

A writer in a late number of *The Nation* says: "Harvard College has lost one of her most remarkable men. Probably no one connected with her academic society has left so vivid a personal impression on the graduates of the past forty years as the venerable Greek who has just passed away." Speaking of his acquirements the same writer remarks:—"Professor Scphocles was a scholar of extraordinary attainments. His knowledge of the whole length and breadth of Greek literature could hardly be surpassed, and he had much more and profound erudition on points on which most western scholars are ignorant."

He was very eccentric in his habits. His peculiar dress made him an object of remark. Ever since 1847 he had occupied the same room which served him for kitchen, sleeping-room and study. As regards his personal history he was peculiarly reticent, and when asked to correct the life of himself for a biographical dictionary he replied:—"I shall tell them nothing; and if they publish anything, I shall always say it is a lie." But beneath this seemingly harsh exterior, the warmest sympathies had a large place. The greater part of his income (for his wants were few) found its disbursement in the relief of the needy, and this not through public charities, but doubly sanctified by personal giving.

#### CHUNDER SEN.

CHUNDER SEN, the celebrated Hindu reformer, is dead, and his followers—the Brahmo Somaj—are now without a recognized leader. The career of this remarkable man, whose life has so suddenly closed, is deserving of more than passing notice. He was born in 1838, and educated in the Hindu University Calcutta, where he early displayed an intense love for English literature and mental philosophy. At the age of twenty-two he became a member of the Brahmo Somaj, (God Society), a religious body that has since become so closely identified with progressive thought in India. In 1870 he

visited England where he was received with the highest honors and introduced to the Queen—a mark of distinction peculiarly gratifying to an Oriental. He appeared before English audiences, on several occasions, and won their respect and admiration by his chaste eloquence, lofty moral sentiment, and skilful use of the English tongue.

Chunder Sen was not a profound philosopher—few Hindus are. "He was not," says Cook, a "Bacon, a Leibnitz, or a Kant. He was a man, like Mr. Emerson, powerful in the intuitive, rather than the analytical faculties." He was emotional rather than intellectual: not a mystic, but one who depended upon the voice of conscience and moral perception more than mere reason as a guide to religious truth. He was a stern foe to child-marriages, caste, idol worship and the doctrine of the transmigration of souls, regarding them as deadly enemies to social and moral improvement. By his profound devotion, his enthusiasm and great personal magnetism, he gathered around him a band of followers of whom any leader might be proud. Among them were men of ripe scholarship, as well as earnest young disciples thirsting after truth, who, dissatisfied with the absurdities of Hindu philosophy, sought in the new theistic movement of Chunder Sen, a religion more consonant with the enlightenment of the age, and better calculated to meet the wants of man's moral nature. This new religion can hardly be said to be orthodox in its origin and aims, but yet in the order of intellectual and moral progress, it is far in advance of the false philosophy and unmeaning rites of Buddhism. It professes to be a "revealed theism," and freely borrows from the Bible whatever is in harmony with its own principles. It is at war with atheism and deism, but holds to the unity of God, and the existence of the Holy Spirit. Its followers regard the Christ with a devout and loving reverence, but deny his pre-existence and the efficacy of his atonement. At present the Brahmo Somaj numbers only a few thousand, but it is rapidly