CHAPTER I.

EARLY HISTORY OF THE HINDOO PATRIOT AND
BABU HURISH CHUNDER MUKERJEE.

It was said of Adam Smith that he had done more
for the prosperity of England, than the collected
labours of 50 statesmen, and the remark is equally
true of the great Indian whose life is the subject of
the present memoir. The memory of the departed
statesman reminds us of the steady process by which
alone the exalted heights of Fame can be reached.
To attain eminence is not the work of a day; it is one
of gradual growth. Such it was with Kristo Dass Pal.
Unknown for years, he became by strenuous exertions
the leader of public opinion in Bengal. His
life is the history of the progress of Indian journalism.
Early connected with the Hindoo Patriot, he con-
ducted that newspaper, through almost every stage
of its existence, until it has come to be the leading
journal in this part of the country. But if Kristo
Dass Pal was the making of the Hindoo Patriot, the
Hindoo Patriot was, in a large measure, the means
by which he rose to distinction. It would therefore
not be out of place here, to narrate as briefly as
possible the history of the journal, which has exercised
so important an influence on the political bearing
of more than one of those who were the early pioneers
of our newspaper press.

When Wilkes raised the cry of "Liberty and the
people” so long ago as 1785, he sowed the germs of an influence which was in a short time to reign supreme throughout the length and breadth of England—an influence which has tempered all her institutions, and which is courted by every ambitious Englishman with a deference surpassing that paid by Boswell to the great hero whom he worshipped. The cry was not taken up in India at the time, but half a century later, a still small voice might have been heard calling upon the country to awake from the political inaction under which she had so long slept. But the work of educating Hindoos was a long and tedious one, and many years passed before the Patriot received the appreciation it manifestly deserved.

We have already dwelt upon the desirability of giving an account of the origin and development of the Hindoo Patriot, but we beg the readers' pardon, if in doing so, we have to advert to the life of a man who, in his own quiet way, had made for himself an ever-lasting name. At his death his mantle fell upon a youthful aspirant, and Kristo Dass Pal caught up the inspiration which influenced him through life, and which died with him after his successful career had been run. But to return to our original purpose.

The Patriot which has, for more than a quarter of a century shaped the destinies of “Young India,” and now wields a vast influence over it and the Government of the country, originated in the following manner:—
One Babu Modoo Shoodon Roy of Bara Bazar who had a Press at Kalakur Street first conceived the idea of starting a newspaper, and it was from his Press that the Hindoo Patriot was first issued in the beginning of the year 1853. The first Editors were the three well-known brothers of the Ghose family at Simla, viz., Babus Srinath Ghose, Girish Chunder Ghose, and Khetra Chundra Ghose. Babu Sreenath Ghose was then head clerk of the Calcutta Collectorate, under Mr. Arthur Grote, who has now retired. They were assisted now and then by Babu Hurish Chunder Mukerjee, a clerk in the Military Auditor General’s office (now called the Military Comptroller General’s office) on a monthly salary of Rs. 100. After 3 or 4 months, the brothers Ghose gradually severed their connection with the paper, and the entire task of editing thus fell on Hurish Chunder Mookerjee. In those dark days of the pre-University period of English Education in Bengal, the native journalist had uphill work to perform. He had no constituency to support and cheer him. The European community took no interest in Indian affairs and native newspapers in English, however ably conducted, were little appreciated by the public. There were few in those days who could read English newspapers, and fewer still who could afford to pay for them. Even the better classes were apt to think, that a paper edited by a native could not be up to the mark. Hence the circulation of the Hindoo Patriot was confined to a few only, and received very little public support.
The location of the office and the press in one of the back lanes of Bara Bazar, moreover stood in the way of its success.

The proprietor accordingly transferred it to a house in front of the well-known shop now situated at No. 12 Radha Bazar Street. He hoped also by this removal to one of the busiest parts of the town, to secure printing orders. But this expedient failed to produce the desired effect, and the Hindoo Patriot was looked upon as a bad speculation. During this period of despondency, Hurish Chunder continued, without any remuneration, to edit the paper. He regarded it as a labour of love. No pecuniary prospect was necessary to keep alive the spirit of disinterestedness that was within him.

But a crisis had arrived which threatened the very existence of the Hindoo Patriot. The paper did not pay; on the contrary the losses incurred were great. The proprietor impatient of an undertaking which offered no hopes of success determined, after a few months, to dispose of the press and the paper to the Editor. Hurish had suffered great inconvenience in having to come to Radha Bazar every week and staying there all night. The offer was a reasonable one and it was formally accepted. We can form but a faint idea of the joy which must have thrilled through every nerve of the great litterateur, as he formed his future plans. The Hindoo Patriot was to be his own; he could mould it as he liked! But the difficulties which beset his path were not to be easily overcome. He was a poor
clerk, and the purchase of a press was far beyond his slender means. But Hurish was determined, and for once the poet was wrong when he sang:

"Oh, ever thus from childhood's hour,
I've seen my fondest hopes decay."

By dint of the strictest economy, a sum of money sufficient to meet all demands was collected, and the purchase completed. The *Hindoo Patriot* passed into new hands and Bengal, at least, has benefited by the change.

Having realized his grand object, Hurish Chunder secured the lease of a house at Bhowanipore near his own and had the press and office removed to it. The building stood on the road to Kalighat and opposite to Moulvi Habibul Hossein's mansion. The ostensible proprietor was his brother Babu Haran Chunder Mukerjee; who was appointed manager. The annual subscription was then Rs. 10; but even at this rate the *Hindoo Patriot* had scarcely a hundred subscribers. It consisted of two sheets of a smaller size than the paper now issued, and was published by Babu Wooma Churan Dey. But as might be easily inferred, the "get-up" of the paper was not very satisfactory. With the removal of the Press, however, to the neighbourhood of the late Sudder Dewany Adalut, its financial prospects became more assuring. The educated Bhowanipore public and the native gentlemen connected with the bar and the office of the Sudder Court; (who mostly resided in that neighbourhood) felt a sort of local interest and pride in the paper, and began to patronize it.
At that time there was no other English weekly in Bengal, conducted by natives, except the *Hindoo Intelligencer*, edited by Babu Kashi Prosad Ghose; and the only journals of the same kind in the other Indian Presidencies were the *Madras Rising Sun*, and the *Hindu Harbinger* of Bombay. Amongst the earliest subscribers to the *Hindoo Patriot* was the well-known Indian statesman Mr. Sashia Shastri, now Regent of Puddocotta. From the year 1853 down to the close of the year 1855, Hurish Chunder conducted his paper with great ability, and at considerable sacrifice of time and money. In 1856 the Widow-Marriage question occupied much public attention and Hurish Chunder lent his powerful pen to the advocacy of reform. But though the independence with which the *Patriot* was conducted was not exactly calculated to secure the good will of the public—particularly the Indian public who, in matters of reform, are strongly conservative—the Editor never swerved from what he considered to be his path of duty. No considerations, however important, ever led him to sell his conscience, and notwithstanding the frequent pecuniary losses he had to bear, he uniformly refused to receive outside assistance, even when voluntarily offered by friends and admirers.

There are only two instances in which we find him breaking his resolution. It is said, that on one occasion the patriotic zemindars Rajahs, Protap Chunder Singh and Ishur Chunder Singh, of Paikpara proposed to make him a grant of a comparatively large sum of
money to reimburse his losses, and to enable him to improve the *Hindoo Patriot*. But nothing tempted, he declined the kind offer, thankfully yet firmly. When, however, the type showed progressive signs of decay and complaints began to pour in, that the broken type and numerous typographical errors unduly taxed the eye of the reader, he at last consented to receive the proffered aid. He knew that to maintain his own self-respect, as well as the independence of his paper, he must rely upon personal resources and his own high character. He valued his independence and honour more than anything else. That he was a man of the highest character and rare courage, is attested to, by his colleagues still living; among whom stands first Babu Sumbhoo Chunder Mukerjee, Editor of the *Reis and Rayyat*. As a journalist he published what he thought proper without regard to popularity or interest. Babu Hurish Chunder Mukerjee never courted the favour of any body, nor did he rely upon out-side help of any description in conducting the *Patriot*, a journal the like of which can scarcely be now seen in any part of India. To notice with any approach to minuteness all his writings scattered about in the *Hindoo Patriot*, (even if the earliest files could be found), or to criticize them minutely, is impossible within the narrow compass at our command. We shall refer only to some important contributions of the great Brahmin publicist. Early in 1854 appeared a learned and philosophical article on "Hindu and European civilization—a contrast," in which he discriminated
the difference between the two proved the weak points of Europeans and defended his countrymen from the reproach of semi-barbarism. The article could not fail to attract notice, and was answered in the Anglo-Indian Press, but indifferently. The superiority of the Hindu Patriot in erudition and philosophy as well as in knowledge of the different systems was obvious. Without formally defending himself Hurish followed up with other articles on European, specially British sociology. Thus he compared English "Strikes" with Bengali Dharmaghatas. Again he expressed his impression of the tendencies of the British democracy in the course of a review of the "Reasoner" periodical. His articles on Annexation were not only learned, and logical but brilliant and eloquent. With his usual single-mindedness and honesty of purpose, untitmed by favour and undeterred by the frown of the "Powers that be," he attacked the policy of Lord Dalhousie. Nor did he when the occasion came, ever shrink from criticising the conduct of Sir Lawrence Peel and Sir James Colville, Chief Justices of the Supreme Court. However highly he respected these high dignitaries for their talents and private virtues, he regarded them as too much of "courtier Judges."

The outbreak of the Mutiny marked a fresh departure in the career of the Hindu Patriot. It was during this time that it first asserted itself and was universally acknowledged.

Although Hurish Chunder had hitherto maintained the attitude of an honest and independent
oppositionist, and indeed very frequently condemned Government views and actions, yet after the first quarter of 1857, his policy underwent a sudden change. He noticed the stirring events that followed, and the measures of Government in that connection, in the spirit of a true Patriot, interested in the cause of order. When the Mutinies broke out, he appeared in the strange character of a champion of British Rule and a supporter of the administration. And such he remained till order was re-established throughout the Empire. He proved a tower of strength to Lord Canning who was assailed most bitterly by the hostile Anglo-Indian Press, headed by the Friend of India of Scrampore. He stood firmly by the Viceroy’s side and ably supported his policy. It is said, that all throughout that fearful struggle, Lord Canning used to send Home, by every mail, copies of the Patriot, which were highly spoken of by Lord Granville in a Parliamentary debate on the subject of British policy in the East.

As is usual in this country the native public began to feel the value of a paper that had attracted the attention of so many important members of the Government; and it was, during this memorable period, that Babus Kristo Das and Shumhoo Chunder Mukerjee first began to write for it. Hurish Chunder, with his usual keenness of observation was quick to discern their intrinsic merits, and their articles were often put in as editorial leaders. Beside the Hindoo Patriot, Babus Shumboo and Kristo Das who had
from their school-days aspired to high literary distinction contributed to the Citizen newspaper edited by Mr. John Newmarch who was then an attorney of the Supreme Court. They also wrote for the Hindoo Intelligencer, Phenix, Hurkura, and the Englishman. On the suppression of the Mutiny, when the Anglo-Indian Press headed by the Friend of India raised an outcry against native loyalty, Babu Krisho Das wrote a pamphlet called "Statements of Indian Fidelity" under the nom-de-plume of "A Hindu" which was published in 1859.

As the pamphlet contains copious extracts from various newspapers of the time in corroboration of his opinion that the people of India were, in the midst of the turmoil of the Mutinies, loyal to the backbone, we need only extract here the prefatory remarks of the able compiler.

"The Mutinies and the Rebellion have been officially announced to have terminated." The present time therefore affords the best opportunity for considering the question as to what part the bulk of the people played in the great drama of 1857-58. Its solution, however, can only be attained by a scrutinious reference to the contemporary records, or in other words the newspapers and personal accounts published at the time. In this enquiry it should be clearly borne in mind that the mass of the writers on whose statements we are forced to rely, were urged by feelings the reverse of dispassionate and impartial,—feelings the most to be distrusted when their promptings are looked to as
evidence for the purposes of historical research. But under this special disadvantage even, the people at large are acquitted of all connexion or alliance, reserved or open, with the insurgents, and not only acquitted but found to have done more than expected,—to have, in some cases by their well-judged neutrality, and in others by their active and spontaneous assistance, under circumstances the most depressing, saved the Empire. This, it is hoped, will be evident in the course of these pages.

It should also be stated that in the editing of these pages the writer followed no settled plan, and could not carry out his wishes from the nature of his avocations which vexatiously interfered with the progress of this work. He made the notes at random, and, believing that those, if published in a collected form, may serve a great national purpose, has arranged them in the present shape. More than half the pages were printed before the amnesty was announced, or its fruits were known, and if here and there remarks peep out inconsistent with the result of the moment, it is owing to this circumstance. The writer will however feel himself amply repaid if his labors, notwithstanding the many imperfections of which he is sensitively aware, be the means, as intended, of disabusing many of their errors who still maintain that the people did not only not aid the Government during the crisis, but were privately leagued with the insurgents, and of leading the future historian of the revolt to a true appreciation of the character of the event."
There was yet another cause which helped to enhance the reputation of the *Patriot*. The famous Indigo-Disturbances of 1860 roused the Districts of Nuddea, Jessore, and other adjoining places, and Baboo Hurish Chunder Mukerjee took up the cause of the Ryots. Peasant after peasant came to Bhowanipore for help, and Babu Hurish Chunder notwithstanding his limited means, did his utmost to relieve their distress—a better feeling was established between the peasant and his employer, and peace was finally restored.

It was during this period Babu Kristo Das wrote a pamphlet called "Relations between Indigo Planters and Ryots," containing copious extracts from the *Indian Field*, the *Hindoo Patriot* and other journals. The pamphlet has been placed at our disposal by the well-known Calcutta Barrister M.M. Ghose, Esquire. A brilliant article on "anarchy in Bengal" written by Babu Hurish Chunder in 1860, is extracted therefrom, in the Appendix of this book.

As a member of the British Indian Association Hurish Chundra not only helped it with his sound advice, but also advocated its principles in the columns of the *Hindoo Patriot* when they did not conflict with his own. He defended Act X of 1859 by which questions affecting rents were rendered subject to the jurisdiction of the Revenue Courts.

In the same year he wrote a petition on the Civil Service age question urging upon Sir Charles Wood, then Secretary of State for India, the necessity of holding...
simultaneous examinations both in England and in India. The petition contended that, it was impossible for Hindoo students to leave their homes for a distant land in order to compete for entrance into the Service, and it was urged that some inducements should be held out to the youths of this country. Mr. Meredith Townsend brother-in-law of Mr. Marshman wrote in reply a virulent article in the columns of the *Friend of India*, to which a slashing answer was given in the *Patriot* by Babu Shumbhoo Chunder Mukerjee. In the year 1859 when Babu Hurish Chunder Mukerjee was attacked with cholera, the *Hindoo Patriot* was issued with the joint help of Baboos Kristo Das and Shumbhoo Chunder and Grish Chundra Ghose. Health failing Hurish who was obliged to remain at Beloor near Salkiah for change of air, till his death on the 14th June 1861, Shumbhoo acted as an assistant Editor, and Kristo Dass wrote at least an article almost every week. After the death of Babu Hurish Chunder Mukerjee, a meeting was held in his house attended by the Venerable Pundit Issur Chunder Vidyasagar, Babus Shama Churn Biswas, Grish Chunder Ghose, Annoda Prosad Banerjee, Gobindo Chunder Bose, Sumbhoo Chunder Mookerjee, Suresh Chunder Dutta, and it was then agreed that Babu Shumbhoo should continue editing the paper as before. It was Babu Sumbhoo Chunder who urged Babu Kali-Prasuna Singhee to help the mother of the Babu Hurish Chunder and his widow by purchasing the good-will of the paper
for Rs. 5,000, and this sum Babu Kali Prasuna Singhee paid to the bereaved family as a token of his gratitude to Babu Hurish Chunder Mukerjee. The trial of the Rev. Mr. Long by Sir Mordant Wells which created an alarming sensation at the time, led to the addition of a sheet to the Hindoo Patriot paper. Babu Sumbhoo Chunder remained in editorial charge of the paper for a few months only, and it was he who wrote the obituary notice of Hurish in that paper.

The following obituary notice of Babu Hurish Chunder Mukerjee is taken from the proceedings of the monthly general meeting of the British Indian Association held on the 26th July 1861.

"Scarcely had the Committee time to recover from the loss they have sustained in the death of their late Honorary Secretary (Babu Issur Chunder Sing) they have to lament an equally severe calamity which has overtaken this society by the premature death of their esteemed colleague Babu Hurish Chunder Mukerjee. Cut off in the midst of a career of active public usefulness, pursued in different spheres of public life, the death of Babu Hurish Chunder Mukerjee is justly mourned alike by all classes of the community. In August 1852 he became a member of this Association, and from that period of his connexion he was always an active member, an energetic and laborious Committee-man and an useful and ready counsellor. The Committee are glad to state that the Members of the Association have taken a deservedly prominent part in the recent public movement for the
commemoration of his services of the lamented deceased."

At the same meeting the late Babu Peary Chand Mitter moved the following resolution.—

"That this meeting records its deep sense of the loss which the British Indian Association suffered by the untimely death of Babu Hurish Chunder Mukerjee, and its high appreciation of the valuable services rendered by him as a member of the Committee. His earnestness, zeal, and devotion to the interest of this society entitle his memory to the lasting gratitude of its members."

On his death the following obituary notice appeared in the issue of the *Hindoo Patriot* of the 19th June 1861.

"Hurish Chunder Mookerjee is dead. That fact is a volume. The country needs no more. A national misfortune of equal magnitude cannot be concentrated into an epigram more acceptable to the Electric Telegraph Office. If a thunder-bolt demolished the highest and most conspicuous steeple of a city rich in noble turrets and edifices, that city would be less beside itself than our countrymen are, at this moment. Indeed the event—event it is—is a thunder-stroke. Of course, mournful as it is, it was fully expected. Death for the week previous was a question of hours. "It is true" to quote Bulwer on the death of Scott, "it is true that we have been long prepared for the event—it does not fall upon us suddenly—leaf after leaf was stripped from that noble
tree before it was felled to the earth at last;" yet nevertheless we cannot join with the "Author of Eugene Aram" in expressing that "our sympathy in his decay has softened to us the sorrow for his death." No! The life and death of a man like the one we mourn are not to be judged of by the ordinary gauge. Hurish's death is a public calamity, and the circumstances which might yield consolation on the death of a personal friend have no legitimate business to obtrude on the loss of a public benefactor.

Indeed that loss admits of no consolation, except perhaps that of resignation to the will of that Being who orders all things—even our seeming misfortunes—for our own good. But if misfortune be a searcher of hearts, our countrymen have never been subjected to a severer ordeal. Never was there presented to them a fitter occasion for all the uncontrolled vehemence of grief of which they are capable, for theirs is the loss of a "light" that never before was of Indian sea or land.

There may, no doubt, be some to whom our words will sound exaggerated or even meaningless. But those who are accustomed to observe in trifling incidents the parents of momentous events and in single acorns those of large forests, in the English nation the descendants of the Picts, and in the British Indian Empire the "development of resources" of the legacy of a physician's disinterestedness, will, we are sure, give Hurish his due. Inspite of
Mr. Disraeli's emphatic opinion, the rise and fall of Empires are brought about by hog's lard and the unobtrusive, if not quite obscure Keranee in the Military Auditor General's Office effected a beneficent revolution in the Government, and chiefly in the people of British India which all the statesmanship of British India has, a century, been essaying in vain to accomplish. He may be said to have introduced disinterested patriotism in Asia. Laws are said to be nothing without manners, and had it not been for Hurish, the people of India might have lived a life of centuries more, under the progressive rule of Great Britain without being any wise other than the unmitigated dreamers even the Mogul Statesmen left them. The entire present demeanour, and almost all the better ideas which we now observe in the advanced section of the Indian population are the fruits of his influence. That influence has been exerted so silently, that by far the greater portion of the influenced themselves are unconscious of having been moulded by one scarcely known to them all by name. Yet that influence is as real and, closely observed, as unmistakable as any which has been fortunate enough to enjoy a historian. Many, we are aware, attribute that influence to the forty years education of our Indian colleges.

Education no doubt is older than the late editor of the Hindoo Patriot, but education merely taught the youths Addison and Shakespeare. Thus far it went
and no further. The youths confounded the means with the end. It was not until Hurish appeared that the end was distinctly appreciated. Less—by eternally sermonizing than by his living example, did he teach his countrymen individual and national self-respect. Firm though respectful, strong though decent, generous at all times, sometimes a partizan though scarcely ever insincere, with wit forgiving, and bold and original without ostentation, the leader of the *Hindoo Patriot* presented a spectacle never before observed east of the Ural Mountains, and weaned his countrymen from mere enervating poetry to politics and truth, and exacted for them respect from Europeans.

Hurish Chunder Mookerjee was the son of a Koolin Brahmin who was an employe in the Military Auditor General’s Office. He was born about the year 1824. His father had four wives of whom Hurish’s mother was the last. His mother who survives him, is the grand-daughter of an honored and wealthy gentleman of Bhowanipore, the present seat of the *Hindoo Patriot*. Hurish was born at Bhowanipore at the house of his mother’s maternal grand-father.

He learnt his English Alphabet from his elder brother Baboo Haran Chunder Mookerje, the Proprietor of this paper. When seven years old he was entered into the local Union School, where he remained till his thirteenth year, when having reached the head of the School he left it. While
yet a boy he became a kerrancee in the now defunct firm of Tulluh and Company. There he remained many years till about the year 1851 he applied for and obtained a kerranceeship in the Military Auditor General's Office, worth Rupees 25 a month. The next year his salary was increased to Rs. 100. From that year forth his salary continued to increase nearly every year till about two months before his death it rose to Rs. 400. At the age of twelve he was married to the daughter of Baboo Gobind Chunder Banerjee at Ooterparah, and at about sixteen he had a daughter who died six days after birth. The next year he had a male child, and when it was fifteen days old his wife died. Four months after he was prevailed upon by his mother to marry again. His child by his first wife which, since the decease of its mother, was nursed by his mother, was carried off by cholera when three years old. Though Hurish left School early and did not ever after enter a place of education, he possessed an inextinguishable thirst for knowledge. He was a voracious reader.

At first his books were supplied by his mother, but when he got employment with Tulluh and Co., he devoted a portion of even his scanty earnings to the purchase of books. Soon after he joined the Military Auditor General's Office, he became a subscriber to the Calcutta Public Library. Before that time he had so improved himself as to be a frequent correspondent of the daily and weekly
press of Calcutta. Dissatisfied with this position he aspired to be on the editorial staff of a newspaper. Accordingly he made acquaintance with Baboo Kashi Prasad Ghose the editor and proprietor of the defunct weekly *Hindu Intelligencer*. He for some time was the principal contributor to this paper. Gradually his zeal in behalf of the *Intelligencer* cooled down, in consequence of his growing difference of opinion with the editor who suppressed a number of his articles. About this time also a Hindoo family of literary tastes and powers in Calcutta started a weekly now defunct named the *Bengal Recorder*. Hurish readily availed himself of the opportunity to join it and relieve himself of his connection with the *Intelligencer* — a connection which had become distasteful to him. Just at the time, the discussions preceding the renewal of the Charter of the East India Company began, the *Bengal Recorder* was given up, and with its subscribers for the nucleus the *Hindoo Patriot* was established on its ashes. The staff of the *Recorder* including Hurish, conducted the newspaper. As a pecuniary speculation the *Patriot* was a failure. The first proprietor therefore after sustaining a loss of a few thousand Rupees, at the end of three years, offered it for sale. No purchaser appearing, the paper was determined to be abolished and the press and the materials sold. Hurish who by economy had made a little money, rather than see the paper perish, at once resolved to invest it in a
speculation which had proved a failure, and was not at all likely to prove anything better in his hands, supported by a hope that his exertions may at least make the Patriot pay its bare expenses. For himself he never meant to make a pice by his literary labors. In June 1855 he bought the Patriot in the name of his brother the present proprietor, and removed the press and office to Bhowanipore near his house. Up to the latter end of 1857 he had suffered on account of the Patriot a monthly loss of from Rs. 100 at the beginning to a small sum at the end. This he bore with an admirable complaisancy insomuch that not a breath of irritation escaped from his lips, and everybody was under the impression that the paper was profitable. From 1858 it began to yield a trifling income, till at his death he left a respectable property.

The real history of the Hindoo Patriot, of its influence on the policy of the Government, and the character of the people, and of the great revolution it effected in both, is a subject for a volume. We shall avail ourselves of occasions hereafter to dwell on it, as well as on the other phases of Hurish's life and character. We have not touched upon the political and religious movements which he originated and led, nor on his private virtues."
"On Friday the 14th instant, at his residence in Bhowanipore died Hurish Chunder Mookerjee, late Hindoo Patriot.

For the calamity which has befallen the Hindoo nation our sincerest condolence is offered, though it will no wise mitigate the severity of the blow or deprive it of the magnitude and poignancy of a national affliction. In the prime of life, with his task only begun, not finished, the most remarkable Bengalee of the age has gone to his eternal repose, leaving no one to succeed to the inheritance of glorious usefulness to his people. We mean no disparagement to the educated sections of native society when we say that in the path struck out for himself by the deceased he stood single and alone, and had single-handed to fight the great fight to which he had consecrated himself. Well, therefore, may their grief be intensified by the sense of abandonment of their leadership by the only spirit in the circumstances of the times fit to be entrusted with it. So strangely had this race been disunited and denationalized by centuries of foreign domination, that the very name of patriotism was unknown among them, while constitutional resistance to oppression and wrong doing, on the part of those who possessed, or who usurped authority was not to be thought of, for a moment.

Hurish was the first Native who taught his countrymen the dignity of an attitude at once firm but respectful towards Government on the one hand, and the non-Official European class on the other,
with both of whom they were daily brought into relations of mutual benefit and assistance. Such was the moderation of his tone, and general good sense of his writings, that they had a most wholesome influence on the counsels of Government, and commanded the admiration of all not directly interested in the perpetuation of fraud and injustice. In his hands the *Hindoo Patriot* has been the vehicle of loyalty towards a Government wisely heedful of popular opinion as reflected in its pages, and such we hope it will never cease to be.

Of his part during the Indigo Dispute there is no man of honor, who values above all things the rights of human beings before the supposed advantages of private enterprise, but will speak in unqualified praise. What Government could not or would not interfere to effect, what the whole landed aristocracy of Bengal was too frightened to attempt, was accomplished through the energy of one man acting on the willingness of the people. It is a record full of the profound truth that neither gold nor the power of fighting men can further the cause of popular belief, but the inborn capacity of the people to help themselves. Tell them they have rights which are wrongfully withheld from them, and they strive with a God-given energy of the Earth to which they belong, till they are free. It was as impossible to hold the ryot in chains after he had been told he was no man's slave, as it is impossible to hold Italy in Slavery, even though all Europe were banded for it.
Hurish Chunder Mookerjee received no education, and commenced life in indifferent circumstances. But there was stuff in the man not to be put down by the accident of poverty, and patient industry, united to intellectual capabilities of a very high order, won for him a distinguished position in the service of Government, as well as in the general society of his countrymen. His house was the resort of all who had advice or assistance to ask for, and both were given with a liberality which left him little time for his own proper avocations, and scant means of private hoarding. It will rest with the native community whom he signally served, without fee or reward, for so many years, whether his family is to be well looked after. A high caste Brahmin, his name adds one more to the list of Indian Reformers of the Brahminical tribe, who must take the lead of all other tribes in every movement of an intellectual nature.

Of course the memory of such a man cannot be allowed to pass away with the present generation, and we shall be glad to see our Native friends bestirring themselves suitably in the matter.”—The Phoenix, June 17th 1861.

Full sixteen years had elapsed from the death of Babu Hurish Chundra, before a definite step was taken to commemorate his memory. That so much delay was allowed to transpire in such a momentous matter was a circumstance to be regretted. The meagre way
in which Hurish’s memorial was at last resolved upon, will be apparent from the proceedings of a meeting held on the 15th July 1876 by the British Indian Association in which Dr. Rajendra Lall Mittra made a speech which we transcribe below.

"Most of his audience were well aware that soon after the death of their late distinguished countryman, a meeting was held in the rooms of the British Indian Association to vote a memorial in honor of the lamented deceased, and a committee was appointed to carry out the intention of the meeting. The form of the memorial was largely discussed at the meeting; and the different propositions then made were referred to the committee which was left at liberty to adopt any one of them, or any new one they thought proper which they could best carry out with the means that would be at their disposal. The feeling was strong in favour of a memorial building, and the late Babu Kali Prasana Shing, who was so honorably noted for the deep interest he took in every thing that was noble and generous, and conducive to the well-being of his countrymen, came forward with an offer to place at the disposal of the committee a plot of land, measuring two bigha, situated on the Upper Circular Road, on the condition that the committee should build at their cost a suitable house for a Library, and for public meetings, conversazioni, and theatrical performances. The offer was accepted, plans were prepared, and a trust appointed, but the subscriptions raised proved utterly inadequate
for the purpose. For the thousands who had professed high esteem and respect for the lamented deceased, very few indeed were found willing to come forward with their subscriptions. Five rupees per head from those who professed their friendship for Hurish Chunder Mookerjee would have raised a lac; but those who were the loudest in their protestations were the most conspicuous by their abstinence from touching the subscription book. After years of toil the total sum realized barely amounted to Rs. 10500!

The plan of erecting a house had therefore to be given up, and the land to be returned to the donor. A statue was next thought of, but no materials were available for the purpose; Hurish had never sat to an artist for his likeness, and the late Mr. Hudson, who had seen Hurish often failed to produce a picture from memory. Scholarships, prizes, stipends and the like were next taken into consideration, but none of them commended itself to the approbation of the committee. At this time the British Indian Association was negotiating for the purchase of a house, and as it did not require an entire house for its purposes, the committee thought the opportunity a good one for securing accommodation for a Library on an advantageous terms. Hurish Chundra Mookerjee was intimately associated with the British Indian Association for a long time. He had laboured for it most assiduously and for years. Early and late at daily desk-work, at weekly committee
meetings, and at monthly and special general meetings, he was foremost everywhere, and identified himself in all its actions. The Association too did much to encourage him every way. It placed at his disposal for the support of his paper a vast mass of information, and the results of varied experience derived in different walks of life by some of its oldest and most influential members; it offered him every facility for collecting facts and figures; it enabled him to mature his views by free discussion with some of the ablest men of the country. Soon after his death, the members of the Association assisted in rescuing his dwelling house from sale under an attachment for debts incurred by him on account of some law expenses, and thereby saved his home and hearth; and since then they had regularly paid pensions for the support of his mother and widow. On the death of his mother they defrayed the cost of her shradh. His widow still gets her pension. And it was supposed under the circumstances that a memorial for him would be most appropriate, if connected with the Association. The terms obtained were also the most favorable possible. For the sum of ten thousand rupees, the Trustees got the Association to agree to place at their disposal three rooms on the ground floor of its new house with the necessary out offices, with the reversion of the whole house in the event of the Association being dissolved, and no new one on the same principle, being formed within a year; to keep the rooms in perfect repair at
its own cost; to defray all taxes and rates; to present to the Library all books and pamphlets that it may receive as presents or by purchase; to keep a clerk in attendance at the Library, free of charge; to hold in custody the book, and effects of the Trust; and to direct the servants of the Association, to attend to the cleanliness of the rooms. Thus the whole expense of maintaining the Library was secured, and it was thought that it was not at all likely that better terms could any where else be got. The negotiations were at once closed, and this Library is the result. For the supply of newspapers the Trustees are indebted to the Hindoo Patriot who has promised to place at their disposal, all the paper that he purchases or gets in exchange of his paper. As the Patriot was originally established and raised to its high position by Hurish Chundra Mookerjee, and is intimately associated with his memory,—indeed it is the best monument that he could have left for himself—and which had been so ably and so successfully maintained by his successor (cheer) it was not apprehended that this source of supply of newspapers either from the present editor or his successor will in a hurry be cut off.”
CHAPTER II.

HOW KRISTO DAS PAL GOT THE CHARGE
OF THE HINDOO PATRIOT.

Well nigh full 25 years had elapsed since Kristo Das got the editorial management of the Hindoo Patriot, and as the incidents bearing on the time must still be in the recollection of many of his personal friends, it is natural to expect that full and well-authenticated information should be forthcoming. But unfortunately, as it often happens, truth cannot be ascertained, and if ascertained, cannot be made known to the public; for in *honouring the dead, we are not at liberty to disclose the confidences of private life which may affect the living. Pundit Ishur Chunder Vidyasagar to whom we are much indebted for much valuable information, states that after the severance of Babu Sambhoo Chunder Mukerjea's connection with the Patriot, he requested its proprietor Babu Kali Prasana Shing to place the paper in other hands. Kali Prasana Shing who had a great regard for the venerable Pundit agreed to the proposal, and accordingly made over the Patriot to him, with entire control over it. The venerable Pundit, the patron of struggling merit, requested Babus Kristo Das Pal, Koilash Chunder Bose, and Nobin Kristo Bose to contribute, and conjointly to edit the paper, with the understanding that all profits, if any, should be divided pro-rata; and that
in case they failed to give satisfaction to the public, they would be removed. Kristo Das took charge of the paper in the last week of November 1861, and became its principal Editor, while his co-adjutors who helped him with contributions now and then gradually withdrew from the work. In this way the Patriot was conducted for about a year, when some of the members of the British Indian Association requested Babu Kali Prosana Shing to transfer the control of the paper from the hands of Pundit Ishur Chunder Vidyasagar to themselves. He at first demurred to the proposal, but finally consented to make it over to a body of Trustees composed of Raja Roma Nath Tagore, Doctor Rajendra Lal Mitra, Sir Maharajah Jotindra Mohun Tagore, and Raja Pratap Chunder Shing. A Trust-Deed was drawn up after a short time in July 1862. On the death of Raja Protap Chunder Singh, Raja Degumbur Mitra was appointed in his place, and after the decease of Raja Degumbur, and Raja Roma Nath Tagore, Maharajah Narendra Kristo Bahadur and the Hon'ble Doorga Churn Law were asked to succeed them.

The office of the Patriot was now removed to Amherst Street, and Kristo Das was, under the Trust-stipulations, paid a fixed remuneration, as editor of the Hindoo Patriot. The accounts relating to the income and expenditure of the paper had to be regularly submitted to the Trustees. But subsequently, when Kristo Das by his able management of
the paper had come to enjoy the confidence of the Trustees, the net profits of the *Hindoo Patriot* were allowed him for life. There is however a different version regarding the early part of Kristo Dass's connection with the *Hindoo Patriot*. It is said that from the earliest period of his connection with the paper, he enjoyed its net profits and was never a paid editor.

The income of the *Patriot* during this time was indeed very trifling. Kristo Das like Babu Hurish Chunder Mukerjee his illustrious predecessor had to suffer great inconvenience and pecuniary loss in conducting the paper. There were then not more than 250 subscribers, and it may be added that for financial reasons the extra sheet of news added to the *Patriot* by Babu Shumbhoo Chunder Mukerjee was discarded; and the *Patriot* once more took the form it had, during the life time of Babu Hurish Chunder Mukerjee. In 1863, however, success had so far attended the career of the journal that it was found possible to enlarge it again. The *Patriot* which used to appear every Thursday morning began to be issued on Monday.
CHAPTER III

EARLY LIFE OF KRISTO DAS, HIS PARENTAGE AND EDUCATION.

In narrating the history of the early life of Kristo Das it will not be out of place to refer here, in a genealogical form to the names of his humble, but not illustrious ancestors, who had settled in Jorasanko long before Calcutta was made the Metropolis of British India. In the inscrutable ways of Providence, it often happens in this world that a good name of a worthy descendant becomes, sometimes, a passport to fame, not only to those who come after him, but also to those who had preceded him. Such was the case with the Pal family of Jorasanko. *

The ancestors of Kristo Das Pal earned their livelihood with decent competency by trade. Babu Ishar Chundra Pal the father of Kristo Das was in an affluent circumstance, but when Kristo Das Pal was born in April 1838, he is said to have incurred heavy pecuniary losses in trade. Ishur Chunder ear-

* Mooraridhur Pal.
| Nilumber Pal.
| Kowtuck Chunder Pal.
| Sarup Chunder Pal.
| Ishur Chunder Pal.
| Kristo Das Pal.
ned Rs. 15 a month from a twist-shop belonging to Babu Shib Kristo Daw.

The house in which Kristo Das first saw the light was situated in Baranushi Ghose's Street. Ishur Chundra had two sons of whom the eldest had died, before Kristo Das was born. Kristo Das used to relate an anecdote of his birth to his friends which we have heard from the well-known Doctor Babu Kanai Lal Dey. It is said that shortly before Kristo Das was born, an astrologer came to the house and predicted that the expectant child would be the first man in Bengal, though his career in life would be soon run. To verify his prediction the astrologer assured the mother, that the child would bear a peculiar mark on his ear in the shape of a mote, or anchuli.

Kristo Das had that mote on his ear. His mother was therefore very fond of him, and it is also related by his well known friend Babu Prasad Das Dutta of Jorasanko that the mother sometimes pawned her ornaments to defray the expenses for the education of her child.

Kristo Das was sent to school at the age of six or seven. He learnt Bengalee in a Patsala attached to the Oriental Seminary then known as Babu Gour Mohun Addy's School. In 1848 he obtained a silver medal for his proficiency in the Vernacular. After studying there for three or four years he joined the English classes attached to that school about the latter end of 1848.

The following extract from the issue of the
Indian Mirror of the 23rd October 1878, the whole of which was corrected by Kristo Das himself, contains an account of his subsequent scholastic career:—

"In 1848 he joined the English branch of the same Seminary; and, here, also, his industry and capacity assisted him in achieving great success in double promotions and prizes. Always the head of the class, he evinced a strong taste for reading, which enabled him to retain his place among his class-fellows. But the English tuition at the Seminary having been found or considered by him to be unsatisfactory, and failing to induce Babu Hurray Kristo Audy to introduce "Enfield's Speaker" in the class in which he read, he left that Institution in 1853, and became a private student under the Rev. Mr. Milne, a Minister of the Free Kirk of Scotland, whom he left after a short time, for the reason that Mr. Milne wanted to impart instruction in scarcely any other book than the Bible. About the time, Babu Kristo Das Paul joined a Club at Rutton Sircar's Garden Street called the "Literary Free Debating Club," and in concert with several members of it, induced the Rev. Mr. Morgan, the Principal of the Parental Academic Institution, now the Doveton College, to open a morning class in which Literature, Philosophy, Mathematics, History and other subjects, were taught. This class which, Babu Kristo Das Pal attended for about a couple of years, was eventually absorbed in the College Class of the Doveton
College, and was presided over, first by the Rev.
Mr. Morgan, who had won the name of the "Indian
Arnold," and, afterwards by George Smith, late of
the Friend of India. When, about the year 1854,
the celebrated Hindu Metropolitan College was estab-
lished by Bubu Rajendra Nath Dutta of Wellington
Square under the management of Captain D.
L. Richardson, and Captain F. Palmer, a son of the
great Prince of English Merchants in India, and
with a tutorial staff, comprising such men, as Captain
Harris, Editor of the Morning Chronicle, Mr. William
Kirkpatrick, and Mr. William Masters, both of them
men of great attainments, and the second of them,
considered by a general consensus of opinion among
the first mathematicians of his day. Babu Kristo
Das Pal joined the new Institution, which at once
secured so large an amount of popular favor as seri-
rously to lessen the number of the students even
at the Hindu College, backed as it was by the
direct support and encouragement of the State. The
care and diligence with which he prosecuted his
scholastic studies at this Institution, obtained for
him such a measure of success that he won scholar-
ships for two years consecutively; and his exami-
nation papers were so much above the average, as
to have merited the commendation of such strict
examiners as Mr. Eglinton and Dr. Mouat. In 1857,
he left College, and began to store and enrich his
mind by knowledge derived from a course of read-
ing at the Calcutta Public Library and the Library
of the Metropolitan College; and he received much assistance from the late Mr. W. Kirkpatrick in the selection of books, in the practice of English composition, and in critical study of the English language. While still a student at the Metropolitan College, Babu Kristo Das Pal began contributing to the public prints; and his earliest writings appeared in the *Morning Chronicle*, without the knowledge of its Editor, Captain Harris, his Professor who, however, gave indirect encouragement to his literary predilection. Before this time Babu Kristo Das Paul, conjointly with Babu Shumbhu Chunder Mukerji had started the *Calcutta Monthly Magazine* which was dropped after a short course of six months. The Magazine was owned by Babu Prosad Das Dutt, Proprietor of the Grant Dhollet in the Saugor Islands. From 1857, he began contributing regularly to the newspapers. The Editor of the *Englishman* newspaper, Mr. William Cob Hurry valued his contributions much. On the publication of the *Central Star* at Cawnpore under the editorial management of Mr. Knight, the aeronaut, Bubu Kristo Das Paul became the Calcutta correspondent of the paper, and wrote under the *nom de plume* of "Blue Bird." His pen was next employed on the staff of the *Hindoo Intelligencer*, a paper which was edited by Babu Kashi Prasad Ghose, the Indian Poet, whose name is perpetuated in Richardson's "Collections" from the English Poets."

Babu Shumbhu Chunder Mukerji and Babu Buddon Chandra Sett of 17 Noyan Chand Dutt's Lane
were his school-fellows. The former gentleman says that, Kristo Das reading in the 10th class of the Oriental Seminary held the first place in his class, and used to emulate him in acquiring the arts of composition. The rate of schooling-fees levied from the students at the time, varied according to the circumstances of the guardians. Some used to pay Rupees three, some Rupees 2, and so on. His subsequent career at the Seminary has been sketched by Babu Bud- dune Chunder Sett in a letter addressed to the *Englishman* newspaper, and published in its issue of the 15th September 1884, from which the following extract is given:

"With unequalled zeal and perseverance he prosecuted his studies in the school. Whatever work he read, he read them thoroughly. Never did he acquiesce in the views of a writer without scrutinizing them. At the age of 15, when a student of the Oriental Seminary, he joined a society styled the "*Calcutta Literary Free Debating Club,*" at Rutton Sircar's Garden Street. Through his undivided exertions he raised the Association to a conspicuous position. His essays and speeches always commanded respect and attention. He sometimes spoke for about an hour on a prescribed subject. On one occasion he displayed much wit and talent in his discussion on the most important question of the day, "The Russian War." His knowledge of politics even then commanded admiration. At his request, Professor E. B. Cowell, of the Hindu College, and Mr.
William Kirkpatrick, of the Metropolitan College, delivered addresses to the Society, the former gentleman on "The History of Greece," and the latter on "Trial by Jury." In 1856, Mr. George Smith, Principal of the Doveton College, having intimated his intention of reading to the Society a discourse on "The influence of country on the formation of National Character," Babu Kristo Das on behalf of the members wrote a letter to the Rev. Alexander Duff, D. D., who had then just returned from his native country, to preside on the occasion. Myself, as Assistant Secretary of the Society, and Babu Kristo Das waited down-stairs at the residence of the Rev. Doctor to receive his reply, which was as follows:—

---Buildings,
March 5, 1856.

Dear Sirs,—It will afford me much pleasure to respond to your request. Kindly, then, let me know the time and place of the meeting that I may arrange to be present.

I rejoice in every movement calculated to awaken and direct the intelligence of the people of this land.

Discussion on important subjects conducted in point of fairness and candour, cannot fail to contribute to this desirable end.

Yours very truly,
Alexandër Duff.
On the appointed evening, after Principal Smith had finished his lecture, and Dr. Duff spoken at some length on the occasion, Babu Kristo Das replied to the reverend gentleman, touching on one or two points of his statements. The audience had been surprised to observe a beardless boy thus to boldly contradict so profound a scholar and an orator as Dr. Duff. Babu Kristo Das had read and heard of the fame of Mr. George Thompson as an abolitionist and a great orator, who evinced a lively interest in the political reformation of India. On learning that he had again come to Calcutta, he with other members of the Club resorted to his residence in Park Street, and handed over to him a letter drafted by himself for the Secretary, requesting him to deliver a lecture to the Society. Mr. Thompson orally replied to the following effect:—"It was not his province here to deliver lectures in a Society as theirs, held as it was in an obscure part of the town. If they required such for their improvement, they should call on the Professors of the Doveton College, or some other educational institution, as they were the best individuals to serve them with a good literary treat. His object was to redress the political grievances of India. There was only one native in the country who understood something of politics. He was (holding up the Hindu Patriot, which was then on his table) Babu Hurish Chunder Mukerji, the talented editor of this paper. If they wanted to do substantial service to their country, they should carefully read Taylor's History
of British India, and closely watch the proceedings of the Government every moment. Then let them inform him how and what they feel, and what they required him to do. Let them eventually call a meeting at the Town Hall, and he would gladly be at their service. Babu Kristo Das was highly rejoiced to hear whatever fell from the lips of the great orator. On his way home he pronounced him to be a very able man—one with whose views he entirely agreed.

It was Babu Kristo Das who suggested to the Calcutta Literary Free Debating Club, that a letter conveying thanks to the British Government for the suppression of the Mutiny of 1857, should be drawn up and forwarded through the British Indian Association. He himself, for the Secretary of the Club, drafted the letter. It extend to about three pages of foolscap. It was so well written that Babu Issur Chunder Singh, the then Secretary of the British Indian Association, replied to it, thanking the able suggestion, and promising to carry out the proposal without delay. Babu Kristo Das attended almost all meetings of the Club, drew up the proceedings of every special Meetings, and the Annual Reports of the Society, and had them published. These reports he circulated to almost all the editors in the town for review. His memory was so wonderful that he put up all the remarkable speeches almost verbatim. The way in which they had been written spoke much of his abilities. In fact he was the life and spirit of the Society. He had been to the Calcutta Literary Free
Debating Club in his early years what he was to the British Indian Association in his latter days. He visited Associations established in different parts of the town. Amongst them, the “Perseverance Society” was conspicuous. The Calcutta Literary Free Debating Club had eclipsed all of them through the noble efforts of Babu Kristo Das. Rule 14 of the Club ran thus:—“Every member is to pay one rupee and eight annas as annual subscription.” Babu Kristo Das was sorry that he could not afford to pay it; nevertheless he had been exempted from the rule as a special case, in consideration of the benefits, the Society received at his hands. Once he intimated his intention of parting from the Association, though most reluctantly, when a member spoke to him in disrespectful terms on the subject. The matter had, however, been settled to his satisfaction. The Calcutta Literary Free Debating Club had ceased to exist a few days after Babu Kristo Das had joined the British Indian Association, when he gladly gave up all his connexion with it.

“At Kansaripara, in a lane now styled after his own name, was situated the former but the humble residence of Babu Kristo Das. There, in the outer apartment, in a khapprel hut on a tucktaposh spread over with a wornout mat, where the rays of the sun peeped through the crevices of the thatched roof, he was often seen pouring over his books or writing articles for the press. The implements of his writing, on account of his humble position were indeed very
inferior in quality. High and noble as his mind was from his infancy, he kept himself satisfied that they would as much serve his purpose as the best of stationery. His object was to improve, and do good to his country.”

“Kristo Das once saw me reading a certain number of the Calcutta Review. He observed that the perusal of such books could not render knowledge solid. He pointed out to me what books should be perused, and how they were to be read. The arguments and views of the writers had to be thoroughly sifted before they were taken as correct. He also added that constant intercourse with individuals of superior intelligence, position and character, was one of the best passports to one’s rise and progress in the world. To see such a young lad speak in the above strain not unlike a wise man of two score years and ten was indeed a marvel. There remains little doubt, however, that by the strict adherence to these principles, Babu Kristo Das rose to so great an ascendancy.”

“At the age of nine or ten, Kristo Das used to sit on a tree which stood near his old abode. His fellow comrades he addressed as his soldiers, and himself as their king or commander. Men of intelligence who perceived him thus, remarked that his features apparently bore the stamp of his future greatness.”

Thus it would appear that his yearning after learning led him to Debating Clubs to take part in discussions
on current political, social and religious matters. He used to feel great pleasure in hearing lectures, no matter by whom and when delivered, and he used to walk (there was no tramway in those days) even to such remote places as Bhowanipore to hear lectures delivered by his predecessor Babu Hurish Chunder Mukerjee at the Local Brahmo Somaj Hall. At an Anniversary Meeting of David Hare the “Father of English Education” in this country held at Babu Kali Prosanna Singh’s house, on the 1st June 1856, presided over by Rajah Kali Kissen Baha-door of Shova Bazar he read an essay on “Young Bengal Vendicated” which then attracted considerable public attention. It was written in such a way, that even Sir Cecil Beadon read it with great pleasure, and admiration; and it was published in a pamphlet form at the cost of the Hare Anniversary Committee of which our late distinguished countryman Babu Peary Chand Mitter was the Secretary. The work was dedicated to his great patron Babu Hurro Chunder Ghose, then a Judge of the Calcutta Small Cause Court and who used to take a fatherly interest in his education and welfare. The pamphlet has been placed at our disposal by Babu Budddon Chunder Sett. The essay after referring to the attacks that had been directed against “Young Bengal,” went on to say:

“However, the time is come when Young Bengal should be vindicated—when things regarding him should be set aright—when the breath of calumny
against him should be stopped—when his just attributes should be stated in the Book of Observation and Faith. It is indeed an act of cowardice not to call things by their right names—not to represent *Young Bengal* as he is. Woe unto those, says the Christian Scripture, who call evil good, and good evil, for there is the greater damnation. Plutarch observed, that it were better that men should say, that there was such man as Plutarch, than that they would say, there was a Plutarch who used to eat his children. And should not the language of *Young Bengal* be of that strain, when he is traduced for what he is not really guilty of, when he is misrepresented and blasphemed? The poet who disfigures human nature deserves ill of the world. Byron, despite all his mighty energy, all the potency of his words, the brilliancy of his imagery, and the dash and spirit of his description, is little honored, because he has distorted and discolored humanity, and set down all of man in malice. And the social Byrons—those who malign men and manners—merit no better fate. The illiberal portion of the Europeans here who fall foul of us for no rational reason whatever, sin against their transcendant civilization and Christian morality by fostering in them—such a pernicious and ill-breeding disposition.

In judging of the character of *Young Bengal* we must bear in mind, Gentlemen, the state of the country, some forty years ago. A Captain, on his return to England, was asked "How did he find
India? What did he see there?” Fortunately, no demon of Macaulay or Marshman, worked in him—he spoke all that he saw—to be brief, he breathed “the eloquence of truth.” Misgovernment, answered he, rides rampant upon the land,—law is unlawfully administered—justice is unknown—plunder is the road to success—the people are grossly ignorant and blindly manacled by superstition and idolatry—their society is ill-constructed—nevertheless they are gentle and generous. Such was the language of one who visited India since some forty summers. What would he say, were he to reach the shores of England to-morrow? Of course the times are altered—and the change in the condition of the country must make a change in the tone of his reply. Though the revolutions of the seasons have not been attended with any great revolution in the principles of our rulers, yet there has come over the country one change which the Captain had not the opportunity to observe, and which is worth chronicling. A new race has risen on the land which had ere long had no name or local habitation. The worthies of their newly-sprung up class are a glory to the nation. Their appearance marks a proud era in its history. The people of Bengal were long under the enthrallment of ignorance and barbarism,—the grossest superstition governed their habits and taste. The priest had an almost absolute sway over them—before the altar they sacrificed the comforts and elegancies of life. But the new generation, strong
with the armoury of Western learning, have broken down the trammels, and asserted intellectual freedom, have dethroned the Demon of false religion, and disacknowledged the prescriptive despotism of the clergy."

He thus vindicated the educated natives from the charge of denationalization.

"It is an observation generally made by the orthodox portion of our countrymen that the study of the English language has quite Anglicized Young Bengal. He has thoroughly become English in his habits and thoughts. His nose stinks at the sight, and his ears tingle at the sound of a thing absolutely used by the Hindus. He sees nothing good in his own society. There is with him, after all, something in a name, whatever Shakespear may say to the contrary. This is a lie. The "educated" Native has not been denationalized by imbibing English thoughts, and communing with English feelings. Yes, time was when the elder portion of the educated natives—when the Patriarchs of the new class—used to abuse and slander their countrymen, to expose, to ridicule all that smacked of "Hindooism," to look with optics which deceived them, to deal out damnation to every thing that pretended a Hindu origin. They used to extol the English to the skies, and see in the British Government the traits of All-Perfection. They used to breathe a spirit of hostility to men of their color. That hour must stand accursed in the calendar when education gave rise to such pernicious
results. But thank God!—the days—the days of national detraction and contumely—are no more! A new era has dawned upon us. The stream has taken another course. The good Angel of a "Hindoo Patriot now works in the informed and enlightened souls of Bengal."

He thus describes the duties of Young Bengal. "Young Bengal is the Reformer of the country. He it is, who with an undaunted heart of a Wallace, and with true Luthern Spirit, has besieged the citadel of old prejudices, the Sevastopol of antiquated superstition, and has, be it recorded to his glory, obtained the surrender of the greater part of the out-works and much of the interior. While the old Hindu folds up his arms, breathes a hostile breath, turns a deaf ear to all cries for the social amelioration of his sisters and daughters, and sits inexorable to all prayers for the same, Young Bengal sets forth and cordially embraces the proposal of the Philanthropists and Friends of India, and pledges to carry them out, when they lie within his stretch. Was it not the "educated" Native who co-operated with the late Honorable Mr. Bethune, and stood fast to him in his philanthropic exertions, through good and evil report? Is it not the "educated" Native who has prolonged the sacred existence of the glorious movement of Rajah Rammohun Roy—that honorable name, at the mention of which the pulse of every true Hindu beats with quick emotion, and his heart
leaps with joy? Is it not the "educated" Native who has been the most instrumental in inundating the Legislative Council with petitions from various parts of India, praying for the legalization of Widow Marriage? Is it not the "educated" Native who has had the courage to tear the shackles which the interest of the Brahmins puts upon him in seeing foreign lands, and to sail beyond the Brahmapootra, and in the Kingdom of the golden-footed Barbarian of Burmah? It is a needless task to hammer down on the attention of the Indian Community, that all good that has been effected in this country, has mostly proceeded from the exertions of Young Bengal." We have not space for more extracts, and therefore cut short here.

On the publication of his pamphlet in 1856, a virulent article under the heading "Vanitatus Vanitatum" appeared in the Friend of India, from the pen of its editor, Mr. Meredith Townsend criticizing the young writer in a disparaging tone. Captain D. L. Richardson who took a deep interest in the welfare of his ex-pupil replied to Mr. Townsend's article in his own journal called the Calcutta Literary Gazette.

After leaving the Metropolitan College, Kristo Das obtained the appointment of translator in the Court of Mr. Latour, then District Judge of Alipore. He held that appointment for a few months only, and sometime afterwards, through the influence of his great patron Babu Hurro Chunder Ghose he obtained the post of Assistant Secretary to the
British Indian Association in December 1858 on a monthly salary of One hundred and twenty five Rupees.

We conclude this Chapter of the history of Babu Kristo Das by noticing the chief events of his domestic life. Providence, in his mercy, showered upon him many blessings and endowed him with rare intellectual and moral gifts, but denied him the inestimable boon of domestic peace and comfort. Deep domestic afflictions, darkened in succession, the path and prospects of his life, all through.

 Providential visitations overtook him year after year, and these calamities which must have shortened his life, he bore with that admirable resignation which we can expect only from men of his stamp.

At the early age of eighteen in 1856 he married Srimutty Karoonamoye Dashee, daughter of Babu Khetra Mohan Pal, of Jorasanko at the earnest request of his parents, and of his great patron Babu Hurro Chander Ghose. The parents were naturally anxious that their only child should get married, that they might have the good fortune of seeing a grand-child before their deaths. By this wife he had one daughter, still living, and three sons of whom the eldest, the sole survivor, is Babu Radha Charan Pal, the other two having died, while young, from cholera. The first wife whom he loved most dearly died on the day previous to the Saraswati Puja in the year 1872 from the dreadful disease to which her two children had already succumbed. This sad bereave-
ment must have been a death-blow to Kristo Das Pal. Having lost his first wife he was determined not to marry again, knowing fully well that the sands of his life would soon run out. After a year or two his parents and friends again urged upon him the desirability of marrying a second time. This he did with great reluctance.

In 1874 he married the daughter of Babu Gopal Chunder Mullick of Jorasanko. Such was his reluctance in the matter that this marriage was celebrated most privately at a garden house belonging to a friend. By the second wife he had a son who died from liver complaints when scarcely two years old. What the state of the mind of Babu Kristo Das Pal was will be apparent from the few following pathetic lines written by Kristo Das himself to Mr. Lethbridge in a private note addressed to him:

"God has smitten me sorely, and I must try to be resigned, but can feel no further interest in life; and shall not live long."
CHAPTER IV.

HIS JOURNALISTIC CAREER.

Kristo Das as a Journalist stood first among his native contemporaries. The unrivalled success achieved in this line was due to his moderation, tact and great ability. Mr. George Smith of the Friend of India used to say that Kristo Das had a happy knack in the selection of subjects for editorial remarks. He knew what subjects to write upon and when. Whatever he wrote, he wrote with great insight. Though he did not make use of much rhetorical and showy language in dealing with any particular subject, yet he could discuss matters, so well backed with facts and figures that his editorials were often pronounced to be the ablest by the best Anglo-Indian writers of the day. By his moderation he won the confidence of the Government and high officials, who knowing well that Kristo Das was not the man to betray their confidence used to communicate to him secret reports of Government, and these secrets he never divulged in his life.

In the discharge of his public duties, occasions no doubt arose, when he had to criticize the actions of Government and its officials in an unpleasant tone but he was always dignified and moderate.

Sir Stuart Hogg used to say of him that at the Municipal Board when Kristo Das criticized his conduct he never took offence, but when his other
colleagues found fault with him he felt greatly offended.

Within three or four months of his taking charge of the *Hindoo Patriot*, Lord Canning retired in March 1862, and Kristo Das wrote an admirable article on his administration the concluding sentences of which ran thus:—

"It is essential to our political position, to the immensity of the interest we represent, that the men who rule over us should be made known that we can appreciate the worth and testify that appreciation in a befitting manner when occasion requires. However the "colonial" party may bully and browbeat our administrators into a forced recognition of their spurious importance, the British public still look to the opinion of the people of India for a true estimate of the merits and demerits of the rulers of the country."

In April 1862, Sir John Peter Grant, the second Lieutenant Governor of Bengal retired and Kristo Das, in reviewing his career, wrote a long and able article in the issue of the *Hindoo Patriot* of the 14th April 1862 from which we extract the following:—

"To Sir John the country is indebted for many legislative and administrative reforms. It was he who, as Accountant General, set the Accounts of Bengal to order, and reduced the transactions of mutuasil treasuries to manageable proportions and to a comprehensible system. As Secretary to the Govern-
ment of Bengal, he was active, energetic, and for a
time all-powerful. It was he who cleared the Coven-
anted Service of some of its rank weeds, infused
vigour and activity in all departments, and gave
the Uncovenanted Service a status and dignity
hitherto unknown. As a Member of Council his powers
found a new field for display, and we may state
that there were few Members of the Administration
when he was in Council, who exercised an influence
half approaching to his. Whether in Finance, or in
Home or Foreign politics, Mr. Grant was the Alpha
and Omega of the Council.”

“During the crisis of the Sepoy Mutiny he was
the right hand of Viscount Canning. When the
hurricane of the Mutiny first swept over the
country, Lord Canning was not unnaturally thrown
out of balance, and it was in that hour of
temporary trepidation and panic that his Lord-
ship opposed Mr. Colvin’s conciliation policy and
declared for ruthless vengeance, but guided by
the wise counsels of Mr. Councillor Grant and Mr.
Secretary Beadon, he regained self-possession and
initiated the self-same policy of conciliation for which he
had erewhile unjustly censured the late Lieutenant
Governor of North Western Provinces. Many go the
length of saying that Mr. Grant was the author of the
celebrated Resolution of the 31st July 1857, which got
the Governor General the nick-name of “Clemency
Canning,” but whoever the author of it, it is now un-
doubted that Mr. Grant’s share in it was great.”
A large public Meeting was held to perpetuate the memory of Mr. Grant. A committee was appointed for the purpose of which Kristo Das was Assistant Secretary.

Sir Cecil Beadon's administration though welcomed at first by Kristo Das Pal, was much criticized afterwards, during the Orissa Famine of 1866. The tocsin of alarm was first sounded by Kristo Das in the issue of the *Hindoo Patriot* of 16th October 1865 from which we quote the following lines:

"There is already a famine raging in Orissa. It is said that rice is selling there at six seers to the rupee. So far as Orissa is concerned the Government, holding the landlord right, is under a peculiar obligation to it. On previous occasions when the calamity was by no means so severe or widespread, it did not repudiate that obligation, and we can not believe it will pursue an opposite course in the present crisis."

In subsequent issues of the *Patriot* he dwelt upon the horrible aspect of the calamity, but as is usual in this country, he failed to rouse the Government to take proper steps in the matter.

Sir Cecil Beadon in his memorable Minute on this subject, thus alluded to the part played therein by Kristo Das.

"It may suffice if I refer only to the *Englishman* and the *Hindoo Patriot*, the one being the leading English and the other leading Native Journal at the
Presidency, and to the *Friend of India*, paper published at Serampore."

"In the *Hindoo Patriot* there was no particular allusion to the famine till the 5th March (1866) when there appeared a letter from a Native Member of the Pooree Relief Committee, describing what had been done by the Committee, appealing to the public for funds. But in the article noticing the letter, though I was taunted with having told the people at Cuttuck, that no Government could do much to prevent or alleviate famine, not the faintest suggestion was offered as to how the Government could do more for the people than it had then done by providing money for the employment of labour, by organizing measures of charitable relief. The *Hindoo Patriot* did not recur to the matter of the famine till the 2nd April."

Kristo Das pointed out the Lieutenant Governor’s error quoting chapter and verse of what he had written on the subject before the 21st October 1865 when the Commissioner of Cuttuck first telegraphed to His Honour.

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**THE RAILWAY ACCIDENT AT SHAMNUGGUR ON THE EASTERN BENGAL RAILWAY.**

Kristo Das exercised a great deal of discretion and circumspection in writing upon subjects susceptible of contradiction. He was never hasty in jump-
ing at a conclusion without taking pains to ascertain the real facts. The guiding principle of his journalistic career was to urge upon the authorities in as respectful and loyal a manner as was compatible with his dignity, the wants, aspirations and grievances of his countrymen. He may have carried this principle to excess on certain occasions which might be interpreted by unfriendly critics to be something savouring of adulation. It is not our business to vindicate his character here, but what we intend to lay stress upon is, that some times, in his onerous task of representing the grievances of the people he had to fall into great difficulties. One such instance occurred in the year 1868. In the month of May a terrible Railway collision took place, at the Shamnuggur Railway Station, on the Eastern Bengal Railway line. The panic among the natives residing in the suburbs of the Metropolis was great, and exaggerated accounts and wild rumours were circulated freely. Kristo Das who was not then experienced enough in his Journalistic duties was not unnaturally carried away by these exaggerations. In the issue of the *Hindoo Patriot* of the 11th May 1868, Kristo Das wrote a leading paragraph on the subject which runs as follows:

"The down mail train came in collision with the 5-40 P. M. up-passenger train at the Samnuggur Station, and resulted in the first five or six vehicles being dragged across the ballast and turned over, the first three carriages becoming complete wrecks."
Twelve persons were killed and eight others wounded. Medical assistance was rendered on the spot, and ten passengers seriously injured were carried to the Barrackpore Hospital. The accident is attributed to the carelessness of the pointsman, who has absconded, and a warrant has been issued by the Magistrate of the 24-Pergunnahs for his apprehension. This is the official account. From the statement which have reached us we gather the number of killed and wounded must have been very large. Some estimate the killed at 100 and the wounded not fewer. We are told that the carriages were overcrowded more than ordinarily, a large number of passengers having come from the Eastern Districts for pilgrimage to Poori. An intelligent eye-witness, himself a sufferer, tells us that when he jumped down from his carriage, which was a second class one, about half an hour after the accident he saw on a rough guess more than 100 persons lying dead or half dead. All the carriages had not then been cleared, and the number must have considerably increased, since. The Railway employes made great exertions in clearing the wrecks, but in the attempt they showed little consideration for the wounded and must have, according to our informant, trodden to death several unfortunate persons who had not strength to move. It is of course now difficult to ascertain the exact number of killed and wounded, but an approximate idea may be formed by calling for the register of tickets sold for the train in question and by examining some of
the more intelligent passengers on the train and the villagers in the neighbourhood, who were eye-witnesses of the scene. As a matter of fact we have heard that the train was run slowly from Kanchraparaha to Nyechatty, but from the last mentioned station with the usual force. Indeed it is believed that if the speed had been checked the collision would not have been so fearful, nor the results so disastrous. Again, it is strange that the break-van and three or four forward carriages passed the points in order, and the others were disroiled. Was it entirely the faults of the pointsman? May we also ask whether a goods train was run with double engine power, rather unusual, at 3 o'clock or there about in the morning of the Friday, and whether dead-bodies were carried in it? How were the dead officially reported disposed of and by whose order?

In a series of articles he animadverted on the conduct of the Railway officials and the Government. The Railway Company thereupon brought in the High Court Original side an action for damages laid at Rs. 5000 against the printer and publisher of the Hindoo Patriot.

Kristo Das finding it hopeless to corroborate his own assertions by a strong testimony of native witnesses, who were found reluctant to boldly come forward, at last had the magnanimity to make the following amende Honourable, to Mr. Franklin Prestage, the Agent of the Company.
Calcutta
22nd October 1868,

"Sir,—With reference to the action for libel, which the Eastern Bengal Railway Company have brought against Audhor Nath Mookerjea, Printer of the Hindoo Patriot in the High Court at Calcutta, in respect of an article published in such paper on the 18th May last, imputing negligence to the Company and its officers in the conveyance of passengers, and also reflecting on your conduct and that of the Company’s officers in the treatment of the passengers wounded and killed in the recent accident at Samnuggur, and in the disposal of the bodies of those killed in such accident, I have through the intercession of friends informed you I am prepared to publish an apology in the Hindoo Patriot to be approved of by you, and to pay the costs of the action instituted by the Company.

As you have agreed to accept my proposal, I now beg to express my unqualified apologies and regret that the article in question should have been published, and I hereby withdraw all imputations against the management of the said Company, and the conduct of its officers contained in it. The article in question was written in perfect good faith, but I am now satisfied from the report of the Committee appointed by Government to enquire into the accident, that the statements complained of are, inaccurate and exaggerated.
I will pay the Company's costs of the suit when taxed as between Attorney and Client under scale 2 and you are at liberty to use this letter (a copy of which will appear in the *Hindoos Patriot*) as you think proper.

I am Sir,
Your obedient Servant
(Sd.) Kristo Das Pal.
*Editor Hindoo Patriot.*

To

Franklin Prestage Esqr.
*Agent Eastern Bengal Railway.*

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**THE INVESTITURE OF THE RAJA (NOW SIR MAHARAJAH) JOTENENDRA MOHUN TAGORE WITH THE TITTLE OF **
**"RAJAH BAHAADUR," AS A PERSONAL DISTINCTION AND THE HON'BLE KRISTO DAS PAL.**

On the night of Thursday the 27th July 1871, this grand and auspicious ceremony took place at Belvedere with the usual eclat. The Hon'ble Kristo Das told us once privately, that at this time he had been suffering from the dire disease of Diabetes from which he had partially recovered through the judicious treatment of Kabiraj Romanath. He had

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*Mr. John Cockrane the Advocate brought about a peaceful settlement of the affair and let it be said to the honour of the Railway Company that they did not take the costs from Kristo Das Pal.*
then neither sufficient strength nor inclination to attend the ceremony. Yet at the urgent request of his friends he had to go to Belvedere. Sir George delivered a speech on the occasion, and as there were no newspaper reporters present the speech was not published in any of the morning papers. The speech runs thus:

"Rajah Jotindra Mohun Tagore.

I have to convey to you the high honour which His Excellency the Viceroy as the representative of Queen Victoria has been pleased to confer upon you. I feel a peculiar pleasure in being thus the channel of conveying this honour to you.

You come from a great family, great in the annals of Calcutta, I may say great in the annals of the British Dominions in India, conspicuous for loyalty to the British Government and for acts of public beneficence.

But it is not from a consideration for your family alone the Viceroy has been pleased to confer this high honour upon you. You have proved yourself worthy of it by your own merits. Your great intelligence, ability, distinguished public spirit, high character, and the services which you have rendered to the State deserve a fitting recognition.

I have had the pleasure of receiving your assistance as a member of the Bengal Council, and can assure you that I highly appreciate the ability and information which you bring to bear upon its deliberations. Indeed, nothing can be more acceptable
to me than advice from one like yourself. It is true we have had occasions to differ, and honest differences of opinion will always prevail between man and man, but at the same time I can honestly tell you that when we have been on the same side I have felt your support to be of the utmost value, and when you have chanced to be in opposition, yours has been an intelligent, loyal and courteous opposition,

I commend your example to your countrymen. If they will strive as you have done, they may be similarly honoured. May you live long and enjoy the honor."

Kristo Das who possessed a remarkable memory, reproduced it, and before its publication in the Patriot, it was shown to Sir George for correction and improvement. Sir George was astonished at his speech being thus reproduced with such minuteness and congratulated Kristo Das on his marvellous performance.

THE STUDY OF POETRY IN OUR SCHOOLS AND COLLEGES,
SIR GEORGE CAMPBELL AND KRISTO DAS.

It was during the administration of Sir George Campbell, that Mr. Atkinson, the then Director of Public Instruction in Bengal had a long quarrel with the Lieutenant Governor regarding High Education in Bengal. Sir George, though by far the ablest among our Lieutenant Governors, had his hobbies which he would some times ride to death, and various were the proposals made by him for
the curtailment of the expenditure on High Education in Bengal as well as for lowering the status of the Calcutta Sanskrit College.

Once he took it into his head to prohibit the study of poetry in our schools and so he wrote to Mr. Atkinson a letter for the purpose. The Director knew well the temperament of Sir George, and thinking that any remonstrance on his part might do more harm than good, he privately requested Kristo Das to notice the fact in the columns of the Hindoo Patriot, as he knew well, that a paragraph on the subject therein, might induce the Lieutenant Governor to withdraw his proposal. Kristo Das at first hesitated to write on the subject, on the ground of its being a secret and confidential one, and that it might do harm to Mr. Atkinson himself. The matter being insisted on, the following paragraph appeared, which had the desired effect.

"Not content with waging a crusade against Sanskrit, Urdu, and Bengali, the Lieutenant Governor, we hear, contemplates to suppress the study of poetry in our schools! Oh! Ye Gods! witness this ruthless attack on the "faculty divine," and avenge it! What right has a profane ruler, who domineers over the official foolscap and dull prose to interdict the worship of the heavenly Muses, and can it be stopped even if he banishes poetry from the schools? Has the Lieutenant Governor the power to change the course of studies prescribed by the University?"
His Honour, it is said, has no soul for the fine Arts. He hates poetry, painting and music. Perhaps this feeling of his accounts for his not patronizing the Fine Arts Exhibition at the Dalhousie Institute. We care not for his personal tastes and feelings, but it would be dangerous if he should allow them to influence his action as the ruler of the land. Poetry is to be banished from our schools! What next and next? Putting the claims of poetry on cold utilitarian ground we would address His Honour in the following lines of Pope—

What can a boy learn so near than a song?
What better teach the foreign than the tongue?
What's long and short, each accent its place,
And speak in public with some sort of grace?

A. Pope.

KRISTO DAS PAL'S REJOINDER TO THE ATTACK ON THE HINDOO PATRIOT BY SIR GEORGE, THE LIEUTENANT GOVERNOR OF BENGAL.

Kristo Das as a journalist opposed almost every measure taken by Sir George Campbell during his administration of Bengal. Sir George was a man of radical ideas, and wanted to govern Bengal in a way opposed to its traditions. The Hindoo Patriot as the leading organ opposed every measure taken by the Lieutenant Governor regarding High Education, Mass Education, Parallel Line of Promotion, Subordinate Executive Service and other matters of local
interest. Week after week, the columns of the Hindoo Patriot contained strong remarks on these and other cognate subjects, and Sir George was much hampered by the honest but bold criticisms of his measures made by Kristo Das Pal. The Bengal Government therefore considered him to cherish "ill will towards Government." In the Resolution of the Lieutenant Governor reviewing the Annual General Report of the Presidency Commissioner for 1872-1873, the Lieutenant Governor characterized the Hindoo Patriot as a pretentious paper cherishing "ill will towards Government." To this Kristo Das replied in a long letter from which we make the following extracts:

To

H. LUTTMAN-JOHNSON ESQ.,
Private Secretary to His Honor the
Lieutenant Governor of Bengal.

SIR,

It is with much reluctance that I venture to address you this letter. But deeplyaggrieved as I am by certain remarks, which occur in the Resolution of the Hon'ble the Lieutenant Governor, reviewing the annual general Report of the Presidency Commissioner for 1872-73, dated the 22nd October, and published in the Calcutta Gazette for the 5th November last, I find, I have no alternative left me."

"The Native Press labors under peculiar dis-
advantages. It has not the same access to information which the English Press has; it necessarily relies upon native informants, who are themselves not always well-informed, and who cannot always express themselves in a way, which will not render them liable to misconstruction of motives; while it discusses principles of measures, so far as they may be applicable to the circumstances of the country, its usefulness chiefly lies in the delineation of the working of the laws enacted, and of the courts administering those laws, in the guaging of the pressure of taxation, in the exposure of abuses of power and caprices of individual officers, in the representation of the feelings of the people as the aggregate effect of the different agencies and influences in operation."

"I am somewhat surprized to observe that complaint is made against the Native Press because it now and then contains attacks against native officers. This statement, I respectfully submit, is the best evidence that the Native Press is doing its duty. It shews that it makes no distinction of race or religion in criticising the conduct of public officers. And the effect of such criticism, I need hardly remark, cannot but be healthy. It is the proud privilege of the Press to co-operate with the Government in correcting the vagaries of headstrong, ill-informed, 'idle, and self-willed officers, and if that power be taken away, it altogether ceases to be an instrument of good. In short what is set down
as the fault of the Press constitutes, in my humble opinion, its strong point of usefulness."

"The remarks which I have ventured to make in regard to the Native Press generally, apply equally to the Hindoo Patriot. I have been the responsible editor of this paper for the last thirteen years, and whatever its imperfections, of which none can be more conscious than myself, this is the first time that it has been charged with shewing "ill will to Government." I have already said that in the absence of grounds, or data in support of the charge, I am not in a position to meet it; but I challenge any person to point out a single passage or expression in the mass of writings that have appeared in this journal, which can be interpreted into "ill will to Government," that is to say, to the British Government as an entity, to the authority of the gracious Sovereign, under whose beneficent sway it is our privilege and happiness to live."

With regard to the Patriot I would solicit His Honor to recall to mind one incident. In the beginning of August 1872, you invited me to meet His Honor, and in the interview which I had with him he was pleased to call my attention to certain remarks of two vernacular papers, in which it was insinuated that certain favors shewn by him to the Mahomédans had proceeded from a "fear of the knife." So far as I recollect the conversation at this hour, His Honor prefaced by saying, that he was aware of differences
of opinion between the Patriot and the Bengal Government on many important questions, but, addressing me, His Honor continued, "I know you are a loyal man, and you do not certainly approve of these insinuations. The Government might take harsh measures against these papers, but it does not choose to do so. If you, as the leader of the Native Press, will co-operate with the Government and bring your influence to bear upon the vernacular press, I dare say the evil will correct itself." I at once expressed my indigination at the unjust insinuations made by the two vernacular papers in question, and offered my humble service to Government to counteract, as much as lay within my power, this evil tendency in the vernacular press. With regard to the Patriot I ventured to assure His Honor that he could always rely upon its loyal co-operation, though it might take exception to those measures of the Government, to which it could not conscientiously subscribe. His Honor was pleased to say that he had the fullest confidence in the loyalty of the Patriot, and that having that confidence he had thought it proper to speak to me on the subject. In the next number of the Patriot I gave an article reproducing the extracts marked by His Honor, condemning the spirit breathing through them, and warning the vernacular press generally against the practice of "using language," as I said, "which was not warranted by the exigencies of political controversy, nor calculated to do any good, but on the contrary positive harm." "Such insinua-
tions," the article went on to say, "were most unjust to the head of the Local Government. We could believe that the writers we have quoted did not quite mean what their words would imply, but such thoughtless expressions were apt to be exaggerated, and cited by our enemies to our own detriment." I also took occasion to impress this truth upon the writers concerned by verbal communications. Since then, it is gratifying to state, I have not noticed in any native paper such unjust and reckless insinuations."

"In conclusion, I solicit the favour of your submitting this letter to His Honour for such notice as he may think fit to take of it. I venture to entertain an earnest hope that on a perusal of the above statements and facts His Honor will be graciously pleased to exonerate the Patriot from the serious and, as I have attempted to shew, unfounded charge that has been brought against it. Should this not be the case, I solicit that a copy of the statements or data on which the charge is based may be furnished me, that I may be enabled to offer such explanations regarding them as may be in my power to submit to His Honor. I also solicit His Honor's permission to publish this letter together with your reply, if you will have the kindness to favour me with one.

I have the honor to be,

SIR;

CALCUTTA,

HIDOO PATRIOT PRESS,

The 22nd December, 1873.

Your obedient Servant.

KESTODAS PAL,

Editor, Hindoo Patriot.
REPLY.

BELVEDERE, ALIPORE.
The 23rd December 1873.

MY DEAR BABU,

The Lieutenant Governor has read with interest your remarks on the loyalty to Government displayed by your paper the Hindoo Patriot. He is much pleased to hear that you do not bear to Government the ill will which the Commissioner of the Presidency Division attributed to your paper.

I remain,
MY DEAR BABU,
Yours faithfully,
H. L. JOHNSON,
Private Secretary.

Babu Kristo Das Pal,
Hindoo Patriot Office
Calcutta.

SIR GEORGE CAMPBELL'S ADMINISTRATION AND KRISTO DAS PAL.

Kristo Das reviewed the administration of Sir George in a series of very able articles which were published in 1874 in a pamphlet form. The opening article began thus.

"The usual Five Acts (or Five Years) Drama of an Indian Governor's administration has been cut short, in the case of Sir George Campbell, at the author's pleasure, to Three Acts (or Three years), and the last Act is about to close. The highest praise, which we can accord to the author, who is himself the hero as well as the chief actor, is that he has not
allowed the interest of the play to flag for a single moment. The most brilliant efforts of Kean or Kemble, Mrs. Siddons or Macready were not more attractive or more exciting than the matter-of-fact performances of the retiring Lieutenant-Governor of Bengal. Every word he has uttered, every line he has written, every act he has performed, shew that he has done so with an eye to dramatic effect, and his success in producing a temporary flutter has been immense. What the permanent effects of his administrative ventures will be it is impossible to foresee—whether these ventures will be allowed to run their legitimate course it is also difficult to anticipate. But one thing is clear—in performing his part he has displayed a mental power, energy, and activity, which are really marvellous. Bengal had never before had a Governor, whose mind was so richly stored with varied knowledge, though necessarily superficial, who combined such a vigorous mind for grasping principles with such an enormous capacity for working out details, and who made his power so universally felt through the length and breadth of his dominions, by the rich and the poor, the educated and the uneducated, the high civilian and the lowly native myrmidon alike. When he ascended the throne of Belvedere we expected great things from him: for the first few months we waited with anxious expectancy. Constituted as his mind was, many days did not, however, pass away when we had evidence of its erratic course; still we would
not believe our eyes or ears, still we thought that we were mistaken, that our informants were mistaken, that our observant countrymen were mistaken. We argued with those, who sought to correct us, that he could have but one object in view, viz., the good of the people; that if he was ambitious, "ambition was the noblest infirmity of man's mind; that if he seemed to be obstinate, decision of character was an essential qualification in a ruler of men; that if he had a prejudice against Bengal ideas and Bengal men, it would wear off with time; that if he was restless, he would himself become tired and seek rest, and so on.'

The second article was on the "Changes in the Administration," the third, on "Land Policy," the fourth, on "Criminal Justice, Police, and Prison," the fifth on "Civil Justice, Educated Natives and Lawyers," the sixth on "Education," the seventh on "Principles of Government, the Press and the People," the eighth on "Famine," and the ninth and last was to bid "Adieu to Sir George."

As we have not space for copious extracts from these articles we extract the following from the last.

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ADIEU!

"We now bid Adieu to Sir George Campbell. It is a word always painful to utter, and yet it must be uttered some time or other. What, however, adds to the pang of regret which we feel, is the
circumstances under which he leaves this country. It is always a pleasing spectacle to see a ruler of many millions lay down his charge amid the blessings of those whom he came to govern. But alas! how differently blessed the man who wielded the sceptre of Bengal for the last three years. If he came to make a name, he leaves a name which will be a warning to many coming after him. Like an Ishmaelite his hand was against every body, and every bodie's hand against him. There is scarcely a class of this vast community, with which he has not managed to be unpopular. He has been unpopular with his own service, which at one time, according to his own statement in the Administration Report, threatened to rise in rebellion against him. He has been unpopular with the uncovenanted service, because he has given away its prizes to covenanted assistants, degraded its position, lowered emoluments, andfreezed its independence. He has been unpopular with the educational service, the members of which he has repeatedly insulted by ill-merited snubs and reproofs. He has been unpopular with the judicial service, the members of which from the highest to the lowest he has missed no pretext to attack and lower in the estimation of the public by an arrogant assertion of executive authority. He has been unpopular with the departmental heads, whom he has sought to reduce to the position of correspondence clerks. He has been unpopular with the University authorities by
waging a crusade against their legitimate authority and even questioning their intelligence. He has been unpopular with the medical profession by casting aspersions upon their Income-tax returns and subverting the reforms in prisons, which the representatives of that faculty had effected after years of thought, labour, and struggle. He has been unpopular with the representatives of the legal profession, whom he has literally abused in season and out of season. He has been unpopular with the independent Europeans, for whose opinions and sentiments he has shewn the utmost contempt. He has been unpopular with the zemindars, whom he has denounced from his high place as “wolves.” He has been unpopular with the ryots, whom he has saddled with an oppressive cess, and upon whom he sought to impose many more taxes, and would have succeeded but for the humane interference of His Excellency the Viceroy, for whose health and life he shewed the most cruel indifference by his utter inaction to remove the causes of the fell epidemic fever, which has for years been decimating the fairest villages in Bengal, though repeatedly urged to do so, and against whose personal liberty he set a determined face by allowing the police and the magistrates to indulge in their freaks and caprices, and by destroying those safeguards against abuse of power which the old law provided. And, lastly, he has been unpopular with the educated classes of the native community, by putting
them down with a high hand, by fighting against their legitimate aspirations, by aspersing their character, and by prejudicing them in the estimation of the good and true.”

“Who can doubt such amiable assurances? He has set class against class, and that has been done out of pure sympathy with the people. He has minced against the appointment of educated natives to the covenanted civil service, and that has been done out of pure sympathy with the people. He has pursued with an unappeasable wrath a hapless black youth, who had the audacity to enter the sacred preserves of his service, for faults which the Civilians themselves admit are more the faults of the system than of the individual, while he has condoned several white youths charged with far graver faults, and that has been done out of pure sympathy with the people. He has not scrupled to subsidize Christian Missionaries to destroy traces of Hinduism among the aboriginal tribes, and to outrage the religious feelings of the Hindus by threatening their Car festival, and that has been done out of pure sympathy with the people. He turned a deaf ear to an appeal of the nation to exercise the Queen’s prerogative of mercy in the case of a poor native prisoner, who under an impulse, with which all right-minded men sympathized, did an act which the law certainly condemned, but in favour of which the highest Court in the land admitted there were many extenuating circumstances, and that was done out of pure sympathy with the
people. He has reviled the organs of native opinion and proposed to take away from it the means of proper ventilation, which the beneficent policy of Lord Canning conferred upon it, and that has been done out of pure sympathy with the people. He snatched away from our youths the opportunity of studying in the school the sacred tongue of their forefathers, and banished the Bengali language from provinces which were content to receive it as their own, and which could hope to grow into a compact nationality only by speaking and writing a common tongue, and that has been done out of pure sympathy with the people.”

THE MAHESH RUTH FESTIVAL AND BABU KRISTO DAS PAL.

Babu Kristo Das rendered important services to the Hindu Community of Bengal, on three different occasions. He first protected the proprietors of the Mohesh Car from the “crusade,” the officials waged against its dragging; secondly he helped the Hindoos of Pandua to celebrate their Durga Puja Festival unmolested; and thirdly he lent his assistance in the matter of keeping intact the number of Doorga Pooja Holidays.

During the administrations of Sir George Campboll and Sir Richard Temple, various attempts had been made to suppress the dragging of the Car on the ground of public safety. It was in 1874 that the dragging of the Car was actually disallowed by the
local authorities, on the first day of the Festival. On the Ulta Ruth (return journey) day, fresh objections were raised on the ground of its not being well repaired. Although the priests got the Car fully repaired as testified to by M. Bradford Leslie, the local authorities remained inexorable and the ceremony was put a stop to. In this dilemma Babu Nemy Churn Bose the representative of the Founder of the Car came to Babu Kristo Das for help. What Kristo Das did, we shall relate in his own words:

"Babu Nemye Churn Bose was helpless, for if that day was allowed to slip away in the same manner as was the first day of the festival, there would be no ceremony for the year. As both the Commissioner and the Lieutenant Governor were on tour (on Famine duty) he did not know what to do. He returned (from Serampore) to Calcutta and was advised to petition His Excellency the Governor General; it was half past two when Babu Nemy Churn had returned to Calcutta, and in two hours time a petition was drafted, engrossed, and presented to his excellency."

Kristo Das personally saw Lord Northbrook and spoke to him on the subject.

Lord Northbrook first hesitated to pass an order in the matter, on the ground of its being a local question which should be decided by the Lieutenant Governor, but on further representation, a
telegram was sent to the local authorities and the
Car was allowed to be drawn.

DURGA PUJA AT PANDUA AND BABU KRISTO DAS PAL.

Pandua is situated in the District of Hoogly on
the E. I. Railway. What Jerusalem is to Chris-
tianity, what Mecca is to Islamism, and what
Benares is to the Hindus, so Pandua is to the
Mahomedans of Bengal. In this city of Mahomedanism,
the Hindus were not allowed, so far back ago as 1823,
to perform worship according to their time honoured
custom by carrying idols through the streets for im-
mersion, which is a necessary part of the ceremonies
observed. To remove this disability, repeated attempts
had been made in times gone by, in vain. The late
Babu Muty Lal Seal (the Prince of Native Merchants)
engaged Mr. Longueville Clarke to plead the cause of
Pandua Hindus but without success. The Pandua
Mahomedans having had great influence with the
big civilians, every attempt made in this direction
proved abortive.

It fell to the lot of Babu Kristo Das, however, to
get this disability removed at last. He took up
the cause of the aggrieved and wrote in 1876, a peti-
tion for them to Sir Richard Temple, then Lieutenant
Governor of Bengal, and in a series of articles in the
Hindoo Patriot, dwelt upon their grievances. Sir
Richard through the influence of Babu Kristo Das
removed this perpetual interdiction.
On the death of Khandi Rao in 1870, his brother Mulhar Rao was taken from the prison and placed on the throne. Kristo Das thus wrote about him in 1875:—"No one can deny that grave abuses had crept into the administration of that state since Mulhar Rao under British protection marched from the prison-house to the throne. Without experience, without any of the virtues, which distinguished his brother, with a most fickle character, and a tool in the hands of corrupt intriguers he had not one qualification for the throne, which he was called upon to fill, and we were not therefore surprised that abuse and oppression became the order of the day under his rule. Petitions against his rule were presented to the Viceroy and the cry became so loud that His Excellency could not help making an enquiry into the charges against the Gwokwar. Commission of enquiry was appointed, which after due investigation reported against His Highness; the Viceroy would not however hastily take an extreme step; he granted him grace for one year if the Gwokwar would make amends during the period he would allow him to rule."

Mulhar Rao was, in 1874, accused of having instigated an attempt to poison Colonel R. Phayre C. B., the British Resident at Baroda. He was tried by a High Commission composed of the Hon’ble
Sir Richard Couch, His Highness the Maharaja of Gwalior, His Highness the Maharajah of Joypur, Colonel Sir Richard John Meade, Rajah Sir Dinkur Rao, and Philip Sandys Melville, Esq.

That Kristo Das supported every step of Lord Northbrook will be apparent from the following extract:

"We are not surprised that the greatest diversity of opinions prevails on the subject of the proceedings of Government regarding Baroda. At the same time we think the Government should not be too sensitive nor its critics too nice. The main object of the Government ought to command the approval of all right thinking men. It is the protection of the interests of the people of Baroda, which has formed the primary object of our Government from the beginning of this enquiry, we mean the first as well as the present. As for the deposition of the Gwekwar we do not believe that it is a foregone conclusion. Lord Northbrook has disarmed the annexationists by declaring that whatever may be the result of the present trial, the State shall be restored to a Native Administration. The old days of annexation are not to be revived—they have passed away we hope for ever. If the Gwekwar be found guilty of the atrocious charge laid against him, let him suffer but nothing that he had done will justify the absorption of his State, and Lord Northbrook has in a most straight forward and emphatic manner declared that he contemplates no such denouement."