

## CHAPTER LXXX.

### Krishnaraja Wodeyar III—1831—1868.

**Dr. Campbell's return from England—Presents to the Maharaja from Queen Victoria handed over by Bowring at a durbar—Interest in the Mysore cause created in England—Petition of the people of Mysore in favour of the Maharaja—The Hon'ble Lakshmi Narasa Chetty and the Mysore cause—Dr. Campbell as agent of the Maharaja in England—Fresh appeal to Sir John Lawrence and his adverse opinion.**

Dr. Campbell, Durbar Surgeon to the Maharaja, who had proceeded to England on leave returned in July 1864 to his place on the palace establishment. He was a man of much sagacity and even the Commissioner felt that his presence at the palace helped to maintain smooth relations with the Maharaja. While in England, Campbell had several interviews with the Secretary of State regarding the restoration of Mysore to the Maharaja but nothing tangible had come out of these interviews except that the doctor was entrusted for delivery to the Maharaja with a few presents—a portrait medallion of the Prince and Princess of Wales, a watch and a few other articles. At Campbell's suggestion these presents were handed over by Bowring to the Maharaja at the durbar on 22nd July 1864 on the occasion of the 70th birthday of His Highness. His Highness on receiving the presents once again reiterated that he would not give up his right to the Mysore throne as long as he had resources to carry on a constitutional struggle for his restoration to power.

With Campbell's return from England the Maharaja's hopes of achieving success revived. By the efforts of Campbell and other friends of the Mysore cause a sympathetic interest in the question had been created in England in the minds of a large body of people. As an instance, it may be mentioned that on a writer in the *Edinburgh Review* in April 1863 publishing an article advocating the annexation of Mysore based on grounds of pure

expediency, it drew forth vigorous protests from several just-minded people and it came to be asserted that the Maharaja's great crime was only that he possessed a country which was coveted by others. As a consequence, the feeling in India among the European officials underwent a change and it was considered expedient to abandon the attitude of stiffness and to adopt a policy of conciliation and keep the Maharaja in good humour during the rest of his life. His debts were all discharged from the accumulated surplus and on the occasion of his 70th birthday His Highness was also given a lakh of rupees for expenditure, besides a sum of 4 lakhs of rupees to the ladies of the zenana.

By this time the people of India had learnt the value of public petitions and of speeches on public platforms to achieve political objects. The people of Mysore also now followed their brethren in other parts of India in this respect. On becoming aware that a copy of the Adoption Sannad had not been sent to their Maharaja with the ulterior object of the absorption of the Mysore territories in the British dominions, a petition addressed to Sir John Lawrence signed by more than 7000 inhabitants of the Mysore city and surroundings including representatives of all classes, Europeans not excepted, was despatched in June 1864. A Parsi gentleman by name Nanabhoy Nussurwanjee had been chosen as their head by the people to serve as a medium of communication on their behalf with the Supreme Government. Among the Mahomedan gentlemen who were associated with this affair was Ali Asker the grand-father of Sir Mirza Ismail, the present Dewan of Mysore. He was a merchant by profession and enjoyed high reputation among all classes of people in Mysore. He had easy access to Krishnaraja Wodeyar who treated him as a friend and used often to entrust him with important letters for posting. To preserve the confidential nature of these letters Ali Asker used to take them to Hosur beyond the Mysore border and post them there. The petitioners in their petition expressed that they had heard with surprise and sorrow that the Maharaja could adopt a son who could inherit only his private property but not his Raj. They declared that they could not understand how a distinction could properly or legally be made

between his right to adopt for himself and his right to adopt for his Raj. "If he adopts," the petitioners said, "the adopted son becomes his heir and the heir of the Raj too. Even the Maharaja himself with his own consent or by any act of his cannot, we submit, divest such his heir of his indefeasible and hereditary right bestowed upon the heir by God and the Sastras. If the Maharaja had a son begotten and he wished to disinherit him of his Raj, would he be justified or permitted to do so? and much less would any other be justified in preventing the heir from enjoyment of his right? What distinction can there be drawn between a begotten son and an adopted son of a Hindu sovereign?..... In the next place, we humbly but emphatically beg to affirm that we never entertained any doubt as to the right of our Maharaja to adopt; neither did the world entertain any such doubt; and if we were already positive as to the right of our Maharaja, we were much more so after the issue of the gracious proclamation of Her Majesty the Queen of Great Britain and Indies..... Nagpore is gone; Tanjore is gone; the Carnatic is gone, and now Mysore, almost the only Hindu Raj of consequence remaining, a kingdom which for centuries has held a good position and with which we had for centuries identified ourselves, in which our dearest hopes were centred, and upon which our pride and honour so materially depend, is about to follow. We beg to assure your Excellency that we are not insensible of the wisdom and beneficence of the British Government and of the important benefits we have received from their connection with this country. But when we see that these benefits are to be ultimately accompanied by the loss of the individuality of this our country and to culminate in the annihilation of an ancient and most important Hindu Raj of our Maharaja, we confess we cannot but consider our fate to be the most unhappy and calamitous that could befall us in this world..... We should be unworthy of the name of men, devoid of every feeling of national pride, if we could witness unconcerned the degradation and extinction of the ancient and noble family of our Maharaja whose faults if any—and who is free from them?—are immeasurably outnumbered by his virtues and if we could see almost the only native Hindu Kingdom of importance

and antiquity in the south of India passing away without raising our humble voices to stay its doom." Similar representations with considerable numbers of signatures including those of almost all the important persons of influence reached the Viceroy from other parts of the country also.

The Mysore case now began to attract attention outside the State also. The Hon'ble G. Lakshmi Narasa Chetty who was a member of the Madras Legislative Council and a vigorous public worker had long noticed the reluctance which the British officials had evinced in handing back the government of his country to Krishnaraja Wodeyar. He was the proprietor of a newspaper called "The Crescent" which wielded considerable influence at the time. Lakshmi Narasa Chetty himself was known to the public as a zealous and disinterested champion of all attempts made to secure redress of public grievances. As a worker in this field his name had become known to many of the members of Parliament and other public men in England. Lakshmi Narasa Chetty now befriended Mysore and in order to gather first-hand knowledge paid a visit to the capital of the State in December 1864 on the plea of establishing commercial relations with the merchants of Mysore. He took occasion to interview the Maharaja and it is understood that he advised His Highness to adopt a son and to press for the recognition of the rights of the adopted son by the Government in England. It was believed that the argument against the Maharaja that if he was not strong to govern in the green branch how was he likely to be strong in the dry, would lose its force against his adopted son who would naturally be a young man.

In January 1865 as desired by the Maharaja, Bowring paid him a visit and at the interview the Maharaja intimated to the Commissioner that it was his intention to instruct Dr. Campbell who was returning to England on account of ill-health to meet the Secretary of State and press his claims and that if his views were frustrated in that quarter his next move would be to take action for his case being heard in Parliament. Krishnaraja Wodeyar had at this time many friends in England—the Duke of Wellington son of "the Iron Duke" who was in Mysore in his younger days,

Lord Harris grandson of General Harris, Casamaijor who knew all the facts connected with the British assumption of the country, General Fraser an old friend and others. The Maharaja is said to have repeated to Bowring that if the government was restored, it was not his intention to remove any of the European officers but that his main object in pressing his claim was to set himself right in the eyes of the world. No reference was made at this interview to the subject of adoption and the impression prevailed that so long as the subject of restoration dragged on, no adoption was likely to be made.

The Maharaja now considered that the time was opportune to enter a protest against the decision which had been arrived at and accordingly addressed a fresh khareetha to Sir John Lawrence on the 25th January, in which he once more gave expression to his view of his position and rights in relation to the British Government. In this letter His Highness acknowledging for the sake of argument that he did not succeed to the throne by hereditary right urged that when the throne was in the gift of the conquerors he was selected to fill it for the benefit of all parties concerned as being the person best entitled to it exactly as Louis XVIII was placed upon the throne of France by the allies after the downfall of Napoleon. It was therefore evident, said the Maharaja, that the arrangement was brought about by the diplomacy of the British and was the means of relieving them from a difficult situation and further that it was the joint action of the Nizam and the East India Company. The Partition Treaty to which the Nizam and the East India Company were parties contemplated the constitution of the Mysore State as being an arrangement as permanent as that which vested the rest of Tippu's dominions in the two contracting parties mentioned. It was never contemplated that the new kingdom should under any contingency merge in British sovereignty. There was no doubt a general promise in the Subsidiary Treaty on the part of the Maharaja to pay at all times the utmost attention to such advice on matters of internal administration as the Company's Government offered. There existed however no provision for assumption of management in case of disregard of such advice, nor was any penalty attached to a breach of the Article

except such as was implied in every treaty, viz., that a violation of its terms was a ground for war by the other contracting party. During the entire period of the Maharaja's rule the subsidy was never in arrears by a single day or a single rupee. On the contrary, a payment in advance of pagodas 2,10,648 had been actually made when the management of the country was assumed by the British Government. Lord William Bentinck himself admitted that the supposed neglect to pay the monthly subsidy was an error and that it did not justify the assumption of the country. At the time the administration of the State was assumed by the East India Company and even till very lately it was never suggested that the measure was anything but a temporary one. No doubt, in reliance upon the integrity of the British very large powers of protection and, under certain circumstances, of governance were accorded to them. The Subsidiary Treaty contained no stipulation that it was a personal one and that the Maharaja should not exercise the right of adoption which every Hindu possessed and where the treaty was silent on this right no restriction could now be introduced. Further, where no such restriction existed, an adopted son was as much a son under the Hindu law as if he had sprung from one's loins.

In a subsequent khareetha dated the 1st February of the same year the Maharaja urged the very early transmission of his khareetha to England, as it was his intention that if he did not secure justice at the hands of the British Government in England to lay his case before the British Parliament and to trust to the honour of the nation to right the wrong which had been done. With that object, the Maharaja further said, he was sending his long-standing confidential adviser and friend Dr. Campbell to England as his recognised agent and representative to do all that was necessary there.

Sir John Lawrence took some time in sending a reply to the above two khareethas and at last in May 1865 he replied controverting in his own way several of the arguments adduced by the Maharaja and concluded by saying that while he had transmitted copies of His Highness' khareethas to the Secretary of State in

England, at the same time he was of opinion that he was not able to countenance in any degree His Highness' claim or to advise the reconsideration of a question which appeared to him to have been finally decided.