.	Kuch Behar N.	... ...	1888
73.	Kulberia B. S	... ...	1888
74.	Kumerkhali B. S.	... ...	1848
75.	Kurigram B. S.	... ...	1880
76.	Kushtia B. S.	... ...	1879
77.	Maheshpur B. S. (Revived).	... ...	1879
78.	Mahestala B. S.	... ...	1875

	Name	Date of foundation.
79.	Maimensing, 1. B. S.	1854
80.	„ 2. (Branch) B. S.	1869
81.	„ 3. N. D.	1879
82.	Majilpur B. S.	1881
83.	Maldah B. S. (Revived)	1875
84.	Mangalgunj B. S. Via Anismali	1878
85.	Manikdaha B. S.	1881
86.	Midnapur B. S.	1846
87.	Mudiali B. S. Via Garden Peach, ...	1873
88.	Munsigunj B. S.	1883
89.	Muradnagar B. S.	1881
90.	Murshidabad B. S.	1874
91.	Nalhati B. S.	1888
92.	Naraingunge	1891
93.	Natore B. S.	
94.	Nibadhai B. S. (Revived), ...	1887
95.	Nowgong (Rajshahi)	1891
96.	Nilphamari	1885
97.	Nimta	
98.	Noakhali B. S.	1876
99.	Pubna B. S.	1857
100.	Pherozepur B. S.	1878
101.	Phulbari, B. S.	
102.	Purnia P. S.	1878
103.	Purbaparah B. S. Via Bajragojini, Dacca ...	1888
104.	Rangpur 1 Branch S. B. S. ...	1864
105.	„ 2 Branch B. S. of India	1883
106.	„ 3 Students' Samaj	
107.	Rasapagla B. S.	1882
108.	Rashpur B. S.	1887
109.	Rampurhat B. S.	1874
110.	Saidpur B. S.	1878
111.	Sankarpur B. S.	1888
112.	Santipur B. S. (Revived)	1881
113.	Satkhira B. S.	1889
114.	Serampur B. S., (Revived), ...	1861
115.	Sibpur (Howrah) P. S.	1882
116.	Silaidaha B. S.	1867
117.	Siliguri B. S.	1879
118.	Sinti-Uttarpar (Suburb of Calcutta) B. S.	
119.	Sirajganj B. S.	1874
120.	Tangail, ...	1887

Name.	Date of foundation
121. Tilli B. S. (Dacca)	1889
122. Tippera 1, ...	1854
123 „ 2, Branch, ...	1879
124. Tindharia P. S., ...	1886
BEHAR	
125. Arrah N. D.	1878
126. „ B. S.	1889
127. Bankipore B. S.	1866
128. Bhagalpore B. S.	1869
129. Dumraon P. S.	1880
130. Darbhanga B. S.	1869
131. Gaya B. S.	1966
132. Jamalpur B. S.	1867
133. Monghyr B. S.	1867
134. Muzafferpur P. S.	1883
CHOTA NAGPUR	
135. Giridih B. S.	1874
136. Hazaribagh B. S.	1866
137. Ranchi B. S.	1868
ASSAM	
138. Cachar, 1, B. S.	1865
139 „ 2, Silchor,	
140. Dibrugarh B. S.	1887
141. Dibru .B S.	1875
142. Golaghat B. S.	1886
143. Gowhati B. S.	1870
144. Jasir B. S. Via Shella (Khasi Hills)	1889
145. Lait Kynsew (Khasi Hills) ...	1891
146. Moukhar B. S. Via Shillong (Khasi Hills) ...	1886
147. Mawrynkhong B. S. (Khasi Hills) ...	1889
148. Mousmai B. S. Via Cheeraponji (Khasi Hills) ...	1889
149. Nowgong B. S.	1879
150. Nongrim (Khasi Hills)	1890
151. Shillong B. S, ...	1874
152. Shibsagar B. S. (Revived)	1880
153. Sunamganj Students Weekly Service	
154. Sylhet 1 B. S.	1861
155. „ 2 Students' Samaj	1879
156. Tezpur B. S.	1872
ORISSA.	
157 Amrah (Balasore)	1886

Name	Date of foundation.
158. Balasore N. D. 1	 1879
159. „ 2 Sadharan B. S.	 1884
160. Brindia B. S. (Balasore)	
161. Cuttack 1 B. S.	 1865
162. „ 2 Utkal B. S.	 1869
163. Dhenkennal	 1887
164. Dinamardangi (Balasore)	
165. Navagram D. S.	 1886
166. Northern Naupore (Balasore)	
167. Southern Naupore (Balasore)	
168. Sindhia B. S.	 1886

N. W. Provinces.

169. Allahabad united with Northern India B. S.	... 1872
170. Ajmere B. S.	
171 Banda 1 B. S.	 1863
172 „ 2 P. S.	 1877
173. Benares Cant.	 1883
174. Cawnpore B. S.	
175. Dehra-Dun B. S.	 1865
176. Ghazipur 1 Sadharan B. S.	... ... 1872.
177. „ 2 N. D.	
178. Jhansee B. S.	 1879
179. Lucknow B. S.	 1886

CENTRAL INDIA.

180. Indore B. S.	 1880
181. Rutlam B. S.	 1887
182. Ujjain B. S.	 1889

SINDH.

183. Hyderabad B. S.	 1826
184. Karrachi B. S.	 1874
185. Sukkar B. S.	 1883
186. Quetta Sadharan B. Samaj	 1883

PANJAB.

187. Lahore (Panjab) B. S.	 1863
188. Pahowa Dharma Sabha,	 1884
189 Rawalpindi B. S.	 1881

	Name.	Date of foundation.
190.	Simla Hills 1 B. S. ...	...
191.	„ „ 2 N. D. ...	... 1875
	WESTERN INDIA.	
192.	Bombay, 1 P. S. ...	... 1867
193.	„ 2 B. S. Via Girgam ...	... 1888
194.	Ahmednagar P. S. ...	... 1871
195.	Ahmednagar P. S. ...	...
196.	Baroda (Gujrat) P. S ...	... 1883
197.	Broach P. S. ...	... 1876
198.	Kaira P. S. ...	... 1876
199.	Kheda P. S. ...	... 1876
200.	Nadiad P. S. ...	... 1878
201.	Navasari P. S. ...	... 1878
202.	Pandharpur P. S.	1877
203.	Petlad P. S. ...	... 1878
204.	Puna P. S. ...	... 1870
205.	Sojitra P. S. ...	... 1878
206.	Surat P. S. ...	... 1878
207.	Thana P. S. ...	... 1881
208.	Virkshetra Viveshi (Baroda) ...	... 1883
	SOUTHERN INDIA.	
209.	Madras, 1, S. I. B. S. ...	... 1864
210.	„ 2, Anyonia S. B. S.	1885
211.	„ 3, The Thousand Light B. S.	... 1888
212.	Bangalore, 1, B. S. ...	... 1867
213.	„ 2 Regimental B. S. ...	... 1871
214.	„ 3 Cottonpetta B. S. ...	... 1872
215.	„ 4 Cant, Brahmo Prarthana Sabha...	1879
216.	Bezwada B. S. ...	... 1886
217.	Bapatla P. S. ...	... 1890
218.	Chengalpalyem B. S. (Coimbatore) ...	... 1887
219.	Coconada P. S. ...	...
220.	Chicacole P. S. ...	...
221.	Coimbatore 1 B. S. ...	... 1881
222.	„ 2 Branch B. S. ...	... 1886
223.	Madanapully B. S. ...	...
224.	Mangalore V. S. ...	... 1870
225.	Masulipatam B. S. ...	... 1882
226.	Rajamundry P. S. ...	... 1879
227.	Wandiwash B. S. ...	...

228.	Tuni B. S.	...	...	
229.	Velpur B. S.	...	...	1883

BURMA.

230.	Rangoon 1 B. S.	...	...	1880
231.	„ 2 Branch B. S.	...	...	1883
232.	„ 3 B. S.	...	...	1884

LIST OF THE BRAHMO SAMAJES IN INDIA, 1911.

FROM THE ANNUAL REPORT, OF THE SADHARAN BRAHMO SAMAJ.

	NAME	DATE OF FOUNDATION
1.	Agartola	
2.	Amraguri, (Kenduli P. O. Howrah)	... 1862
3.	Amarpur, (Sugandha P. O. Hugly)	
4.	Baganchara	
5.	Bagnan (Khalore B. Samaj)	
6.	Balasore	 1879
7.	Baniban	
8.	Bankipore S. B. Samaj	
9.	„ N. D. Church	
10.	Bankura	 1881
11.	Bansberia	
12.	Barahanagore	 1865
13.	Barama (Chittagong)	 1908
14.	Barisal	 1861
15.	Burjuli (Tezpur)	... 1902
16.	Behala	... 1775
17.	Bhagalpur	... 1864
18.	Bolepur (Santiniketan)	... 1884
19.	Rajshahi	
20.	Boalia Brahmo Samaj	 1866
21.	„ Paribarik Brahmo Samaj	
22.	Bogra	 1860

	Name.	Date of foundation.
23.	Brahmanberia	1308
24.	Burdwan S. B. Samaj	
25.	„ Adi Brahmo Samaj	1860
26.	Cachar (Silchar)	1868
27.	Calcutta Adi Brahmo Samaj ...	1750
28.	„ Bharatbarshya Brahmo Samaj ...	1866
29.	„ Sadharan Brahmo Samaj ...	1878
30.	„ Bhowanipur Sammilan Samaj ...	1851
31.	„ Bhowanipur Adi Brahmo Samaj ...	1758
32.	Chandernagore	1860
35.	Chittagong Brahmo Samaj ...	1887
34.	„ N. D. Church	
35.	Chinsura	1863
36.	Comilla Brahmo Samaj	1854
37.	Contai	1889
38.	Coxbazar	
36.	Coochbehar B. Samaj	1875
40.	„ N. D. Ghurch	
41.	Cuttack	
	(Utkal Brahmo Samaj) ...	1869
42.	Dacca Eastern Bengal Brahmo Samaj ...	1864
43.	„ N. D. Church	1880
44.	Darjeeling ...	1882
45.	Deoghar	1903
46.	Dhosa	
47.	Dhubri	1875
48.	Dibrugarh	1887
49.	Dinajpur	1275
50.	Durbhunga	
	(Lahiria Serai Brahmo Samaj)	
51.	Faridpur	1257
52.	Goalpara	
53.	Gya	
54.	Giridih	1874
55.	Gorabajar ...	
56.	Gauhati	1870
57.	Hazaribagh ...	1868
58.	Harinabhi	1867
59.	Howrah Brahmo Samaj	1892
60.	Howrah N. D. Church	
61.	Jalpaiguri	1878
62.	Kakina ...	1275
63.	Kalikachcha	

	Name.	Date of foundation.
64.	Kaoraid	1273
65.	Khantura	1882
	(Gobardanga, Jessore)	
66.	Khasi Hills	
67.	Shillong Brahmo Samaj	1872
68.	Khasi Hills Brahmo Samaj	
69.	Sholap	1893
70.	Mawkhar	1886
71.	Dissong	
72.	Mawblei	1889
73.	Mawstoh	
74.	Mowlong	1898
75.	Mawsmai	1908
76.	Nongthymmai	1889
77.	Sasarat	
78.	Khulna	1906
79.	Kishoregunje	1866
80.	Konnagar	1863
81.	Krishnagar	1884
82.	Kustea	1887
83.	Kumarkhali	1849
84.	Lakshimpur	
85.	Midnapur	1890
86.	Monghyr	1667
37.	Munshigunge	
88.	Motihari	1875
89.	Mayurbhanja	
90.	Mozaffarpur	1886
91.	Mymensing Brahmo Samaj	
92.	„ N. D. church	
93.	Nalhati	1888
94.	Nilphamari	
95.	Narayangunje	1298
96.	Nimta	1888
97.	Noakhali Sadharan Brahmo Samaj ...	1876
98.	„ N. D. church	1882
99.	Nowgong	1909
100.	Pabna	1856
101.	Patuakhali	
102.	Perojepur	
103.	Purnea	
104.	Rampurhat	1846

	Name	Date of foundation.
105.	Ranchi	1868
106.	Rungpur Brahmo Samaj.	1864
107.	„ N. D. church	
108.	Saidpur	1878
109.	Santipur	1881
110.	Sirajgunje	1874
111.	Suri	1905
112,	Sylhet	1862
113.	Tangail Sadharan Brahmo Samaj	1887
114.	„ N. D. church	1885
115.	Tejpur	
	UPPER INDIA	1872
116.	Agra	1901
117.	Allahabad	1911.
118.	Amritsar	1909
119.	Bhera	
120.	Cawnpur	1897
121.	Dehradun	1865
122.	Delhi	1897
123.	Ghazipur	1372
124.	Isakhel	1910
125.	Lahore	1863
126.	Lucknow, Ajodhya Brahmo Samaj	
127.	Lucknow Brahmo Samaj	1868
128.	Mianwali	
129.	Pherojepur	
130.	Quetta Sadharan Brahmo Samaj	1883
131.	Rawalpindi S. B. Samaj	1881
132.	Sealkote S. B. Samaj	1910
133.	Simla	
	BOMBAY.	
134.	Ahmedabad	
135.	Ahmednagar	1871
136.	Baramati	
137.	Bombay	1867
138.	Bandra	
139.	Byculla	
140.	Chaupati	
141.	Hyderabad (Deccan)	
142.	Hyderabad (Sindh)	
143.	Indore	1880
144.	Kaira	

	Names.	Date of foundation.
145.	Karachi	... ...
146.	Kirkee.	... 1905
147.	Nansang	... ...
148.	Poona	 1870
149.	Rajkote	... ...
150.	Ratnagiri	... ...
151.	Satara	 1895
152.	Sangad	... ...
153.	Sukkar	
154.	Thana	1895
	MADRAS.	
155.	Bangalore City	1879
	„ Cantonment	
157.	„ Cotton Pettah	
158.	Bapatla	 1900
159.	Berhampur (Ganjam)	1905
160.	Bezwada	 1886
161.	Bhimabharam	... ...
162.	Calicut	 1890
163.	Cheerala	... ...
164.	Cocanada	... ...
165.	Coimbatore	 1881
166.	Cuddalore	 1886
167.	Ellore	... ...
168.	Guntur	 1899
169,	Mangalore	 1900
170.	Masulipatam	 1870
171.	Narsapore	 1881
172.	Narsarapet	 1906
173.	Madras	 1904
174.	Southern India B. Samaj	... ...
175.	Parlakimedi	 1894
176.	Peddapuram	 1896
177.	Pittapuram	1909
178.	Rajahmundry	 1879
179.	Tellichery	 1910
180.	Tinnevelli	 1905
181.	Vinakonda	... ...
182.	Vizagapatam	... ...
	BURMA.	
183.	Rangoon	 1880
	UNITED KINGDOM.	
184.	London	... ...

In the above lists the one for 1877 shows the state of things before the birth of the Sadharan Brahmo Samaj ; the 1892 one indicates the progress made by the whole movement during the years of the missionary activity of that Samaj ; whereas the last year's list shows the general decline of the movement as a whole due to the lack of missionary activity during these years, aggravated, perhaps, by the rise and progress of retrogressive movements all over the country. I must now conclude by giving the number of Brahmos in the country as given in two successive Census Reports ; the latter kindly supplied by the Census Commissioner.

Census of Brahmos in 1901.

	PERSONS.	MALES.	FEMALES.
India	4050	2349	1701
Provinces	3863	2246	1617
Assam	360	212	148
Beluchistan (districts and Administered territories)	10	6	4
Bengal	3118	1816	1302
Central Provinces	332	186	146
Madras	6	4	2
United Provinces of Agra and Oudh	37	22	15
(Agra)	7	6	1
(Oudh)	30	16	14
STATES & AGENCIES	187	103	84

	PERSONS.	MALES.	FEMALES.
Baroda State	6	2	4
Bengal States	53	33	20
Central Provinces States	3	1	2
Mysore State	1	1	
Rajputana Agency	124	66	58

Census of Brahmos in 1911.

	PERSONS.	MALES.	FEMALES.
India	5,504	2,939	2,565
Provinces	5,210	2,786	2,424
1. Ajmer-Merwara	...	...	...
2. Andamans & Nicobars	...	...	...
3. Baluchistan	50	25	25
4. Bengal	2,608	1,361	1,247
5. Bombay (Presidency)	131	73	58
6. Burma	...	...	...
7. C. P. and Berar	30	17	13
8. Coorg	...	...	...
9. E. B. & Assam	1,288	681	607
10. Madras	374	219	155
11. N. W. F. (Distt. & Ad. Terry.)	...	...	...
12. Punjab	688	386	302
13. U. P. of Agra & Oudh	41	24	17
Bombay (Presidency)	131	73	58
Bombay	*28*	*17*	*11*
Sind	*103*	*56*	*47*
Aden	...	...	...

	PERSONS.	MALES.	FEMALES.
U. P. of Agra and Oudh	41	24	17
Agra	29	15	14
Oudh	12	9	3
States and Agencies	294	153	141
14. Baluchistan States	...	...	...
15. Baroda State	6	4	2
16. Bengal States	65	31	34
17. Bombay States	4	2	2
18. C. I. Agency	9	6	3
19. C. P. States.	2	2	„
20. E. B. and Assam States	10	6	4
21. Hyderabad State	36	18	18
22. Kashmir State	1	...	1
23. Madras States	2	1	1
24. Mysore State	65	31	34
25. N. W. F. (Agencies & Tribal areas)	...	...	...
26. Punjab States	12	10	2
27. Rajputana Agency	82	42	40
28. Sikkim	...	...	...
29. U. P. States	...	...	...
Cochin States (included in Madras States)	2	1	1
Travancore State	...	...	...

From the lists of Brahmo Samajes in different years which have been printed above, it will be seen that there has been a considerable decrease in their number during the last twenty years. But this, though a matter of regret, need not discourage us unduly. For in spite of the decrease in the number of Samajes,

the number of Brahmos has gone on increasing. This increase has been no doubt small. But here there are three things to be borne in mind: (1) there are, as the late Mr. S. Fletcher Williams of the British and Foreign Unitarian Association used to say during his period of sojourn in India, more Brahmos outside the Brahmo Samaj than within it; (2) the census of Brahmos is not accurate, for instance, in Burma the census returns do not show a single Brahmo, though there are many there, within our own personal knowledge; (3) from 1901 to 1911, the Brahmos have increased 35.9 per cent., whereas the Hindus and Musalmans have increased only 4.8 and 6.7 per cent. respectively, showing that the increased number of Brahmos is due partly to conversion and partly to natural increase by the birth of children.

ERRATA—(1) In page 536 in the place of "Mr N. C. Mallick, a professor of the local College, Babu Brahmadev Narain, an influential judicial officer, &c." please read "the late Mr. N.C.Mitra, a professor of the local Government College, the late Babu Brahmadev Narain, &c."

(2) In page 526 in the place of "Sadhu Charan Roy, who perhaps was a Bengali," please read "Sadhu Charan Roy, who was a native of Orissa."

APPENDICES

APPENDIX A.

The Three Bombay Letters.

(*Tattvabodhiny Patrika*, Chaitra, 1802 Shak
[March-April, 1881].)
To Babu Debendra Nath Tagore, Pradhan Acharya,
Adi Brahmo Somaj, Calcutta.

Venerable Acharya,

Permit us, brethren in faith, to congratulate you and the fellow Theists of all the Somajes on your side on the advent of the new year which you will shortly commemorate by the celebration of the anniversary devotional gatherings next week. It is a matter of sincere regret with us all that owing to various difficulties, none of us can participate with you in person in the joys and edifying discipline of this solemn week, except in spirit and prayer. We may assure you, however, that we fully feel the responsibilities of our position as humble representatives on this side of India, of the great religious movement, which the Pradhan Acharya Ram Mohan Roy commenced on your side of the country fifty years ago, and which has been so successfully carried on under God's Providence by your own great exertions and those of Babu Raj Narain Bose.

We, on this side of India, have benefited largely from the example and teaching of your great leaders, but we have always been anxious that the differences which have been unfortunately allowed to grow into a separation of Churches should be made up, and a reconciliation effected between all who are striving to restore the purity of our faith on the lines of the best traditions of past days. We feel, in our

struggle with the opposing forces, that weak in numbers and organized strength as we are, we must draw more closely together, and that we cannot afford to split up our little strength on divisions and schisms.

The differences which now separate the three Somajes on your side of India, are not of a sort which need prevent a reunion of all who agree in the first principles of our common faith. We trust that the devotions of the next week will be a prelude to a serious effort at mutual reconciliation.

May our prayers and interpositions bear fruit and restore union to the separated Church ! Such a union of the three Somajes on your side of India will soon embrace within its circle of love, every movement throughout the country. Our prayer to the nations of the earth, Christians, Mahomedans, Buddhists, Hindus and Parsis, to come within the common fold of the Great One of ancient days will bear fruit, if we show on this auspicious occasion that we have learned to out-grow our own small differences. May the spirit of God bless the movement, of which you are such a gifted leader, and may all Theists in India, Europe and America be gladdened with the welcome tidings of a United Theistic Church in India. Permit us to remain

Yours in faith and spirit,

M. G. RANADE,
ATMARAM PANDURANG,
B. M. WAGLE,
BHOLANATH SARABHAI,
BHASKUR HARI BHAGWAT,
GANGADHAR BALKRISHEN GADRE,
SADASIVA PANDURANG KELKAR,
R. G. BHANDARKAR,
GOVINDA NARAYAN KANE,
VISHNU VINAYAK SAFRE,

G. K. WAREKAR,
MOROBA VINOBA,
PANDURANG VINAYAK KARMARKAR,
KRISHNARAM NARAYAN RANE,
SHANKAR P. PANDIT,
N. M. PARAMANAND.

Bombay.

(*Sunday Mirror*, January 23, 1881.)

To Babu Keshub Chunder Sen, Minister, Brahmo Somaj of India, Calcutta.

Venerable Acharya,

Permit us, brethren in faith, to congratulate you and the fellow Theists of all the Somajes on your side on the advent of the new year which you will shortly commemorate by the celebrations of the anniversary Sankritans, and devotional gatherings next week. It is a matter of sincere regret with us all that owing to various difficulties, none of us can participate with you in person in the joys and edifying discipline of this solemn week, except in spirit and prayer. We may assure you, however, that we fully feel the responsibilities of our position as humble representatives on this side of India, of the great religious movement, which the Pradhan Acharya, Ram Mohan Roy, commenced on your side of the country fifty years ago, and which was further successfully carried on under God's Providence by his successor, the Venerable Debendranath Tagore and Babu Raj Narain Bose in the Adi Somaj, and which derived new life and vigour from your own great exertions in the establishment and progressive development of the Brahmo Somaj of India nearly fourteen years ago. The whole movement has been fostered by your great gifts and greater sacrifices,

and we shall always regard it as a privilege that owing to your visits to this part of the country, and the subsequent missionary exertions of Babu Protap Chunder Mozumdar, the movement received a great impetus on our side of the country, and in several of our large towns the infant Somajes are seeking under God's grace to attain spiritual life.

The first principle of our faith is based on the independence of individual conscience, but our allegiance to the movement is none the less thorough and sincere, because we have not been able to subscribe to every phase and development of the Theistic doctrine in your part of the country.

We all regard you (so far as human agency in such matters can be accounted as effective) as the soul and the leader of the faithful few, who, weak in numbers and organized strength, seek God's help to place before the people of this vast country the eternal truths of religion in an unadulterated form, and to effect our national regeneration on the lines of the best traditions of past days, enlightened with the help of the teachings of all other religious teachers and faiths. We feel in our struggle with the opposing forces that we must draw more closely together, and that we cannot afford to split up our little strength in divisions and schisms.

Acharya Mahasaya, the differences which have unhappily existed for the last two years have tested severely the strength of the movement, but now that the first bitterness of feeling has abated, it is time that efforts should be made to re-unite the servants of the Lord to carry on his work with greater vigour and efficacy. We trust that the devotions of the next week will be a prelude to a mutual reconciliation with all who agree with you and with us in thinking that union with reasonable differences is quite possible, if there is

mutual confidence in one another and in the guidance of Providence. Some late phases of the movement have been objected to in India and England as being too intimately associated with your own great personality. This is the great rock ahead on which all similar movements have been too often jeopardized. We can never hope to be so privileged as to have this personal connection of the Church with you continued during all times, and it behoves you, venerable Acharya, so to secure the moorings of the great vessel of faith entrusted to your watchful care that no personal mishap will shipwreck it, and that the torch of faith shall burn with as firm a light as ever it burned in this land in our best days.

We have ventured to make the above suggestion at this time, because we believe the bitterness of the strife which raged some time ago is now past, and that on both sides the spirit of forbearance and charity which our common faith inculcates has re-established itself. May our prayers and interpositions bear fruit and restore union to the separated Church. Such a union of the three Somajes on your side of India will soon embrace within its circle of love every movement throughout the country. Our prayer to the nations of the earth, Christians, Mahomedans, Buddhists, Hindus and Parsis, to come within the common fold of the Great One of ancient days, will bear fruit, if we show on this auspicious occasion that we have learned to out-grow our own small differences. May the spirit of God bless the movement of which you are such a gifted leader, and may all Theists in India, Europe and America, be gladdened with the welcome tidings of the united *Theistic Church* in India. Permit us to remain

Yours in faith and spirit,

BHOLANATH SARABHAI,

GOPAL RAO HURRY,
ATMARAM PANDURANG,
M. G RANADE,
R. G. BHANDARKAR,
SHANKAR P. PANDIT,
SADASHIV PANDURANG KELKAR,
N. M. PARMANAND,
MOROBA VINOBA,
GOVIND NARAYAN KANE,
B. M. WAGLE,
B. H. BHAGWAT,
K. N. RANE,
G. B. GADRE,
CHINAYA LINGU,
VISHNU VINAYAK SAFRE,
G. K. SIWAREKAR,
PANDURANG VINAYAK.

Bombay, 16th January, 1881.

(*Brahmo Public Opinion*, February 17, 1881.)

To Babu Ananda Mohan Bose, President, and Pandit Siva Nath Sastri, Secretary, Sadharan Brahmo Somaj, Calcutta.

Dear brethren in faith,

Permit us to congratulate you and the fellow Theists of all the Somajes on your side, on the advent of the new year which you will shortly commemorate by the celebration of the anniversary devotional gatherings next week. It is a matter of sincere regret with us all, that owing to various difficulties, none of us can participate with you, in person, in the joys and edifying discipline of this solemn week, except in spirit and prayer. We may assure you, however, that we fully

feel the responsibilities of our position, as humble representatives on this side of India, of the great religious movement which the Pradhan Acharya Ram Mohan Roy commenced on your side of the country fifty years ago, and which has been so successfully carried on under God's Providence by Babu Debendra Nath Tagore, Babu Keshub Chunder Sen, Protap Chunder Mozumdar and Pandit Siva Nath Sastri.

We shall always regard it as a privilege that the visits of your missionaries have given a great impetus to this part of the country.

The first principle of our faith is based on the independence of individual conscience, and we feel that though in common with you, we may not have been able to subscribe to every phase and development of dectrine on your side of the country, yet, our allegiance to the general movement is none the less sincere and thorough.

We feel that in our struggle with the opposing forces, weak as we are in numbers and organized strength, we must draw more closely together, and that we cannot afford to split our little strength in divisions and schisms.

Now that the first bitterness of feeling has abated, we think it is time that efforts should be made to re-unite all Theists in India under the shelter of one common Church. We trust that the devotions of the next week will be a prelude to a mutual reconciliation with all who agree with you and with us in thinking that union with reasonable differences is quite possible, if there is mutual confidence and faith in the guidance of Providence. Some late phases of the movement have been properly objected to, as being too intimately associated with the personal influences of Babu Keshub Chunder, and as this has been the great rock on which all similar movements have too often jeopardized, we have sympathized with you in your endeavours to secure

the moorings of our common faith fast in the best traditions of past days enlightened by the teachings of the sages of our own and other countries.

At the same time we think that the day has now come when the spirit of forbearance and mutual charity should re-assert itself and lead to the union of all who desire to seek God's blessings upon our efforts to establish a Theistic faith throughout the country. May our prayers and interpositions bear fruit and restore union to the separated Church. Such a union of the three Somajes on your side of India will soon embrace within its circle of love, every movement throughout the country. Our prayer to the nations of the earth, Christians, Mahomedans, Buddhists, Hindus and Parsis, to come within the common fold of the Great One of ancient days will bear fruit, if we show on this auspicious occasion that we have learned to out-grow our own small differences. May the spirit of God bless the movement, and may all Theists in India, Europe, and America be gladdened with the welcome tidings of a united Theistic Church in India. Permit us to remain

Yours in faith and spirit,

M. G. RANADE,
ATMARAM PANDURANG,
B. M. WAGLE,
BHOLANATH SARABHAI,
B. H. BHAGWAT,
GANGADHAR BALKRISHNA GADRE,
SADASHIV PANDURANG KELKAR,
R. G. BHANDARKAR,
GOVIND NARAYAN KANE,
VISHNU VINAYAK SAFRE,
G. K. WAREKAR,
MOROBA VINOBA,

PANDURANG VINAYAK KARMARKAR,
KRISHNARAORARAYA RANE,
SHANKAR P. PANDIT,
N. M. PARMANAND.

Bombay, 20th January, 1881.

APPENDIX B.

The Trust Deed of the Sadharan Brahmo Samaj Prayer Hall Building.

This Indenture made this Seventh day of Srabun in the Fifty-first year of Brahmo Sambut corresponding to the twenty-first day of July, one thousand eight hundred and eighty. *Between Babu Shib Chunder Dev* of Konnagar in the District of Hughly Secretary of the Sadharan Brahmo Somaj, hereinafter mentioned, son of Brajakisor Dev, deceased of the one part and *Babu Ananda Mohun Bose* of Calcutta, son of Podmalochun Bose, deceased, *Dr. Prasanna Kumar Roy* of Dacca, son of Shyam Sunder Roy deceased, *Sirdar Doyal Sing* of Umritsar in the Punjab, son of Sirdar Lena Sing Majethia deceased, *Babu Umesh Chundra Dutt* of Calcutta, son of Horo Mohun Dutt deceased, *Babu Docouri Ghosh* of Calcutta, son of Holodhur Ghosh deceased, *Babu Bhagavan Chundra Bose* of Calcutta, son of Ramtanu Bose deceased, *Babu Sasipodo Banerji* of Barahanagore in the Suburbs of Calcutta, son of Rajkumar Banerji deceased, *Pandit Beejoy Krishna Gosvamy* at present of Dacca, son of Gopee Prosad Gosvamy deceased, and *Pandit Sivanarayun Agnihotri* of Lahore, son of Pandit Rameswar Agnihotri (hereinafter called the Trustees) of the other part. *Whereas* the Sadharan Brahmo Somaj is a religious Society established in Calcutta on the Fifteenth day of May one thousand eight hundred and seventy-eight and regulated by certain rules passed on the nineteenth

Date of the Deed.

Name of the vendor.

The names of the Trustees.

What the S. B. Somaj is.

day of September one thousand eight hundred and seventy-eight and with certain objects hereinafter referred to *And whereas* the property hereby conveyed or expressed or intended so to be was bought by the said Shiv Chunder Dev at the request and with the funds and on behalf of and in trust for the said Sadharan Brahmo Somaj, but in his own name *And whereas* the said Shiv Chunder Dev is now absolutely seized and possessed of or otherwise well and sufficiently entitled to the tenements and premises more particularly mentioned and described and hereby conveyed or expressed or intended so to be *And whereas* the said Shib Chunder Dev, as such purchaser in trust as aforesaid, has been requested and has agreed to convey the said property and premises unto the said Trustees for the intents and purposes and to the uses and upon the trusts hereafter more particularly described and set forth. *Now this Indenture* witnesseth that for and in consideration of the premises and of the sum of Rupees Five of lawful money of Bengal to the said Shibchunder Dev in hand truly paid at or before the sealing and delivery of these presents (the receipt whereof he the said Shibchunder Dev doth hereby acknowledge) and for the purpose of setting and assuring the property hereinafter mentioned to be hereby conveyed to, for and upon such uses, trusts, intents and purposes as are hereinafter expressed and declared of and concerning the same and for divers other good causes and consideration hereunto specially moving him. He the said Shibchunder Dev doth hereby at the request of the said Society grant and convey

How the property was purchased in Babu Shiv Chundra Dev's name.

S. C. Dev's title and profession.

That S. C. Dev is willing to convey to Trustees upon certain trusts set out afterwards for the benefit of the S. B. Somaj.

Consideration of the Deed.

unto the said Ananda Mohun Bose, Dr. Prasanna kumar Roy, Sirdar Doyal Sing, Umesh Chunder Dutt, Docouri Ghosh, Bhagavan Chundra Bose, Sasipodo Banerji, Pandit Beejoy Krishna Gosvamy and Pandit Sivanarayan Agnihotri their heirs, executors, administrators and assigns *all that* piece or parcel of land or ground containing by estimation six Cottahs ten Chittacks and twenty-seven feet be the same a little more or less situate lying and being in Cornwallis Street in the town of Calcutta aforesaid within the Registration Districts of Calcutta and recorded as formerly No. 168-1 at present No. 211-2 in the books of the Calcutta Municipality and butted and bounded as follows (that is to say) on the North by the passage of the tenants on the said land of Debiprasad Khettry, on the East by the said Cornwalis Street and on the West by the tank of Grish Ghunder Ghose and Luckhimoney Dassee, *also all that* piece or parcel of land or ground containing by estimation seven Cottahs and one Chittack and one and half Kacha be the same a little more or less situate lying and being in Cornawaliis Street aforesaid in the Registration Town of Calcutta aforesaid and recorded as formerly No. I at present No. 211 in the books of the Calcutta Municipality and butted and bounded as follows (that is to say) on the North by the tenanted land of Madhub Chunder Sen on the East by the Cornwaliis Street on the South partly by the tenanted land and tank formerly belonging to Hem Chunder Ghose and partly by the purchased land of Sonamoney Bewah and on the west by the passage belonging to Grish Chunder Ghose, *and also all that* piece or parcel of land messuage tenement and premises situate lying and being No. 211 Cornwallis Street aforesaid within the

Convey to Trustees.

Description of the property conveyed.

Registration District of Calcutta aforesaid containing by estimation ten Cottahs seven Chittacks and twenty-five square feet be the same a little more or less and butted and bounded as follows (that is to say) on the North partly by the purchased land of Madhub Chunder Sen and partly by the land of Nobogopal Mitter on the West by the Municipal Drain on the South partly by the ryoti land of Debi Prosad and partly by the purchased land of Sonamoney Dassee or *howsoever otherwise* the said pieces or parcels of lands or any part thereof were or was butted or bounded situated tenanted called known described or distinguished together with all houses, out houses, buildings, roads, ways, water courses, paths, passages, privileges, profits, conditions, advantages, and appurtenances whatever to the said pieces or parcels of land hereby granted and conveyed belonging or in any wise appertaining or reputed to belong or be appurtenant thereto and all reversions, remainder and remainders, rents, issues, and profits of and in the same. *And all the Estate*, right, title, claim and demand whatsoever of the said Shibchunder Dev into and upon the said premises and every part thereof. AND ALL deeds, documents, and writings whatsoever relating solely to the said hereditaments now in the possession or power of the said Shibchunder Dev *to have and to hold* the pieces or parcels of land and the premise hereby granted and conveyed or expressed or intended so to be and the buildings to be erected thereon or on the part and parcel of such together with any property that may hereinafter be acquired by the said Trustees or the survivor of them, their or his heirs executors administrators or assigns or the Trustee or Trustees for the time being under the power and trust

Statement of all the accompaniments of the property.

The Trustees to hold in trust for the S. B. Samaj.

hereinafter contained unto the said Trustees their heirs executors administrators or assigns *in trust* for the said Sadharan Brahmo Samaj but to the uses nevertheless upon the trusts and to and for the ends, intents and purposes hereainfter declared and expressed of and concerning the same and subject to such powers, and provisoes as are hereafter declared or expressed of and concerning the same and to and for no other ends intents or purposes whatsoever that is to say to the use of the said Trustees their heirs executors administrators and assigns as such Trustees as aforesaid upon trust that the said trustees and the survivor of them and his heirs executors administrators and assigns and the trustee or trustees for the time being hereof shall and do from time to time and at all time hereafter permit and suffer a Prayer Hall or building to be erected on the said pieces or parcels of land or on such portion thereof as may be deemed necessary for that purpose by the said trustees but subject to the rules framed or to be framed with respect to such intended building by the Executive Committee of the said Sadharan Brahmo Somaj for the worship and adoration under the guidance of any Minister or Ministers or persons who may be appointed by the said Society for that purpose, of the Eternal and Immutable Being who is the Author and Preserver of the universe but not under or by any other name designation or title used or applied to any particular being or beings by any man whatsoever and that no graven image, statue or sculpture, carving, painting, picture, portrait or the likeness of any thing shall be admitted within the said Prayer Hall or building and no sacrifice offering or

Trustees to permit a Prayer Hall or Mandir to be built on a portion of the lands purchased.

That only one true God without a Second is to be worshipped in the Mandir and that no kind of idolatrous ceremonies or worship are to be permitted.

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