

Mr. Hallard became a Fellow of the Royal Society on twenty-first January 1867. He was proud of its diploma, pretty constant in his attendance at its meetings, but never read a paper, nor took part in the debates. This was partly owing to an inherent modesty of nature, and partly because his knowledge and the bent of his mind were much more literary and philosophical than scientific. He published several able pamphlets on legal topics, one of them being entitled "The Inferior Judge," and he took a prominent interest in all questions affecting a reform of the law. Apart from these he did not write much; yet what he did write showed such vivacity, grace, and culture, that, like the aroma of good wine, it served but to whet the appetite and to make one wish he had written more. But that was not to be; and so he has passed away from among us, still to be held in fond remembrance by a wide circle of friends.

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DR. JOHN MUIR. By Professor Eggeling.

Dr. John Muir, who died on the 7th of March last, was born at Glasgow on the 5th February 1810, being the eldest son of Mr. William Muir, at one time a magistrate of that city. After receiving his early education at the grammar school of Irvine and the University of Glasgow, he passed to Haileybury College, then the training institution for the civil servants of the East India Company. In 1828 he proceeded to India, and, having passed with distinction through the College of Fort William, and served for some years as assistant secretary to the Board of Revenue at Allahabad, and afterwards as a commissioner for investigating claims to hold land rent free in the Meerut Division, he was appointed magistrate and collector at Azimgurh. During his occupancy of these posts (a period of some fifteen years) he always devoted a large portion of his leisure to the study of Sanskrit literature; and so well did he succeed in mastering the language, that he himself composed several treatises in Sanskrit metre and prose, viz., a description of England, a sketch of the history of India, and two treatises setting forth the essentials of the Christian doctrines and ethics; and delivered to the students of Sanskrit at Benares lectures in that language on mental philosophy, and kindred subjects (1843).

In 1844 the combination of the hitherto separate Sanskrit and English colleges at Benares was resolved upon, and John Muir was appointed first principal of the institution. In an address delivered by the Hon. James Thomason, Lieut.-Governor of the N.W.P., at the opening of the Benares New College, on 11th January 1853, credit is given to Mr. Muir for having succeeded "in introducing into the college a stricter discipline and a better system of education." This post John Muir held for one year, when he was succeeded by Dr. Ballantyne, he himself reverting to the judicial branch of the service, as civil and session judge at Futtehpore. From his parting address to the students of the Benares College, on the 10th February 1843, I extract the following passages as characteristic of the man:—"Now, I am anxious that your reasonable ambition should be satisfied; I desire to see you all rise to wealth and honour; but I am more solicitous that high principles should now be implanted in your minds, which in after life may bear the precious fruits of integrity, wisdom, and piety. I wish that you should be devoted to study, not so much for the outward advantages it brings, as because you love that truth to which it ought to lead; because you appreciate the most valuable results of education, I mean intelligence, enlargement of mind, the cultivation of your judgment and other faculties; acquaintance with the wonderful works of God, and the laws by which He rules the universe;—above all, because you find that sound instruction is auxiliary to moral improvement. These are the motives which best deserve to be urged at length to stimulate you to the earnest pursuit of knowledge." After a brief outline of some of the chief departments of Sanskrit literature, he continues:—"There is, however, one subject which, more than any other, demands your earnest attention, both during the course of your education and after its close; I mean your moral improvement. If the instruction you have received in the college have not inspired you with the love of goodness, of truth, integrity, justice, purity, and piety, as well as with a desire to practise all these virtues which in theory you admire, it will have effected but little. Mere intellectual, unattended by moral improvement, may render you only more accomplished in wickedness. True wisdom cannot exist apart from goodness. However strengthened by discipline your powers may be, they will always be directed to

the attainment of ignoble or comparatively insignificant objects, if they are not guided and hallowed by virtuous principle. True self respect, real happiness, the blessing of God, and your everlasting welfare, all depend on you strictly regulating your lives according to the dictates of conscience and the Divine will."

In 1854, having completed his term of service, John Muir returned to England, and, after a brief residence in London, he settled permanently in Edinburgh. During his last few years in India his earlier literary attempts at religious subjects were followed up by a *Life of the Apostle Paul*, and an *Examination of Religion*, both of them in Sanscrit verse, with English (the former treatise also with Bengali and Hindi) translations. The deep interest which he always took, not only in the moral improvement of the Hindus, but in religious and theological matters generally, led him, in later years, to offer to the University of Cambridge a prize of £500 for the best exposition of the errors of Indian philosophy, and the principles of Christianity in a form suitable for learned Hindus; and to the University of Glasgow a prize of £100 for proficiency in Hebrew scholarship, open to all Scottish graduates in arts of not more than six years' standing. It also prompted him, some years since, to endow, for a period of five years, a lectureship on the Comparative Science of Religion in the University of Edinburgh. Moreover, it induced him to take up the systematic study of the religious literature of India, and the writings of modern European theologians. The results of many years of unwearied research were laid down in a number of papers, mostly contributed to the *Journal of the Royal Asiatic Society*, and ultimately collected in four volumes of *Original Sanskrit Texts on the Origin and History of the People of India, their Religion and Institutions*. This work, of which a revised and greatly enlarged edition, in five volumes, was published in 1868-70, forms by far the most complete and trustworthy digest of authentic texts bearing on the growth of the Brahmanical doctrines and institutions. The amount of patient, methodical research with which the various religious conceptions of the ancient Hindus are traced by him from their first germs through the various phases of development; and the impartial spirit with which he reproduces and examines the often conflicting views of European scholars on single points of Hindu

tradition, are beyond all praise. His English translation of the frequently obscure texts, as a German scholar has justly said, "betrays throughout a master's hand." To insure accuracy in his interpretation of difficult passages, Muir would save himself no trouble, but would write letters upon letters to Sanskrit scholars who he thought might be able to clear up his difficulties. I have sometimes heard it remarked that, in dealing with important questions, Muir too often contents himself with stating the conflicting views of others, without giving any decided opinion of his own one way or the other, when he was at least as competent as any other scholar to pronounce on these points. To a certain extent this is no doubt true; but it is only what might be expected from so cautious and conscientious an inquirer, whose sole aim was to get at the truth; and who, while ever anxious to allow every one a fair hearing, shrank instinctively from committing himself to a definite alternative where the available data appeared to him insufficient for forming a conviction. His mind, indeed, was singularly open to argument; it was as free from preconceived ideas as it was disinclined to hasty conclusions. As in his literary inquiries regarding the bygone ages of Indian belief, so in his own religious views, which, it would seem, were somewhat modified, in his latter years, by a close study of modern theological writings. Liberty of research and teaching, in whatsoever department of human science, was to him an article of faith, which neither his natural reserve, nor outside considerations of any kind, could keep him from vindicating. The powerful impetus imparted to the study of the Vedic texts, some thirty years ago, gave rise to an animated discussion as to the degree of authority to be assigned to the traditional interpretation of the sacred lyrics, as handed down in the native commentaries. Into this literary warfare Muir threw himself with the full weight of his scholarship, in a manner showing how well he knew to fight for the principle of free research, so dear to him. A distinguished Sanskrit scholar had given his opinion to the effect that "in the present stage of Vaidik studies in Europe, it seemed to him the safer course to follow native tradition rather than to accept too readily the arbitrary conjectures which Continental scholars so often hazard." This remark drew forth, after a few weeks, Muir's excellent paper "On the Interpretation of the Veda" (*Jour. of the Roy.*

*Asiatic Soc.*, 1866). Writing with more warmth than he usually displayed in his writings, he therein proved conclusively that it is a mistake to speak of an unbroken chain of Hindu tradition, the meaning of the Veda having already become largely obscure by the time a school of exegesis arose; and that, therefore, the scholars alluded to (*viz.*, Roth and his school) were quite justified in emancipating themselves from the trammels of native tradition, and calling into requisition all the other available resources of philology, thereby laying the foundation of a true interpretation of the Veda.

After the completion of the second edition of the *Original Sanskrit Texts*, Dr. Muir was by no means satisfied to rest on his laurels. He continued his studies as assiduously as ever, though perhaps with a less definite object in view; printing from time to time, for private distribution, small collections of metrical translations of characteristic passages he met with in his reading, generally of a moral or religious tendency. These were ultimately published, in a collected form, in a volume of Trübner's Oriental series, with parallel passages from the Bible and classical authors. In his interesting introduction, he discusses the difficult question as to whether an acquaintance with the Christian Scriptures may have exercised some influence on the religious ideas of the Hindus in the earlier centuries of our era; an influence which has been asserted to be traceable more especially in the Bhagavad-gītā, the famous philosophical episode of the Mahābhārata. Although Muir does not arrive at any definite conclusion on this point, he seems, on the whole, to incline to the assumption of an independent origin of the work in question. The particular object he had in view in making this collection may best be stated in his own words:—"But however the question of the obligations of the Bhagavad-gītā, or of some other parts of the Mahābhārata, to Christianity may be decided, the decision can scarcely affect the determination of the farther and very different question of the originality or otherwise, as far as any foreign influences are concerned, of the great bulk of the moral and religious sentiments embraced in my collection. These sentiments and observations are the natural expression of the feelings and experiences of universal humanity; and the higher and nobler portion of them cannot be regarded as peculiar to Christianity. The

correctness of this view is placed beyond a doubt by the parallels which I have adduced from classical writers. It is my impression, however, that the sentiments of humanity, mercy, forgiveness, and unselfishness are more natural to the Indian than to the Greek and Roman authors, unless, perhaps, in the case of those of the latter who were influenced by philosophical speculation. This tenderness of Indian sentiment may possibly have been in part derived from Buddhism, which, however, itself was of purely Indian growth." The publication of this volume seems to have left a void in his mind which, deepened by the loss of his good and gentle sister, who had been for many years the faithful companion of his solitary life, had at times a depressing influence on his spirits. Still, however, he pursued his course of reading, and only a few months before his death he issued to his friends another small collection of metrical translations from the Mahābhārata, including the highly poetical episode of Sāvitrī.

While the literary researches of John Muir have gained for him a place in the foremost rank of Sanskritists, and have thus contributed in a remarkable degree to the credit of Scottish scholarship in an important branch of Oriental studies—as those of his distinguished brother, Sir William Muir, have done in another branch—John Muir deserves to be not less gratefully remembered by his countrymen for the eminent services he has rendered to the cause of education in Scotland. The want of a recognised medium of instruction on his favourite subjects of study in any of the Scottish universities induced him, in 1862, to offer to the Senatus of the Edinburgh University the sum of £4000 for the foundation of a chair of Sanskrit and Comparative Philology; on the condition that the interest of this capital should be supplemented by an annual grant from Government of the same amount. In 1876 this munificent gift was increased by a further sum yielding an addition to the emoluments of the chair of £50 a year. In one respect Dr. Muir's expectations in founding the chair were disappointed. It appears that, in drawing up the deed of endowment, he had intended to provide, beside the systematic courses of instruction, for annual courses of lectures of a more popular kind to be open to any non-matriculated persons that might wish to attend them. Unfortunately, however, the terms of the deed were not sufficiently definite

to exclude an interpretation more in harmony with the existing arrangements of university teaching ; and, though the question was long and carefully considered by the Senatus—I myself deeming it my duty to support Dr. Muir's interpretation—they found it impossible to consent to what might have proved a somewhat inconvenient precedent. Nevertheless, Dr. Muir continued to the last to show the warmest interest in the objects of the chair, by giving annual prizes for distinguished attainment in the several classes. He also offered a (still available) prize of £100 to the first student that should take the degree of Doctor of Science in the department of Sanskrit and Comparative Philology. To his liberality the University Library owes a very considerable portion of its Oriental and Philological books. The connection of his name with our University, in this respect, has been further strengthened, since his death, through the presentation, by Sir William Muir, of the large collection of Oriental and Philological books left by his brother. In accepting this splendid gift, the Library Committee resolved that this collection, together with the books previously presented by Dr. Muir, should be kept separate from the general library, under the designation of the "Muir Collection." Dr. Muir also took a prominent part in the founding, in 1868, of the Shaw scholarship in mental philosophy (in honour of his uncle, Sir John Shaw, at one time Lord Mayor of London, and a director of the East India Company); and in originating and conducting the Association for Promoting the Better Endowment of Edinburgh University, having acted for ten years as honorary secretary of that most useful society. Dr. Muir's interest and liberality were not, however, confined to the University of Edinburgh ; but the other Scottish universities also, I believe, received from him numerous donations of books ; and to the Berlin University he presented, a few months before his death, the sum of £50, to form the nucleus for a scholarship in Sanskrit philology. In recognition of his services to higher education, Dr. Muir was appointed a member of the last Scottish Universities Commission. To the report of the commissioners Dr. Muir, in accordance with his principles, added a note urging the consideration of the advisability of the theological chairs in the universities being thrown open to members of all the churches.

John Muir's eminence as a scholar obtained for him the honorary degrees of D.C.L. from the Oxford University, of LL.D. from the Edinburgh University, and of Doctor of Philosophy from the University of Bonn ; as well as the title of a corresponding member of the French Academy, the Royal Prussian Academy of Sciences, and a foreign member of the Leyden Society for the Cultivation of Dutch Literature. He joined the Royal Society of Edinburgh in 1861, and at their meeting on Feb. 16, 1863, he read, by request of the Council, a highly interesting paper "On the Recent Progress of Sanskrit Studies." This and several other papers contributed by him were published in the Society's Transactions.

John Muir was loved by all who knew him for his extreme kind-heartedness and truthfulness, his love of humanity, and the purity of his life. His memory ought to be dear to every Scotsman.

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DR. CHARLES MOREHEAD. By James Sanderson, F.R.C.S.E.,  
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Dr. Charles Morehead, C.I.E., M.D. Edin., F.R.C.P. Lond., and Honorary Surgeon to Her Majesty, was born in Edinburgh in 1807, and died suddenly at Wilton Castle, Redcar, Yorkshire, on the 24th of August 1882, in the 75th year of his age. He was the second son of the Rev. Robert Morehead, D.D., Dean of Edinburgh, and afterwards rector of Easington, Yorkshire. His mother was Margaret, daughter of the Rev. Charles Wilson, Professor of Church History in the University of St. Andrews.

He was educated at the High School of Edinburgh, for which through life he cherished a strong affection, and at the time of his death was one of the very few remaining members of the Carson Club. He entered the medical classes in the University of Edinburgh about 1825, where he distinguished himself as a student more particularly in the science classes. In the early part of his studies he manifested great ardour in the study of clinical medicine, and soon attracted the attention of Professor Alison, whose clerk he became at the end of his course.

Dr. Morehead graduated as M.D. in 1828, and thereafter prosecuted his medical studies for upwards of a year in Paris, under the