

A Eurasian Harbinger of Bengal Renaissance

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The sociocultural arousal, emancipation and transformation of the nineteenth century Bengal have often been termed as the Bengal Renaissance. While some elites are critical about the justification of considering these changes as a renaissance, the upper and middle socioeconomic classes of the then Bengal did no doubt undergo in those times some highly significant revolutionary metamorphoses which proved to be of great moment for the future of our nation. The early days of the Hindu College (estd. 20th January, 1817) coincided with and heralded many of the events of this renaissance. Of the characters who played catalytic or participant roles in the impact of the Hindu College on the then Indian society, the figure of Henry Derozio, a Hindu College teacher, visionary, poet and journalist, towered far higher than his contemporaries.

Henry Louis Vivian Derozio (1809-1831) was a Eurasian of Anglo-Portuguese descent. He was born on the 18th April, 1809, at his father's house situated close to the south of the Moulali darga on the then Circular Road at Entally (present address : 155A, Acharya Jagadish Chandra Bose Road). He was baptized on the following 12th August at the St. John's Church, the old cathedral diagonally opposite the present Raj Bhavan. His father Francis Derozio (1779-1830), a protestant by faith but of Portuguese lineage, was also born in Calcutta. He was employed as the Chief Accountant in the mercantile house of M/s. James Scott & Co. in Calcutta and possessed his own residential house at Entally. He had married in 1806 an English lady Sophia Johnson who had earlier come to India with her brother Arthur. Sophia and Francis begat

three sons, Frank, Henry and Claudius, and two daughters, Sophia and Amelia.

The then residents of Calcutta had brief longevities because of its hot wet weather, unsanitary conditions, lack of health consciousness and consequent epidemics of cholera, enteric fevers, malaria, dysentery and small pox. Henry lost his mother in 1815 when he was barely six years of age. The tender children left behind by Sophia received all the maternal affection, attention and care from their stepmother Anna Maria Rivers (1776-1851), an English lady of good upbringing and education, whom Francis married in 1816. Childless Anna became particularly fond of Henry, a very sweet, affectionate and well-mannered boy. The maternal love of Anna and the sisterly affection of Amelia, for both of whom Henry cherished deep life-long attachments, gave him a congenial and inspiring home atmosphere for an uninhibited growth into a frank, devoted and sincere man. He thus grew up as a very normal child, though much more sensitive, sincere, romantic and dutiful than many. He participated regularly with his Eurasian and native friends in riding and cricket matches in the greens around Entally and Esplanade, and in swimming in the tank of the Victoria Square.

Times were then critical for the socioeconomic survival of the Eurasians. They had originated from the marital and extramarital relations between the fair sex of Indian or mixed origins, and the European males of diverse nationalities who had sailed to the East in the quest of easy plunder, gainful livelihood and alluring adventure. The Eurasians, known earlier as the East Indians and later as Anglo-Indians, were closer to their

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white parents than to their native brethren in appearance, religion, culture, tastes, habits and social customs. Irrespective of the nationalities of their European ancestors, most of them adopted English as their mother tongue in view of the dominance of the English in the governance and mercantile activities in India. The directors of the East India Company, however, viewed them in most cases no differently from the indigenous people. In a partly misdirected effort to contain the rampant corruption in the administration as also the threat of the British-trained Eurasian soldiers defecting to native warlords for better emoluments, the Company imposed blanket bans in 1791 and 1795 on the employment of all natives, including Eurasians, in respectively the civil and military services. This hit the Eurasians much harder than the natives. The latter, being indigenous to the soil, could still fall back upon other means of livelihood such as agriculture, craftsmanship, small trades, inland mercantile activities and employments under native landlords and tradesmen. But the Eurasians, alienated from the rest of the population by birth and custom, had few alternatives to the services under the Company. They were rudely made conscious that their survival depended on their identity with the natives and consequently developed patriotic feelings for India as was later evinced by the patriotic writings of Derozio himself. The ban on employment drove the Eurasians to the pursuit of other vocations and professions. In the United Provinces of Agra and Oudh, some joined the armed forces of local chieftains and even became local jaghirdars. In the Bengal Province, some joined the few local English papers as journalists, some like Henry's father worked in the European mercantile houses, but many others like Aratoon Peters, Sherbourne, Wallace, Lindstedt, Farrell and Huttman ran private seminaries for teaching English to Eurasian and native boys in Calcutta where the proficiency in that language became imperative for matters pertaining to trade, employment, legal

proceedings and government work.

David Drummond (1787-1843), the well-educated son of a Scottish Clergyman, joined the private school of Wallace and Measures, and soon gained its control. This school, known as Drummond's Dharamtalla Academy since 1813, was located at the junction of the present Lenin Sarani and Hospital Lane, and catered for Eurasian, native and poor European children. Derozio was admitted here in 1814. Drummond had imbibed the rationalism, humanism and positivism of the Scottish philosopher David Hume and the idea of paramountcy of man from the Scottish poet Robert Burns. His philosophical outlook, knowledge and devotion to teaching as well as the diverse social classes and races of the schoolmates gave Derozio a rationality free from racial and religious prejudices and discriminations. He acquired from Drummond's teachings a keen interest in philosophy and literature, total commitment to teaching, devotion to students, self-restraint, uncompromising convictions and freedom from parochialism and blind faith.

Derozio's contemporaries in Drummond's Academy, already renowned for its excellence, included many who made their marks in different professions in their future life, e.g., the eminent future educationist Edwin Turnbull, the famous Eurasian painter Charles Pote, the journalist and writer William Kirkpatrick, the philanthropist De Souza, and Harakumar Thakur, a well-known citizen of the Taltala area. Derozio's lovable nature, amiable manners and superior academic performance endeared him to all the schoolmates and to Drummond himself. In the absence of a common central board of examination in those times, each school held its own annual examination in presence of men of eminence from different walks of life. Contemporary newspapers reported the excellent academic proficiency of Derozio in the annual examinations of his school in 1817 and 1818. He finally passed out from

Dummond's Academy in December 1822, winning unreserved praises from Dr. John Grant, the editor of *The India Gazette*, for his excellent recitation and commendable conception of Shakespearean characters as well as Colman's farcical poetry. He also wrote the prologue of an English play enacted by the students of the Academy.

Leaving the Academy, Derozio joined the mercantile house of M/s. James Scott & Co., Calcutta, as a clerical assistant through the efforts of his father. But his utter abhorrence of clerical work and a deterioration of his health made him relinquish his job after several months. He then made for Tarapur near Bhagalpur where his uncle Arthur Johnson was an indigo planter; Arthur was the brother of Derozio's deceased mother and had also married two sisters of his father Francis — first, Maria in 1810 and after her death, Bridget in 1818. Indigo planters were yet to prove themselves avaricious extortionists and outrageous oppressors of local cultivators; so, Tarapur proved a peaceful haven for him to recover his health and to work for nearly three years in his uncle's indigo factory. His leisure hours were gainfully employed in studying the philosophies of Bentham, Mill, Locke, Reid, Bacon, Paine and Stewart, the ancient, mediaeval and contemporary European history, and classical and contemporary literary works, particularly of romantic poets like Keats, Thomas Moore and Byron. The sylvan countryside, the green and gold of paddyfields reaching the horizon, the crimson sun cruising across the boundless blue heavens, the heather-covered moors, the woody hills caressing the ripply Ganges and the simple peasantry, fishermen and cowboys — the Tarapur environs had a lasting stimulator effect on the sensitive romantic nature of Derozio. And he was engaged seriously in writing English poetry.

The themes of his poems included characters and incidents from Latin and Greek

literature and Greek History, folktales, Hindusthani ballads, verses of Hafiz, emancipation of slaves, homage to motherland, Heaven, night, death, nature, romance, his pupils, and atrocity of widow burning (*suttee*). In matter, style and lyrics, his poetry bore indelible impressions of the works of Byron, Moore and Landon. He started sending his poems under the pseudonym of 'Juvenis' to *The India Gazette*, a Calcutta paper edited by Dr. John Grant. The literary merits of his poems were recognised and a large number of them were published in that paper over years. Grant could soon identify Derozio as 'Juvenis' and appreciating his literary competence, delicate expression and freedom of thought, summoned him from Bhagalpur and appointed him as a sub-editor of *The India Gazette* in 1826. Derozio held this post probably till 1828, i.e., even after joining the Hindu College. It was to Grant that he dedicated his first book *The Poems*, a compilation of his 47 poems, which was published in 1827 and received wide approbation.

Meanwhile, financial constraints forced the native directors of the Hindu College, then located at 'Feringhee' Komul Bose's house at Jorasanko, to go for government grants from the General Committee of Public Instruction. Consequently, they were obliged to accept Dr. Horace Hayman Wilson, the Secretary of the General Committee, as a director, Vice-President and Visitor of the College. The financial crisis deepened with the liquidation in February, 1826, of M/s. James Baretto & Sons, with whom a sum of Rs. 61000/- of the Hindu College fund had been invested as a fixed deposit. Besought by the Managing Committee of the College, the General Committee of Public Instruction shouldered a large share of the college finances and in return, imposed a greater participation and control upon the college administration. With the consent and cooperation of other directors such as David Hare, Radhakanta Dev and

Ramkamal Sen, Wilson reorganized the classes of the college into senior and junior departments, abolished the prevailing "monitor system" of teaching by senior students in the junior classes, and instead, appointed new teachers for each class. At the instance of Grant, Wilson appointed Derozio as the fourth teacher of the senior department at a monthly salary of Rs. 150/- according to Madge, and Rs. 100/- according to the college minutes of January 1827, quoted by J. C. Bagal. The college was shifted on the 1st May, 1826, to its new premises adjoining the Sanskrit College on the north of the College Square tank (present address : 1, Bankim Chatterjee Street). Derozio probably joined as the fourth teacher on the same date.

For five years, Derozio taught English literature and History in the 4th class. The books he taught included *Paradise Lost* by Milton, *Virgil* by Dryden, *Homer's Iliad and Odyssey* by Pope, *Fables* by Gay, a tragedy by Shakespeare, *Charles V* by Robertson, *Modern Europe* by Russel, and *History of Greece, Rome and England* by Goldsmith. By 1827, the college had a total roll strength of about 400 and Derozio would be teaching about 40 boys on average each year in the 4th class. Many among his pupils such as Dakshinaranjan Mukherjee, Radhanath Sikdar, Ramgopal Ghosh, Ramtanu Lahiri, Peary Chand Mitra and Mahesh Chandra Ghosh rose to eminence in their future life. His excellence in teaching soon won the appreciation, affection and patronisation of Dr. H. H. Wilson, the Visitor of the College. Derozio always held him in high esteem and gratitude. He dedicated to Wilson his second and best known book, *The Fakir of Jungheerah : A Metric Tale and Other Poems*, which was published in 1828 and contained a tale narrated in two cantos, some other poems and a patriotic sonnet 'To my country' as the preface.

Derozio was now an elegantly dressed

young man of diminutive stature and active sporting habits, showing little interest in the opposite sex. He had a round youthful face, curling hair parted from the middle, complexion not very fair, eyes large and kind, and gold ornaments in plenty on his person. He had a pleasant personality — never rude, always congenial and hearty in manners to all and sundry. He was brilliant in conversation, but neither an eloquent orator nor a fluent speaker. He taught in a calm, composed, sophisticated voice, not charged usually with the superfluity of passion and emotions. However, some considered him conceited and unyielding.

His teaching was resplendent with rational approach, agnostic outlook, freedom from bigotry, lucid explanations, original thinking, abhorrence of falsehood, devotion to truth, unfailing morality, steadfast humanism and challenge to socioreligious tyranny. He never believed in burdening his pupils with information and doctrines, or in encouraging them to memorize theories and facts. His deep insight and critical analysis gave his students an easy access to the depths of contemporary English literature, history, mental and moral philosophy. He evoked in his students a strong sense of patriotism, morality and truth. He implored them to exercise an undaunted freedom of thought and expression and to develop the faculty of critical reasoning. He inspired his pupils to overcome prejudices and to rise in revolt against decadent rituals, paganism and idolatry. He persistently and freely interacted with his students and encouraged them to analyze and debate religious, moral, ethical and metaphysical topics without reservation and bias. For this, he initiated the first Debating Society of the Hindu College.

Derozio had a philosophical approach to history and introduced his pupils to the theories and doctrines of great political philosophers such as Locke, Reid, Brown, Stewart, Bentham, Mill and Hume. He taught

his students to examine critically the doctrines of all thinkers including Bacon, instead of blindly accepting them. He expounded the rationalistic humanism of Hume, citing the powerful and subtle reasonings of the latter against theism, but simultaneously put forward the arguments of Reid and Stewart against atheism — his pupils learnt to judge the reasonings of antagonistic doctrines and to make their own inferences. In this context, Derozio published his critique entitled *Objections to the Philosophy of Emanuel Kant*, which won appreciation even from leading theologians for its metaphysical richness.

His teachings were not limited within the schedule of class periods. He went on teaching his pupils in the leisure hours between classes and even beyond the college hours. His students frequently visited his house where, inspite of his modest salary, he had procured a large and rich collection of books and regularly studied, debated, lunched and dined with his pupils. His discussions as well as his writings such as the sonnet 'To India, my native land' stirred deep patriotic feelings in his pupils. He led them to overcome superstitions and dogmas, to doubt the existence of God, to question idolatry, to violate religious taboos and to espouse rationality and humanism in thought, speech and deed. Deep was the love and high was the esteem of his students for him. They continued studying literature and philosophy under him after the college hours and even after they had been promoted to higher classes. His fame as a teacher and reformer made many senior students like Krishna Mohan Banerjee and Rasik Krishna Ghosh his devoted disciples though they could never attend his formal classes. Derozio was equally devoted to his students. He had total faith in their intellectual and moral capabilities and derived pride and satisfaction from their thoughts, words and actions. This found expression in his sonnet on his pupils, wherein he felt that "I have not lived in vain". Shorn of

their bigotry and conservatism, Derozio's disciples formed a focal group, vocally rebellious against the baneful socio-religious practices. The movement for emancipation from time-worn bondages of religious rituals and social customs gained ground. The young Derozians came to be generally known as the Young Bengal.

Meanwhile, Derozio asked for a permission from the Hindu College authorities to use the college hall for lecturing his students on moral and mental philosophy. The permission was not granted. Nevertheless, with the help of David Hare, he delivered a series of weekly lectures on moral philosophy in well-attended meetings at the Pataldanga School of the Calcutta School Society — a school then occupying the present site of the District Office of the Corporation of Calcutta on the south of the College Square.

Probably sometime in 1828, Derozio's pupils organized a debating society called the Academic Association, presided over and guided by Derozio. Its sessions used to be held first at his residence, but later in the garden house of Srikrishna Singha at the junction of the present Rajendralal Street and the Wards Institution Street near Rajabazar. Eminent people such as David Hare, the indologist William Hodge Mill of the Bishop's College, Justice Edward Ryan of the Supreme Court and the future Deputy Governor W. W. Bird frequently attended and participated in its sittings. Derozio was the guiding light of this association — under his direction and guidance, his pupils read their articles, debated subjects like atheism, faith, patriotism, truth and justice, and denounced vice, idolatry, bigotry, hypocrisy and malevolent social customs. The Academic Association played a role comparable to that of the university debating clubs of Oxford and Cambridge — it developed originality of thought, debating skill, oratory, penmanship, critical reasoning and judgement in the young participants.

While still a teacher at the Hindu College, Derozio brought out and edited a newspaper *The Hesperus* which used to be published on alternate evenings and carried Derozio's unrelenting tirades against social maladies. Meanwhile, his second book of poems, *The Fakir of Jungheera*, was published in 1828; its principal poem narrated a tale in two cantos, in which Derozio exposed and condemned the atrocity of burning of Hindu widows (*suttee*). When the burning of *suttee* was prohibited in December 1829, Derozio's long poem 'On the abolition of *suttee*' was published in a newspaper, commanding this legislation, and angered the Hindu conservatives already alienated against him for his open radical activities. The activities of young Derozians such as their open defiance of Hindu traditions, taboos and rituals, denouncement of idolatry, disrespect for deities, intake of alcoholic liquors and prohibited meats like beef in public, and their free social associations like dining and drinking with their Christian mentor Derozio — all these created considerable commotion and alarm and extracted vehement protests from the high caste Hindu elders of Calcutta and the native directors of the Hindu College in particular. The intemperance and immoderation of young Derozians resulted probably from the situation that while Derozio's teaching, based on Western rational intellectualism, helped them to forsake their past beliefs, faiths and traditions, it failed to instil into them a strong and supportive alternative ideal for path-finding, thus causing a loss of their moorings. In this process, Derozio incurred the wrath of the Hindu directors of the college who considered him a dangerous atheist corrupting the morals and ethics of young Hindu boys — almost the same charge as had been levelled once against Socrates. That he was born a Eurasian Christian helped him to judge Hindu prejudices and customs more objectively, but simultaneously became an additional reason for drawing flaks from the Hindu

conservatives.

In February 1830, Derozio encouraged and helped his pupils of the Hindu College to bring out an English weekly, *The Parthenon*, the first English newspaper published by Bengalees. Edited by the students of this college, it aimed at publishing their articles and views on moral and literary subjects. Its first issue received appreciations from contemporary local papers for its well-written articles pleading for the education of native females, proposing a permanent English colonization of India, denouncing religious bigotries and social maladies, and exposing the corruption as well as criticizing the high expenses of government judicial institutions. The Hindu College directors read in these ideas a disturbing allegiance of the paper to the proclaimed socioreligious tenets of Rammohan Roy and a further threat to Hindu dogmas and rituals from the Derozians. At their behest, Wilson had to suppress any further publication of the paper as well as the circulation of its second issue already printed. Teachers were also ordered to refrain from deliberations on the Hindu religion and from violating the Hindu taboos by eating and dining with their students in the college, any breach of this order being punishable by immediate dismissal from their posts.

Derozio soon fell out with James Isaac D'Anselme, the first Headmaster of the Hindu College. Henry was indifferent to conventional methods of teaching and to the necessity of keeping systematic records of his lessons. D'Anselme also complained about his alleged habit of taking frequent permission to leave the college early. Derozio's monthly report once so angered D'Anselme in presence of Hare that the Headmaster not only abused Derozio, just stopping short of beating him, but also addressed his mentor Hare in objectionable language. Derozio lodged a written complaint with the Hindu College Committee. In the Committee meeting of the 5th February, 1831, both Derozio and

D'Anselme expressed regrets for their behaviours and the matter was formally closed; but the Committee simultaneously ordered that no permission for early departure or leave from the college would be admissible without the written order of a director — a tacit admission, perhaps, of Derozio's alleged habit of early departures.

Wild rumours were going the round in the Hindu society of Calcutta, alleging that Derozio was teaching his students to deny the existence of God, to consider respect and obedience to parents as no moral duty, and to approve consanguineous marriages between brothers and sisters. Amidst this charged atmosphere, the Scottish missionary Alexander Duff organized in August 1831 a series of lectures on Christianity by missionaries at a rented house close to the Hindu College. The native directors of the college were alarmed by the attendance of many young Derozians of the college in these lectures; it was apprehended that these youngsters, already disillusioned about Hinduism and turned hostile to it owing to Derozio's teachings, might embrace Christianity. The College Managing Committee forbade the students to attend such religious discussions even outside the college premises and held out the threat of strong disciplinary actions against those who would violate this order. *The India Gazette*, with which Derozio's long-standing and close associations were known to all, strongly condemned this interference by the Managing Committee in the freedom of young students in thought and action, and called for a government intervention in this matter. The native directors of the Hindu College naturally suspected Derozio as the anonymous writer of this piece.

Many conservative Hindu parents started withdrawing their wards from the college while many others forbade their wards to attend the classes. Unable to control the defiant and hostile young Derozians and facing the public alarm of the native society, the entire wrath of

the Managing Committee was directed against Derozio who was considered as "the root of all evils". The directors of the College held a special meeting on the 23rd April, 1831, to consider a memorandum from Ramkamal Sen who proposed that Derozio should be dismissed from the college and all communications between him and his pupils should be severed. Of the directors, Radhakanta Dev and Ramkamal Sen were vociferous and active in decrying the role of Derozio and indicting him as "a very improper person" for teaching the youth, and considered his moral and religious tenets to be the cause of the student exodus from the college; Radhamadhab Banerjee expressed the same belief, but only on the basis of the reports he received. But Wilson, Hare and Srikrishna Singha were equally firm in their conviction that Derozio was a highly beneficial and competent teacher of superior ability. Prasanna Kumar Tagore absolved Derozio of the charges in the absence of any evidence against him while Rasamoy Dutt and Chandra Kumar Tagore, the Governor of the college, confessed that they knew nothing against Derozio except from the report they heard. Thus, Derozio could not be disqualified as a teacher from the direct knowledge of most of the directors except Dev and Sen. None of them thought of giving Derozio a chance to put forward his own defence and to vindicate his character against these vilifications. No witness was examined, nor any evidence was cited in support of the allegations of Dev and Sen. Still the meeting resolved by a majority vote to dismiss Derozio because this "was expedient" in view of the prevailing resentment of the Hindus. Wilson and Hare abstained from voting as the matter concerned the feelings of natives while Srikrishna Singha voted against the resolution. Thus, a majority of the directors, except Sen, Dev and Banerjee, did not consider him as "an improper person" for teaching, though some of them voted for his dismissal as either an expediency or a necessity for assuaging the hostile feelings of

the native society. Ironically, the resolution terminating his services put simultaneously into record the Committee's "due consideration for his merits and services".

As the Visitor of the college, Wilson had to inform Derozio on the 25th April, 1831, about the decision of the directors. Derozio forthwith submitted his resignation from his post on the same day, but expressed his anguish for the injustice of not being given a chance to defend and vindicate his character against the allegations. Wilson informed him that the expediency of the situation, not his merits or demerits, forced the directors to dismiss him. In reply to his other queries, Derozio clarified in his admirable letter of the 26th April that as a believer in truth and freedom of thought, he had discussed arguments and reasonings both in favour and against the existence of God with equal emphasis and never told anybody about His nonexistence; that he always advocated and practised respect and obedience to parents as high moral duties and even tried to dissuade Dakshinaranjan Mukherjee and Mahesh Chandra Singha from leaving their parents; that he thought it absolutely monstrous to be falsely accused of supporting marriages between brothers and sisters. Wilson was so far convinced of his innocence that he maintained very close and affectionate contacts with Derozio till the premature death of the latter.

Derozio formally relinquished the chairmanship of the Academic Association to save it from the hostility of the Hindu parents. But his association with his erstwhile pupils continued as before and they crowded his house very frequently to be privately instructed and taught by him. He remained their teacher, mentor and guiding spirit ever afterwards.

Shortly after his resignation from the Hindu College, Derozio wound up the publication of his evening paper *The Hesperus*. Instead, he commenced publishing and editing a large English evening (?) daily, *The East Indian*,

from the 1st June 1831. It aimed at publishing up-to-date news from Bengal, the northern, western and southern provinces of the country and the overseas European territories. In his truthful spirited manner and inimitable language, he discussed the prevailing problems of Indian societies, irrespective of race, community and color, and strongly advocated justice and redress of grievances for all. He also gave a true picture of the poor socioeconomic plight of the Eurasians and exposed their predicament in being under the jurisdiction of Muslim laws outside Calcutta. His paper reported regularly the incidents, problems, cultural performances and progressive activities of Eurasians as well as Indians, including the young Derozians. However, his sophisticated, conceited and uncompromising writings did not make him very popular as an editor. On one occasion, his criticisms so angered Capt. R. A. Macnaghten, the editor of the *John Bull*, that the latter came and assaulted Derozio in his office — a deplorable act eliciting resentment from the journalists of many other papers. It was characteristic of Derozio that in a letter published in *The India Gazette* on the 29th September, 1831, he advocated pity and mercy for the assailant.

Derozio's father had expired in 1830. Henry's loss of the college job, lavish style of living, expensive bibliomania and unrestrained expenditure for running *The East Indian* put him into serious financial problems in the latter part of 1831. But he continued his activities in a brave, nonchalant and undaunted spirit.

Participating as a guest and examiner in the annual examination and prize distribution of the Parental Academic Institution on the 13th December, he expressed his desire to deliver a course of lectures on Law and Political Economy to its Eurasian students so as to equip them for judicial services. On the 17th December, while addressing the students of Drummond's Academy on the occasion of their annual examination and prize

distribution, he emphasized the importance of unity, cooperation and interaction between the Eurasians and the natives for their common welfare, and cautioned the Eurasians against alienation from and reservation against their native brethren. This happened to be probably his last public engagement.

Derozio suffered from an attack of cholera shortly afterwards and died on the 26th December 1831, attended, nursed and mourned by his mother Anna, sister Amelia, numerous native disciples such as Krishna Mohan Banerjee and Mahesh Chandra Ghosh, as well as many eminent persons like Dr. Grant, Dr. Tytler and J. W. Rickets, the then foremost leader of the Anglo-Indian society. He was buried near the grave of "Hindu" Stuart in the Old Christian cemetery on the south of the Park Street.

Thus ended the short but eventful, brilliant and promising life of Derozio, a dedicated educator and reformist. But the process of free thinking and rationality he initiated in his disciples, gained a progressive momentum to form in time a gigantic wave of social and cultural emancipation which swept away many of the age-old maladies to bring forth a new era in Bengal.

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