

# **NEWSLETTERS FROM LONDON**

**SENT BY**

**SwatantryaVeer**

**Vinayak Damodar SAVARKAR**

**DURING**

**AUGUST 1906- NOVEMBER 1909**

## **A word of gratitude**

\* My wife Mrs. Vinita had been a great source of inspiration to me for undertaking this important work.

\* My friend Mr. Hemant Kanitkar from London helped me by suggesting suitable English words for translating the Newsletters from Marathi into English.

\* My friend Mr. Ramakrishnayya from London had thoroughly gone through the manuscript and made important suggestions for improvement.

I am grateful to them the three.



## Preface

Vinayak Damodar SAVARKAR, popularly known as Veer Savarkar was the unsung hero of the Indian freedom struggle against the British rule (1906-47). He made an outstanding contribution to this great cause. Leaders like Gandhi, Nehru and Bose adopted Savarkar's main philosophies, but many years later. At the time of the Indian independence in 1947, many prominent leaders of the Congress Party, including its President, were members of Savarkar's secret revolutionary society, called The Abhinav Bharat. He was the main source of their inspiration and, yet, was never given any credit for this.

Savarkar suffered terribly for 27 years at the hands of the English rulers. He spent 10 ½ years of hard labour in jail, in Andaman Islands, 1,000 miles off east coast of India, followed by further 3 years in various jails in India and then 13 ½ years in internment there as well. Despite having suffered this appalling persecution by the British rulers, Savarkar had the greatness to proclaim, "I never hated the English just because they were English." He sincerely believed in the universal brotherhood of man.

In prison, Savarkar also faced religious fanaticism from Muslims. Although he was in a helpless condition, he fought against their tyranny and defeated them and in the end won their respect. Yet he said in 1927, "I never hated Muslims nor even despised them." He was truly a Humanist.

During his internment of 13 ½ years, Savarkar was forced to live in a remote place called Ratnagiri and could move within the district but was forbidden to take part in politics. Undaunted by this, he concentrated on the task of social reforms and had to fight against the entrenched attitudes of orthodox people. By 1933, with his sheer resourcefulness he had managed to achieve four incredible social changes in Ratnagiri.

- \* Removal of the practice of untouchability.
- \* Dining together by Hindus of ALL castes, including untouchables.
- \* Opening up of a new temple for ALL Hindus including untouchables.
- \* Running of a Café open to ALL Hindus including untouchables.

After his release from the internment in 1937, Savarkar fearlessly opposed Gandhi's policy of perpetual capitulation to Muslim demands, as it was clearly proving to be disastrous to the nation. For this reason, Savarkar was much misunderstood and maligned, which unfortunately continues to be the case even today. But unlike many public figures of his times, he did not abandon his principles to suit the public mood.

### The Newsletters

While in London as a student (1906 -1910) Savarkar sent 43 Newsletters surveying current affairs and how they affected Indian freedom struggle, delineating strengths and weaknesses of the British and the Indian people. These were published in the Marathi papers *Vihari* (of Bombay) and *Kal* (of Pune)

Unfortunately they are all in Marathi. I have therefore decided to translate them into English for wider spread of his thoughts.

Savarkar touched on many contemporary events such as The Suffragette Movement of women in England, Passive Resistance (Satyagraha as Gandhi called it later) being tried in France. Indians had a lot to learn from both. He also tells us of the repercussions in 1907 of the Indian War of Independence 1857. He gives details of

celebrations of birthdays of Shivaji, the 17<sup>th</sup> century Maratha king, and Guru Govind Singh, the last Guru of the Sikhs.

Savarkar came to London on 3 July 1906, registered with Grays Inn for his legal studies, sought permission to attend debate on Indian budget in the House of Commons, and sent his first newsletter on 17 August 1906.

Savarkar's last newsletter is in November 1909 and relates to celebrations of Vijayadashami, the day when Lord Rama returned to Ayodhya after exile in forests for 14 years. One Barrister Gandhi was in the chair. He praised sacrifices made by Savarkar. At that time no one would have thought that just a year later Savarkar would be sent to transportation for life twice to Andaman Islands, spend 11 years there, then 3 more years in Indian jails followed by 13 ½ years in internment in a remote Indian town called Ratnagiri, while Gandhi would become *Mahatma Gandhi* in 1920.

In 1909, Savarkar was seeking 'Absolute Political Independence for India', whereas Gandhi was singing 'God Save the King.' Nearly two decades later Gandhi said, "An Englishman will never respect you unless you stand up to him." Savarkar has been saying that since 1907.

By strange coincidence, in 1924, both Gandhi and Savarkar were in Yerawada jail (near Poona). But they were not allowed to meet. Gandhi was kept in the European Wing and treated as a Class 'A' prisoner, while Savarkar was treated as an ordinary convict. In January 1924, Savarkar was released on two conditions namely

- (1) He will not take part in politics
- (2) He will stay within the confines of Ratnagiri District.

Gandhi was operated for appendicitis and released unconditionally on health grounds in February 1924.

In February 1927, Gandhi was on a tour of Maharashtra. As Savarkar was ill Gandhi with his wife Kasturba called on Savarkar and his wife in Ratnagiri.

#### **A request for the reader.**

Nearly a century has passed since these newsletters came out. It is expected that the reader has read the book *Inside The Enemy Camp* in which Savarkar had outlined the political movements in India and London from 1857 to 1906. Reader would find it easy to understand the issues by first referring to the Appendices A and B.

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The newsletters were published in Samagra Savarkar Vangamaya (Complete works of Savarkar) Volume I (Autobiography part I), part 5 – *Londonchee Batamipatre*. I have used the abbreviation SSV

Editor's Name – Vinayak Damodar Savarkar

Place of Publication – Mumbai (Bombay), India

Publisher – Veer Savarkar Prakashan

Date of publication – 1993

## Savarkar's Newsletters

No	Title	Year
		<b>1906</b>
1	My fellow countrymen, you follow that path that suits you.	17 August 1906
2	National Army	28 September 1906
3	Beginning of the end	5 October 1906
4	Flocks of Sheep of Indian National Congress	26 October 1906
5	Snake charmers of Hindusthan	2 November 1906
6	What is the meaning of this?	23 November 1906
7	Streams of Revolution	20 December 1906
		<b>1907</b>
8	English women and Hindusthani men	4 January 1907
9	Beginning of New Year	8 February 1907
10	The idea of aeroplanes	15 March 1907
11	Generosity of Shyamji Krishnavarma	15 March 1907
12	Treachery to motherland	12 April 1907
13	London Tower	22 April 1907
14	Be Warned	17 May 1907
15	Memories of 1857	10 June 1907
16	Success and failures of Passive Resistance	19 July 1907
		<b>1908</b>
17	Light and Darkness	18 February 1908
18	First celebration of Shivaji's birthday in London	29 May 1908
19	Big celebration of the 1857 War of Independence.	5 June 1908
20	Unique convocation ceremony	31 July 1908
21	We are breathing at last	7 August 1908
22	Discouragement of students	14 August 1908
23	Lokamanya Tilak sent to Transportation	21 September 1908
24	Fury of Times of London	5 September 1908
25	Swadeshi affects England's trade	2 August 1908
26	Congratulations to Sardar Ajitsingh and Sayyad Haidar Roza	16 October 1908
27	Welcome to B C Pal	23 October 1908
28	Celebrations of Rakshabandhan	13 November 1908
29	Indian students on 'Reservations'	27 November 1908

		<b>1909</b>
30	National Conference	15 January 1909
31	Celebrations of birthday of Guru Govind Singh	22 January 1909
32	Effect of chanting `Swaraj`	15 February 1909
33	A Dual	26 February 1909
34	Effect of exchanging insults	5 March 1909
35	Crush the Militants	9 April 1909
36	Sir Curzon Wylie shot dead	30 July 1909
37	Madanlal Dhingra	6 August 1909
38	Case of Savarkar in the `Grays Inn`	13 August 1909
39	End of a terrible drama	20 August 1909
40	The English are all the same	27 August 1909
41	After execution of Dhingra	10 September 1909
42	Letter of Savarkar	17 September 1909
43	Celebrations of Vijayadashami (Dasara)	26 November 1909

\* SSV means Samagra Savarkar Vangamaya (Complete works of Savarkar) Volume I, published by Balarao, Personal secretary of Savarkar in 1993.

## ONE

### **My fellow countrymen, you follow the path that suits you.**

Last week many important events took place in London. There was to be a debate in the British Parliament on Indian Budget. Our leaders were anxiously waiting for the result of the debate. On the day of the debate *Daily News* and other papers published Mr. Gokhale's remarks, " My nation stands expectant." Mr. Gokhale\* may have had high hopes, but they were not the hopes of people of Hindusthan (India).

There are those who see genuine concern about India in Henry Cotton's\* carping. They saw progress of India in the debate. But it merely amounted to 'how much wealth was looted this year, how much and in what way more wealth would be looted next year.' And what was the end result? Which expectation was fulfilled? What did Mr. Morley \*, a Liberal leader give you? Our leaders have been begging for concessions for the last decade. And what did they get yesterday apart from Mr. Morley's crafty speech? Did he not say that the leaders of the Indian National Congress are opium eaters? You misguided folks, when are you going to come to your senses? Would you not realise that it is no good using Sir Henry Cotton's speeches as a Barometer and seek 'self government' by that route? When will you feel ashamed that men of all the independent nations are laughing at you?

No sooner the farcical debate took place in the British Parliament, than an interesting event took place elsewhere in London. The well-known Social Democratic Federation has been arranging a series of lectures. On 22 July, Barrister Parekh, who practices in England spoke on 'The Recent Persecution in Bengal'. He is the Vice President of Indian Home Rule Society. He spoke for about an hour. He quoted some examples of harassment of Bengali students and asked, " Our people are harassed in this way and there is no legal remedy to seek redress. So, what should our nation do?"

"What should your men do?" exclaimed one listener. He was one of the leaders of Social Democratic movement. He spoke beautifully and then there was a questions and answers session. An Irishman (I think he was Irish) said – Like the Irish Nationalists, people of Hindusthan (India) too should not co-operate with the British rulers and both Ireland and Hindusthan should support each other for mutual benefit.

This was followed by a lecture by Mr. Harvey. In short, this is what he said - When persecution by a foreign power reaches its climax and the legal machinery is there only to help the oppressors, there are only two ways to revive the national spirit. The first is General Passive Resistance; the second is the formation of Secret Societies.

Passive Resistance is an indirect confrontation. But an enslaved nation is generally not ready to put this method into practice. It needs far more political awareness, education and enlightenment. This is not possible under the strict rule of a foreign power. People therefore resort to the second option, that of formation of Secret Societies. With secret societies we can rapidly spread patriotism and create a vast network of workers in the field. This is what is happening in Russia right now and their full-fledged revolution is not far off.

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Notes – Savarkar's remarks were made at the policies of Indian Moderates.

Gokhale – A Moderate Indian leader from Poona in Maharashtra.

Morley – Secretary of State for India

Sir Henry Cotton – Retired ICS Officer, one of the founder members of Indian National Congress

After Mr. Harvey another lady spoke. She was calm and dignified and the way she delivered her thoughts impressed me. I think she was also Irish. She compared Russia with Hindusthan and said, " I feel sympathy for all the oppressed people wherever they are in the world and I will not feel happy unless they are all liberated.

One English gentleman rose and suggested to Mr. Parekh that Indians should donate money to the Labour Party so that when it comes to power they will help the cause of Hindusthan, as if the financial help given to the Liberal Party all those years was not enough. The Sahib was soundly ridiculed.

Finally the Chairman said, " People of Hindusthan need to work in their own country. It is no good sending delegates to England to tell the Englishmen about the conditions in India. It is futile to expect results by helping any political party financially and hope that when it comes to power it will help the cause of India. It is despicable that Mr. Morley should talk about freedom of speech and writing in India, in the British Parliament and should at the same time allow the current persecution in Bengal."

Thus, we found two medicines for ills of Hindusthan. One bottle was given to Mr. Gokhale by Mr. Morley in the House of Commons, another bottle was offered to Mr. Parekh by Mr. Harvey in the Chandos Hall. My fellow countrymen, you take the medicine that suits you, follow the path that is suitable for you.

17 August 1906



## TWO

### National Army

There is a public saying – ‘Big palace, elegant looking from outside but empty and decayed from inside’. England is in a similar position. Many get carried away by the pomp and show of the British Empire but do not know how hollow it is. We in India six to seven thousand miles away fear the might of the British. Many feel that England could exercise control not only over the 300 million people of India but the rest of the world too. Many feel that England is a paradise, a Kamadhenu\*. But what is the real situation? Seats in British Parliament are sold for money \*. Thousands of people are starving. There are riots by the unemployed. Corruption, making false statements and deeds of brutality are so common that people do not even demand public enquiries.

At every public place and at the entrance to historical monuments, a big notice is displayed – ‘Beware of pickpockets.’ What does this indicate? The pickpockets are widespread. But then who is not a pickpocket in England? It would have been much better if the slogan was displayed on every country kept in subjugation by England. The fear of English pickpockets is not restricted to England alone; all countries of the world fear them. One can say that the English are expert at it. They behave professionally in this. They abide by their principles. Pockets are of two type – that of an individual and that of a nation. The first has already been dealt with. To describe to Indians how clever the English are at becoming ‘pickpockets of nations’, is to admit that the ‘Natives’ do not know about this character of the English.

During the Zulu war the English behaved worse than animals. And this is being reported by the English papers themselves. A Zulu woman was consoling her crying child. All of a sudden an English soldier appeared. He said, “Don’t worry madam. I will silence him.” And he shot dead the baby. I am giving this as an example of their barbarity. English soldiers themselves are writing to English newspapers about hundreds of such examples.

During the Boer war, there were rumours that the Boers were supplied with arms from England. But it was soon revealed that such ‘virtues’ were also discovered during the Zulu war. It was proved that the Zulus were supplied with rifles by the English. Not only that the Military Commission of enquiry found that there were many corrupt practices involving huge amounts of money. Hundreds of such examples show how rotten England is from inside. But, our people get carried away by the first impression of show of strength of the British Empire and despair for our future without realising how hollow their show of strength is.

The English are rotten mentally as well. Once upon a time they may have had some virtues, but they all have vanished now. Any Empire shows signs of decline at some stage, so is the English Empire and they are aware of this. Many in India feel that the English may be corrupt morally, but their military is still powerful. One can understand

Notes – Kamadhenu – a mythical cow who would fulfil wishes of her worshippers.

\* ‘Peerages for sale’ had been a news item for the last century. See *The Times* (of London) of 14 March 2006, Editorial on page 19. David Lloyd George, the British Prime Minister during 1916 - 1922 was notorious for selling Peerages for money. A Prime

Minister could appoint new Lords who would enjoy the privileges of House of Lords, and so would their progeny.

that the people who have never seen even a broken sword or a damaged ship, should be frightened by the 'Maxim' rifles and warships of the English. But when we consider how expansive the British Empire is we realise how insufficient their military power is.

If Germany invades England they will be far stretched to defend themselves. How can they control Egypt, Ireland, Zululand and other territories? Most of all Hindusthan! The land of Shivaji, Rana Pratap, Guru Govindsingh. And to control them indefinitely? How can this be done? Until recently the English could rely on the loyalty the Indians to the crown of, but when they become loyal to their motherland, how can the English control them? Mr. Seeley wrote in his book, 'Britain cannot sustain its rule over India even for one day. British Navy would not be adequate. The English know that their empire is doomed. They are merely trying to delay its demise as long as possible. It is simply a matter of delaying tactics. The English are not very strong physically as we imagine. Only a select few are sent to India and we imagine that the rest of English are similarly strong. But in fact there is no physical difference between ordinary Indian and ordinary Englishman. This was witnessed when Indian soldiers (Gurkhas, Sikhs and Marathas) came here in 1901 to participate in the coronation ceremony of King Edward the VII. Our soldiers are in no way inferior to English soldiers. In fact they are superior in toughness to the English. Indians are deficient in their patriotism and are therefore working for the English.

The English are rapidly declining in physical strength. Standards of height and weight for new recruits were set some 25 years ago. But today even 10% of recruits do not reach those standards. So the standards are reduced. Lord Roberts, the Commander in Chief of the British Army has angrily commented that the English youth are running away from the life of a soldier and are more interested in comfortable life in commerce. He is therefore going to start a 'Rifle club.' His comments are being discussed in many papers. Everyone is suggesting means to face the physical decline of English youth. They are really scared. Added to that are the movements of the Ireland, Egypt and India. Germany's moves in Turkey are causing concern. The English know that the English Army and Navy once produced fear in the hearts of Indians. But today they know how much both forces have deteriorated. If Ireland and India have serious agitations and there are external pressures, existing army would not suffice to defend half of Britain. Therefore everyone is seeking a remedy.

*Daily Mirror* is published from London. Its circulation runs into hundreds of thousands. This paper is very popular among youngsters. Therefore a series of articles is being published in it. Decline in physical characteristics was discussed in detail. It was pointed out that with the freedom movement in Ireland and India things are going to be very difficult and therefore England needs to produce soldiers for defending their own country. Everyone from Lord Roberts\* to the editors of newspapers accepts that a volunteer army needs to be raised. Some demand imparting compulsory military training. Some say that military training should be made so popular that young men would be eager to go for military training.

A Military Officer writes in the *Mirror* - The main route would be to form a habit of physical exercise and fitness at young age. Once this is done they will continue that habit for the rest of their youth. It is very difficult to start physical training at the age of ----

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\* Lord Roberts – Commander-in-Chief of the British Army

20, but if the same is given at the age of 14, human body takes shape wonderfully. But once the muscles and bones become stiff, it is difficult to make them flexible. So, many argue that physical education must start at the age of 14.

But mere physical training is not sufficient. Military training must be given at the same time. And thus a Volunteer Army can be formed.

We Indians have some crazy ideas about military training. We feel that it is a very complicated, dangerous and difficult task. Many feel that it takes ages to train a soldier. But that is a fallacy. It is very easy to train a soldier to defend the country. Any one can be trained to be a soldier and it needs neither high intelligence nor time. Even a dumb uneducated Englishman can be trained as soldier. In the words of *The Spectator*, “Soldiers can be thoroughly trained in six months and made to enjoy their training instead of dragging through\* it as they do it at present.”

“Military training involves three main aspects. Horse riding, shooting and drill. Out of this, drill is no longer vital, tenacity is required. All the three qualities can be taught and developed easily at young age. Generally it is much easier to teach boys than young men how to shoot or ride a horse. Once this is done at the age of 14 or 15 they develop a taste for soldier’s life. They then spend more time on physical exercises and horse riding than playing cricket. And they would develop the capacity to fight for freedom of the motherland.”

*The Daily Mirror* says, “ Thus we can form a nation of soldiers. What can be matter of more satisfaction than the fact that every youngster will be fit to sacrifice his life for defending his motherland?” The paper has suggested the formation of a Boys Army for Britain and has asked for volunteers among its readers. Soon after, the paper published an article – A striking and patriotic response to our proposal. It read, “ A patriot has offered to teach a batch of youth of 14/15 years, shooting, horse riding, drill and use of swords.”

Thus it is no doubt that a Youth Army will be formed. And for what reason? ‘In case a foreign enemy invaded our shores every Englishman should to be in a position to assist in expelling the invader.’

It is a divine inspiration that everyone should join in a battle for defending the country’s freedom. Vitality of a Nation is its political independence. Once this is achieved, the nation is prepared to progress. It all depends on necessary physical and mental training of its youngsters. But many short-sighted leaders ignore this training. The weak will not survive in this world. Every nation needs to raise such ‘National Youth Armies.’ It is very easy to do. And what are we doing in India? Playing cricket!!

28 September 1906

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\* He means formation in files, drills, marching, right turn, left turn, about turn, quick march, marking time, saluting seniors, standing to attention and such mundane activities. When there is nothing more than these all day, soldiers get bored.

## THREE

### Beginning of the end

Last week Indian affairs caused a sensation in London, like of which had never seen since 1857. I do not say that the Englishmen had totally forgotten us since 1857. I do not deny that persons like Sir A O Hume, Sir Henry Cotton and Wedderburn\* have been enjoying our hospitality. Modern day Mazzini Mr. Gokhale, C.I.E had nearly conquered England, that too, I accept. But no sooner Gokhale's mission was declared a success in the newspaper '*India*' than the ill-omens began. Gokhale had a close encounter with Mr. Morley and had assured him that there is no sedition in India. After reading about Mr. Fuller's\* resignation, Gokhale had also assured the reporter of *Daily News*, 'The public opinion will come to normal state.' It was obvious that the agitation was only about Mr. Fuller. Indians were not agitating because of looting of their wealth of 400 millions of rupees every year by Britain. They were not agitating because Indians starve to death every year in the same number as died in the recent Russo-Japanese war. They were not agitating against slavery. Their agitation last year was only against Mr. Fuller. Now that he has rendered his resignation, people will be quiet, no matter if the fetters don't loosen by the smallest amount. Having assured thus Mr. Gokhale was to return to India. He said in public and believed himself that the British Raj was 'public dispensation.' And all of a sudden came a telegram – King Edward was deposed and Babu Surendranath\* had become the King of India.

As soon as the telegram was published in the evening papers, the whole London was rocked. Some were startled. 'Today morning India was under our rule and within 12 hours it was taken over by a Bengali Babu – some could not take food. Merchants were concerned about their trade. Pensioners were concerned about their pensions. Sir Henry Cotton and Wedderburn became anxious – what will happen to India now? Indian members of the British Committee of Indian National Congress became more restless about the Indian news than the Englishmen, and could not sleep. They were all told by Gokhale that the British Raj had been a *God given gift* to India and we should pray for its eternal survival. But what will God say if he hears the news of Surendranath Banerjee having defied the British Raj and has been crowned King. Then, the only consolation is that English do not worship murtis (idols), so their God does not have ears. But Sir Henry Cotton does have ears, what do we do with that? He must have heard this news from India itself and he would have become angry – for the benefit of Indians of course. When Sir Henry Cotton got angry it does not matter what God felt. So, what a sin has Surendranath committed! To expiate his sin Mr. R C Dutta\* sent a letter to *The Times*, not just one but two. He wrote, " Brahmins gave their blessings to Surendranath, such ceremonies are celebrated all the time in India and there is nothing to worry about. Surendranath has recently become arrogant and therefore such laughable events take place. I do not know why Surendranath should be so eager to seek blessings from Brahmins etc." He signed the letter R C Dutta. But then he thought – what is it that I have got that will make the Englishmen take notice of my letter? After a little thought he decided to add – Late (former) Civil Servant, a good slave and most obedient servant.

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\* Sir Hume, Cotton and Wedderburn – former ICS officers who had served in India

\* Fuller – On 16 October 1905, Bengal was partitioned and Sir Fuller was appointed Lt Governor of East Bengal. He was forced to resign due to furious public agitation against him.

\* Surendranath Banerjee – a moderate Indian leader from Bengal.

\* R C Dutta – an Indian from Bengal who had joined the ICS in 1868.

This settled the commotion in London, and then English took some courage. They realised that India was not lost and everyone started to congratulate Mr. Dutta.

But when difficulties arise they also start to mount. Something more serious happened. *Daily News* printed news that in Bengal the police had discovered a secret society named 'Golden Bengal.' Its branches are widespread. They (secret society) have recently published a leaflet in which they say – Why Cry? Drive out the Saheb. During his coronation speech Surendranath said, "The sugar from England contains the blood of cows and pigs." Thus the events of 1857 are repeating again. In the frivolous paper *Vande Mataram* it has been printed, " They (The English) desire to make the Government of India popular, without ceasing in any sense to be essentially English. We desire to make it autonomous and absolutely free of British control."

This article in the *Daily News* has really set the English to panic.

It is said – if you fear a demon, he will indeed be behind you. Here are extracts from some British papers --

*Daily Chronicle*, in its article, 'Hindu Unrest' writes – "The coronation of King Banerjee in Bengal is the climax of political unrest in Bengal. He is a typical Babu, a frothy speaker with no backing of judgement or character. The cry '*Vande Mataram*' has a seditious meaning attached to it. The Partition of Bengal was the greatest mistake of Lord Curzon etc."

*Daily Mirror* sent its reporter to Dadabhai Naoroji\* and asked if there is going to be an uprising in Bengal. He said that it all depends on the attitude of the government, but there would be no uprising.

*Daily Telegraph* wrote – "He (Surendranath Banerjee) has just surpassed himself by being crowned and anointed king, whether of India or of Bengal only is not stated. In the old days the shift of such an impostor would have been short. The Government would either have clapped him under restraint as dangerous lunatic or ended his days in summary fashion. But now Banerjee's neck is quite safe. ... mined up with the Swadeshi movement this is a vague, elusive nationalist feeling, which is fostered by a cheap national press. None can form any clear idea as to how much of this would inflammatory oratory, is merely the talk of Banderlog."

*The Standard* contains a long article. It says, " It appears that we are on the eve of an eruption, which, though it might take a different form, would be hardly less deplorable than the storm that was brewing half a century ago. There is certainly an active and malignant agitation against the government. Sedition is openly preached and authority defied. To the cry of 'India for Indians' has been added the watchword 'Down with the master foe.' The coronation of Babu king cannot be overlooked, etc... "

The paper further says that this will not be of any benefit to India. Indians will not get the concessions like jobs, which they enjoy under the British Empire.

*Daily Graphic* has published an article on Emperor Banerjee, with his picture.

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\* Dadabhai Naoroji – a prominent Moderate Indian leader from Bombay

The information in the paper *Vande Mataram* is reproduced in most papers.

*Daily News* contains an additional article, this time from Sir Henry Cotton who says that now Britain must grant some political concessions to Indians. Without this, the faith and loyalty of its educated section of population will be shattered.

*The Times* has also written extensively on the subject. Two prominent papers of Scotland have also warned of a forthcoming revolution.

One Sanskrit scholar has tried to find meaning behind the slogan *Vande Mataram*. He says the word Mataram implies Mata or the Goddess Kali, the one who kills. Therefore the slogan implies – Oh Kali you totally annihilate the English.

Now, why are the English having such bad dreams? We Hindus believe that God does what is in his mind. We have not become arrogant to ask God – you do this. He is capable of destruction or protection in an instant. We do not wish him to annihilate anyone. We will bow to God who will do what he wills. One thing is certain; we as a nation are progressing towards our goal. But why should the English fear that we have a network of secret societies or that there will be mutiny tomorrow? We are not Russians to form secret societies. We are Indians and our leaders have been swearing on oath that the British Raj is a *divine dispensation*\*. That being the case it is not possible that we would have a network of secret societies or rebel against British Rule. Whatever the case, we should remember the suggestion by a journalist. He says that Muslims are suffering as a result of Swadeshi and therefore we (Hindus) should abandon that movement, and instead seek friendship with Muslims.

Thus there is extensive debate on Indian affairs. Tories (Conservatives) suggest that the rising unrest in India should be crushed with force and make British Rule permanent. Liberals on the other hand plead that the use of force at this stage will make matters worse and therefore, some political concessions should be made to make British Rule permanent. Though there is a difference of means, both parties are eager to make British Rule in India permanent and unshakable. Sir Henry Cotton wants to suggest that even the Hindus too want the same, and has praised Mr. Gokhale and Dutta in his quotation and said that it is these two leaders who will ultimately benefit India – this means creeping reforms under the British Empire.

Hyndman, in his paper *Justice*, has written – At last England is concerned for welfare of India. The present agitation is 'The beginning of the End'. Where truth is – success follows.

5 October 1906

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\* Indian Moderates propagated the view that the British Raj was a divine dispensation

## FOUR

### Flocks of Sheep of Indian National Congress

Once calamities occur they come from all sides. God alone knows what is in the horoscope of England. Whatever they touch as gold turns to dust. Ireland, India, Egypt – wherever they look they see inauspicious stars. To keep peace in Ireland they promised them Home Rule. But instead of satisfying the Irish it made them more irate. In Egypt, they imposed heavy prison sentences on the agitators, and instead of steadying the situation it simply made it worse. In India, the Swaraj movement, under the leadership of Surendranath Banerjee is in full swing. This is enough to make anyone scared. This is evident from the extracts I sent from English newspapers. But one thing bad happened in India. No matter how childish the activities of Indians were, as long as Sir Henry Cotton was caring for Indians there was no need for concern – that had been the attitude of the English. The Indian National Congress had garlanded Sir Cotton. And he too proved worthy of their trust. He has no enemies. It is said – While In Rome do as Romans do and Sir Cotton too has been behaving like other sheep of the Indian National Congress. But just recently he slipped a little. Englishmen are bound to be angry after hearing about activities of Surendranath Banerjee and Bipinchandra Pal, but they do not show their anger in public. Sir Cotton was speaking at the funeral service of Badruddin Tyabji and lost his temper. He praised the loyalty to British Crown and moderation of past leaders and asked the present generation to do the same. He said, "Some of you are now going to the extreme and are demanding complete independence; you say that you want to get rid of the British rule completely. Please don't do that. Whatever demands the Congress is making are fair. But to say that you want to completely remove British rule over India – is disastrous." There were some anti-Cotton slogans. Sir Henry again said, "I say again. That demand is ruinous." Well, at least he has shown his true colour. The earlier, the sheep of Congress realise this, the better.

As I had said previously, *Daily News* published an interview with Sir Cotton. The criticism of Sir Cotton in *The Indian Sociologist* is worth reading.

Many people in India are demanding independence, so Sir Cotton calls them extremists. But in England too there is another political movement that can be called 'Extremist.' They recently had a huge meeting in Hyde Park. Large number of English women have joined this new movement. They want political rights at par with men (The Suffragette movement). Miss Emmeline Pankhurst spoke at the meeting at Hyde Park. She said, "We know that pitiable condition of women in England is a result of our political slavery. We want political freedom and men folk to co-operate with us for achieving it. But if they do not give us that freedom, we are quite capable of snatching it from their hands. If we wish we can bring England to a halt within a day and seize our political freedom."

**Listen fellow countrymen, an Englishwoman is saying this and we call ourselves moderate Indian men!! Never again should any country grind under slavery.**

It is natural that people should be fed up with slavery. It was surprising that we Indians had not been disgusted with our slavery until now. But now, no matter how angry Sir Cotton becomes, our slavery is bound to end. Hiding behind presidency of Dadabhai, Sir

Cotton criticised some more militants, Shyamji Krishnavarma being one of them. Despite the curses against him in English papers the fact remains that Shyamji is one of the few persons to whom credit for forthcoming bright future of India, can be given.

Shyamji has recently awarded 'Edmund Burk' scholarship to Mr. Pradhan, B.A, L LB. As per requirements of the scholarship Mr. Pradhan recently read his paper on 'India in the Future'. It will soon be published. Before describing how our future should be developed, Mr. Pradhan described how the British rule has been worse in many ways than the rule of Muslim rulers. His paper was detailed, thoroughly researched and his arguments were forceful. He said, "what peace we see is the peace of a graveyard. If we have to be grateful to the British for the present peace, why should we not also express our thanks to death? The only solution to present malady is complete political independence. It is but natural for everyone to seek freedom. How can we say that just because it is difficult today, it cannot be achieved at a later day? Once Italian freedom was a daydream, but the same has come true. The city of Rome and the Italian Alps are proclaiming to the whole worlds – seek you freedom. So, to get away from present situation we must have political freedom. There are two ways to achieving it. We should spread education and make people aware of political rights. Hindus, Muslims and other communities should gather together and be determined not to stop their agitation until freedom is achieved. The English have promised to give us our freedom when we become capable and deserve it. etc. .... "

Shyamji concluded the meeting by thanking Mr. Pradhan for his wonderful paper.

The meeting ended after singing the *Vande Mataram* rendered by the grandson of the Bengal fame, poet Ravindranath Tagore.\*

Oh dear, but what will happen if Sir Cotton comes to know of Mr. Pradhan's paper? May God bless him.

26 October 1906

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\* Ravindranath Tagore – Indian poet, writer, painter and philosopher from Bengal. Winner of Nobel Prize for Literature in 1913



## FIVE

### Snake charmers of Hindusthan

London 5 October 1906. It is Saturday. I had free time, so I went to the Hippodrome. Our people back home do not know what Variety Theatres are. Let me explain. There is lot of entertainment under one roof. Singers, Dancers, Acrobats, Bicycle riders, Body builders, Wresters, Trapeze artists, Magicians and people with similar skills are present there. A good mixture of entertainers indeed.

As I went in, I purchased a programme and started to read. I saw in it – Indian fakirs, Hindu Conjurers. I became curious. They appeared shortly afterwards. Their dresses and instruments were something new to the English spectators and their show was new to them as well. Their performance was much appreciated, which could be gathered from the clapping of hands. We in India are used to such performances. One charmer made a person disappear from a cage and made him appear again in the same cage. People were very surprised. Many were looking through their binoculars and all were very pleased. The performers were well paid for their work.

Later I saw presentation of San Francisco earthquake and came home. As I dozed off I had a beautiful dream. It was like this -

*On the stage of Hindusthan a snake-charmer was making wonderful shows. People from far off lands were keen to watch. Some nitpickers were looking for any mistakes that he would make. Some were simply wondering what he would do. He soon received a challenge in terms of Partition of Bengal\*. He showed smoke and fire coming out of mouths of Congressmen. But spectators did not think much of it, they were least affected. After a long while, the game of Swadeshi\* started. Everyone started to pay attention. Nitpickers said that the game would be lost. But soon they were proved to be wrong and others laughed. Then started an interesting game. In one cage Hindusthan was gripped by poverty, plague, internal conflicts, jealousy, bad administration and foreign rule. The snake-charmer intended to remove Hindusthan from the cage and bring it back again out of the cage free from all the disabilities. Everybody was watching carefully. And all of sudden I woke up. I felt very sorry and disappointed.*

Those snake charmers from Hindusthan who want to come to the stage of England to seek advancement of their country should realise that nothing will be gained here by begging. A beggar has no place on this stage. Not only that, he will become an object of ridicule. This one lesson must be learnt by our snake charmers.

2 November 1906

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\* Bengal was partitioned by Viceroy Lord Curzon in October 1905. This caused wide spread anger and resentment among Indians.

\* Swadeshi - Movement to support indigenous industries in India. Indians were urged to buy Indian goods and boycott British goods. This movement did affect British trade with India.

>> Some 20 years after this newsletter, Gandhi once said, "An Englishman will never respect you unless you stand up to him." This is what Savarkar had preached in this newsletter.

## SIX

### What is the meaning of this?

London 2 November 1906

Discussions are taking place in the British Parliament about Indian Affairs. It is well known that Surendranath Babu has been sent letters informing him of this situation. In one of the letters it was suggested that if the current anti-partition agitation\* is continued with vigour and a series of appeals made to Secretary of State for India, it is the intention of the British cabinet to annul the partition of Bengal. As soon as that letter was made public Mr. Morley was asked a series of questions in the Parliament about whether the partition of Bengal would indeed be annulled. Mr. Morley got annoyed by these questions and declared, "The partition is final. It can never be revoked." The trouble is that a politician should never tell the truth clearly. He should always be vague and make statements that are neither true nor false. He should tell utter lies but never tell the truth. I am sure Mr. Morley knows this very well. After his recent speech on the Indian Budget, even Mr. Gokhale cannot unequivocally say that Mr. Morley tells the truth. Morley says, "India is getting richer." Now, is there any slightest truth in it? Morley is crafty and takes extreme care not to tell the truth. But it seems recently he lost his temper. Those who know the consequences of saying that the partition of Bengal will not be revoked were very disappointed. They felt that they lost the game. It is easy to tempt a cow to slaughterhouse by tangling a stack of bale in front of her, but if she knows the truth she will have to be dragged. Moreover, the butcher enjoys how the cow is deceived. He enjoys the fun. If you were in authority and say – "The partition will be revoked, today or tomorrow. I will certainly do something about it," the result is interesting. The cows of Bengal believed in such statements. There was the fun of mass meetings, resolutions, and empty promises by British politicians. Now all this will stop. So, our sympathetic English friends were really very sorry. They asked to 'try again' and Bengali cows being Loyal are going to oblige.

Mr. Redmond, M.P and one or two members of the Labour Party asked Mr. Morley – "Will you present to the Parliament, the papers relating to partition of Bengal?"

Mr. Morley – Those papers do not contain much information.

Others – So what is the difficulty in putting forward the papers?

Mr. Morley – Those were presented to Parliament in the past. I do not know the exact date. I was not paying much attention at that time.

Mr. Morley has full sympathy for India. Even our militants agree on that. But they will be disappointed to know that the sympathy arose only after he became the Secretary of State for India. Until that time his mind and pocket were empty. As he started to draw the salary of Secretary of State for India (of £5,000 per year), his pocket started to become full and so did his mind – he was fully sympathetic to the cause of India.

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\* Partition of Bengal.

Bengal Presidency consisted of Bengal, Bihar and Orissa. Lord Curzon, under the pretext that it was too big a province for administration, proposed to partition it, to create a Muslim majority province of East Bengal. Despite strong public opposition, Curzon put partition into effect on 16 October 1905. This led to widespread public anger and

resentment among Indians against the British. Due to enormous public protests, King George V was forced to declare in Delhi in 1911 that the partition of Bengal was annulled.

After the recent discussions in the Parliament, I met an Indian student. He said to me, “Did you notice how Indian affairs are being discussed in Parliament since the Liberals came to power? If we make petitions after petitions and meet their M.P s, we will succeed.”

It is indeed our misfortune that our youth are still such foolhardy. Indian affairs are attracting attention of the Parliament not because of our petitions or Mr. Gokhale's deputations but because of the rise of Swaraj Party\*. Moreover, we should remember that it is not the first time that the Parliament is attending to Indian affairs. After feeling the intense heat of the 1857 uprising, people everywhere in England, from Buckingham Palace to small villages\*, had been discussing the Indian affairs and paying attention to them.

It is said that Dadabhai Naoroji is going to Hindusthan to start such fire again\*. He is going to be the President of the Indian National Congress for the third time. It is interesting to note that he is going to be given a big send-off and many British M.P s are going to take part. If Tilak had been thus honoured, Indians would have been delighted. Now why is it that Englishmen are rejoicing the election of Dadabhai in a similar manner? What is the meaning of this?

Recently one Mr. Pandurang Mahadev Bapat\*, B A had published a booklet entitled – Home Rule for Hindusthan. For daring to make such a demand, Bombay University withdrew his Mangaldas Nathubhai scholarship. Did Mangaldas specify that only those who wish to see India permanently enslaved should be given my scholarship? It is but natural that Indian youth should seek independence. And it absurd to make such threats. Days are fast receding for making such threats. Soon they will become ineffective.

23 November 1906

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\* Swaraj Party – Due to partition of Bengal in 1905, there arose a faction in the Indian National Congress, called Swaraj Party demanding more action than the Moderates were prepared for.

\* Discussion of Indian affairs. What Savarkar says is true. In 1857, there was a public meeting even in a small town like Bedford, where I (Godbole) live. Population of Bedford at that time was only 13,413

\* Dadabhai – How did Savarkar know what Dadabhai was going to say in India? In December 1906 Dadabhai did demand Swaraj as President of Indian National Congress.

\* Mr. Bapat was a graduate of civil engineering from Edinburgh University. In 1907, he went to Paris, met Russian revolutionaries in exile and learnt how to make bombs. He spread that knowledge to revolutionaries in India.

He was imprisoned by the British several times.

He came to be popularly known as Senapati (General) Bapat.

## SEVEN

### Streams of Revolution

As per the laws of nature, revolutions and evolutions are continuous and ever present. When streams flow down the steep slopes they gather tremendous forces and their impact is called revolution. The river flowing silently and quietly on plains is 'evolution'. Revolution and evolution are inter-related, they follow each other. This has been going on since the beginning of time. In a similar way, we have revolutions and evolutions in the field of Philosophy, Religion and Politics. Water inside a pond becomes stagnant, filthy and degenerates. And the same applies to aspects of other human activities. There is no way out of breaking the pond and let the water flow. That is the law of nature. When the water rushes out of an enclosed area and suddenly falls out with tremendous energy it leads to huge noise and destruction. Later on, its speed is reduced and then the flow is called 'evolution.' There have been religious revolutions in Christianity (challenges to authority of Pope, rise of protestants etc) Political progressions (evolutions) are still to follow. Many selfish and interested parties are preventing this. Political and social revolutions are therefore necessary. Without them the world will not move forward and forward movement is natural. These are already taking place in various countries. So many stagnant waters are awaiting breaking away into flowing water; many volcanoes are also going to erupt. It will be illustrating to review the situation in various countries at the moment. Mr. Hyndman recently delivered a lecture on this subject. It is very important. We Indians, if we have courage, have to learn a lot from it.

First of all Mr. Hyndman reviewed the current political trends and explained differences between them. Indians may not like his dissertation, because slaves prefer to remain aloof to reality and don't like free thinking. He said that the difference between Conservatives and Liberals is namesake only (insignificant). Both are illiberal and imperialist. One party is impulsive by nature that is why it openly gives voice to its inner evil intent. The other party is cunning and crafty and hides its real intentions. The first is only vicious, while the other is not only vicious but also treacherous. This treacherous party has been in power in England for the last one year. What beneficial deeds have they done? How are they any different to the Conservatives? What have they done for Egypt or India? Have they stopped millions of pounds worth of wealth being looted from India every year by even a little? So, what difference did their coming to power make?

(I think Mr. Hyndman slipped here a little. One cannot say that no one benefited from the Liberals coming to power. Take for instance, Mr. Morley. We should remember how his physique has changed. Once, he was merely a bookseller and now that he has a huge salary charged to India's account. The difference is remarkable. Mr. Hyndman should not have forgotten the difference.)

Mr. Balfour says, "Liberals and Conservatives pretend to be different." Otherwise both are rascals. Both are getting rotten. But we also see signs of forthcoming revolution. People's parties are increasing in strength. They want equality and freedom not only in England but also all over the world. In Russia, people's movement has nearly broken the years of injustice. As I speak, feudal power in Russia is being broken and the capitalists too would be brought under control. Every justice loving person would be happy at the victory in Russia. No one can suppress revolution. The more it is suppressed the more it will spring up. Revolution leads to progress – like flowing water.

It is a sign of vitality. It is flowing with full speed. It is happening in the East. Now it is unstoppable. If anybody comes in the way, he will be lifted and thrown away. Revolution will follow its path. No one should be arrogant enough to stop it. If they do, they will be blown off like children's balloons. This not a mere wish. Japan is witness to this. Fish eating Japanese of small stature inflicted a spectacular defeat on the bigger looking Russians. That was based on this revolution. Russia tried to stop it and was blown off. Now the flow has entered China. I have been told reliably that there is a tremendous public awakening in China. Education, patriotism, awareness of political power is spreading there rapidly. But political reform is not the only way revolutionary rapids flow. It is true that China had maintained its political freedom despite attempts by the Western Imperial powers, so its revolutionary flow is somewhat mild.

At long last the revolutionary spirit is springing in India too, which until recently was numb. We Socialists welcome their struggle. If India achieves its independence it will in no way be harmful to us. In fact our trade will increase. A shopkeeper benefits by the affluence of his customers. We should offer every assistance to Indians in their freedom struggle. Concern for the welfare of all living creatures is a special attribute of humans. Their (Indian National Congress) conference is going to be held in December. We should sympathise with their aims. I request today's gathering to declare that when the time comes and the Indians start their political revolution we would give them full support. (there was huge clapping of hands at this stage). I have reviewed the revolutions in Asia. Now, there are no political revolutions in France and Germany but social revolutions are taking place in those countries and also in England. At present, thousands of workers struggle in poverty and a few handful rich live in luxury. We must change this unjust system as fast as we can. We need to change Social economy. In America too, a similar situation exists. There, millions of people starve. It makes no difference to people's misery whether there is a President or a King at the head of Government. There has to be a revolution to improve the lot of the masses.

Revolutions are taking place in England, America, France, Russia, China, Japan, Iran and Hindusthan. The purpose of revolution is human progress. It is for this noble aim that they are all welcome.

Mr. Hyndman was given a standing ovation.

My fellow countrymen, read this speech very carefully in order to grasp its meaning. Until now we foolishly sought progress by supporting Conservatives and Liberals. Now, don't make a similar mistake of looking at the Socialists with the hope of achieving independence. You can't get a piggy back on persons like Hyndman. You must learn to stand on your own two feet. Don't get carried away by what Hyndman said. He may have spoken with sincerity and mean well, but time has now come for you to throw away the crutches and walk on your feet without support from others. And when you do that and show your capability, not only Mr. Hyndman but also the entire world would praise you. If Mr. Hyndman shows sympathy to your cause, accept it with thanks and grace but never seek it. If you are invited for a lunch or dinner, attend with self - respect, but never beg for it. Do not participate without being invited. You find your own food. You progress on your own. The Lord has given you this wonderful land and blessed it with huge rivers such as Ganga, Yamuna, Godavari, Kaveri, Sindhu and Brahmaputra. In this wonderful land our forefathers have grown not just crops but also

gold (yes, India was known to the outside world as land of gold). But he has put a condition that YOU must farm this land. If you yourself plough, the land will grow crops and even gold. However, should the plough belong to a foreigner, be it Balfour (British Prime Minister 1902-05) or Morley (the then Secretary of State for India), it will give rise to disaster, Bubonic plague, famine and slavery. So, if you abide by the condition the Lord has set, in the next season India will grow Konihor diamonds, poets like Kaildas, golden thrones like Mayura Sinhasana, warriors like Shivaji, whether or not it rains.

Lord Krishna has said –  
*Uddharet atmnaatmanam*  
*Natmnanamavasadyet*  
*Atmeiva atmna bandhu*

*Atmeva ripuratmah* (Geeta, chapter 6, verse 5)

“You progress, liberate and emancipate yourself. Have faith in your capability. Never demean yourself or underestimate your potential. You are your own brother, you are your own worst enemy.”

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[Note - For centuries India was known as land of Gold. Though there were no goldmines, the country was so rich that it had huge reserves of gold. Hence Savarkar’s remarks – your forefathers have grown not only crops but also gold in this land. ]

20 December 1906

## EIGHT

### English women and Hindusthani men

If a nation has political freedom, it leads to progress in many other areas. And one thing leads to another. A good example is found in the present agitation of English women. England was ruled by Romans for some 500 years and after they left came various monarchs. Later, since the days of Magna Carta in 1215, the King's powers were curtailed by the Barons. Centuries later, the rich businessmen got representation in Parliament. Now women are demanding a say in the running of their country. We have to learn quite a lot from their movement. I therefore give the details of the movement.

The movement for women's liberation began nearly fifty years ago. Mazzini the great Italian freedom fighter prophesied in 1870 that the women would demand their rights in the next century. Though the movement in England is 50 years old, no one paid any attention to it until recently. Some broadminded liberals had shown sympathy for their cause. But everyone thought that it would take decades for women to achieve their aim. Those who controlled the Parliament looked down at the movement. But some women leaders carried on with their movement despite discouraging signs on all fronts. They were hoping that they would be granted representation in Parliament if they continued to educate the people about women's rights, made petitions to sympathetic members of Parliament and produced leaflets at the time of elections. Women continued their activities on those lines. Afterwards, in order to bring some practicality to their movement women started delivering series of lectures. Articles started to appear in magazines. There were discussions in newspapers. Women were getting more determined to get elected to Parliament. But, in practice, no political party was prepared to take concrete steps.

Women were facing the same old arguments. They are less educated, they cannot become soldiers, nature has given them very little strength in accepting political responsibilities, etc, etc. Some women thought that these arguments were true and started thinking of overcoming the disabilities. But soon they realised that all these excuses are false. Who is going to relinquish power unless forced to do so? And it is not just today that these excuses are being put forward. Until America snatched their independence (1776), were not British politicians arguing that the Americans were uneducated and incapable of ruling themselves? The Austrians were saying until recently (1870) that they were ruling over Italians because they were not capable of handling administration. In England, did not the politicians proclaim that at present the labourers are not capable of working in Parliament, therefore they have not been given the political rights, they will be granted these once they deserve them. So, the English women concluded that it is they who should decide whether or not they are capable to run for parliament. They came to the conclusion that they are indeed capable. Moreover, the disabilities put forward for denying women the right to vote, are a direct result of not having the vote (franchise) and lack of political freedom. They argued that it is absurd to say that someone will not be allowed in a tank unless one is able to swim. But how can one swim without entering water? We have to say, 'Oh yes we will enter the swimming pool.' You would not allow us to enter? We will enter despite your objection.

This stand of women leaders attracted some male sympathisers and well wishers. However, they said, "we fully sympathise with your objectives but you must conduct your movement within the law and on the lines that would suit well bred women

(ladies). Your behaviour in the movement should be befitting the well-bred ladies. Women, encouraged by the fact that some men were becoming their sympathisers, decided to try movement within the Law. Of course, laws made by men. When the words 'within legal framework' are branded people forget a parallel example.

A wrestler, when facing challenge, says, "you are free to adopt all the tactics, but they should be within the law." Meaning that I must know how to face your moves. This is a usual ploy employed by the oppressors. A slave will never free himself if he was to abide laws made by its master.

One can quote an example using our mythology. A demon will never die as long as law books are in existence. So, he tells the man, "I perfectly sympathise with you, but you do one thing, you must not destroy the legal books." Poor man! He does not appreciate the implications of this crafty move. He agrees to keep the law books intact. The demon laughs and shows that he is facing a grave crisis and tries to show that at time he gets hurt and falls down. At times he is hurt at sensitive parts. But as long as the Law books are in existence, he never dies. Poor man, he gets tired and is eventually killed by the demon.

During the Italian freedom struggle, Mazzini realised the danger of 'working within the law.' He therefore burned the law books. Netherlands did the same (they overthrew the Spanish). Shivaji also did the same. English women decided to do the same. They declared that we can never succeed if we abide by the laws made by men. We will break such laws. Men will use force. We have to meet force with force. Women decided on their action plan.

In the last election (January 1906), hundreds of M Ps had promised to promote women's rights. However, once the elections were over they all forgot their promises. This caused a fury among women. But it split the movement into Moderates and Militants. Among the Moderates are many old ladies, they had a meeting of women and decided to appeal to the elected M Ps but the militants consisting of young women declared, "time for old methods of petitions has passed. Time has now come for practical resistance." When it came to Practical resistance, the militants split again. One wanted Passive Resistance, the other Active Resistance. The latter group attacked the Parliament, got inside and had skirmishes with the police. Inside the Parliament that was in session, the women started to have their own meeting and raised the banner 'Vote for Women.' Naturally they were arrested and driven out. When charged with disturbing public peace many said, 'we do not answer your charges because you have been appointed Judge without the consent of women.' When asked 'why did you break the law?' they said, 'That was men's law, passed without the agreement of women.' They were all sent to prison but released after about one month. Once again, they started their agitation. A meeting was held in the office of the paper *Tribune*. One Moderate lady spoke. In protest rose a Militant lady and asked, "What have you achieved by your ways for the last 50 years? Did you ever attract today's audience? Why do you think there is a lively debate about our demands in the Parliament? That is the result of active resistance. We are the real ladies of well-bred families. You are slave women, because you are content with slavery."

Within a few days they attacked an M.P. He had used foul language when describing women. He was due to speak at a public meeting. These militant women rose on the platform and started to speak. 'This man has used foul and abusive language when referring to women. If you have any shame we appeal to you not to listen to him.' They thus broke the meeting. At the same time, the leader of women's movement held a huge



meeting elsewhere and declared, " We will now resort to active resistance. No revolution has ever been successful without one. We will deal with not just one but any number of M. Ps and make them cry and repent." After this, England slowly woke up. Papers like *The Daily News*, *Tribune* wrote sympathetic articles. Miss Fawcett, one of the women's leaders said, ' the country has woken up as it never did in the last 50 years.' Another one said, 'the main benefit was that it awoke the women. All over the country, women are discussing our agitation. Moreover, these despotic and arrogant rulers will sit up and take notice only when they see the stark injustice of their misrule.'

A typical example of how this work continues with unabated determination was seen recently. Yesterday, a group of 50 women gathered around the Parliament. By Law, when the Parliament is in session, no public meetings are allowed within a mile of the building. So, the women deliberately set up their dais near the parliament and started to speak and shout at the Parliament. When the police came and asked them to move on, they cursed the Liberal government saying that they made false promises, are treacherous, scoundrels etc. They rushed inside the Parliament to protest. As soon as they saw the doors being shut they started shoving and pummelling with the police. When one was arrested, another took her place. This went on for some time. One woman came with her child and said, " Next time we will all bring our children and then you shovel us. The whole world will witness what we suffer for bringing up you men." Many of those who are arrested, are Barristers, They have refused to budge to the demands of their fathers, brothers or husbands.

English women! What would they have done if England were ruled by foreigners? English women and Hindusthani men!! Oh dear, why did not our motherland become childless?

4 January 1907

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Note - When World War I broke out in 1914, the Suffragettes co-operated with the British Government. In 1918, after the war, all women over the age of 30 got the vote. In 1928, all women over the age of 21 got the vote.

## NINE

### Beginning of New Year

Christmas has just ended and new year began in Europe. In our country, at the time of Diwali, merchants close their accounts, review their performance over the year and after considering profits and losses, decide the policy for next year. In a similar manner, merchants here too do the same. Private businesses decide their policies on personnel, while national merchants (rulers) decide the national policy. At the beginning of the year, members of the public institutions also meet to decide their future policy and decide how they could achieve their aims. Throughout Europe various institutions and governments have published their budgets for next year. In France, there was stormy debate about rights of Pope. At one time it even threatened the stability of the cabinet. But now everything seems to have settled down. In Germany, there was uproar because the Kaiser dismissed the Parliament all of sudden. But now he has promised to hold new elections to pacify public opinion and things are running smoothly. When Italy became independent of Austrians they were so exhausted by years of battles that many doubted if Italy would survive. But political independence gives some special inner strength. Garibaldi knew it, Mazzini knew it and now they have been proved right. One can only be happy at the progress of Italy.

As in France, Italy and Germany, England too has produced its budget. Last week, Mr. Hyndman delivered a lecture on 'New Year.' He depicted political events in England. He said, "India, this vast and ancient country has to struggle for its independence and we are all watching the developments with interest." One Indian youth thanked Mr. Hyndman for mentioning movement in India. Afterwards Mr. Hyndman said, "Some 25 years ago, I used to meet Indian youth. They used to say – your opinions about India are strong and extreme and such violent statements are incompatible with our moderation. But when I meet Indian youth today, I feel that my opinions are too moderate. I am happy with this progress. But don't think that this merely from humanitarian point of view. It is also for the material benefit of the workers. English businessmen have become so arrogant because they have virtual monopoly of trade in India that they are unyielding and unsympathetic to the plight of British workers. We therefore feel that if this privileged ground is lost the Businessmen will become more flexible and meet our demands."

"As you say, efforts for your freedom need to be practised in Hindusthan. The huge amount of money that your moderate leaders spend in England is a waste. The British Raj is already looting huge amount of your wealth to England. And yet you pay huge amounts of your money, hoping that some retired civil servants who served in India, will fight for you in England. Sir Henry Cotton and Wedderburn make you false promises and you believe in them. This is all deception. I know what our countrymen are like and must therefore appeal to you not to get deceived."

In his speech Mr. Hyndman has solved so many puzzles. He has admitted that his countrymen are deceptive and Indians should not get carried away by their rhetoric. He has also explained how absurd and impossible it is to change public opinion in England. There is just one way to change public opinion in England – that is by constant agitation, without bothering the slightest about British public opinion. In 1857, who had sent deputations to England or arranged series of lectures explaining British exploitation of India? But the attention of all Englishmen was drawn to India by the volcano of 1857,

as it was never done by Gokhale's lectures. If we press ahead with our action England will pay attention to Indian affairs even if we don't ask for it.

Mr. Hyndman has said that it is in the interests of British workers that India should be free. But be warned. What, if the poor and rich of England agree to share the annual loot of wealth from India? We can't take that risk. We must increase our strength and power. If the Socialists extend their hand of friendship we will welcome it, but if they turn around, we are prepared to get rid of them too. Having learnt this much from New Year in England, let us turn to Ireland.

In Europe, England, France, Germany and Italy are well progressed democratic nations. Russia does not fall in that league. But their Tsar is no different to the Russians. When we say that money is taken away by the Tsar it simply means that it goes from Moscow to St Petersburg. That is all. The money does not go outside Russia. But the condition of Ireland is far worse. When countries like Hungary are independent it is only Ireland that is enslaved. When all other European nations are breathing freely, it is only Ireland that is suffocating. The Irish do not have their own country, their own flag or even their own name. It has been reduced to the state that India is. Is it because of this that Gokhale is preaching that we should be moderates like the Irish? If we really became moderates like the Irish, India will be free in no time. Let us get some examples.

The Irish are refusing to sing 'God Save the King', and instead want to sing 'God Save Ireland'. Their mother tongue Gaelic almost became extinct under the pressure from English language. In large assemblies not even 10% can understand Gaelic. Imagine that in the annual pilgrimage to Pandharpur majority of the devotees speak English and only a handful speak Marathi – that is how pathetic the condition of Ireland is. They are therefore fed up and have decided to fight to finish. Their Swadeshi movement is in full swing. They are also trying Passive Resistance. They are persuading their men not to drink, not to serve the government, etc. But some doubt if Passive Resistance would ever achieve results. Can then 'No tax campaign' work? Some have started to answer such questions. They say, "There is only one way to liberate Ireland. That is to force the British out of Ireland. But how? By petitions? By lectures? Or by passive resistance?" An Irish paper replies, "That can be done only by physical force, no matter how many little things can be got by other means, there can be no substitute for force to achieve complete freedom." Enslaved people always think that battles are very difficult. But, the paper adds, "don't the Irish die in large numbers due to starvation? Those who are alive are in slavery and are in reality dead. Are battles that difficult? They do need discipline." But we have seen from a recent article in *The Mirror* how easy that is."

The paper continues, "The essential thing in modern warfare is good shooting." People who want to liberate themselves do not need drill as long as they can run fast when required. This was recently proved when the Japanese Army attacked the Russians. The Japanese recruits were so raw that they could not even march properly. Freedom fighters just need 'will power'. If it is coupled with shooting skills, success is guaranteed. Even shooting is not that difficult to learn. The paper continues. "The boys of fifteen in the Boer ranks were as effective as grownup men. One Boer boy of that age, young Snyman, took five regular British soldiers prisoners." Thus shooting is not a skill it is simply a matter of practice. But how are the Irish going to get practice? Well, they can go to America. And in fact, thousands of Irish are going to America to learn shooting. They have also raised their battalions for liberation of Ireland.

Does Mr. Gokhale think the Indians should follow this moderation of the Irish?

8 February 1907

## TEN

### The idea of aeroplanes

The idea of an aeroplane was floated in the last century. But very few thought that it will develop so rapidly. The 19th century was the century of steam. In the 20<sup>th</sup> century electricity replaced steam. Electric lamps and engines were seen everywhere and have made considerable changes to public life. But now, travel in air, which was only a dream till recently is now a possibility.

Until recently, power of the aeroplanes used to be limited. If someone flew 20 miles across the English Channel that was considered a great achievement. Planes were used to a limited extent during wars. However, it was nothing more than a novelty. One would not have imagined that one day planes will change human life. Very soon planes will be flying all over the world. Credit for this revolution goes to the French. Man could walk, run or travel on land and also move across the oceans in ships, but had not rivalled the birds in travel in air. When England is busy enslaving people on land, it is surprising that the French can think of travel in air. We are all grateful to them. Mr. Dumand who had been doing research in this subject for number of years is also working in France. Until now, planes were made only of lightweight materials. But Mr. Dumand has proved that planes made from heavier metals can also fly. Until recently it had two wings attached to the main fuselage. Mr. Dumand has proved that a single engine plane properly designed can fly just as fast. This speed is a result of motor force, which has helped to move on land as well as in air. On both sides of the plane, wings are attached to ride through air. A balloon with light gas used to be attached to the front of the plane and it would ride due to the light gas. But now fans are preferred. Planes with speeds of 18 miles per hour were possible. Mr. Dumond has surprised everyone by saying planes of 100 horsepower capacity are possible and would fly at 250 miles per hour. Imagine a chariot with beautiful horses and travelling at 250 miles per hour. This has tremendous military significance.

Now it is not going to be sufficient to maintain large navies to control the seas, nations will have to keep ready, fighter planes. France has 80 such planes. Where man could not walk he travelled by water. Now where he could not walk or travel by water, he will fly. A pilot has planned to fly to the North Pole and President Theodore Roosevelt of America is going to bear the cost.

But what is liberating for the mankind is disastrous for England. The English have been assuming that because they are an island nation they can only be attacked by sea. Many had requested the English to agree to a tunnel link across the English Channel between England and France. This would increase trade. But England had adamantly refused, because they thought that they were invincible on water. But now France has built fighter planes travelling at 250 miles per hour and can reach English shores within minutes. So the tunnel does not matter. England is at last considering the tunnel for increasing trade with France.

15 March 1907

Notes –

\* Wright brothers flew the first aeroplane in Kitty Hawk, North Carolina in USA on 17 December 1903.

\* Louis Bleriot crossed the English Channel (Calais to Dover) in a plane on 25 July 1909.

\* Construction of the Channel tunnel was started in the 1960s but abandoned as too expensive. A new start was made with private finance and the Tunnel was completed between 1985 and 1996.

## ELEVEN

### Generosity of Shyamji Krishnavarma

Shyamji Krishnavarma is now popular and well known among people of India. He has recently donated Rupees 10,000 for national benefit. I think the readers would have heard about this by telegram. Ever since he started his magazine *The Indian Socialist* many people in India are curious to hear about this person. I therefore take this opportunity to give some details of his career.

During his student days Shyamji achieved mastery over Sanskrit. Swami Dayanand Saraswati, founder of Arya Samaj was so pleased with Shyamji that he made him his favourite disciple. Whenever, a dispute arose with opponents, Swami Dayanad would ask Shyamji to reply to his opponents and would intervene to conclude the debate, if required. Shyamji became a preacher of Arya Samaj and delivered his lectures in Pune, Nasik and Calcutta. Many old stewards were impressed by his scholarship. This included Late Mr. Krishnashastri Chiplunkar, Justice Ranade. Later on when he reached England, British scholars too were impressed with Shyamji. But the same person is now being cursed by the British because the scholar has become a patriot. Many Indians were surprised by this change in the attitude. They had been preaching that by nature the English are freedom loving and appreciate personal achievements. They should remember that as long as a bull is prepared to pull a wagon he is praised by his master, but as soon as he hesitates he gets the whip. In a similar manner, the English praised Shyamji's scholarship as long as he was prepared to sing 'God Save the King', but once he starts to preach 'Home Rule for India' he is being cursed by the English.

In 1883, Shyamji obtained his B .A. degree from Balliol College, Oxford and he also qualified as a Barrister. On return to India he served as Divan (Chief Minister) of the states of Ratlam and Udaipur. While he was serving as Divan of Junagad state, trouble arose. He had done a favour to an Englishman and offered him employment in Junagad state. But he turned against Shyamji and this led to considerable headache to Shyamji who eventually went back to Udaipur as Divan and then suddenly came to London in 1897. He was deeply impressed by philosopher Herbert Spencer. He realised that he must work for the emancipation of India and began his political career in January 1905 when he started his magazine *The Indian Sociologist*. He was among the few to openly stated that unless India throws away the yoke of British rule, she will never benefit materially.

After launching *The Indian Sociologist*, Shyamji started Indian Home Rule Society. His love for freedom was always undiminished.

Until this time, many Indians were content with movements carried out under the guidance of retired British ICS officers now living in England. Shyamji exposed the futility of such efforts and put forward his line of action. So, other side of Indian politics was brought in front of the world.

The British Committee of the Congress Party had offered lifelong editorship of the paper *India* to Sir Henry Cotton. And now Shyamji started his *Indian Sociologist* fighting for India's freedom.

Apart from these external changes, the main difference was in the transition of minds of Indian students. Until now Indian students used to get carried away by pomp and glory of England, get demoralised and when back in India praise the English and preach moderation. But The India House (hostel) has been effective in checking this mental deterioration. If someone says that his address is India House, the Englishmen say, 'So you belong to the revolutionary Party!'

Shyamji had sponsored some lectureships for Indian preachers. He had given fellowships in the names of Maharana Pratap, Shivaji, Akbar and Swami Dayanand. Barrister Rana was a great help in this endeavour. The fellowships amounted to Rs 2,000 each. It is important to regain our freedom, but it is just as important to think how the free India should govern itself. Shyamji had offered a price of Rs 750 for a suitable essay.

On the second anniversary of the founding of Indian Home Rule society Shyamji offered a sum of Rs 10,000 for preachers to go to all the provinces of India, and promote demand for (Swaraj) Home Rule for India. The word **Swaraj** has tremendous historical significance. It was first uttered in 1646 by Shivaji who overthrew the Muslim rule. Marathas too used this word and almost liberated whole of India. They flew their flag right up to Attock (now in Pakistan). As sheer coincidence Dadabhai Naoroji too uttered the same word as President of Indian National Congress (December 1906). That day would be written in golden letters. That is the ultimate goal of all 300 million Indians. Now who can stop us achieving Swaraj?

Shyamji has donated Rs 10,000 to support preachers of Swaraj. He says, "It is my desire to see India becoming independent in my lifetime."

Dear Shyamji\*, let God fulfil your wish.

15 March 1907

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\* Shyamji felt unsafe even in England and left London for Paris in May 1907 and carried out his propaganda from there. His address was 10 Avenue Ingress, Pasey, Paris. On 1 May 1909 Shyamji was struck off the register of Barristers by benchers of the Inner Temple. In 1903, he had endowed a sum of 1,000 pounds to the Oxford University in memory of philosopher Herbert Spencer who died in that year. This was returned to him in July 1909. The once venerated Sanskrit scholar had suddenly become a *persona non grata* because now he was seeking independence for India.

Shyamji died in exile in Switzerland on 31 May 1930. His wife Bhanumati also died there on 22 August 1933. They were both cremated at St George Cemetery, Geneva. They had no children and like many Indian freedom fighters they never saw their beloved motherland again.

## TWELVE

### Treachery to motherland

We see many signs for the uplifting of our country. One symbol is increasing self-confidence among Indian students abroad. Until now they used to be demoralised by the show of British power. On their return to India these students would further increase the inferiority complex of fellow Indians who felt that someone who had been to England must have some virtues. And when these 'foreign returned Indians' took to external symbols of British way of life, such as dress, drinking and eating manners, they thought that they must do the same. These 'returned Indians' would feel elated by praise by natives of India and would denounce our feebleness, our poverty and lack of qualities. The British knew this from the start. Indians now realise that the education imparted by the English in England was not out of benevolence but with a hidden intent of demoralising. The (English) East India Company had sent a memo to Lord Wilberforce in London. In it they said, "We made a mistake in America by opening institutions of further education there and as a result we lost America. We must not make the same mistake again. We say to the Hindus – you want higher education, you must come to England." What is the meaning of this crafty remark? Higher education, imparted in India will be harmful but the same imparted in England would not be so. It can imply that not many Hindus can reach England, but that is incorrect. It is possible to start an association in Bengal and send thousands of Indian youth to England. The rulers of East India Company were shrewd enough to know that. What they meant was that the Indian youth would get carried away by pomp in England and get demoralised and when they return to India they would spread the feeling of lack of self-respect and inferiority complex among Indians. There are many examples of them having used this trick on unsuspecting Indians and Africans.

In the 1850s, there was growing unrest in India at the policy of Lord Dalhousie of annexing various Indian princely states. The Officers of the East India Company therefore arranged a trip to London of Sir Salarjang, Nizam's Divan (Chief Minister). In a similar manner, Maharaja Jayajirao of Gwalior and his Divan Dinkarrao were invited for a function in Calcutta. How these three were deceived by pomp and show of strength by the English and how they betrayed the cause of India's freedom in 1857 is well known. We recently witnessed a similar case in London. Some Black Princes from South Africa had come to London with their grievances. But first, they were demoralised by the pomp and show of glory and strength of the British Empire and then they were even asked to shake hands with His Majesty King Emperor Edward the VII. They were so mesmerised by this that they forgot what they came to London for and to the newspaper reporters they said that they felt so proud and great to have the opportunity of shaking hands with the Big white chief.

In the epic Mahabharata, Shalya was engaged in constantly discouraging Karna. Similar function was being fulfilled by Indian Sahibs. Really if anyone is responsible for spreading fantastic ideas about power and character of the British, it is the Indian students who come to study in England. The only reason we are enslaved by the English is lack of patriotism among us for last century. But the English have been propagating that we (Indians) deserve to be slaves and that they (The English) are born to be rulers. The same theme is being repeated by Indian students who come here for studies. They would say to our countrymen that the English are indeed brave, adventurous, determined, scholars in various fields. They would praise beauty, glory and the



atmosphere of England and say that it is the English weather and nature that makes them industrious and brave. How many times have you heard that the English are physically giants? There are those like Anne Bessant who claim that there is no injustice or immorality in England and that their merchants are honest. Many Indians believe that the English are far advanced in arms and armaments. For a number of years our 'England returned' students have been telling us that our religion, nature, strength, intelligence and morality are far inferior to those of the English.

But the things are changing. Indian students are realising that India is indeed indebted to mother nature. Our religion, customs, history and energy for revival are far superior to other countries. It is absurd to reject this truth. Their eyes are opening. The flame of patriotism, which had become extinct, is burning again. They appreciate our virtues. Indian students now realise that studying in England does not mean betraying our motherland, nor does it imply loyalty to the British Crown. Let me illustrate with two or three examples.

News reached London of the severe punishment meted out to the editor of the paper *Punjabee*. Indians here became furious and were ashamed of their helplessness. As long as the English have the power to enact legislation and enforce their laws, moderation or even passive resistance would prove to be futile. Our youth are earnestly discussing the use of force. Telegrams of sympathy were sent from India House, Cambridge and Cirencester to the editor of *Punjabee*. There was delight for the fact that the English rulers are openly resorting to oppressive measures that will open the eyes of people in India. A fund entitled 'Penny Fund' has been raised to help *Punjabee*. How sincere are our students! In Cirencester Agricultural College there are only five students like Harnamsingh. Even then they have sent eighty rupees. More important is the change in the attitude. Most are now coming to the conclusion that instead of sending telegrams of sympathy or raising funds, time has come for a decisive action.

Many readers would be aware of the 'Paisa Fund' raised by Antaji Damodar Kale, who started a glassworks in Maharashtra. His name is becoming famous here too. Many feel inspired by the hard work put up by Kale. It just shows what can be achieved by sincere efforts. Many Rajputs, Sikhs, Bengalis and Madrasis are proud of Mr. Kale. He is known by the term 'originator of Paisa Fund.' They are aware that this title is more important than any granted by the British rulers. Indians here have already collected fifty rupees and the money will be sent with some reliable person.

Yet another encouraging example was seen recently. One Mr. Deo from Bengal had obtained a degree of M Sc (Agriculture) in America. He was sponsored by Bengal National Association. On his way to India, he stopped in London and asked if he could buy a turban. Someone asked, 'why don't you buy one when you reach India?' He replied, "When I land in Calcutta, if people see me with a foreign hat, even local children will laugh at me. Moreover, it is honourable to dress in a national costume when returning to one's motherland." What a significant statement! Just twenty-five years ago 'England returned' Indians despised everything Indian and were proud to be anglicised and would search for English hats in Indian markets. And today, Indian students are afraid that they will be laughed at if seen in western dress on return to India. Moreover they search with pride for Indian turbans in markets of London.

12 April 1907

## THIRTEEN

### London Tower

In Maharashtra there is a belief that the famous Wagnakhas (Tiger claws) with which Shivaji the great Maratha hero killed Afjulkhan in 1659\* are kept in the famous London Tower. Our readers would have thought that I would be deeply interested in seeing those. But I felt no enthusiasm. When teaching philosophy of Geeta on the battlefield of Kurukshetra (near Delhi), Lord Krishna gave special eyesight to Arjun. But even then he could not bear the magnificent sight of the entire universe in the mouth of Krishna and he requested to stop and give him back his normal eyesight.

I started to tremble at the thought of Shivaji's tiger claws. From history we know that those claws are after the blood of slavery. If I try to peep, will not Shivaji come out and start shouting and claiming blood of slavery? It was some centuries before when the claws were actually used. But I was terrified that my loyalty to the British Throne would be an anathema to Shivaji and if he were to appear, he would kill me too.

As these thoughts came to my mind I had the sight of sword of Tipu. And immediately I thought that I would rather die from Shivaji's claws rather live in slavery. So I was very anxious to see those claws. I decided to offer my blood as my homage to Shivaji and I looked at Tipu's sword with expectations but it replied, "Tipu's sword is ready but where is Tipu's hand? Slowly I looked up and saw the claws, but could not see any glow in it. I moved forward. The information on the glass cabinet read, Wagnakhe or tiger's claws, a weapon for concealment in the hand. It was a similar instrument with which the famous Shivaji destroyed Afjulkhan, a Vijapur general while entertaining him. These claws are from Mysore where they were used by robbers."

Thus, it was clear cut that the claws exhibited were similar to those used by Shivaji. They were NOT Shivaji's claws, and it is not known if they are in England at all. I came to London Tower in search of Shivaji's claws and was rather disappointed at not seeing them. But in a way I was relieved. Instead of keeping them in this Tower those claws should be preserved in India. They should be taken out, only for killing tyrants and seeking our freedom. They are NOT a showpiece. If you really want to see them that can be done. When you are prepared to tear away the intestines of slavery they are given in the temple of Goddess Bhavani at Pratapgad. But you must be ready for a fight and face a life or death situation.

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\* Killing of Afzul Khan created a great sensation and spread the name of Shivaji throughout India.

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## FOURTEEN

### Be warned

Time passes by. If you do not hurry, you face death.

Our motherland is becoming weak day by day. Do you know that the nooses round your neck are imperceptibly but surely being tightened? Who is coming to save us from death? Not much time has left. Just 50 years ago our motherland could produce persons like Taty Tope, Kuvarsingh and Nanasaheb. Ranjitsingh had dreams of expanding his domain and our heroes fought the battles of Chilianwala and Kanpur. What of today? It means that we are rapidly losing strength and have lost vitality in the last 50 years. On the other hand the disease of foreign rule is spreading rapidly. Let us look at present affairs to illustrate the point.

Do you want to know how serious the situation is? Then study carefully the current events in England and Europe and don't get carried away by external appearances. Learn to read between the lines. Think what lies behind the headlines.

Last week, colonies day was celebrated in England with great enthusiasm. There has been growing resentment in these colonies against the rule from England. People from the colonies have been demanding equal rights as English citizens. This ceremony is held partially to alleviate the growing resentment among citizens of the colonies and grow affection towards the mother country – England. But that is not the real reason.

Countries such as Egypt and India are trying to break free from their shackles. England is trying to establish friendly relations with its colonies to keep its rule in Egypt and India, so that in case of any trouble the colonies will help England to keep its empire.

\* The biggest of the colonies is Canada with a population of 5,766,606. Its Premier is Wilferd Larier.

\* Population of Newfoundland is 217,037 and its Premier is Sir Robert Baad.

\* Population of Australia is 5,000,000 and its Premier is Alfred Deacon.

\* New Zealand has a population of 888,578 and its premier is Sir Joseph Ward.

\* Population of Cape Colony is 2,400,000 out of this 1,000,000 are white. Its premier is Jameson.

\* Population of Natal is 2,100,000 out of this 100,000 are white and its premier is Mr Moor.

\* The smallest of the colonies is Transvaal with a population of 1,200,000 out of this 300,000 are white. Its premier is General Botha.

The premiers of these seven colonies have gathered in London for a conference for the defence of the Empire. Everyone's attention was concentrated on General Botha.

On the second day of conference, a huge procession through London was organised. The streets were decorated with floral arrangements and flags of the English colonies were fluttering proudly. A huge square in front the famous St Paul's church was especially decorated. Huge flag of Britain was flying in the centre, surrounded by flags of English colonies. Hundreds of well-dressed people were lining the streets. They were eagerly waiting for the ceremony to begin. Various bells of St Paul's began to ring, and the crowd swung to the sounds of the bells. Then began the procession. The Premiers started to arrive in open coaches. First one was General Botha. The crowd cheered –

welcome General Botha. The procession ran up to the Guildhall where they were offered freedom of the City of London. While accepting this honour the recipient has to take an oath of allegiance to the British Crown. Using this ploy all the premiers took that oath. And what was the result of all this? The military forces of all the colonies were wedded to defending the Empire. After the procession a conference was held and India's name was not on the agenda. It was unanimously agreed to defend the Empire. So said Mr Campbell-Bannerman, the (Liberal) British Prime Minister.

English navy may not be able to hold down the Indian Empire so they are seeking co-operation from the colonies. They have proposed a combined Navy, cost of which should be born by the colonies. As an inducement, they have been offered a Parliamentary committee and trade concessions. Egypt and India is an easy market to goods from England and the colonies. In order to maintain this situation combined Navy is being created so that on one will escape the clutches of the Empire. Until now only the English were imposing their slavery on India but now her seven daughters too are going to help.

Of course, this is not the only move of England. In the parliament Mr Halden has proposed an Armed Forces Reform Bill. The intention being that no matter what cost English Army must be maintained at high state of preparedness. Empires which are built on injustice and imposition of slavery have only one way to keep their power – to increase their military capability.

The third move is the visit of King Edward the VII to various European capitals. English Empire has grown so huge that it cannot be sustained without peace in the world. When we are not well we do not like the slightest disturbance outside the house. Therefore Britain proposed at the international conference at The Hague that no country should increase its Navy. Of course, England is saying this after having increased its navy threefold. Naturally, countries like Germany and Austria oppose this selfish proposal of England. Therefore King Edward is on a tour of European countries. He has already persuaded Spain, now he plans to visit King of Italy.

Thus, the intentions of England are quite clear. First, there should be no uprisings anywhere which will threaten their empire so they want to keep their Army and Navy at full strength and up to date. Second, if required, the seven colonies should help in holding down the Empire. Third, other countries should not increase their navies that may help India.

My fellow countrymen, we should take note of all these developments. There are those who propose gradual political progress and achieve independence in a hundred years times. Hundred years? If the current state prevails for 25 years it will be impossible to rescue our motherland. I say that time for action is now. By all means make friends with Ireland and Egypt as fellow sufferers. Remember that justice is on your side no matter how many countries conspire against you. But do not waste time.

17 May 1907

## FIFTEEN

### Memories of 1857

People who watch news carefully realise that the news coming from India and comments in English papers on the same clearly indicate the beginning of a new chapter. 50 years have passed since the Indian war of independence 1857. It is just for this that people all over the world have been looking at India in new light. During the last 50 years, what would have attracted world attention to India? People satisfied with slavery, outbreaks of bubonic plague, and plenty of beggars. Why would the world be attracted to us? But the 50<sup>th</sup> anniversary of the war has given us new strength. Since January we have been feeling that we are not dead people, we have something to be proud of. English papers carry news of 1857 war, some publish maps of battles of those days, and some published sketches showing English platoons, being astonished at the uprising in Meerut. We Indians at once felt that we were now in 1857. And we can walk with raised heads when facing the Englishmen. It has also provided a subject on which we can talk to the English on equal terms. Until now, we were grumbling 'you take taxes on salt from us, you shoot us like wild animals.' These were indicators of slavery, foreign domination and lack of manliness.

But now we can say with pride that we rose in rebellion against you, we massacred you in Kanpur, your officers used to run away from offices in Calcutta even at the mere mention of Nanasahab. Our motherland produced a woman like Rani Laxmibai like of which is not seen in the English history. The 1857 war happened and gave us something to talk about with pride. It did not leave the last century without a fight and gave some hope for the future.

Since the year began, the English are somewhat scared. They are sure that something terrible is going to happen in the 50<sup>th</sup> anniversary of 1857. It was kept secret for a while but began to be discussed openly in public in May. By coincidence, movement in Punjab grew at the right time. No sooner the English papers published articles about the 1857 war than came the news of riots in Rawalpindi. When news reached London of the result of riots caused by the verdict in the prosecution case of the paper *Punjabee*, the English got worried. Then came the news of unrest among Pathan soldiers. This proved that unrest has spread among Indian soldiers. Just last month Mr Morley had given assurance in the parliament that there is no real unrest in India. Papers started to quote Mr Morley and started to comfort themselves. Just then came the news that in Lahore, Ajitsingh has assembled thousands of people with sticks. The English really panicked. They assumed that the 50<sup>th</sup> anniversary would not go without an incident. Pound fell in currency market. The telegram about Ajitsingh caused more sensation than thousand lectures by Mr Gokhale. Reporters of every paper started to find out real information about Indian affairs. They all started to gather around Indians everywhere, on trains, in trams and on roads. Attention was drawn to Indian affairs by rumours of collection of sticks (not even swords or guns) thousand times more than lectures by our leaders. This is an important indicator. Those who had paid thousands of rupees to the *Daily News* on the condition that it should publish news about India, should note that all the English papers have written articles on India when news came that Ajitsingh has distributed sticks among people.

The British papers are divided into two, Tory and Liberal. Articles in the papers of first category are very important because they hide nothing and we can read the minds of Englishmen clearly (without inhibition).

*Daily Graphic* says, "In India, never since the 1857 war was our authority or our laws defied as today. The reason behind this unrest is that Indians want freedom. This unrest is the result of increased taxes – that is merely an excuse. We must suppress this desire to become independent. Otherwise the mutiny that will take place now will be far more serious than the 1857."

*Daily Telegraph* has constantly been scorning Indian affairs.

Some Tory papers say that the best way to stop this unrest is to ban all printing presses. But other paper says that such a ban will have exactly the opposite effect. If we ban the presses, we will be in the dark about public unrest.

Other Tory papers have become furious, but they do not hide their intentions.

*Evening News*, in its article *Indian Unrest* says, "The trouble which has long been fermenting in India, and which has now reached the stage of open riot and flaunting of authority is only what might have been expected from the attitude allowed to certain sedition-mongers in the past. We have allowed these self-important agitators to say what they pleased and the natural result has been that considerable section of the native population has come to believe that we are afraid to punish the insults, which have been hurled at us. We cannot feel thankful to what Mr Morley seems to be in the present instance quite agreed with the Viceroy as to the necessity of muzzling India's mad dogs. If we have a regret, it is that they were not muzzled earlier."

Now this is a Tory writer. Let us see what a Liberal paper says. Our moderates consider the Liberals as fatherly figures. To compare British rule with Nadirshah is to insult Nadirshah. Our people who just curse Mr Fuller, should realise how many Fullers are hidden inside Mr Morley. We still do not appreciate this. Who has spent more time in public service than Lala Lajpat Rai? And yet he was not deported by a Tory but Liberal Morley authorised his deportation from Lahore to Mandalay in Burma! (A distance of 2,125 miles). When the news of the deportation was received in London no Liberal newspaper protested. *Tribune*, a well-known Liberal paper wrote – 'We do not question the need of these measures.'

When the Indian affairs were being discussed in the Parliament, Mr Morley said, "It is not desirable to make Indians feel that there are divisions among us, by holding such discussions."

To deport Ajitsingh and Lala Lajpat Rai, to ban public meetings in Punjab and Bengal, to ask teachers not to preach patriotism, to imprison anyone at will – these are all the acts of Liberals. If the time comes, the same Liberals will not hesitate to blow off Indian villages with guns. Those who preach Passive Resistance should consider this situation. With the slightest sign of unrest, this country has resorted to its military might. The awakening in England is the result of 1857. It is the result of memory of Nanasaheb.

But it is not just the English who are remembering the 1857 war. Indians too remember it. On 11 May a meeting of Indians was held to pay homage to heroes of the 1857 war. Thus, by an extraordinary coincidence, both the parties remember the 1857 war. Future will tell what this implies.

Vihari 10 June 1907

## SIXTEEN

### Success and failures of Passive Resistance

In France, all kinds of political questions bloom. 'King is divine' that was the slogan once prevalent there and revolution to destroy the same institution also began there. In the 18<sup>th</sup> century, philosophers Rouspean (1712-78) and Voltaire (1694-1778) prospered in France. 'The declaration of the Rights of man' was also proclaimed in France. Democracy, the new system of government, which began a new Era and attacked Feudalism was also born in France. Now everyone is after that system. France had tried so many types of government from 1789 to 1848 that one wonders if God has created a laboratory in France to study them and explain their strengths and weaknesses and for conducting political experiments.

They had Uncontrolled Monarchy, Controlled Monarchy, Anarchy (no king), Monarchy appointed and controlled by the people, government of people's representatives, combination of monarchy and democracy and after all these experiments they have now settled with the present Democratic Form of Government which has lasted for 50 years. There have been so many changes in the last 200 years that it amounted to a Revolution every ten years. It is difficult to find any other country that has undergone such experiments. Moreover, the minds of the French are subtly sentient and ready to retaliate. We therefore see some incredible and beautiful deeds and thoughts in their agitations. In the history of their revolutions specialities of various means are clearly seen and these have been beautifully described in books in simple terms. It is difficult to imagine a treatise on various political methods than the History of France.

In this wonderful laboratory, a new technique is being tried. It is extremely valuable to analyse it detail. This is particularly important at present. Passive resistance is always within the existing legal framework. Thus, it cannot be seditious. To refuse to serve under government against which the agitation is to be carried out, to encourage others also not to serve that government, not to use its schools, judicial system and other institutions of administration, not to advance any loans to the government so that it does not have money, not to keep any money in government banks and when it comes to the crunch – not to pay taxes. These are all means of passive resistance. It is intended to make government laws ineffective without resorting to arms, and harassing the government at every stage – that is the essence of passive resistance. It means not to attack the government machinery but to make it useless by strikes of its workers. In Bombay, workers go on strike in support of their demands. In a similar manner, if all the citizens go on strike, government will have to accede to their demands. That has been the thinking in many countries at present. They argue, " if we refuse to serve the government, who will collect the revenue? Who will man police stations? Who would be the soldiers? Thus, the government will collapse within a day or will have to accept public demands. Without shedding any blood, without facing charges of sedition, a revolution will happen. That will be the wonderful new weapon of the 20<sup>th</sup> century. However, no one has tried this weapon before. Therefore, it would be valuable to see how this works in practice.

The French tried this new weapon within the last fifteen days. There was dispute about government taxes on farmers in the vineyards in Southern France. Thousands of farmers organised mass meetings, submitted petitions to the authorities. But no

satisfactory solution was offered by the government. The people were not seeking a revolution, but they thought that they had to do something. Old means were not producing results and they decided to try the new weapon. The French are superb at Organisation. So, last week we witnessed an interesting and notable experiment on stage of France. First, people converged on Narbonne\* to meet their leaders. So many people gathered there that there was no accommodation left. The problem remained even when churches and other public places were made available. In the end many men, women and children had to sleep on the streets. Still many people remained on the outskirts of town.

Early in the morning, at the set time, a public meeting was held and its members declared who does what. There was no public disorder. Passive resistance began at the set time, but not as would have happened in other countries. In France, all movements began with a special touch. Same happened here. At the set time church bells began to ring at Narbonne and immediately passive resistance began in hundreds of towns and villages. In cities thousands of clerks left their services. Children left schools. Municipalities were abandoned. Throughout the South representatives of local councils sent their resignations to Paris. And in Paris, members of Parliament too resigned. Government badges, belts and symbols of authority were abandoned by hundreds of thousands. Thus within one hour no Government was left in huge area of South of France. No police were left. Soldiers refused to fire bullets on participants in passive resistance. Nothing could have been more superbly organised. France taught the world how such resistance can be completely and skilfully organised. This was complete victory for the movement.

But just as it proved what can be achieved, it also soon proved what it could not achieve. In the present state of human behaviour it is difficult to believe that passive resistance will be completely successful. Those in authority are habitually inclined to solve all problems with a superior force of arms. Therefore, the French experiment showed how it fails to resist organised physical force. Leaders, who believed that passive resistance would suffice, were arrested by police from other parts of France. The entire Southern region was surrounded by soldiers. Martial Law was declared. Public meetings were banned. People who thought that government will give in were disappointed. Eventually the people too resorted to arms. So, they have moved from 'passive resistance' to 'active resistance'. **The result of conflict now depends on who has the military might. Thus, unless the passive resistance is backed by force of arms, it fails.** This was proved by the experiment.

If we think straight, we come to the same conclusion. When attempting passive resistance, it is assumed that all the human beings are noble. It is presumed that all government employees will leave their jobs – that is the beginning. But poverty stricken people do not have the strength to live without government service; howsoever they may like to do that. Moreover, it is assumed that the rulers are also noble. It is assumed that they will not break existing laws and will not promulgate new ones – that is the theory. But this is impossible. Rulers who are prepared to go against public opinion are also capable of making new laws and implementing old ones that were not used for years. In England, when the suffragettes refused to pay taxes, they were put in prison. We have to remember that it is the internal affair between English men and women.

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\* Narbonne – a small town 400 miles south of Paris. In 1962 it had a population of 36,000.



It is difficult for Mill workers to get their demands agreed by the Mill owners by going on strike. Then how will the Government, which has at its disposal, money, military and arms, agree to demands of those taking part in a Passive Resistance? That is just not possible.

What we have learned from the French experiment is also exemplified by an interesting story in Indian mythology (puranas). Sage Vasistha had a cow named Kamadhenu who would fulfil all the wishes. King Vishvamitra wanted that cow. Vasistha resisted Vishvamitra's demand as far as he could. Vishvamitra tried to take the cow by force. Vasistha, according to the principles of passive resistance, decided at least not to co-operate. He said, "I will not ask Kamdhenu to leave, I will not co-operate with Vishvamitra in any way." So, he stood still. Vishvamitra ordered his soldiers to remove the cow by force. Everyone around Vasistha had tears in eyes. But they were of no avail. Eventually the Kamadhenu created soldiers (as she could) who defeated soldiers of Vishvamitra and the cow was saved from abduction.

19 July 1907

## SEVENTEEN

### Light and Darkness

History of mankind is very strange. There is not a single person who would know the causes and effects of various events. Similarly no one knows where these events ultimately lead. Day before yesterday King of Portugal and its prince was shot dead.\* Younger brother of the Prince has been enthroned. Tsars of Russia and King of England have sent telegrams of sympathy. The assassination was being discussed in the French Parliament. But some representatives were of the opinion that root cause was lack of democracy in Portugal and opposed the motion of sympathy. Those who wanted to show sympathy with the Portuguese monarchy were disappointed.

In Portugal, dictator Franco has resigned. And the new coalition cabinet has been appointed. Its chief has said that if 130 representatives are deported, there will soon be peace in the country.

Why was the king and his son killed? Who carried it out? Was the Democratic Party involved in it? The killing has taken place, but will it benefit or be harmful to the Democratic Party? King of Russia and England have expressed their sympathies – what is the reason behind it? Is it a matter of joy or sorrow?

When the reasons behind the killing were discussed it was clear that the King had recently appointed a Dictator to keep peace in Portugal. Democratic people everywhere no longer want a farce of democracy. They no longer want a puppet or a fool who is a nominal head of state. When power is concentrated in the hands of a few without the slightest regard to the public opinion, such disasters are bound to happen. Days are bound to follow nights.

Any society is bound to increase its knowledge and bound to decide what is right or wrong. It cannot be forcibly kept in the dark. What has happened in Portugal? We see the fight between the two ways of conducting public affairs. Just as the people dislike dictators, they also dislike puppet heads. People will not be satisfied as long as the power is concentrated in the hands of a King. It is wrong to assume that people think that democracy has no defects. People do realise that no human institution is without deficiencies. That is bound to happen. They feel that democracy has fewer faults than other forms of government.

In Europe, people distaste words like King, Knight or Baron, which indicate class division and distinction. There is demand for equality. This has been the result of the incessant efforts of intellectuals and philosophers. People's struggle is against a few enjoying rights and privileges at the expense of the majority. History of England and France are a testimony to that. There is continuing struggle between people and enemies of the masses.

The new Chief Minister has said that if 130 representatives are deported there will be peace in Portugal. That proves our point. It is also supported by the fact that Kings of Russia and England have received a shock and in the French Parliament a motion of \_\_\_\_\_

\* Note - (King Carlos and his son were assassinated on 2 February 1908. See *Times* [of London] of 3 February)

sympathy was not passed. Darkness in the hearts of people is decreasing and light has been spreading. We are pleased by this development. It was natural that the monarchists and their cronies would say that King is Country and moan the killing. But their days are numbered.

Laws of natural progression also apply to human beings. As children grow, at first they only know their parents. But slowly they come to know the rest of the society. They realise what nation and humanity are. They become concerned with progress or disasters facing their society.

We are pleased with events in Portugal because the masses have woken up and are aware of their rights. It will be interesting to observe the developments. One thing is certain; people's party has been delighted by the defeat of the monarchists. This is the sign of coming daylight.

A few days after the killing we have received more news from Portugal. The punishment suffered by the Royalty has had the desired effect. Many democratic leaders are released from prison. The new King\*has promised that he will not appoint an uncontrolled prime minister. The current cabinet has representatives of all shades. It was agreed by all that the head of upper chamber (House of Peers) should be a progressive person. Accordingly, one Mr Falcao has been appointed to that post. Previous dictator Franco has been asked by the new government to leave Lisbon. Accordingly, he has left for Madrid (Spain). He has withdrawn all his money from Portuguese banks and is going to put them in French and English banks and he is going to live in Switzerland. Mr Macado, the democratic government leader has declared that the old system of monarchy is out of date. New cabinet is full of capable ministers and will accept King as head of state. After three years the monarchy will end and democracy will take its place.

Let us give our blessings to Portugal. But friends, what about our future?

18 February 1908

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On 5 October 1910 *The Times* of London reported – King Manuel II “The Unfortunate” was Portugal’s last reigning monarch. Deposed by a revolution, he fled into exile and settled in Twickenham.” He remained there until his death in 1932.

## EIGHTEEN

### First celebration of Shivaji's birthday in London

Men die but their reputations remain. Their deeds are wonderful medicines for future. Little wonder then that Shivaji has become immortal. That tiny little boy born in fort Shivaneri in 1627 is alive and is full of vigour in 1908. He is winning new battles, conquering seas. His name is taken by people of various languages; he is being honoured in various literatures.

Does anyone want to defy death? Want to be eternal as the 'time'? Then only way is to die in a freedom fight. Shivaji, who died in that manner, is being remembered in London. His birthday was celebrated under the auspices of Free India Society. We stood in front of his mini statue and his banner. People from Madras, Bengal, Bombay, and also Hindus, Muslims, Parsees, Jews had assembled. This is an indication of growing feeling of unity among Indians.

Mr Iyer, B.A explained Shivaji's life and mission. He said that the very fact that such a person was born in India shows that our motherland is still full of vitality. Shivaji, who fought against Muslims in his days, would have fought for Muslims today. His fight was not against any particular community but against slavery, against foreign domination. Marathas, who produced such persons, are being looked at with expectations for guidance. Afterwards Mr Yerulak (Jew), Mr Master (Parsee) also spoke. In the end, Savarkar spoke for nearly one hour. And the audience dispersed with slogans cheering Shivaji. The credit for the function goes to Mr. Deshmukh and Mr. Ratnabhu (of Madras).

Just as we were celebrating birthday of Shivaji, the English were making us furious by their depiction of events of 1857 war. As it is the 50<sup>th</sup> anniversary of that war it is breaking sleep of many Englishmen. You have probably heard about the fund for English veterans sponsored by Lord Roberts. As a result of raising this fund several dramas are appearing on the stage on the 1857 war. First, they show secret meetings of the rebels. Then there are slogans of 'drive out the foreigners'. The fighting begins. The rebels put crown of whole of India on the head of Bahadurshah. English audience shout slogans condemning the rebels. Then follows the massacre of Kanpur. The rebels shout 'death to the foreigners' and raise banner of free India. English audience shout in anger. After many battles the rebels are defeated, they face torture, many are blown off guns. English theatres shake with thunderous applause.

Such dramas are pleasing the English. But they are also increasing curiosity about that war among Indians. The result will be known next week. A huge public meeting is being planned on 10 May to celebrate anniversary of that war. Details will be given in a future newsletter. The invitation card reads as follows –

Bande Mataram  
To Commemorate  
The anniversary of the  
Indian National uprising of  
1857  
A  
Meeting of Indians in England

will be held at India House,  
65 Cromwell Avenue  
Highgate  
London (North)

On Sunday 10 May 1908  
At 4 p.m.

You and all your Indian friends are cordially invited  
to be present

Programme

(1) National Songs  
(2) National Prayer  
(3) Tribute to the sacred memory of  
Emperor Bahadurshah  
Shreemant Nanasaheb  
Rani Laxmibai  
Maulana Ahmadshah  
Raja Kuvarsingh  
And other martyrs.

(4) Declaration of Self-denial  
(5) President's Speech  
(6) Distribution of Prasad  
(7) National songs

29 May 1908

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Note – This house at 65 Cromwell Avenue, London N6 was known as **India House**. It should not be confused with the present office the Indian High Commission in Aldwych, which was built in the late 1920s

Gandhi and Savarkar met for the first time in October 2006 in India House. Gandhi led a delegation of Indians to complain against discrimination and persecution faced by Indians in South Africa.

## NINETEEN

### Big celebration of the 1857 War of Independence.

Last week there was a great sensation among Indians as there had never been before. As the day of annual anniversary of 1857 war approached, Indians were more and more determined to celebrate it on a big scale. In the month of May, they were meeting in groups; large and small discussing the importance of the occasion, true nature of the 1857 war and the significance of observing month of austerities for the national cause. Eventually when 10<sup>th</sup> of May arrived, large number of Indians started to arrive at the **India House\*** where it was decided to hold a big function. A hall in India House was well decorated. There were red banners and beautiful floral arrangements. Photo frames of the heroes, Bahadurshah, Shreemant Nanasaheb, Rani Laxmibai of Jhansi, Maulavi Ahmedshah and Raja Kuvarsingh were well displayed. Names of some other warriors were engraved. There were several flowerpots in the hall with beautiful flowers. Mr Varma was ready to play the harmonium and the slogan *Vande Mataram* was on the lips of everyone.

At 4.30, the chairman and his friends arrived. This was none other than Barrister Rana. He had specifically come from Paris. He carried with him an inspiring letter from Madam Cama. Mr V V S Iyer B.A. started with the National song and said a national prayer. At this stage, so many people had arrived that many had to stand on the street outside the house (65 Cromwell Avenue, London N6). Indians came from afar, Cambridge, Oxford, Cirencester and Reading. There were many women too.

Savarkar began by explaining the events of 1857 and paid tributes to Bahadurshah and Nanasaheb. The assembly recited their names in reverence and participants shouted *Vande Mataram* several times. Mr Khan paid tributes to Raja Kuvarsingh. Mr Das B.A. honoured Rani Laxmibai. Mr Master (a Parsee) and Mr Yerulak (a Jew) talked about other heroes of the war. These speeches were followed by address by the main speaker.

Then began vows of sacrifices. Doctors, Pleaders, Barristers, University graduates; young and old started to take vows of sacrifices. The enthusiasm was indescribable. Everyone was wearing badges made especially for the occasion. Some gave up smoking, some gave up drinking, some resolved not go to theatre for one month, some abandoned life of luxury. The money thus saved was given away to the National Fund. Some volunteered to persuade other Indians to contribute in a similar way. As a result of this function Indian politics was widely discussed. The chairman announced that Madame Cama had given 75 rupees for the National fund. Barrister Rana also announced that he was to give away his one-month's income for the same.

Mrs. Dutta sang national songs and Chapatis were distributed as blessing because in 1857 chapattis were distributed secretly passing on the message of intended uprising against the East India Company.

The meeting came to a close with the chants of *Vande Mataram* and names of the heroes of the 1857 war. London had never witnessed such fervour and enthusiasm of Indians.

5 June 1908

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Note – A commemorative plaque was fixed on India House, in name of Savarkar by Greater London Council and inaugurated by Lord Fenner Broackway on 8 June 1985.

## TWENTY

### Unique convocation ceremony

Harnam Singh and Khan were suspended from their college for wearing badges in memory of Indian heroes of the 1857 war. They left their college and abandoned their courses. They said, "We will not step inside the college whose Principal abused Nanasaheb and Rani Laxmibai and called them murderous brutes." I have informed this to my readers. If these two students had been Hindus that would not have been of concern for discussion in the House of Commons. But unfortunately, one was a Sikh and the other a Muslim. Both communities were supposed to be rock solid pillars of the British Raj. Naturally seeing that even the firm support is crumbling, persons such as Mr Rees, M.P were worried. He tried to persuade both to resume their studies. A retired gentleman who was in authority in Punjab and Bengal wrote a long letter to Harnam Singh\*. He said, "You are a Punjabi, Sikh at that. Your behaviour does not suit you. If you go back, I will advise the Principal to treat you leniently." Other Englishmen also tried both to threaten and reconcile, but both students refused to be bullied or succumb to temptation. They even faced wrath of their parents,

One has to say that things have changed quite a bit during last 50 years. In 1857, Shreemant Nanasaheb and Bahadurshah were hated most by Sikhs. And today it was a Sikh student who made considerable sacrifice to honour the two national heroes.

While Mr Rees, M.P was cursing such firm stand by the two students; Indians were arranging a function to honour them. Mrs Dhanadevi from Punjab was in chair.

First toast was raised for Independent Hindusthan.

Second toast was raised in honour of patriots. Prof Gokulchand, M A of Dayanand College spoke wonderfully.

Third toast was raised for the two students. The chairman then praised the two students and honoured them with the title – Yar-e-Hind. She presented two silver medals to the two. She said, "It is people's right to offer Degrees. I say that a Degree not offered by the Nation is NOT a degree at all. These two have given us a wonderful opportunity to use the right to honour them with degrees. I have three sons. If they win such degrees I will consider myself honoured. I would prefer to be childless than see my children getting degrees from foreigners."

31 July 1908

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\* Harnam Singh's Principal John McClellan wrote to India Office 'Harnam Singh should come back without bearing the medal. Not to do so would be a folly, as he is likely to get a gold medal for his studies.'

\* British authorities put pressure on Maharaja of Nabha who was forced to withdraw Harnam's scholarship.

\* He later studied Law at Grays Inn with Savarkar. In 1909 the benchers had decided not to call him to the Bar. But later they did call him.

## TWENTYONE

### We are breathing at last

We can now say with certainty that Indian politics is now alive and kicking. When youngsters abandon petty personal ambitions and wander on the streets, when school boys defy their parents' selfish advice of personal gain and take part in national activities, when three editors go to prison one after the other and more writers come forward to take their place, it can be said that the movement is alive. When volunteers are prepared to go to jail rather than pay fine, when Brahmabandhav dies, when Sunil Kumar Sen faces flogging with dogged determination, when Chindambaram Pillay refuses to accept bail and come out of jail because poor workers cannot afford bail, when Tilak and Paranjape are arrested, it can be said that India is now alive. The consolation is that when there were rumours that India was dead, we did not believe in the rumours. Thank god we are breathing again.

But as soon as our motherland started to breathe there was commotion all over England. Those who were ignoring our affairs and those who had become frustrated, started to run towards us. Some came close, some tried to come close. Those who stood aloof started to think afresh and gave up the idea that India was dead. Our opponents were in trouble. The falsehood of death of India that they had spread started to bite them, at times they felt ashamed, at times they were angry, at times surprised. Until now the English papers would not publish any news about India, even if they were paid thousands of rupees as inducement. All of a sudden they started to write several columns about India. Until now Indians were treated as clowns and were given such roles in public shows in theatres. But now status of Indians suddenly rose. Reporters of newspapers of America, France and England were anxious to meet Indians to get news. Japanese writers became anxious to meet Indians.

Day before yesterday, the whole day was engaged in discussing Indian Unrest in the House of Commons. Lord Curzon and Vicount Morley argued all day. Difficult to discuss Indian unrest, difficult to ignore it. Lord Curzon argued for one hour and warned others that they should not ask explosive questions in Parliament. Lord Morley argued with Lord Curzon and warned that their discussions are heard over a long distance, so it is better not to talk at all. They had to discuss Indian unrest for one hour to come to the conclusion that it is wiser to keep quiet. But the newspapers would not keep quiet knowing growing unrest and patriotism among Indian students. The celebration of the day of remembrance of the 1857 war caused quite a sensation among the papers. When Indian students openly wore remembrance badges of 1857 war, in Oxford, London, Cirencester and other cities, it was considered desirable to ignore those badges. But Principal of Cirencester College ordered students not to wear such badges. And what happened? Students left the college. When the Principal wrote letters asking the students to come back, they replied that we will not set foot in the college where the Principal used foul language to describe the heroes of the 1857 War. Harnamsingh and Khan sacrificed the money spent and efforts made for their education. Mr Rees M.P asked questions in the House of Commons about this and what was the result? Indian students were even more furious and publicly honoured the two students!!



Judging by these events, we can say with certainty that our motherland has started to breathe. Reports of her death proved to be false and immature. Good job that even when times were very bad that we did not lose hope.

7 August 1908

## TWENTY TWO

### Discouragement of students

As far as possible, Indian parents tend to send their sons to England for further education. But sooner they abandon the practice the better. Until now the students did not realise the discouragement they faced in England, they just did not have the vision. But the picture is different, once we know what to look for.

The first effect living in England is that the students become dispirited, lose hope and become despondent. They see the Palaces, the might of the British navy, wealth of British people and that starts spread of inferiority complex. Crafty Englishmen who behaved nicely towards the Indian students until now had the same intention in mind. Indian students used to get carried away by the pretended affection and showy love. When the students went back to India they started to preach, "The English in England are really very nice people, it is only the English rulers in India who are curt and arrogant."

However, as the students started to wake up, they realised the deceptions that were not evident before. In colleges, the Professors spend half an hour in explaining the difficulties of English students, no matter how stupid the question was. But the same professors would dismiss a perfectly valid question by an Indian student. This realisation is the result of growing awareness. Even in Cambridge, we found colleges, which debar Indian students. In Edinburgh, boarding houses were created to control activities of Indian students. Their first rule was that the students must not discuss politics. On the Empire Day even children in English villages discuss politics, but Indian graduates are forbidden to do that! What can Indians learn in England apart from slavery and insults? So why should we send our sons to England? The real education is to be obtained in Japan, Germany and America. England is 50 years behind these countries. Even English students go to America and Germany for further education. The education there is not costlier than in England. In America, students get suitable work, which pays most of his expenses. So when are we going to abandon the practice of sending boys to England? Moreover, going to Germany and America would avoid becoming infested with inferiority complex.

14 August 1908

## TWENTYTHREE

### Lokamanya Tilak sent to Transportation

There is hardly an Indian who has not felt furious by the sentence of Transportation\* passed on Lokamanya Tilak. He is the gem of Maharashtra and symbolised our self-respect, patriotism and morality. In India, merchants shut their shops. Mill-owners shut the mills. Students left schools. Citizens observed fast. In Bombay, even workers living in the slums and shantytowns and living in poverty who are supposed to be ignorant of politics, became furious. They showed their anger by throwing stones at police, many of them faced bullets. This went on for eight days. All this excitation was reported in the British papers, which stunned the people.

One thing was noticed that at a time like this, Indians were united. At a national crisis like this, they forgot their factions and differences, personalities, opinions, personal feuds. We have progressed that much. This was evident from reports in the papers like *Sudharak*, *Chikitsak*, *Vande Mataram*, *Hindu*, *Dnyanprakash*, *Induprakash* and also papers in Bengali, Gujrati and Punjabi. When Tilak was sentenced, Anglo-Indians were hoping that they would get sympathy of the moderates. But their dreams were shattered. (Note – Anglo-Indians means British administrators in India, not people of mixed race)

Undaunted by the severity of punishment meted out to Tilak, Indians of all opinions decided to hold a protest meeting in London. There was no division between Moderates and Militants. It would have been better if Gokhale had not spoiled the occasion to show solidarity.

Really, Gokhale should have taken a lead in calling for such a meeting. He did not do that. So the meeting was held in the famous Caxton Hall. People of all shades of political opinion gathered. Many European men and women were also present. Barrister Parekh, a Moderate and follower of Dadabhai Naoroji, was in chair. It was irritating that Gokhale would not attend such a meeting. He was asked if he would speak at the meeting. He declined to do so. It is astonishing that the person, who wasted his time on seeing even minor British officials with his complaints about conditions in India, should not understand the need for attending such a protest meeting. People still have deep reverence for the service he had rendered for our country in the past. So, they attach importance to his attendance or non-attendance at public functions. God knows what he achieved by his non-attendance. Let us hope that some good may accrue to him. Everyone at the meeting felt angry and a resolution was passed condemning Gokhale's dereliction of duties / aversion of responsibility.

*Modern Review* of Bombay commented, " We do not know what good Gokhale achieved in not joining unanimous condemnation of sentence passed on Tilak. Let us hope it did him some good personally."

21September

1908

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\* Tilak, the Father of Indian Unrest, was sent to Mandalay in Burma, which involved a travel of more than 3,000 miles. In 1908, life expectancy of average British male was 48 ½, much less in India and Tilak was aged 52. These figures show the severity of the sentence.

It is true that Gokhale and Phirozshah Mehta the two prominent Moderate Indian leaders did not condemn the sentence passed on Tilak, but they also refused to support the British Administrators in public. Protest meeting in London was an act of great courage of Moderates.

## TWENTYFOUR

### Fury of Times of London

Many simple minded believe that curtness and selfishness are restricted to English officers who are sent to India, but the Englishmen in England are free from these and are always just and benevolent. For the last fifty years, Indian politics has wandered through the desert of spineless, lifeless and harmful activities of the Moderates. They are responsible for encouraging the above impression. Justice is being obstructed by the English administrators in India but the English in England are just, responsible and freedom loving. Therefore, they got into their heads that instead of appealing to the Anglo-Indians, we should approach the Englishmen in England and our grievances will be redressed. These moderates un-necessarily raised hopes of our countrymen.

In reality, there is no difference between the Englishmen sent to India as administrators (called Anglo-Indians) and the Englishmen living in England. Take for example Lord Morley. Is he an Anglo-Indian or Englishman? The editors of *Daily Telegraph*, *The Times* and *Daily Mail* have congratulated English rulers who have crushed our freedom movement. Are they then Anglo-Indians or Englishmen? It is not therefore absurd to say that only the Anglo-Indians are holding up our progress?

Until recently, sons of few rich Indians used to come here. They would get drunk and enjoy luxuries of life – they had complete freedom. They were free to marry street girls in churches, bow to any Englishman, denounce Hindu customs and traditions, take the landlady and her children to theatre at their own expense, donate money to Cricket clubs. They had complete freedom in England. They would consider their frivolous behaviour as freedom. They would go back to India and spread false rumours. They would preach that the atmosphere in England is by its very nature encourages freedom. The rude and arrogant rulers are only the Anglo-Indians but the Englishmen in England are truly just and honourable.

But now the Indian students have changed. They abandoned the temptation of life of comfort and ease. They were concerned about advancement of India. Many had denied themselves life of luxury. They decided to fast as millions of Indians are starving. They would live simple lives. They would use only essential clothes and refused to buy expensive outfits. And all of a sudden hell broke loose. These Indians must be controlled – that was the cry raised by papers from *The Times* to *Daily Mirror*, from Lord Morley to Mr Rees, M.P. They are arguing that it completely unacceptable to allow Indians to live such isolated lives. As long as Indian students were taking to drink, spent money on dance clubs and theatres, that was not harmful. But as soon as they became patriotic, considered making sacrifices for India, the English well wishers became restless.

Lord Morley had appointed a committee to study the behaviour of Indian students. Sir Lee Warner, Sir Curzon Wylie and others were the committee members. It recently published its report. Last Tuesday *The Times* had given major points of observation. Their article is very important. The author says, "Some English well wishers have started Tea Parties and get together for Indian students by which they would come in contact with English gentlemen and mix with them. But recently Indian students have been declining to go to such parties and are deeply engrossed in political debates. We try to keep them in comfort but our efforts fail and they get attracted to politics of militants. Out of some 500 students in England and 150 in Edinburgh, some 100 students attended the

function on 10 May, to commemorate the anniversary of the Indian Mutiny. This is an indication of the current state of affairs.

*Times* has discussed many other points in the report and finally has recommended that Indian students should be brought under supervision of Englishmen. It is certain that very soon such 'Reservations' will be established to make the students 'loyal'. What is not certain is that if this would change the mood of the Indian students.

Last Monday, lawyer Dadasaheb Khaparde came to London to make an appeal on behalf of Tilak who has been sentenced to transportation for six years. We heard the news just three hours before his arrival, but Dadasaheb is a champion of our freedom struggle and therefore the railway platform was full of Indians. As soon as they saw the face of Dadasaheb they started shouting slogans welcoming him to London. At the same time we received a telegram from India informing us that Narendra Goswami\* was shot dead in prison. Dadasaheb thanked everyone and went to his lodgings.

When Mr Gokhale came to London he was received by three or four Indians and a few Anglo-Indians, but when Dadasaheb came all Indians had gathered to greet him. There was not a single Anglo-Indian in the crowd. It just goes to show whom the Indians are following.

5 September 1908

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\* May 1908. Maniktola Conspiracy Trial in Calcutta. Narendra Gosawmi turned Government witness. He was shot dead by another Indian revolutionary.

## TWENTYFIVE

### Swadeshi affects England's trade

England had suppressed the truth about its trade position for the last two years, but now they had to accept the truth. The English wanted to pretend that the Swadeshi in India and agitation by Sinn Fein, are not affecting and has not affected their trade. Swadeshi in India had reduced demand for British goods, but a show was made denying this fact, and for last the two years goods were still dispatched to India even when the demand had been reduced. The British wanted to pretend that the Swadeshi movement was ineffective. Mills in India were producing goods and Swadeshi goods were in demand in Indian market. The secret of reduced demand for British goods and maintaining the level of exports to India was finally revealed by Anglo- Indian papers (i.e. British papers). They said that both sets of figures are correct but it had not affected the British workers.

Well, our Swadeshi movement was for encouraging the growth of Indian industries. As long as Indian mills, factories and industries are growing that would have been a success of Swadeshi movement. We never maintained that Swadeshi succeeded only if British trade was affected. If the English could sell their goods elsewhere we would not have been jealous for that. The fact is that India has been an easy market for English goods. Therefore the true figures of exports to India, is the true indicator of the status of English trade. The figures prove that Swadeshi and boycott movements have been successful over the last two years. The Board of Trade has published following bulletin -

#### Our Foreign Trade

Decrease of 72,000,000 pounds in eight months.

Again we have to record a falling off in trade, which is sufficiently serious. Increase in the imports is 42,045,186 pounds and decrease in the exports is 30,083,043 pounds making an aggregate shrinkage during the present year of upwards of 72,000,000 pounds. Thus, English trade has been affected to the tune of 72 million pounds. Figures of reduced exports are also available. They are –

Seed oil, oil products etc	350,000 pounds worth less exported.
Paper and paper products	200,000 pounds worth less exported.
Wool	550,000 pounds worth less exported
Steel products	650,000 pounds worth less exported.
Cotton clothes	650,000 pounds worth less exported.
Woollen clothes	400,000 pounds worth less exported.
Hides and hide products	550,000 pounds worth less exported.

Above figures speak volumes for impact on English trade, of boycott of English goods. What is true of manufactured goods is also true of machinery. Last year, there was an increase of 250,000 pounds in export of machinery. This shows how strong the Swadeshi movement has been. Indian businessmen will soon turn their attention to importing machinery from Germany, Japan and other countries.

England exported 6,300,000 pounds worth of coal for industrial use. Here too Indian industrialists may think of importing from Japan and other countries.

The real picture is worse than the reduction of 72 million pounds in trade, because the figures were compared to those of last year. But last year's figures too would have shown the reduction in trade. Therefore the real picture must be far worse. Already the owners of cotton mills of Manchester and Lancashire have asked workers to take a pay cut of 5%. They have refused to accept this reduction and have threatened to go on strike. Daily papers are carrying articles on 'Cotton crisis.' In Glasgow, unemployed workers have rioted in thousands. The Socialists have also joined in. Just as our Governor visits riot affected areas of Bombay, English Prince\* too has visited riot-affected areas. But the rioters rejected his mission. As soon as 'God save the King' was played the workers shouted – 'Down with the tyrant' and started to sing the Marseilles\* song. However, unlike our kind hearted Governors in India, the prince has not ordered to shoot the workers, they are also not facing any arrests.

2 August 1908

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Notes -

\* The prince was the future King George V

\* The French national song is called Marseilles as it was composed in that town during the French revolution of 1789.



## TWENTYSIX

### **Congratulations to Sardar Ajitsingh and Sayyad Haidar Roza**

Last Sunday, the following resolutions were unanimously passed at the meeting of Free India Society. Mr Alikhan was in the chair. The meeting was attended by Hindus, Muslims and Parsees.

First resolution was put forward by Savarkar. It was seconded by Dr Rajan and Lala Hardayal. It read –

We congratulate Sardar Ajitsingh\* for his continuous service to our motherland. Once he became the member of the National Party he did not deviate from his duty.

He was not afraid of dangers nor did he succumb to foolish remarks made by his opponents. Our respect is increased by the news of his deportation to Mandalay in Burma (a distance of 2,125 miles). We are confident that he will continue to serve the National Party in future.

The second resolution was made by Mr V V S Iyer, B.A and supported by B K Das, Bar at Law. It read –

We congratulate Sayyad Haider Reza for spreading the seeds of patriotism and love of motherland among the citizens of Punjab and North West Frontier Province. This is especially appreciated as we have many factions, faiths and classes. It is a difficult task to bring them all under one banner. We are extremely grateful that he is leading the unity required for achieving for our independence.

16 October 1908

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\* Sardar Ajitsingh – uncle of famous Indian revolutionary, Bhagatsingh.

## TWENTYSEVEN

### Welcome to B C Pal

Babu Bipinchandra Pal, the famous leader from Bengal is coming to London. He acted like sunrise on the horizon when the whole of India was fast asleep. He faced many insults when he prophesied the future of India. His singing has woken the youth who are eager to see the sunrise of Swaraj. He is a brilliant speaker. Although we received only two hours notice, many Indians gathered at Charing Cross station. As soon as Bipinchandra got down, there were shouts of *Vande Mataram*. Flowers were showered on him. Englishmen present at the station were surprised. Before his arrival, English papers reported, "That irreconcilable agitator Bipin Chandra Pal is coming to England." With that reputation there was race between English writers and Journalists. He entered the famous India House, and after a brief speech and singing of Vande Mataram he said good-bye to the crowd. He is accompanied by his son. On coming Sunday, Bipinchandra is going to speak on Nationalism. Indians are very eager to listen to him.

23 October 1908

## TWENTYEIGHT

### Celebrations of Rakshabandhan

Some fifteen days ago, Reuter sent a telegram to London saying that there was serious riot between Hindus and Muslims in Nasik and British soldiers from Deolali have been called to maintain order. When we saw the telegram we were perplexed. We knew that Brahmins of Nasik had invited Sayyad Haider Reza to the Ganesh festival there and surprised everyone. It was an excellent example of Hindu-Muslim unity. So, how come there was a Hindu-Muslim riot just eight days later? Some thought that, to break the growing bond of friendship between Hindus and Muslims this riot was provoked by Government agents, just as happened in Bengal recently. Many felt that there would not be a single fool who would want to destroy the recent friendship between Hindus and Muslims in Nasik. As we were engaged in such thoughts came another telegram from Reuter the next day – Yesterday's telegram was not true. So, what was the basis of previous telegram? It was of course wise to wait for a fuller explanation from the Government. From the detailed information received later, it became clear that the riot was sponsored by local police.

It is now clear that the divisive forces are trying their best. But the citizens of Nasik will fight them and win. After all, this place is settled on the banks of river Godavari (one of the seven revered rivers of India). It was once blessed by the presence of Lord Rama and famous saint Ramdas (17<sup>th</sup> century) made his penances here. We have no doubt that the citizens of this holy city will stand any trial.

#### **Rakshabandhan and Sympathy for Indians in South Africa.**

Last Friday, 16 October meeting of Indians was held in London with great enthusiasm. One felt as if we were back in India.

At 3 o'clock, Sir Mancharji Bhavanagri, former M.P of British Parliament assumed the chair. The meeting of Indians was held in Caxton Hall to express sympathy for the plight of Indians in South Africa. Many Englishmen also attended. Bhavanagri's speech was clear, firm and appropriate for the occasion. He stressed the importance of Boycott.

First resolution was moved by Lala Lajpat Rai and seconded by Barrister Parekh.

Second resolution related to the plight of Indians in South Africa and was put forward by Bipinchandra Pal. It was seconded by Savarkar.

Third resolution was on Boycott and put forward by Dadasaheb Khaparde and supported by Mr Rampen, Bar at Law.

Proceedings of the meeting were published in papers like *The Times*, and papers like *The Daily News* have written commentaries on the same. These show the significance of the meeting.

This meeting ended at half past five. At six o'clock another meeting of Rashtrajayanti started. Lala Lajpat Rai explained how the Nationalist Party\* was born on 16 October. His speech was full of vigour, appropriate and patriotic. This was followed by speeches by Dr Kumarswami, Dadasaheb Karandikar, Dadasaheb Khaparde and others.

Afterwards Bipinchandra Pal started the ceremony of Rakshabandhan\*. After the singing of *Vande Mataram*, Bipinchandra started to speak. He said, ' This time last year I was in prison, today I am in exile. But my heart is where Arvind Ghosh is imprisoned, where Tilak is imprisoned.' It took thirty to forty minutes to pronounce the names of Ghosh and Tilak because of the clapping of hands and chanting of *Vande Mataram*. Bipinchandra then paid tributes to those who had suffered tremendously for India and once again there was loud clapping of hands and shouts of *Vande Mataram*. Some European reporters were present. They were impressed by speeches of Bipinchandra.

13 November 1908

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\* On 16 October 1905, on the day of partition of Bengal, the militants in the Congress Party formed a group called The Nationalist Party.

\* Rakshabandhan – Originally sisters used to tie a small thread around the wrists of brothers, who would promise to defend the sister. Later, it was extended to people of all castes and social hierarchy to show love and affection between all.

## TWENTYNINE

### Indian students on 'Reservations'

During the last two years, Indian students in England have shown signs of growing patriotism, sacrifice and unity. This has upset some well wishing Anglo-Indian sympathisers. They wanted to arrange a public meeting for some time and it finally took place last week. Indian students who formally spend time in luxury are now much restrained. Instead of laughter and free booze, they seem to be engaged in deep thoughts and become concerned (about their people back home).

When Mazzini, in his twenties, was deeply engrossed in thoughts his Austrian well-wishers too did not like it. They stated that it was not desirable that young men should stay alone and think about the future. They should enjoy life.

Indian students fasted, even though they had money to squander. They refused to go to Tea parties arranged by Anglo-Indians and would not go to dance clubs. Many of them refused to sit for Civil Service Examinations. The 50<sup>th</sup> anniversary of 1857 war was celebrated with great enthusiasm. They had also observed month of sacrifices. Students of Cirencester had defied College Authorities. Tilak was sentenced to six years transportation – this was publicly condemned by Indians in London. They had expressed sympathy for the plight of fellow Indians in South Africa. Elders, instead of being a moderating influence, themselves became more active than young men.

This 'immorality' was of course most upsetting to Anglo-Indians, There were several arguments and discussions in semi-government circles and in newspapers. Eventually they resolved to do something about it. They arranged a public meeting to discuss the current state of affairs.

Persons favoured by Government, like Gupta, Amirali, Kahansingh. Former M.P. Bhavanagri, Sir Curzon Wylie, Miss Beck, Dr Polan and other influential English men and women: Bipinchandra Pal, Dadasaheb Khaparde, Dadasaheb Karandikar (both acting as lawyers of Tilak), all had gathered in Caxton Hall.

Lord Lamington, former Governor of Bombay Province was in chair. Dr Polan C.I.E emphasised how important it is to bring Indian students under one roof and control their activities for their own good and read a paper to that effect. He pointed out how Indian students have recently become 'immoral'. Lord Lamington nodded and said that India Office should take lead and keep an eye on activities of Indian students, directly and indirectly. It is interesting to know what happened at this meeting. Let us see what *The Daily Chronicle* says –

#### DISLOYAL STUDENTS

Indian Hostile Demonstration at London Meeting.

"A demonstration of disloyalty on the part of the Indian Students was witnessed yesterday. Lord Lamington referred to the King's proclamation and said that the proclamation, that very great Document, which was promulgated yesterday (loud hissings and derisive laughter) stated our feelings towards them. We do wish them well (booing and laughter by the students and cheers by the Britishers). When an Indian student affirmed that there must be awakening in the Indian students first and foremost

of a sense of loyalty to the English throne and to the person of the King (The hissings and the derisive laughter were tremendous and the Chairman had to call for order.)”

Other papers have also covered this public meeting. The Indian student who preached loyalty to English throne is a lawyer named Velinkar of Bombay. He is so old that it would be absurd to call him a student. He had to cut short his speech because of hissings. An Englishman then rose and pointed out to one Indian student and said, 'I have seen him preaching disloyalty to the King. He must be expelled.' But this merely led to oral exchanges of abuse and attempt to eject the student had to be abandoned. When Lord Lamington former Governor of Bombay spoke; there was no clapping of hands and no standing ovation. But when a Bengali named Bipinchandra Pal rose he got a standing ovation lasting for several minutes. The meeting ended unsatisfactorily.

Should not the Englishmen now realise that it is NOT desirable to hold such public meetings?

27 November 1908

## THIRTY

### National Conference

The series of public lectures by Bipinchandra Pal began on Friday 18 December 1908 and concluded on Monday 21<sup>st</sup>. These were held in the famous Caxton Hall (London). It is impossible to describe his lectures as he had superb logic, patriotism and incredible oratory. Moreover these are soon to be published as a booklet at the request of the audience. Enough to say that for the last ten to fifteen days there was no other topic of discussion among not only Indians but also Englishmen. The entry fee was two and a half rupee and the lecture series was arranged in a hurry. Even then most Indians and many Englishmen were attracted to the lecture hall. They were all eager to enter as soon as doors were opened.

On the second day Madame Cama also spoke. As soon as she unfurled our national flag, the whole audience stood to attention and there were chanting of *Vande Mataram*.

On the first day, it was suggested that Indian National Conference\* should be held on Sunday the 20<sup>th</sup>. Initially that meeting was only going to be held to show support for the faction of Lokamanya Tilak at the annual session of the Indian National Congress to be held in Nagpur. But it became impossible to hold the session there due to stubbornness of the Government of India. It was therefore agreed that the session should be held in London. According to this plan, Indians of all ages, residence and status started to gather in the Caxton Hall. They came from Oxford, Cambridge and Cirencester. Barrister Rana came from Paris. Dadasaheb Khaparde was unanimously elected to be the chairman. He said, "I do not see what is objectionable in our demands. The English live in England, the French in France and Americans in America. They enjoy their natural rights in their homelands. We too demand the same for people of India. If there is nothing terrible for Englishmen to enjoy their rights in England, why should they become furious and make so much fuss, because Indians demand the same rights in India?"

Doctor Kumarswami (an Eurasian) proposed a resolution on Swaraj. He is a well known writer in England. He said that not only for uplifting of India but also for the moral uplift of England, which is unjustly and immorally ruling over India. The resolution read – This conference fully supports Swaraj for India. This is for full and all round progress of our country and fulfilment of natural rights. Swaraj means complete independence. Savarkar supported the motion and said, "I am glad that you are supporting the motion. But remember what it implies – You may have to face prison and solitary confinement chambers. It is like walking on fire. Are you prepared for that sacrifice? If the answer is yes then only you support the motion. If not there is no need to make haste. Swaraj is noble and it can grow only in noble hearts." The audience showed

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\* The differences between Moderates and Militants in the Congress Party came to a head in the Surat session in 1907. Moderates could not accept that they were in a minority and would not relinquish control. It was evident that the Nagpur session to be held in December 1908 would be dominated by Militants. British Administration therefore banned all public meetings in Nagpur. That was the reason for holding the session in London (Caxton Hall).

The Moderates then held their own session of Congress in Madras, which was not banned by British Authorities.

their appreciation by loud clapping of hands. The resolution was passed unanimously.

No one opposed.

Second resolution was put forward by Madame Cama. It was on Boycott. She explained history of boycott in America in the 1770s. She said that it is an effective weapon in the fight for freedom. Boycott must be on all fronts.

Mr Varma seconded the motion. It too was passed unanimously

Third resolution was for appreciating Turkey's efforts to implement democratic reforms. It was moved by Mr V V S Iyer.

This was supported by Agakhan. He said that during their freedom struggle, Italian freedom fighters proposed that not only Austrian Tobacco, but also everything Austrian must be boycotted. Similarly Indians should boycott all British goods.

The Secretary of the Egyptian Society rose to speak. He said that let there be a long lasting friendship between Egypt and India. We have opened our doors to your goods, you do the same and let both countries benefit. Bipinchandra spoke afterwards and the Egyptian secretary and Bipinchandra embraced each other. Everyone stood up and there were slogans in praise of Egypt and the hall reverberated with chanting of *Vande Mataram*.

The next resolution was on 'political reforms proposed by Mr Morley'. It read,  
" The reforms are petty and deceptive and will hinder our progress. It will lead to petty squabbles between various communities for government jobs. These reforms are an affront to our intellect."

Bipinchandra spoke beautifully on this subject.

Resolutions proposed by the National party on Swadeshi and National education were passed word by word.

It was stated that the self-appointed Congress of the Moderates at Madras couldn't be called a National Congress. The demand for Colonial self- government is totally unsatisfactory.

The conference then ended with full enthusiasm.

15 January 1909



## THIRTYONE

### Celebrations of birthday of Guru Govind Singh

Though we are thousands of miles away from our motherland, last week we felt as if we were back at home. Had Guru Govind Singh been born in Europe, his name would have been known to everyone in the world. Just two years ago no one would have thought that his birthday would be celebrated with such unprecedented enthusiasm and pomp in London. But the waves of National Revolution are now sweeping away unbelief in our strength and it was but natural that our youth should pay homage to our great leaders of the past. History of those great leaders is the basis of Nation. Until recently London was only demoralising Indian students. But, with the new spirit of renaissance, which is dubbed as 'growing immorality' by Dr Pole and other Anglo-Indians, such celebrations were inevitable.

On 29 December, Indians and Englishmen started to gather in the famous Caxton Hall. The large crowd was unexpected as the weather was very bad. In the centre of the hall was a rose coloured banner with the letters -  
Honour to the sacred memory of Shree Guru Govind Singh  
Prophet, Poet and Warrior  
The flowers, burning of essence gave it the atmosphere of the Sacra- sanctum of our temples.

Bipinchandra Pal was elected as Chairman of the meeting. National songs were sung – 'Amar Desh' in Bengali and 'Priyakar Hindushtan.' in Marathi. Two Sikhs recited passages from the chapter of Guru Nanak of Gurugranth. Professor Gokulchand, M.A (of Dayanand College) read an essay on the Guru. He spoke beautifully on the life and work of the Guru. He said, "When we recite the name of Guru Govind Singh it gives us pride, affection, confidence and self-respect. The effect can only be compared to Christians taking the name of Jesus Christ. Guru Govind Singh condemned and fought bitterly against his own fellow countrymen who were opposing his liberation movement."

Afterwards we heard a speech from Lala Lajpat Rai (The lion of Punjab). He said that Guru Govind Singh was one of the great patriot fighters. He lost all his four sons during the fighting.

Babu Bipin Chandra Pal also spoke eloquently. He said that the present enlightenment and the rise of new Nationalist Party in India is nothing new. We can trace its roots to the work of Guru Govind Singh.

Even after Bipin Babu's speech people in the audience demanded that Savarkar should speak. He agreed and said, "**On the banner we see the letters – Deg, Teg, Fatteh.**" **Many would not know the meaning of these. Deg means principles, Teg means the sword or the force, Fatteh means success. Principles however strong are by themselves lame. Therefore the Guru raised the Sword, which ultimately led to success. He gave us the Mantra –'Deg, Teg, Fatteh.'**

After distribution of Kadaprasad (sweets blessed by priest), the meeting ended with the chants of 'Guru Govind Singh ki jai' and '*Vande Mataram*'. The Englishmen who attended the function realised that with the spirit of increased national awareness such

celebrations of our National heroes would be utilised to increase bond between various communities – Hindus, Muslims, Parsees etc.

*The Times, Daily Telegraph, Daily Mirror, Daily Express* and others have reported favourably on this celebration. *Daily Mirror* has even printed a photograph of the gathering.

It is my great wish that every year on the 29<sup>th</sup> December, birthday of Guru Govind Singh should be widely celebrated in Maharashtra. We should pay our respects to him in every newspaper, from every public platform, from every public hall. That great leader fought the war of liberation in Punjab and in his last days he came to Maharashtra to rest. He spent his last days in Nanded on the banks of river Godavari. His ashes were scattered in the same place. Every year thousands of Sikhs make a pilgrimage to Nanded. I wish Marathas should do the same.

22 January 1909

## THIRYTWO

### Effect of chanting 'Swaraj'

These days there is not a single paper that does not have some news, comments, and discussions about India. Just five years ago if a paper published an article once in a month, it was considered friendly towards India. Why did Dadabhai Naoroji purchase shares in the Daily News? So that it will publish some news about India. Today English writers are in search of information about India so that it can be published. What was it that changed this situation? Mr Gokhale's lectures were delivered in the past as well as today. So we cannot say that they have made any difference. What happened within the last two years that English have become eager to publish news about India? Is it possible that it is the effect of chanting of Swadeshi? That movement implies boycotting British goods. Is this that made the difference? One thing is sure that the British are now listening to some incredible voice, quite distinct from Gokhale's harmless lectures. They are themselves asking – what is this India? They are bewildered but still maintain imperial superiority.

When Muslims started to complain that they did not benefit much from Morley Minto reforms, *The Times* and *Evening News* gave their firm opinion that the British conquered Hindusthan from the Muslims and they have always been our loyal subjects, we should therefore try to placate them. *The Daily News* equally emphatically argued that the British conquered Hindusthan from the Marathas and it is harmful to treat the Muslims differently from other Indians.

But *The Standard* says that the complaints from Muslims is a minor matter, it is however regrettable that the Government is ignoring secret seditious movements in India. It says, "A striking example may be given of the atrocious endeavour of Indian residents in England to inflame the discontent that infects some classes among their countrymen, and sows among their young men the seeds of rebellion. Grossly seditious pamphlets are sent out in large quantities headed 'Two Historical Documents' the obvious intention being to counteract any good effect produced by His Majesty's proclamation\*.

*The Standard* then quoted from 'Two Historical Documents'. Its reporter in India had sent a copy of the document to London. The paper is proud of quick action by its reporter. It says, "Such documents are more dangerous than mere explosives. Government of India is trying to suppress the unrest. It is manifest, however, that the vigilance of the Home authorities has been unavailing." It then showers its wrath on Indian students in England and warns the Government – It is beyond question that a few of highly intelligent Indians in our Universities and reading for Bar are striving their utmost by such means, particularly to accustom the minds of young rising generation to the idea of an armed revolt!

*The Morning Post* wrote in a similar tone and while reporting about an anti British conspiracy in Paris, Sardar Rana and his German wife were subjected to personal abuse and they tried to malign Rana's personal character. But when threatened with a court action for libel, the editor rendered a public apology to Rana and his wife. It had

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\* Proclamation by King Emperor Edward VII, See *Times* (of London) 2 November 1908,

page 10, col A. This was made on the 50<sup>th</sup> anniversary of Queen Victoria's Proclamation of 1 November 1858. But King's proclamation contained no promises of political reforms. claimed that in Paris, activities of Indian revolutionaries are in the hands of a German lady and she calls herself 'wife of an Indian.' Rana retaliated vehemently to that obscenity.

But no sooner this matter dies down sensational news spread and then there were secret police everywhere in London. People in India know well the name and standing of Sir Lee Warner, the writer of 'Citizen of India.' A Bengali youth went to see Sir Warner with dossier of how Anglo-Indians are persecuting Indians and requested him to forward it to Mr Morley, the Secretary of State for India. It seems that the youth and Sir Warner had previous acquaintance. They therefore started to talk and Sir Warner started to read the application. He then got angry, pushed aside the Bengali youth who followed. This was happening in a square and in front of a Liberal Club. Sir Warner said, 'get away you nigger.' The youth got furious, he held Sir Warner's hand and slapped him in his face who fell down several paces. Police arrived on the scene. This has caused a great sensation in London. The youth named Bhattacharya has not been arrested but is being closely watched by the police. He says that Sir Lee abused him extensively, unnecessarily and unjustifiably.

15 February 1909

## THIRYTHREE

### A Dual

In the last fortnight, great sensation has been caused by one Mr Bhattacharya who exchanged oral and physical abuses with Sir Lee Warner, K.C.I.E\*. More details about this youth are emerging. *Daily Dispatch* has even printed his photo. But Sir William Warner did not want more publicity and therefore did not file a police complaint. It was no ordinary matter for this British officer, who when serving in India, became an affront to Rajas and Maharajas and now to be slapped in streets of London. It was certainly not insignificant. British papers gave it full publicity. It seems that another Bhattacharya (Vasudev) read in the papers that Sir Warner used the words 'get away you nigger.' He wrote a letter asking Sir Warner to apologise and went to deliver it by hand. The letter read, "By calling my Brahmin friend 'a nigger' you have offended the entire Hindu community. Therefore I request you to apologise."

When Sir Warner saw the letter, he became furious. Tempers flared. Sir Warner pushed the youth with umbrella, who reacted by brandishing his stick. A crowd gathered and in the confusion Sir Warner got into a car and departed. Yesterday Mr V Bhattacharya had filed a case of physical assault against Sir Warner. It was dismissed by a Magistrate. On the other hand, in Bow Street Court, a case has been filed against the youth for assaulting Sir Warner. This was at the insistence of India Office\*. English papers have reported the case as below -

"The Brahmin solicited Sir Lee Warner to read his letter. Sir Lee Warner declined to do so, and Brahmin brandished a stick and struck him on his legs. The incident was reported to Lord Morley, the Counsel of India, and it was officially decided that a summons should be applied for. The case was then filed".

Mr V Bhattacharya is editor of Bengali paper *Sandhya* and has a good command of Bengali language. It was also made public that he was editor of the paper *Yugantar*. The person who first attacked Sir Warner, is named Kunjbihari Bhattacharya. His photo was published in English papers.

*The Times* had sent its representative to India to study the current political situation. He has started to send his reports. He gives some peculiar information about South India. He describes the movement as follow -

"It must plainly be said that Extremism as the public have agreed to term the movement, which is frankly hostile to the permanent continuance of the British rule, is not dead, nor is it likely to die. Some of its leaders are behind the prison walls but the movement still goes on. All the reforms in the world will not terminate its uncompromising activities. The Extremists attract young men to their ranks and they preach a gospel, which exercises a fascination over most wild and ardent spirits. Their adherents are perhaps far more numerous than is commonly supposed. The number of their passive sympathisers must be very great. Extremism has no intention of coming out into the arena at present. Its devotees mean to work as they have worked hitherto in secrecy and stealth. Isolated assassinations, the insidious cultivation of animosity in the rural districts; the acquisition of control over large bodies of workers in

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\* Sir Warner - Retired ICS officer and Vice President of the Council of Secretary of State for India, London.

\* India Office – Office of the Secretary of State for India.

the industrial centres – these are among methods they adopt.”

After such fantasies the reporter comes to Maharashtra and writes, “ Maharashtra, is the homeland of the Marathas who had liberated rest of India. New national awakening against the British also took place here. The emotional Bengali calls along the whole world to witness its deeds. The Chitpavan Brahmin whose bent of mind is far more practical works in silence, and he persists. Marathas are proud of Shivaji and their Chitpavan Brahmins are adopting tactics of Shivaji to overthrow the British Raj. Even in Bengal, the Bengalee did the shouting; it was Poona that provided the brains that directed the Bengali extremists.”

After this the reporter explains how the celebrations of Shivajayanti (birthday of Shivaji), Ganapati-utsava (festivities of Lord Ganesh) lead to unity among Marathas and leads to ideas of overthrow of the British Raj. He says, “In at least four districts of Maharashtra and anti-British feeling has become deep rooted. Brahmin priests and preachers propagate sedition. Even certain good educational institutions are known to contain students who are extremists to man.”

The reporter\* then deals with the Districts of Solapur and Nasik. And then he says. “The Deccan is honeycombed with secret societies.” He then curses Lokamanya Tilak and finally says, “ It may be said with reasonable certainty that the predominant feeling in this large and important area is very different from that expressed at the Madras Congress.”

And the British people are expected to believe in such news!!

26 February 1909

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\* Savarkar is referring to the article ‘The Unrest in India – The position in the Deccan’, which appeared in the *Times* (of London) of 1 February 1909 page 10

\* This reporter is none other than Sir Valentine Chirol. He compiled his reports in a book called *The Indian Unrest*.

## THIRYFOUR

### Effect of exchanging insults

London 12 February 1909

Yesterday, the trial of Vasudev Bhattacharya for physically attacking Sir William Lee Warner was held in Bow Street Court. He was found guilty and ordered to put up a personal bond and surety of 20 pounds for a period of six months and two sureties of 10 pounds each or face one month's jail sentence. Sir Warner and Lt Thompson testified on behalf of the prosecution. On behalf of defence Kunjbihari Bhattacharya and Vasudev Bhattacharya testified.

During cross-examination, Sir Warner said, "The application either by the accused or by his friend had no mental effect on me." For the defence Mr Reach asked, "Did you say – get away dirty nigger?" Sir Warner said – "I would never say such words." He also denied having said "You son of a pig" to Kunjbihari Bhattacharya. He also denied using his umbrella to attack the accused.

The accused said, "I wrote a letter to Sir Warner requesting him either to withdraw the foul language used against my friend or to give an explanation for his remarks. I went to deliver the letter personally. Sir Warner read the letter partly and threw it away and pushed me aside with the remarks – "Get away dirty nigger". I too pushed him in retaliation. He then hit me with his umbrella, therefore I too hit with a stick."

Magistrate Sir Albert Ditzzen said, " It seems that the accused was upset by the alleged insult of his friend. But what he did was wrong."

Madam Cama, Mr Chaudhari and Mr Roy are prepared to stand as surety. But Vasudev Bhattacharya has decided to go to prison. He said, "Sir Warner has not told the truth and I do not consider him a True Englishman." He wants to prosecute Sir Warner in Civil and Criminal courts and is seeking legal advise for the same. If you want to help please send money to --

Mr B C Bengalee  
c/o Thomas Cook and sons  
Ludgate Square  
London E.C

Following is the summary of the letter he had written to Sir Warner on 26 January 1909 - "It seems you have not appreciated the graveness of recent skirmish. It is indeed regrettable that a learned historian like you should call a deeply religious Bengali 'a son of a pig.' By doing so you have offended all the Hindus in England. People in Hindusthan are already upset by your past behaviour. God knows how they will react to the new episode. I appeal to you to sincerely apologise to my friend Kunjbihari Bhattacharya. I will make arrangements to publish it in Hindusthan to pacify public opinion there."

On 5 February 1909, V Bhattacharya had published a bulletin. This is what he said – "I became furious after hearing that Kunjbihari was called 'son of a pig' by Sir Warner. I considered it a national insult and wrote a letter to Sir Warner asking him to apologise. He did not bother to reply. On 1 February 1909 I personally saw him. Not only that he did

not apologise, but hit me with his umbrella and called me 'Dirty Nigger.' I therefore also hit him with my stick. But papers like *The Times* are making mountain out of a mole. I understand that the India Council is trying to issue a summons in my name. The Anglo-Indians are seeking justice and I feel they should be taught a lesson and given justice."

This is the affair of the whole nation. Would you not contribute towards legal expenses in this case?

His address is –  
40 Fitzroy Street  
Fitzroy Square  
London W

5 March 1909



## THIRYFIVE

### Crush the Militants

London 19 March 1909

'Crush the extremists, rally round the moderates.' If we follow this policy, the British Rule in India will once again be strong and powerful – So says Lord Morley.

But, however tempting it is to accommodate the moderates, it is no longer easy to crush the militants – how are you going to do that? By making false promises? Time for that has past. By imprisonment? When the whole country is a vast prison? So, how can any militant become afraid of going to prison? By sentencing to transportation? By sending people to the gallows? By the threat of bayonets? In our mythology, the devotee Pralhad was threatened many times. But as soon as one weapon appeared, it became ineffective against Pralhad. When the seeds of revolution are bearing fruit, who and how can anyone suppress the revolution?

In addition, if one is determined to suppress the revolution, it will no longer be easy to identify the militants. How would the English identify the militants? Five or six years ago Mr Gokhale was considered a Militant, Surendranath was a militant just three to four years ago. But today if anyone is concerned that they should not be crushed, it is the British Government! These yesterday's dangerous cows look tame, not because they have changed, but because more dangerous ones are appearing on the scene. Eighteen months ago, Bipinchandra Pal was considered a leading militant and Government wanted to crush him, but immediately they heard the roar from Shyamji. Yesterday Bipinchandra Pal looked like a formidable opponent; today he is considered a person who is merely grumbling about reforms in this law or that law. So, just as it is difficult to crush the militants, it is also difficult to know who is the real militant.

Well, the government has decided to try their method. It is the stick and carrot approach. And what is being applied in Hindusthan is also being applied here to the Indian students who are becoming more bold and reckless. There are daily debates in parliament about the intended political reforms in India. It is being said that these are genuine progressive reforms. The hope is that the Moderates will be satisfied with them. It is irony that there are very few moderates left. Indian students, on the other hand, are constantly harassed. India House is being watched by police day and night. Bipinchandra Pal is being shadowed by detectives. But what was the result? I asked one secret agent. He replied, "It was felt that Indian students would become scared and leave politics." Exactly the opposite happened. Sunday meetings in India House became even more popular and crowded. Shyamji was praised so that Oxford University would return the donation he made in the name of Herbert Spencer.

How much was the government policy effective? This can be gauged by the fact that In India, Surendranath Banerjee is considered a moderate and worthy of government favours. Bipinchandra Pal is in a similar position in London. English newspapers are openly saying that Pal is a moderate.

English papers are cursing Shyamji. In his paper *Indian Sociologist* he declared that persons like Khudiram Bose, Kanhayalal Dutt are worthy of being honoured as patriots. He is even going to erect memorial to them in his house. [Note - Khudiram Bose and Kanhayalal Dutt were Indian revolutionaries of Bengal. On 30 April 1908 at Muzzarpur,

Khudiram Bose tried to kill judge Kingsford by throwing a bomb. Two English ladies died instead, by mistake, as Kingsford changed his carriage.] Bipinchandra Pal was also involved in correspondence with newspapers. *Evening Standard* headline reads – Seditious students, Rebellious students. **It eventually openly blamed Savarkar for inducing Indian students to rebel.** When one of Savarkar's friends wrote a strong letter to the editor, the paper kept quiet for a while and then one day an unexpected event happened.

All of a sudden, a reporter of *Evening Standard* came to meet Savarkar. It would have been better if he had done this before cursing Savarkar in its issues for a fortnight. The editor of the paper commented – 'Presently a suspected Indian, with youth and intelligence stamped upon his greetings. It was Mr V D Savarkar.' With the reporter, Savarkar had discussions for nearly an hour on Indian politics, India House, Indian students and their activities.

The next day the interview was published, partly true, and partly false. But other papers are still cursing. Reporters of *Sunday Chronicle*, *Daily Mail*, *Manchester (Guardian)*, *Daily Dispatch* and others too have interviewed Savarkar. What *Sunday Chronicle* has published is nearer to what Savarkar had said. Their reporter Mr Campbell Green wrote –

"I did not see anything frightening in India House as has been reported in the English papers. It may be that my eyesight is not good! It is a house of mystery. Mr Shyamji Krishnavarma works for the independence of India. If he does not approve the assassinations of British officials who accidentally or incidentally suffer thereby he excuses them. He has offered five thousand Rupees towards a fund of Indian Martyr's Memorial for the men hanged in Bengal. Anyhow the shadow of Krishnavarma is on India House. That is to be fair and to say the least. Now what is the answer? I had an opportunity of a long friendly discussion with Mr V D Savarkar who seems to be not only the spokesman for the students but also the spokesman for Mr Shyamji Krishnavarma. He is a young Grays Inn Law student, 23 years age at guess. He has clear olive complexion, clear, deep penetrating eyes, a width of jaw, such as I have seen in few men. His English is excellent. If I mistake not Mr Savarkar will go far – I hope he will go far in the right direction."

Then followed discussion on running of the India House. Savarkar said, "India House is a hostel for Indian students. One does not need any type of political view to stay here. All that the residents have to do is to pay one pound (per week) and enjoy lodging and boarding. Shyamji does not interfere in running of the India House. Political discussions do take place. But they will take place even if you establish Government controlled hostels. Politics is our breath. Here, persons like yourself and who believe that the British Government is for India's good, also come. Discussions do take place. Whoever has truth and logic on their side, win the day."

The reporter then commented – Let me state a fact before an impression. **The fact is Mr V D Savarkar believes in India for Indians, in the complete emancipation of India from the British rule. He says India has nothing for what to thank the English,** or less it be the denationalisation, as he calls it, of the Hindus.

The reporter then gives his impressions in detail but omits one thing. He says that Savarkar is a radical. Gokhale's hopes are more than those of Liberals. The reporter then said to Savarkar – "Despite any reforms we (British) will continue to rule India. We

will not leave unless forced to do so. You have no arms. Therefore it is in the interest of both parties that the current state of affairs should continue.”

In the end the reporter says – “Mr Savarkar said, ‘We do not mind detectives watching outside and following us, if the climate suits them.’ That last is quite an English touch. It shows how the British has moulded the intellect of young India. It has even breathed into it the British joke .... I have no evidence of fact, which would justify me in reversing the statement of his nimble –minded young leader of India House.”

9 April 1909

## THIRTYSIX

### Sir Curzon Wylie shot dead

In London, despite all Indian students being shadowed by the English and Indian detectives for last one and a half month, Sir Curzon Wylie\*, a prominent and well-known officer of India Office was shot dead (1 July 1909). This news would have been received in Hindustan by telegraphic means and would have now become old. Sir Curzon Wylie was the nerve centre of the India Office. He has been working hard to facilitate the stay of Indian students in England. The Secretary of State for India changes with changes in the British cabinet, but the permanent civil servants of India Office run its administration. They decide the policy and direction. Moreover, among the officers, Sir Wylie was endowed with sagacity / full of cleverness. There was hardly an Indian whom Sir Wylie did not know. He kept dossier on all. Though the Secretary of State for India was officially in charge of India Office, Sir Wylie was his eyes. He had served in India with distinction for more than 20 years and will be missed more than Lord Morley. The person who killed such an important officer is named Dhingra. Some details of his past are now emerging in papers.

Last year Dhingra wore a badge of remembrance to the heroes of 1857 war. One of his friends made fun and threw away the badge. Dhingra was furious and attacked his friend with a knife. On another occasion his friends were praising bravery of the Japanese. Dhingra said, "That is nothing. We Hindus are just as brave." Other Hindu friends did not agree. They said that mere boasting is no good. The dispute grew, arguments came to a head and it was decided that the argument should be settled by a test. Dhingra laid his hand on table. A friend pierced a pin through it. Blood started to spill out but Dhingra did not budge an inch even when the needle went right through Dhingra's hand.

On Monday 5 July, a meeting of Indians was held to protest against the killing of Sir Wylie. It was organised by Mancharji Bhavanagri. Agakhan was in the chair. First resolution was put forward by Bhavanagri. In that resolution and in his speech he behaved as if the charges against Dhingra were proven. Second person to speak was Mr Amir Ali. He too talked in the same tone. The chairman then read the resolution and asked – How many of you support the motion? When he saw many hands raised he said, "Resolution passed unanimously." All of a sudden a voice said, "No. Not unanimously. There are some who oppose the resolution."

"What? Someone opposing the resolution? Who is that?"

The previous voice said, "Oh yes. I oppose the motion."

"Take down his name. Make him stand up." Uproar rose in the hall.

The dissenting voice said, "I am here. Once again I point out to the Chairman that the resolution is not being passed unanimously."

There were whispers – Savarkar, Savarkar.

Those who were eager to pass the resolution unanimously were angry and were asking Savarkar to keep quiet. Still he said calmly, "I oppose the motion." Bhavnagri

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\* Lt Col Sir Curzon Wylie – Former officer in the Indian Army. In 1879, on reaching the rank of Lt Col he was transferred to Political Department (keeping an eye on Rajas and Maharajas). In 1901, after his retirement, he was appointed as Political A.D.C to Secretary of State for India. In fact he was the Head of Secret Police. He planted an

agent, Kirtikar, in India House. When Savarkar exposed Kirtikar he confessed that he was working for Wyllie.

jumped down from the dais and shouted, " Get hold of Savarkar." For a few moments there was pin drop silence. And then there was near riot. Chairs and sticks were raised by both factions. Savarkar was still saying, " The chairman should listen to my reasons." But nobody could hear what he was saying. The Chairman reprimanded Bhavnagri for his behaviour. Savarkar was standing calmly in the midst of this disturbance.

All of a sudden one Eurasian named Palmer hit Savarkar who started to bleed near his eye. Tempers flared. Surendranath Banerjee left the meeting in protest saying that Savarkar had a right to express his opinion and that it was outrageous to attack him in this way. Women screamed and left the hall in fear. There were fights with chairs. One of Savarkar's friends hit Mr Palmer and he too started to bleed. Police had already entered the hall. Somehow the chairman read the resolution and within half an hour declared the meeting closed. Savarkar was already escorted home by his friends. The next day he wrote to papers like *The Times* explaining why he opposed the motion. The letter had the desired effect and other newspapers also published that letter and emotions died down. I will send that letter next time. Here is the report in the *Daily Dispatch* as an example –

"The pale youth who made so dramatic a protest at yesterday's meeting of Indians held to denounce the murder of Sir Curzon Wyllie turns out to be Mr Vinayak Damodar Savarkar. He is fervent nationalist. Mr Savarkar, who as an extremely brilliant scholar, is at present, an individual of interest apart from his appearance at yesterday's meeting. He is the law-student here whom the Benchers of his Inn refused to call, and at present, I understand he is waiting for the decision of the House of Lords to whom he has appealed. Like most of his nationalists he is a political theorist, and is deeply versed in all the literature of political liberty. He translated Mazzini's writings into Marathi."

There is one mistake in the above news. Form the information I had gathered it seems that Savarkar's case in the Grays Inn is not yet decided. It seems that the case will once again be discussed on July 14<sup>th</sup>. I will let you know the result later.

30 July 1909

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Note – We should remember that it was Sir Curzon Wyllie who was trying behind the scene that Savarkar should not be called to the Bar by benchers of Grays Inn. Correspondence between Sir Wyllie and Treasurer of Grays Inn is now available at India Office Library.

## THIRTYSEVEN

### Madanlal Dhingra

London 16 July 1909

English newspapers from *The Times*, *Daily News*, *Daily Chronicle* to local village papers, are full of details about Dhingra.\* They are full of discussions about Indian affairs. When the news of death of Wylie became known, the papers had headlines – Murder by Dhingra, Hatred of Hindusthan, Daring of a Hindu. Everyone in England had been discussing nothing but India, even cricket was forgotten, let alone other subjects.

On the day Dhingra shot dead Sir Curzon Wylie, he was talking to Miss Beck just half an hour before. She is the secretary of the society mentioned in that day's news. They talked about Dhingra's recent examination. He rose when he saw Sir Curzon Wylie and approached him with intention to talk. As soon as they started their discussion he came closer to say something in the ears of Wylie and took out his pistol and shot four bullets in succession. When Indian doctor Lalkaka tried to intervene, Dhingra shot him too. Three men tried to grab him. Even then he managed to push aside Sir Proben so forcefully that he was badly bruised. Dhingra refused to shoot any Indians and was caught by others. He was so calm and quiet that the doctor who examined him and took his pulse said Dhingra was the calmest in the crowd. In his pocket, police found two pieces of paper with justification of his deed. When he was taken to police station he shut his eyes and rested for a while. Afterwards he talked freely. He had a good night's sleep. Next day morning, he enjoyed his food. At first, Indians were strictly forbidden to visit Dhingra. After a few days, his friends sought permission to see him. Once this was granted, his friend found him so brave that he had asked for a dressing mirror. Such defiant attitude shines in a good cause.

Over the last year, Englishmen had been running some societies to convert Indian students and make them loyal citizens. They arranged tea parties and had large gatherings. Dhingra was a member of such a society. He had obtained trust and confidence of many Anglo-Indians. When such a person killed Sir Curzon Wylie at a tea party, many Anglo-Indians have declared that they will no longer host such functions. Even Sir Charles Elliot has publicly declined to hold such a function.

Government had appointed a committee to keep an eye on Indian students. Members of that committee have now ceased to function. First they were seeking a conspiracy and could not find one. So they stopped their enquiries. They withdrew English detectives who were shadowing Indian students. The reason being that Indian detectives are to be employed in place of English ones. There was an outcry in the papers that because English detectives cannot understand the language of Indians they are ineffective. The problem remains even if English detectives who understand Hindi are employed, because then Indians talk in Marathi, Bengali or Punjabi. So

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\* Madanlal Dhingra – He came from Amritsar where his father was Civil Surgeon. Madanlal had completed his course in Diploma in Civil Engineering from University College, London. He had a wife and a son. If he wanted to, he could have lived a life of luxury, but he chose to be a Martyr for India's freedom struggle. In 1992, Government of India issued a postage stamp in his honour.

everyone has agreed to employ Indian detectives. But what would they do? When there is nothing to detect, what will they detect even if they are very clever? The irony is that many ordinary Indian students were un-necessarily shadowed by the police, but Dhingra was not followed by them. The British detectives could not save their own boss. Therefore loyal and peace loving Indians are demanding that the Detective department must be improved.

Last week, Dhingra was committed to the sessions. On that day, everyone was discussing his testimony in Magistrate's court – Incredible statement of an Indian, he says that his countrymen will seek revenge after his death. In his defence Dhingra says, " I am a patriot. I die for our emancipation." His statement has caused more sensation than the assassination of Sir Curzon Wylie. I will write about the proceedings in the Court of Sessions. It is certain that Dhingra will face the death penalty. But that is exactly what he wants. In his statement, he said, " I made the statement not because I wished to plead for mercy or anything of that kind.

I wish that the English people should sentence me to death for in that case the vengeance of my countrymen will be all the keener. I put forward this statement to show the justice of my cause to the outside world, especially to our sympathisers in America and Germany."

3 August 1909

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Note – There is a memorial to Sir Wylie in the crypt of St Paul's church in London. It is 20 ft away from the tomb of Nelson. It was inaugurated by Field Marshall Lord Roberts, Commander in chief of the British Army on 19 October 1910.

## THIRTYEIGHT

### London 23 July 1909 - Trial of Savarkar in the 'Grays Inn'

The trial of Mr Savarkar in Grays Inn has just ended. When it was clear that Government of India had collected the evidence, it was evident who was behind the trial. After passing the examination, would be Barristers needed references from two Benchers. Accordingly when Savarkar approached two benchers he was told – From now on, we will not recommend Indian students without referring to India Office. Come tomorrow and we will confirm one way or the other. When two benchers did recommend Savarkar, members of Grays Inn had no option but to charge Savarkar with various offences. The charges too were as grave and serious as possible. Political revolution / political coup, praising India's complete independence, encouraging armed revolution and bloodbath. When the trial was halfway through more and more charges were being added. Evidence, that would not have been permissible in an open court, was allowed. Two police detectives who had shadowed Savarkar for two years also testified. Their reports were submitted. Letters of Savarkar, which were used in the Nasik conspiracy trial were translated into English and submitted as evidence. The persons who were acting as judges had pathetic knowledge of Indian history. Reference was made to the celebrations of birthday of Guru Govind Singh organised by Mr Savarkar. One Barrister asked, "Who is the Guru Govind Singh?"

"A great leader of the Sikhs."

"But why did you celebrate his birthday?"

"He was one of the great leaders of India."

"Yes. But was he prosecuted for sedition?"

The trial then ended. Savarkar was cross-examined for three hours by some of the best Barristers. But nothing substantial was going to result and it was clear that the case would collapse. All of a sudden, the case erupted in Caxton Hall on 5 July 1909. Savarkar's objection to public resolution was raised. However, *The Times* had published Savarkar's letter the next day. So, that point too could not stick. Eventually came the verdict – None of the charges against Savarkar was proven. He is a member of Grays Inn and will continue to enjoy benefits of membership. But there is suspicion about him and therefore he was not being called to the bar at the moment.\*

Thus Savarkar has been prohibited from becoming a Barrister. He may be called to the Bar at a later day if his behaviour would remain satisfactory. But I understand that Savarkar has decided not to practise Law, to say good-bye to Grays Inn and ask for refund of his membership fee. Why should he not do that? Surendranath Banerjee had to leave the Indian Civil Service due to a personal dispute. Arvind Babu could not pass the ICS examination because he could not ride a horse. But it is precisely because of these reasons that the two leaders could devote their time for public service. Savarkar has to say good-bye to practising Law not because of any personal dispute or any lack of ability, but for nations good. He has therefore abandoned petty personal ambition (of making money) and has accepted larger responsibility of public service.

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\* What happened to the principle – innocent unless proven guilty?



A diamond shines more after cutting, Moon looks pretty on the day of New Moon after it had given out pleasant light for a month, great donors become more respectable by giving away generously and become paupers. In a similar manner patriots become more honourable due to the calamities they face – they stay in poverty so that their nation will become rich. They fast so that others will eat plenty. When Savarkar has the fortune of fasting, we are sure that he will gladly accept this fate. Today our country needs his living in poverty more than his becoming a Barrister.

13 August 1909

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Savarkar and Grays Inn

After completion of his studies, Savarkar should have been called to the Bar on 5th May 1909.

Sir Curzon Wylie of India Office was trying, behind the scene, to ensure that Savarkar and Harnam Singh were both not called to the Bar. This was a wicked act.

From the secret files in India Office, we now know that Mr Douthwaite, Under Treasurer of Grays Inn called on Sir Wylie on 28 April to enquire about Harnam Singh and Savarkar. As the time was short there followed several frantic meetings between Mr Douthwaite and Sir Wylie and other officers of India Office and many letters were exchanged.

Mr Douthwaite wrote to Wylie, "Both these students are qualified for the Degree of Barrister according to the ordinary regulations of the Inns of Court and they have applied to be called with other students on the 5th of May - next Wednesday. Their cases have been adjourned because of the intimation I received from you yesterday to the effect that the India Office were aware of certain matters concerning these students, which suggested that they were not fit and proper persons to be called. I know both you and Mr Morison appreciated the fact that *although this intimation was quite sufficient to justify a postponement of the matter for a few days in the period intervening between the consideration of their eligibility and the ceremony of " call ", a refusal to call these students could only rest upon very definite evidence concerning them which could be held to render them ineligible.* Wylie promised to produce such evidence. It is astonishing that all the Officers of India Office and Barristers had remarked that the evidence is of no value.

The Benchers appointed a disciplinary committee and on 13 May formally charged Savarkar with three offences. He replied by 22 May. There was a hearing. And on 9 June Savarkar was cross-examined for three hours by the best Barristers. But nothing could be proven.

Ultimately the Benchers declared on 14 July 1909, "None of the charges against Savarkar was proven, but there is suspicion about him and therefore he will not be called to the Bar at the moment."

The whole episode was a farce and travesty of justice.

It is strange that after nearly a century, Librarian of Grays Inn does not answer many questions relating to this episode.

## THIRTYNINE

### End of a terrible drama

London 30 July 1909

Dhingra, the person who was accused to have shot dead Sir Curzon Wylie and Lalkaka was tried, found guilty and sentenced to death. In prison, this young man was kept under close observation. But his behaviour showed no sign of madness or any mental abnormality. On the contrary, he used to be jolly when meeting visitors. At first, Indians were strictly not allowed to see him, but permission was granted later. Any visitors were thoroughly searched. They were warned against speaking in Hindi with Dhingra. The visits were only allowed in the presence of English prison staff and would last for not more than fifteen minutes. Although the visitors were strictly forbidden to touch Dhingra or to bring him sweets there was no other restrictions. Daily Dhingra had one or two Indian visitors. But he refused to see his younger brother (Bhajanlal). The reason was this – In Caxton Hall a meeting of Indians was held to condemn Dhingra. Induced by Mr Morrison (of India Office) Dhingra's younger brother Bhajanlal had said 'I am ashamed that I am the brother of the person who killed Sir Curzon Wylie and I condemn him for that.' This brother now bitterly regrets having taken part in the meeting in Caxton Hall. Many have seen him crying and shedding tears. But barring this, and English visitors, Dhingra did not refuse see anyone else.

Savarkar went to see Dhingra a day before his execution. Dhingra made three requests. These indicate the incredible resolute state of mind of this daring young man. He knew that he would be executed. He had said in Magistrate's court – "I do not plead for mercy; nor do I recognise your authority over me. All I wish is that you should at once give me the capital punishment. I want to be hanged, for then the vengeance of my countrymen will be all the more keen." His three wishes were –

\* Last rites should be administered on my body according to Hindu religion. My funeral pyre should be lighted by a Brahmin. (Dhingra is a Kshatri by birth)

\* My dead body should not be touched by a non-Hindu or my younger brother.

\* I have some valuable books and clothes in my lodgings. These should be sold by public auction and any money raised be given to the National Fund.

What an incredible man! His entire life is in ruins. He faces the death sentence and yet he requests that his possessions should not be wasted, but sold to raise funds for nation.

On 20<sup>th</sup> July, Dhingra was brought in court. More than hundred Indians were waiting outside, but no Indian was allowed in. When Dhingra was brought in, he showed no sign of anxiety and stood erect. English papers had reported that his attitude was defiant. He frankly told the court, "I do not accept your authority. What I did was for the franchising of my country and therefore I am not guilty." Dhingra had refused to engage any lawyer for his defence. When asked if he wished to say anything in his defence, he said there was a statement in his pocket when he was arrested by police. He requested that it should be read for his defence. Police authorities refused to release that statement. There is curiosity and some speculation about it in English papers. In the end Dhingra's statement in the Magistrate's court was read. In it Dhingra said – "In my country young patriots are being sentenced to death or sent to transportation. My countrymen in India are doing exactly what you preach Englishmen should do in England. I have done this deed to seek revenge. An Englishman who goes to Hindusthan and is paid Rs 10,000,

starves a thousand of my countrymen because they could have lived comfortably in that amount of money. Just as Germany has no right to rule over England, you too have no right to rule over my country. Englishmen get away with raping our women. Every year hundreds of thousands of Indians die of starvation. In last 50 years billions of pounds have been looted away from India to England. When I see all this and then find Englishmen expressing concern about conditions of ordinary people in Russia and the Congo I find that hypocrisy intolerable. I have done what an Englishman would have done if Germans were ruling England. I am telling this not for your benefit but for the benefit of our sympathisers in America and Germany etc.”

When Dhingra’s statement in Magistrate’s court was read the judge put on the black cap and asked Dhingra, “Do you have to say anything why you should not be sentenced to death?” Dhingra said, “I have already said that I do not accept your authority. You can do what you consider right. I do not care. I am sure that a day will come when we (Indians) too will be powerful and do what we like.”

The Judge said, “Dhingra, I know nothing that I say will change your attitude. You have been convicted of murder and I sentence you to death by hanging. May God have mercy on your soul.”

Dhingra stood up and said, “ I am grateful for your decision. I am indebted to you for giving me the opportunity to sacrifice my life for the cause of our freedom. I am proud of myself and have no worries.” He then disappeared from the court escorted by three police officers.

The terrible drama has ended. There is one more act remaining and after that the epilogue will begin.

No sooner this trial ended than another trial arose. When the Indians met in Caxton Hall to condemn Dhingra, Agakhan declared the resolution being passed unanimously, Savarkar protested and said that this was not so. He then wrote a letter to *The Times* and other newspapers explaining his reasoning. They all published Savarkar’s letter, some gave it prominence. This had the desired effect. In the meeting chaired by Sir Henry Cotton, only sympathy was expressed for the relatives of the diseased, no word was said against Dhingra. To do so would have amounted to contempt of the Law Court. Afterwards Mr Virendranath Chattopadhyya wrote two letters to *The Times* defending Savarkar’s action saying, “ Had I been present there I would have done exactly the same and would have supported Mr Savarkar even at the risk of being ejected.” He reviewed current situation in India and said that such terrible deeds are the result of terrible conditions in India. The only remedy is to grant full independence to India. Angered by such outspoken words, Benchers of the Middle Temple have given notice to Mr Chattopadhyya, “ Please show reasons why you should not be debarred from our institution.”

Hearing is to take place. I will let you know the result when known. 20 August 1909

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Notes -\* Dhingra’s younger brother Bhajanlal was studying at Grays Inn. He became a Barrister in 1911

\* Dhingra’s belongings were confiscated by the Police. Though Dhingra had given written authority to Nitinsen Dwarakadas, Bow Street Magistrate ruled that as Dhingra had not made any will the Police could keep Dhingra’s possessions. (Times 1 January 1910)

\* On 3 August 1909 Viceroy Lord Minto sent a telegram from Simla to India Office, " It is understood that Madanlal Dhingra is to be executed on the 17th August. If body cremated, undesirable that ashes should be sent to India." So important was the event.

## FORTY

### The English are all the same

London 7 August 1909

For last four to five days Reuter has been sending telegrams from London from Englishmen who were angry with the public meetings in Bengal relating to the movement to boycott English goods. They have been demanding that the planned ceremony to mark annual anniversary of the above movement should be banned by Government of India. English dailies are carrying strong articles. *The Daily Telegraph* carried a three-column article. It said that if the British trade is to survive, this boycott movement must stop and therefore the planned celebrations and public processions must be banned. It states that one of the reasons for the ban is the fact that the sister of one Arvind is going to lead the march. (the editor conveniently forgets that Arvind was recently declared innocent by a British judge in Calcutta.)

At long last, we had the result of trial of Virendranath Chattopadhyaya. The benchers of the Middle Temple did not wait for the examination results and have withdrawn membership facilities and removed him from membership of the institution. Mr Chattopadhyaya is a well-educated writer. For the last ten years, he had been acting as a newspaper reporter. His father is well-known in Hyderabad and in the Bengal province. Mr Chattopadhyaya had written letters to *The Times* and other newspapers supporting the stance of Savarkar and said, "I do not believe in the old world idea of 'peaceful revolution of Bipin Chandra Pal etc'". For expressing such opinions, he was debarred by the benchers of Middle Temple.\*

The benchers of Grays Inn have not called Mr Savarkar to the Bar. However he remains a member of the Inn and enjoys the benefits of its membership. Benchers of Middle Temple have gone even further and removed Mr Chattopadhyaya from its membership. When Savarkar was being tried by benchers of Grays Inn, simple minded Indians in London were saying that Grays Inn is bad. Now Middle Temple has proved to be worse. Therefore, any Indian worth his salt should not come to England to study. The English are all the same, whether they are in Hindusthan or in England, whether they are benchers of the Middle Temple or Grays Inn. Indians should at least learn this much from the persecution faced by Savarkar and Mr Chattopadhyaya.

Madanlal Dhingra is now facing the death sentence. His study was good. He had passed the final examination of his three-year course (Diploma in Civil Engineering). In a month or two he would have gone to India (like others). Mr Stead is trying hard that Dhingra's sentence be commuted to a Life Sentence. But Dhingra is eager to be executed. He has expressed his wish that as a Hindu his body should be cremated. Many Hindus have signed a petition to the Home Secretary that Dhingra's body should be handed over to them for cremation. Some learned Brahmins have expressed their willingness to perform the last rites according to Hindu religion and have written to the Home Secretary accordingly.

27 August 1909

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\* On 31 July 1909, *The Times* reported – The Middle Temple and Mr Chattopadhyaya  
In consequence of the opinions expressed by Mr Chattopadhyaya in certain letters recently published in *The Times*, the Benchers of the Middle Temple have passed a

resolution to the effect that having heard Mr Chattopadhyaya and read the documents and papers handed in by him, the Bench resolves that he is not a fit and proper person to continue to be a member of the society, and that he be expelled.

## FORTYONE

### The Epilogue

London 21 August 1909

The final curtain has come down on the recent drama. The epilogue has already begun. The young man who killed Sir Curzon Wylie, an important officer in the India Office, was executed last Tuesday (17 August 1909). Some Englishmen were trying to get the death sentence commuted to Life Imprisonment, but the British Government did not like it. It was surprising that Dhingra did not support any efforts to get his sentence commuted. He insisted that he be hanged. The reason? 'So that the vengeance of my countrymen will be all the more keen.' Thus both parties agreed on the execution. Many Indian friends went to see Dhingra in prison. He talked to them freely and made jokes. He had made strenuous efforts to get his dead body cremated. Many Hindus had supported him and made petitions to that effect. But the British Government callously refused this request. Having punished Dhingra, the authorities should not have punished his dead body.\*

On Tuesday morning, Dhingra woke up from a deep sleep. He had good breakfast and dressed nicely. The prison bell rang at 9 o'clock. No one, not even newspaper reporters were allowed in. Government had issued notice to that effect. Many Indians were restlessly waiting outside; some two to three hundred Englishmen were also waiting. When the 9 o'clock bell rang, Christian padres came in, but Dhingra refused their service and said, "I am a Hindu and will die as a Hindu." He walked to the gallows fearlessly. The executioner put noose around Dhingra's neck and pulled the lever. Dhingra fell down eight feet.

Mr Master, a Parsee gentleman and a friend of both Dhingra and Savarkar was allowed inside the prison. Inquest was duly held by the prison authority in the presence of Mr Master. There was no sign of any fear or sorrow on Dhingra's face. His body had become stiff and rigid. He wore the same dress as at his college. His neck was broken.

After Mr Master came out of Prison after the inquest held to establish Dhingra's death, representative of Daily Mirror interviewed him and asked, "Will he be considered as a martyr by the Indians?" Mr Master replied, "Certainly. He has laid down his life for his country's good. Whether his idea of this 'good' was right or wrong is a matter of opinion."

Dhingra died instantly. The whole thing was over within a minute. But the epilogue had started even before the last act. During the trial in the court, it was revealed that when arrested by the police, Dhingra had in his pocket, a statement in his defence. He insisted that it should be read in the court. But the Judge disallowed it. Newspapers have been asking the police for a copy of Dhingra's statement but they refused. This fact was well published in papers. As the authorities had suppressed the document it was impossible to give publicity to it. One day before Dhingra's execution, however,

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\* Dhingra lived at 183 Ledbury Road, London W11. His body was not cremated though cremations were available in England since 1874. His body was put in a coffin and buried within prison gardens, an act of utter barbarism. The coffin was exhumed on 12 December 1976 and flown to Amritsar in India for cremation of the body.

Londoners suddenly awoke as if they were startled by seeing a ghost. What was the matter? What happened?

It seems that 'Dhingra's statement' was stolen by some Hindu, who printed it and a few thousand copies were distributed. The Police were in a fix. They had a copy safely in their custody, so how could a second copy appear? Was it possible that some White Police officer was in league with Indians? Some said that this exposure might be part of a conspiracy. Otherwise how can anyone else know details of the document? Some said that there may not be a conspiracy, but the document was slipped out when Dhingra's clothes were taken for washing. There was utter confusion. There is no doubt that the document is genuine. Then *Daily Mirror* wrote,

" We say that this document is genuine and challenge the Government to prove otherwise before the whole world by publishing the document in the possession of the Police." The Police confess that the document is genuine but they tried so that at least the newspapers should not publish it. However, *The Daily News* did publish the document. Papers like *The Times and Standard* are cursing Indians for a conspiracy and the Police for their stupidity and incompetence and *The Daily News* for publishing the document.

But no sooner *The Daily News* published Dhingra's statement than angry Englishmen sent telegrams from America. They complained that the day Dhingra was executed his statement was published in American papers.\* Their headlines were – "British Government outwitted. Dhingra's statement was suppressed by the British."

Before the British public got settled down, came a bad news from Ireland. 'Ireland honours Dhingra!' Huge placards with deep black borders and with the inscription 'Ireland honoured Madanlal Dhingra who was proud to lay down his life for the sake of his Country.' In letters twelve inches in length were found posted today on walls within few miles of Dublin.\*

An Italian newspaper has published a picture. It shows a tower built up of bricks like Hindusthan, Egypt, Somaliland at the base and British colonies and England at top. All of a sudden there is an explosion. A Hindu nationalist presses button to start the explosion. Huge holes are created and the tower starts to collapse. John Bull says, 'I am terrified. The tower (British Empire) has collapsed. It has shaken from the foundation.'

Papers in Germany and France are giving information about Indian freedom struggle and condemning England. Oh, it is all because of jealousy!!

10 September 1909

Notes -

\* In New York, Patrick Ford, an Irishman ran a paper *Irish World*. He referred to Dhingra as a "Martyr" and stated that his death was 'an inspiration for Indian Nationalists'

\* On August 19, 1909, *The Times* reported – Last night a large placard was posted within a mile of the city of Dublin on the main road leading from the city to Malahide, which bore the following inscription in big type "Ireland honours Madanlal Dhingra, who was proud to lay down his life for the cause of his country."

The poster bore no imprint and there was no clue as to its origin. It appears that a similar placard has been posted in other parts of the country.



## FORTYTWO

### Letter of Savarkar

I have recently come across a prohibition notice issued by the Government of India. It prohibits bringing into India my History of the War of 1857 (in India). This order has been published in many newspapers in India and England. As my name has been specifically mentioned in this order, I am obliged to write this letter.

The Government of India accepts that the book has not yet been published. So it is not possible for any authority to decide the nature of the book. The ban is therefore unjust even if it may be legal. My letter is not related to this point. The Governor General of India has not consulted me and did not seek my explanation or give any opportunity to do so. I therefore write this letter in protest. If the information received by the Governor General was reliable why did he not give me a notice and allow me to put forward my argument? That would have been the proper thing to do. On the other hand if the information received by the Governor General was not reliable and sufficient, it was his legal and moral duty to seek my explanation. But the Government of India seems to be happy with this hasty action.

Under the circumstances I can only appeal to you and other newspaper editors to publish my letter. I wish to make it clear that I have nothing to do with the vague and imaginary book implied in the order of Government of India.

I hope you and other editors will publish my letter.

Your faithfully

(V D Savarkar)

17 September 1909

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The *Times* reported on 11 August 1909, " The mail from India brings the following notification issued at Simla on July 23 – ' In exercise of the power conferred by section 19 of the Sea Customs Act 1878 ( viii of 1878 ) the Governor-General is pleased to prohibit the bringing by sea or land into British India of any copy of the book or pamphlet in Marathi on the subject of the **Indian Mutiny** by Vinayak Damodar Savarkar or any English translation or version of the same."

## FORTYTHREE

### Celebrations of Vijayadashami (Dasara)

London 5 November 1909

In Hindusthan, less and less people are celebrating Christmas. In a similar manner, in London, celebrations of Vijayadashami are becoming more popular. Not long ago our people back home, especially in Bengal and Madras Provinces, Hindus used to consider celebrating Christmas more important than Hindu festivals, and hundreds of Christmas cards used to be distributed. Majority of the Hindus being uneducated used to stick to our traditional festivals. In London, apart from not celebrating Vijayadashmi, people were ashamed to say that they were Hindus. That was just three years ago. Once I was having a lunch in a restaurant with a Hindu friend who had been in England some three years before me. He used to explain customs and etiquettes to me. Two English women appeared. My friend was familiar with them. They sat next to us. We started to have conversation with them. Very soon the subject was about 'going to church on Sundays'. My Hindu friend said, " Oh yes. I do attend; everyone must go to church on Sundays. " I was surprised by the reply of my friend. The English ladies then asked me. I said, " I go to church out of curiosity but I do not consider it essential to attend Church."

They said, " Are you Hindu by any chance?"

I replied, " Yes I am a Hindu and proud to be so."

After finishing our lunch my friend said to me, " Why did you tell them you are a Hindu? They did not like it."

" My friend, are you going to hide your father's name because the English ladies do not like it. You tell them that I did not like their telling me that they are Christians."

This was just three years ago. Things have changed. In India people have stopped distributing Christmas cards and in London people proudly say, "We are Hindus." The name of Lord Rama is being recited with reverence.

A gathering of Hindus was held in Queens Road Hall in London. Invitation cards were sent to all Hindus in London with the words, Shree Ramo Vijayate (Lord Rama triumphs). Entrance fee was set at 3 shillings. Even then more than hundred Indians had gathered. They included Rich merchants, Professors, Doctors and students. Some women were also present. Mr Mohandas Gandhi was in chair. Programme started with lighting of lamps and burning of essence. Our national flag was raised. Mr Gandhi spoke passionately. He said, " I am delighted to know that such public functions take place which bring us together. I was surprised to see that even Doctors and Professors were helping with cooking and distributing food. I would have never imagined that such functions take place in London. Though this is a Hindu festival I am delighted to see Muslims and Parsees are also attending. If we follow Lord Rama our nation will rise in no time. There were chants of *Vande Mataram*. Gandhi then asked his colleague from South Africa Mr Ali Aziz to say a few words. He too spoke beautifully. He said, "Let Hindusthan, which belongs to both Hindus and Muslims prosper, become strong and powerful and rise as a nation.

Afterwards Virendranath Chattopadhyaya paid tribute to our motherland. Mr Gandhi then asked Savarkar to say a few words and said, “ Despite our differences I consider it a great honour to sit by the side of Savarkar. Let our motherland benefit by the tremendous sacrifices that he has made. I now ask him to pay his tributes.”

Mr Savarkar said, ‘ I am grateful for the standing ovation that you have given to me. To do one’s duty is pleasant, it is even more so when it is appreciated by those for whom the duty is performed. I also thank you for one more thing. You have requested me not to speak on any aspects of current affairs but only about our ancient past. What can we say of today? – Plague, slavery and bondage. How wonderful it is to think of our past! What wonderful days were those when Kalidas composed his poems, Gautam Buddha preached his philosophy, King Vikramaditya defeated the Sythians and King Chandragupta drove away the Greeks. You asked me to take you to those days – Lord Rama ruled and sage Valmiki composed Ramayana.”

Savarkar then recited some parts of Ramayana and said, “When Rama accepted banishment to forest for 14 years so that his father could keep his word – that was a tremendous sacrifice. Defeat and killing of Ravana was even nobler. But most of all, when he abandoned his beloved wife Seeta to maintain high moral standards – that was his supreme sacrifice. At that time Rama said, “ As a public leader I have to forego personal pleasures. As long as we have that great Rama in our hearts we have some hope for future. Let us always worship that son of King Dasharatha, brother of Laxmana, husband of our beloved Seeta. If we forget him, all will be lost. Hindus are at the heart of Hindusthan. However, just as a rainbow increases the beauty of the sky, let the special attributes of Muslims, Parsees and Jews enrich our national life.”

Savarkar spoke in this manner for some forty-five minutes.

In conclusion Mr Gandhi said,” We all should remember what Savarkar has said and especially keep in mind his appeal to make sacrifices for nation’s good.”

*Vande Mataram* was sung and the meeting ended.

26 November 1909

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Notes

\* Vijayadashami

This day celebrates return of Lord Rama to Ayodhya after his exile in forest for 14 years. The famous festival of lights Diwali starts 15 days after Vijayadashami.

\* Gandhi – He came to London for the second time leading a delegation of Indians from South Africa. Indians were facing persecution in that country. He later became famous as Mahatma Gandhi.

### Appendix A Savarkar Newsletters – Chronology

1900	<p>Australian Commonwealth is proclaimed. October – Justice M G Ranade visited Nasik to lay foundation of a public hall. Savarkar composed a poem praising Ranade and welcoming him to Nasik.</p>
1901	<p>Queen Victoria dies. Edward the VII succeeds. Justice M G Ranade dies</p> <p>Lord Curzon creates a separate province of North West Frontier Province by partitioning Punjab, thus creating a Muslim majority province. * Lt Col Sir Wyllie was appointed Political A.D.C to the Secretary of State for India. He was also the head of the Secret Police, a fact not mentioned in the contemporary British newspapers</p> <p>October Gandhi leaves S. Africa, reaches India in December, tries to establish a practice in Rajkot and Bombay but fails.</p> <p>December - .Savarkar passes Matriculation examination of Bombay University. Gandhi attends annual session of Indian National Congress at Calcutta. He meets Tilak and Gokhale.</p>
1902	<p>The Boer war, which started in 1899 ended. Savarkar comes to Poona, joins Fergusson College to study for B.A. His group starts handwritten paper <i>Aryan weekly</i>.</p> <p>December - Gandhi returns to S. Africa without his family.</p>
1903	<p>December English philosopher Herbert Spencer dies. At his funeral Shyamji announces his donation of £1,000 to Oxford University in memory of Spencer.</p> <p>7 - Curzon proposes partition of Bengal and to create a Muslim majority province of East Bengal.</p>
1904	<p>Feb 8 - Russo-Japan war begins May 1 - Japanese victory at Yalu river</p> <p>February - Curzon tours Bengal to propagate to Muslims the advantages of the partition of Bengal.</p> <p>June</p>

1904	<p>Entente Cordiale – a friendship treaty between Britain and France.</p> <p>December - Bombay session of Congress .Sir Henry Cotton (President) and Sir William Wedderburn moved a resolution proposing that a delegation should be sent to England to educate British opinion to Indian's right to self government. It was passed. As a result, G K Gokhale and Lala Lajpat Rai went to England in 1905.</p> <p>* Savarkar's secret society Mitra Mela now becomes Abhinav Bharat, (Young India) on the lines of Mazzini's " Young Italy."</p>
1905	<p>January 3 Port Arthur falls to the Japanese</p> <p>February 18 In London, Shyamji Krishnavarma founds Indian Home Rule Society, also starts his monthly magazine <i>Indian Sociologist</i>.</p> <p>May - Nehru family sailed for England from Bombay. Jawaharlal Nehru is admitted to Harrow Public School.</p> <ul style="list-style-type: none"> <li>- Russian navy destroyed by Japan.</li> <li>- Treaty of Portsmouth (USA) ended Russo-Japanese war.</li> </ul> <p>July 1 In London, Shyamji purchased another house in Highgate area to be used as an Indian students' hostel. This was inaugurated as INDIA HOUSE by My Hyndman, a Scottish Socialist. Dadabhai Naoroji, Lala Lajpat Rai, Madame Cama, Mr Squelsh of the Justice paper and Mr Sweeny of the Positivist Society were present at the ceremony. In Pune, Savarkar read about Shyamji's activities in Tilak's paper <i>Kesari</i>. He also came across an issue of Shyamji's monthly the <i>Indian Sociologist</i>, which contained information about scholarships being offered by Shyamji</p> <p>August 12 – Curzon resigns as Viceroy of India.</p> <p>October 7 - Savarkar organises a bonfire of English clothes in Poona. Tilak also joins in. Savarkar is fined Rs 10 by Principal of Fergusson College, Wrangler R. P. Paranjape and is asked to leave students' hostel. Gandhi condemns the action but does exactly same 16 years later (9 Oct 1921).</p> <p>16 - Partition of Bengal was declared by Curzon &amp; put into effect even though he had resigned. The same day the streets of Calcutta resounded with cries of Bande Mataram. Thousands of men, women and children converged on the sacred ghats for bath and vowed to resist partition.</p> <p>November 18 – Lord Minto arrives at Bombay to replace Curzon as Viceroy of India.</p> <p>December 12 – Delhi Darbar to honour the Prince and Princess of Wales (future King George V and Queen Mary) 27/28/29 - Benares session of Congress. Gokhale president. In his speech, he severely criticised the Viceroyalty of Lord Curzon, compared it</p>

1905	<p>with the reign of Aurangzeb.  * Gokhale also founds Servants of India Society. Anyone wishing to join must --  1 Forgo any private gains and devote life for public good.  2 Accept that the British connection is a divine dispensation and is entirely for India's good.</p>
1906	<p>General strike in Russia. First Duma with limited powers was opened.</p> <p>In South Africa  &gt; Zulu War. Gandhi organises an Ambulance Corps to help the British. It served briefly at the front in June/July/  &gt; Poll tax is enforced on all Indians above the age of 18.  &gt; Asiatic Registration Bill is passed.</p> <p>In London  D. Naoroji purchases shares in the <i>Daily News</i> on the condition that it should write something about India regularly.</p> <p>January  Liberal landslide in British elections. Even Sir Henry Cotton was elected to British Parliament. But Dadabhai failed to get elected as an M.P even on Liberal ticket. He was therefore made a President of Indian National Congress.</p> <p>February 24  1<sup>st</sup> anniversary of Shyamji's Indian Home Rule society, in London.</p> <p>March  B Fuller, Lt- Governor of Dacca bans the song Vande Mataram, which immediately becomes a National song.</p> <p>April 14  A conference of the Bengal Provincial Congress at Barisal was dispersed, its prominent leaders were beaten up and imprisoned; one of their offences was shouting of " Vande Mataram ". Surendranath Banerjee was arrested and fined.</p> <p>May 4  * In London, this police brutality was condemned by Indian Home Rule Society. Vitthabhai Patel and Bhai Paramanand were present at the meeting. Dadabhai Naoroji and Gokhale declined to attend.</p> <p>Similar protest meeting was held in Paris by friends of Shyamji Krishnavarma.</p> <p>June  9 - Veer Savarkar leaves Bombay for London, arrives there in 15 days time, and goes to India House to stay.  26 – Savarkar joins Grays Inn as a Law student.</p>

1906	<p>July 18 - Savarkar went to India Office to see Sir Curzon Wylie. He sought a pass from Wylie to attend the debate on the Indian budget to be held in the House of Commons on 20<sup>th</sup>.</p> <p>20 - Savarkar came to the House of Commons to listen to the debate on Indian budget.</p> <p>September 28 Savarkar completes his biography of Mazzini. It reaches the printers through his brother on 17 December.</p> <p>October 1 - Agakhan's infamous petition to Viceroy Lord Minto asking for separate electorates for Muslims in future political reforms.</p> <p>20 - Gandhi arrives in London leading a delegation on behalf of Indians in S Africa. Meets Savarkar in India House.</p> <p>November Mr Bapat, an Indian student publishes a booklet entitled Indians want Home Rule for India. Immediately Bombay University withdrew its Mangaldas Nathubhai scholarship. Tilak asked Shyamji to provide funds for Bapat to complete his studies.</p> <p>December Congress session at Calcutta. Dadabhai Naoroji President. He demanded Swaraj.</p>
1907	<p>New Zealand became a Dominion</p> <p>L Botha becomes P.M of Transvaal. He was a South African soldier and statesman in command of Transvaal forces from 1899 to 1902 in the Boer War.</p> <p>February 19- In London Savarkar and his friends celebrate Shivaji's birthday, at Free India society. Mr Iyer said, " Shivaji's fight was directed against injustice, slavery and alien rule. Today, Shivaji would have fought for the rights of Indian Muslims." Among those who spoke were, Mr Yerulkar (a Jew) and Mr Master (a Parsee).</p> <p>May – Lala Lajpat Rai and Sardar Ajit Singh (uncle of Bhagat Singh) were deported to Mandalay. (released 11 November) &gt; Shyamji Krishnavarma leaves London and settles in Paris. &gt; Savarkar learns Gurumukhi and studies Holy Sikh scriptures – Adigranth, Panthprakash, Surya Prakash and Vichitra Natak. He also produced a bulletin Khalsa, which was later, distributed to Sikh soldiers in Punjab.</p>

1907	<p>Savarkar started to write in <i>Gaelic America</i> of New York. Articles were translated and published in German, French, Russian newspapers.</p> <p>June Savarkar's biography of Mazzini, the Italian freedom fighter, in Marathi was published in India by his brother, Babarao. Copies sold out within 3 months. * Savarkar sends Senapati Bapat to Paris to contact Russian revolutionaries in exile and learn from them how to make bombs</p> <p>July 19 - Savarkar writes about passive resistance. He shows by quoting the struggle of farm workers in France, that passive resistance on its own is not sufficient. 31 – J Nehru leaves Harrow Public School for Trinity College, Cambridge.</p> <p>August 26 – Trial of editor of <i>Yugantar</i> before Sessions Judge Kingsford. B C Pal refuses to testify.  Savarkar sends Madam Cama to represent India at the International Socialist Conference at Stuttgart. She unfurled India's national flag as prepared by Savarkar and his friends in London.</p> <p>September Shyamji's <i>Indian Sociologist</i> was banned in India</p> <p>December - The famous session of Congress at Surat. Differences between Moderates and Militants were acute.</p>
1908	<p>Asquith becomes British P.M.</p> <p>April 30 At Muzzarpur Khudiram Bose tries to kill judge Kingsford. Two English ladies die instead by mistake as Kingsford changed his carriage. Khudiram walked 24 miles overnight.</p> <p>May 1 – Khudiram Bose arrested. His friend Prafulchandra Chakee shot himself when being arrested by police. This led to Maniktola Conspiracy Trial. 25 Indian revolutionaries were arrested. Narendra Goswami turned Government witness. Satyendra Bose pretended that he too wanted to do the same and arranged to meet Goswami. At the meeting he shot Goswami dead. Satyendra Bose and Kanhyalal Datt went to the gallows on 10 November</p> <p>10 --In London, in India House, Savarkar and others celebrate 50th anniversary of the 1857 war of Independence. June 23 - Tilak is arrested.</p>



1908	<p>Savarkar's biography of Mazzini was proscribed by Governor of Bombay Province.</p> <p>July</p> <p>2 - Jinnah appeals for bail for Tilak; but the request was refused.</p> <p>8 – S M Paranjape, editor of Marathi paper <i>Kal</i> was sentenced to 19 month's rigorous imprisonment.</p> <p>13 - Tilak's trial begins at Bombay. He was given less than a week to prepare his defence. Special jury of 7 Europeans and 2 Parsees was appointed.</p> <p>Tilak was charged under Section 124A in respect of the article of 12 May and under Sections 124A and 153A in respect of the article of 12 May <i>Country's Misfortune</i>. This was written in wake of bomb explosions in Bengal in April.</p> <p>23 - Trial ends. He was also prosecuted for his article on 9 June entitled <i>These Remedies are not lasting</i>. Tilak was found guilty of sedition (his 52<sup>nd</sup> birthday) 7 Europeans voted for, 2 Parsees voted against the conviction. He was sentenced to Transportation for 3 year's on each count making a total of 6 year's Transportation.</p> <p>August 11</p> <p>Khudiram Bose is sent to the gallows</p> <p>Sept 23- Tilak is transported to Mandalay (Burma) for 6 years hard labour (later commuted to simple imprisonment).</p> <p>* In London a protest meeting of ALL Indians was organised by Barrister Parekh, a disciple of Dadabhai. Indians of all persuasion attended the meeting in Caxton Hall. G K Gokhale refused even to attend this protest meeting.</p> <p>* In Bombay, Phirozshah Mehta also refused to attend a similar protest meeting.</p> <p>August 16</p> <p>Gandhi addresses a mass meeting in Johannesburg and encourages burning of registration certificates.</p> <p>October</p> <p>7 Gandhi arrested at Volkshurst, later sentenced to 2 months hard labour, and released December 12.</p> <p>16 – In London, Savarkar organises a public meeting of Indians in Caxton Hall to celebrate <i>Rakhi-Bandhan</i>. Under the chairmanship of former M.P in British Parliament, Sir Mancharji Bhavanagri they expressed their sympathy for plight of Indians in South Africa. Lala Lajpat Rai and Bipin Chandra Pal were also present at the meeting.</p> <p>December 29</p> <p>- Savarkar invites Indians in London to celebrate Guru Govind Singh's birthday. Lala Lajpat Rai and Bipin Chandra Pal speak at the occasion at the famous Caxton Hall.</p>
1909	<p>* Nine political leaders from Bengal were deported from India without charge.</p>

1909	<p>* Union of South Africa was formed.</p> <p>February  25 – Gandhi arrested at Volksrust and sentenced to 3 months imprisonment, released 24 May.  28 – Babarao Savarkar arrested in Bombay</p> <p>May – Shyamji Krishnavarma is struck off the register of Barristers by benchers of the Inner Temple.  5- Savarkar should have been called to the Bar. But the Benchers of Grays Inn, in conjunction with Sir Curzon Wylie, charged Savarkar with 3 offences. The Benchers considered Savarkar's reply on 26th</p> <p>June  8 - Babarao, elder brother of Veer Savarkar is sentenced to transportation for life. Sentence confirmed by Bombay High Court in November, sent to Andaman in June 1910.  9 - Savarkar was cross-examined by Barristers of Grays Inn.</p> <p>July  1 - In London, Madanlal Dhingra shoots down Sir Curzon Wylie, Political ADC to Secretary of State for India  5 - A meeting was arranged in Caxton Hall by Agakhan to condemn criminal act of Dhingra. Savarkar protests. His letter of explanation was published next day by <i>The Times</i> (of London) and other British newspapers.  14 – Benchers of Grays Inn declared, "<i>None of the charges against Savarkar was proven. Savarkar is a permanent member of this society (Grays Inn) and would continue to enjoy the privileges of membership. There was still suspicion about him and, as such he would not be called to the Bar as yet.</i>"</p> <p>20 - Dhingra's trial takes place  23 – Government of India bans Savarkar's book on Indian Mutiny.</p> <p>25 – Louis Bleriot's successful flight from Calais to Dover across the English channel.</p> <p>30 In his newsletter published in India, Savarkar wrote, " There was hardly an Indian in England that Sir Wylie did not know. He kept dossier on all.... British papers are demanding that Indian detectives should be employed to keep an eye on Indian students. What good will that do? English detectives could not save their own boss."</p> <p>* In 1903, Shyamji had endowed a sum of 1,000 pounds to the Oxford University in memory of philosopher Herbert Spencer who died in that year. This was now returned to him. The once venerated Sanskrit scholar had suddenly become a <i>persona non grata</i> because now he was seeking independence for India.</p> <p>August</p>
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	<p>3 - Viceroy Lord Minto sent a telegram from Simla to India Office, " It is understood that Madanlal Dhingra is to be executed on the 17th August. If body cremated, undesirable that ashes should be sent to India."</p> <p>16 – Dhingra’s statement published in <i>Daily News</i>. Lloyd George and Churchill admire Dhingra’s courage.</p> <p>17 - Madanlal Dhingra went to the gallows in Pentonville Prison, London. He was refused last rites according to Hindu customs. His body was put in a coffin, which was buried within the prison premises. The coffin was exhumed on 12 December 1976 and flown to India for cremation in Amritsar.</p> <p>September - <i>Indian war of Independence 1857</i> by Savarkar was proscribed in India even before publication. He tried to publish the book in France and Germany without success. Eventually it was published in Holland.</p> <p>October 24.- In London, Indians celebrate Dasara (Vijayadashami). Savarkar and Gandhi speak at the occasion. Gandhi said, " Though Savarkar and I differ on some issues I consider it a great honour to be in his company today. May India bear the fruits of his sacrifices and patriotism. "</p> <p>November - A bomb was thrown on carriage of Lord and Lady Minto, in Ahmedabad.</p> <p>A memorial tablet for Sir Curzon Wylie was inaugurated in the crypt of St Paul’s Cathedral in London.</p> <p>Morley Minto reforms. Separate electorates were created for Muslims. Largest electoral constituency had 650 voters.</p> <p>December</p> <p>21 - Jackson, the collector of Nasik was shot dead by Anant Kanhere to avenge the sentence of Transportation passed on Babarao Savarkar.</p> <p>28 - Police discover bombs in front of the home of District Commissioner at Ambala.</p> <p>29 – Chaturbhuj Amin, former cook in India House is arrested. He confessed to have smuggled pistols and bullets in India.</p>
1910	<p>L Botha becomes first P.M of the Union of South Africa.</p> <p>Liberals win British general election.</p> <p>Savarkar withdrew from Grays Inn.</p>
1910	<p>February 8</p> <p>Warrant of arrest of Savarkar was issued by Bow Street Magistrate under Fugitive Offender’s Act of 1881.</p>

	<p>March 13 - Savarkar was arrested in London on arrival from Paris, brought in front of Bow Street's Magistrate next day.</p> <p>April 19 – Anant Kanhere, Karve and Deshpande went to the gallows in Thana jail for conspiracy to murder Jackson - the Collector of Nasik.</p> <p>May 6 – Edward the VII dies. George the V succeeds as King -Emperor</p> <p>July 1 - Savarkar imprisoned in London, sent to Bombay for trial for sedition against the British Raj. 8 – While the ship <i>s s Morea</i> was anchored at Marseilles, Savarkar makes a dramatic attempt to escape by jumping through porthole and swimming ashore. Unfortunately, British police chased and caught him and with the complicity of the French policeman they took Savarkar back to the ship. His trial began in Mumbai in September 1910.</p> <p>The episode caused sensation in Europe and resulted in a case at the International Court of Justice at The Hague. 11 – Savarkar's attempt of escape reported in <i>Daily Mail</i>, Paris edition. 12 – L'Humanite published the story. 22- Savarkar brought to Bombay.</p> <p>August 31 – New Secretary of State for India agreed to the prosecution of Savarkar by Bombay Government. By special ordinance a Special court was set up. There was to be no jury and no appeal against the judgement.</p> <p>* Babarao Savarkar was sent to Andaman.</p> <p>*Jawaharlal Nehru graduates from Trinity College, Cambridge.</p> <p>September 15 – Savarkar's trial started (Nasik conspiracy trial). Only reporters of selected Newspapers were allowed to attend.</p> <p>October 25 – British and French Governments agreed to go to Arbitration at the International Court of Justice at the Hague.</p> <p>November 23 – Savarkar sentenced to transportation for life. His younger brother sentenced to 6 month's imprisonment</p>
1911	<p>First Chinese revolution January 23 – Second trial of Savarkar starts.</p>
1911	<p>30 - Veer Savarkar was sentenced to transportation for life for the second time. The two sentences were to run in succession.</p> <p>February 14 The judgement of the International Court of Justice at the Hague was</p>

	<p>delivered. Though Savarkar was not handed back to France, this case was later referred to in international treaties, e.g. between Great Britain and the USA, and between France and Italy.</p> <p>June 17. Vanchi Iyer shoots and kills Ashe - Collector of Madras, later he shoots himself.</p> <p>July 4 - Veer Savarkar enters prison in Andaman Islands. (Kalapani)</p> <p>December 12 George V - King Emperor annuls the partition of Bengal at Delhi Darbar and declares that the capital of India would move from Calcutta to New Delhi in 1912.</p>
1912	<p>Second Chinese revolution. China becomes a republic under Sanyat Sen.</p> <p>April 27 In his paper <i>Bengalee</i>, S N Banerjee exposes the inhuman conditions in the prison on Andaman Islands, by publishing Mr Hotilal Varma's letter, smuggled out of prison.</p> <p>29 - Indubhushan Roy-Chowdhari commits suicide in Andaman by hanging himself.</p> <p>June 7 Tilak's wife Satyabhamabai dies of diabetes, in Pune. British Administrators refused to release him on parole.</p> <p>J Nehru qualifies as Barrister from Inner Temple, London.</p> <p>July 12 - Article on conditions in prison on Andaman appear in <i>Maratha</i> weekly of Pune. * First letter of Babarao Savarkar from Andaman.</p> <p>October - Gokhale arrives in Cape Town for a five-week tour of S. Africa. Gandhi accompanies him.</p> <p>December. 15 - Savarkar's first letter from jail is dated 15 December 23 - Capital of India was moved from Calcutta to New Delhi. Bomb thrown on the procession of Lord Hardinge at Delhi. Thirteen men were tried. Amirchand, Avadhabihari, Balmukund &amp; Vasantkumar Vishwas were hanged. Rasbihari Bose the main accused could not be found. He escaped and reached Japan in 1913. Narayanrao Savarkar was also arrested in this connection, but was later released.</p>
1912	
1913	<p>R Tagore is awarded the Nobel Prize for literature.</p> <p>January 8 CID officer William Hopkinson sent from Calcutta to San Francisco to</p>

	<p>infiltrate Indian Revolutionaries.</p> <p>March - Supreme Court in S. Africa declares all Hindu, Muslim and Parsee marriages invalid.</p> <p>May Tilak's sons visit him in Mandalay jail.</p> <p>Berkeley Hindu Association of Pacific Coast. Lala Hardayal, Govind Biharlal and Kartarsingh start "Gadr" party paper on 1 November 1913</p> <p>November 16 - Sir Reginald Craddock, Home Member of Viceroy's Council visits prison on Andaman - meets Savarkar.</p> <p>Gandhi leads March of 2,000 Indian coal miners and workers on sugar plantations to protest against the ill treatment of Indians in S. Africa. He is sentenced to nine month's imprisonment with hard Labour, but released on December 18.</p>
<p>1914</p> <p>1914</p>	<p>March 16 – Lala Hardayal was arrested in America, released on bail, fled to Switzerland</p> <p>June 16 Tilak is back in Pune after his release from Mandalay Jail.</p> <p>Gandhi and General Smuts negotiate, reach a compromise.</p> <p>July -Gandhi leaves for England tries to raise, Indian Volunteer corps, sails for India in December. In South Africa, the terms agreed between Gandhi and Smuts were not fulfilled. Promises were broken.</p> <p><i>August 4</i> <i>First world war breaks out. At this time barely 5% of ICS officers were Indians</i></p> <p>September 3 Treaty between Hindu revolutionaries and Kaiser William of Germany. Army to be raised from Indian PoWs held by Germany, to fight the British etc 14 – Savarkar wrote to the Viceroy. He suggested that if the British Government granted Colonial self government to India, Indian revolutionaries would stop their activities and help the British in their war effort.</p> <p>October 21 In Canada (Vancouver) Mevasing shoots down Hopkinson, government agent from Calcutta.</p> <p>November 9 – German cruiser <i>Emden</i> was destroyed while trying to liberate Savarkar from jail in Andaman Islands.</p>

1915	<p>January 9 - Gandhi returns to India permanently</p> <p>February 19 – G K Gokhale dies.</p> <p>May - Mutiny in the Indian Army at Meerut. Mr Pingle and Kartarsingh were sent to the gallows.</p>
1916	<p>April</p> <p>24 – Easter uprising in Ireland by Sinn Fein. It failed.</p> <p>28 -- Tilak founds Home Rule League in Belgaum. N C Kelkar was its Secretary.</p> <p>November-Tilak tried on sedition charge for Home Rule activities. Jinnah and Erulkar successfully defend Tilak in Bombay High Court.</p>
1917	<p>April 6 – USA declares war on Germany.</p> <p>Gandhi works in Champaner District (Bihar), investigates exploitation of Indian workers in Indigo plantations. (April-August)</p> <p>June 30 – Dadabhai Naoroji dies.</p> <p>August 20 – Bar on Indians holding Officer's commission was lifted by Montague, Secretary of State for India.</p> <p>October 17 - Bolshevik revolution in Russia.</p>
1918	<p>October 30</p> <p>Tilak arrives in London (October) for his libel case against Chirol.</p> <p><i>2November 11</i> <i>World War I ended.</i></p> <p>From 1918 onwards ten places at Sandhurst Military Academy were reserved for Indian cadets.</p> <p>During World War I the British troops in India were reduced from 50,000 to 15,000 soldiers.</p>
1919	<p>Jan Christian Smuts (1870-1950) became Premier of South African Union. During the Boer War he had fought on the side of Boers.</p> <p>February 21 – In London Tilak loses his case against Sir Valentine Chirol. But Chirol describes Tilak as The Father of Indian Unrest – a fitting tribute indeed. Tilak's lawyer was Sir John Simon who headed the Simon Commission in 1928.</p>
1919	<p>March 18 - Rowlatt Act was passed in Central Legislative assembly. It provided for detention without trial for indefinite period on political grounds.</p> <p>Montford Reforms - At centre no change. In provinces, Finance, Justice and Police departments were reserved. Education, Agriculture, Excise and Local Government were transferred. Indians could be appointed as Ministers of those departments.</p> <p>Only 2.8% of population had the vote.</p>

1919	<p>April 13 - Jalianwala Bagh massacre in Amritsar. In London, Tilak protested against the massacre, in Caxton Hall.</p> <p>Congress enquiry committee consists of Motilal Nehru, M R Jaikar, Abbas Tyabji, C.R.Das and Gandhi (J Nehru assistant to C.R.Das). Officially, 379 were killed and 1200 wounded. Firing continued till ammunition was exhausted. [ Dyer condemned by Churchill in house of commons, by Lord Curzon in House of Lords. Readers of Morning Post (London) collected funds totalling £20,000 and honoured Dyer with a sword.]</p> <p>May</p> <p>27 In Calcutta, Ravindranath Tagore renounces his knighthood. His letter to Lord Minto is published in Indian newspapers. 30/31 Dr Narayanrao and Mrs Yamunabai [Mai] met Veer Savarkar in prison on Andaman Island.</p> <p>July 19- Sir Shankaran Nair resigns from Viceroy's Executive Council in protest against prolonged Martial Law in Punjab.</p> <p>August 6 Tilak appeared before the Joint Parliamentary Committee as a witness on behalf of the Home Rule League of India. This was in the wake of forthcoming Montford political reforms. Lord Sydenham, the former Governor of Bombay province, as well as other right wing leaders were so discourteous as to leave the Committee Room as soon as Tilak's name was announced.</p> <p>September 18 - Bose sets sail for England. * Govt. of India passes Indemnity Act to protect officials involved in the atrocities in Punjab. Hunter commission appointed to enquire into Punjab atrocities.</p> <p>October 17 – Indians observed Khalifat day.</p> <p>November</p> <p>6 - Tilak leaves England for India. 27 - Tilak reaches Bombay 23 and 31 Gandhi attended Khilafat conference at Amritsar</p> <p>December - Amritsar session of Congress. Motilal Nehru President. Tilak, Annie Beasant, B C Pal, C R Das and Malaviya attend. * Gandhi is asked to draw up proposals for a new constitution for Congress. Gandhi said, 'according to official sources, under Martial Law 108 persons were hanged, imprisonment for 7,371 years, figures for whipping, forfeiture fines and imposition not available.</p> <p>In Andaman, Savarkar weighed 119 pounds in 1918; in 1919 he weighed only 98 pounds.</p>
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	<p>Irish Free State was granted</p> <p>May. Savarkar brothers sent back to main land India from Andaman. 2<sup>nd</sup> – Put on ship, 5<sup>th</sup> Alipore – Calcutta. Babarao Savarkar is kept in solitary confinement in Bijapur jail. Veer Savarkar is sent to Ratnagiri jail.</p> <p>August-December Terrible atrocities are committed on Hindus by Moplas, in Malbar. But Gandhi describes them as my god-fearing brave Mopla brothers (Young India). All of Gandhi's lieutenants kept quiet about these atrocities. 1,500 Hindus were killed, 20,000 forcibly converted to Islam according to Servants of India Society Report. There were riots in Delhi, Gulbarga, Nagpur, Lucknow, Shajahanpur, Allahabad, Jabalpur and Kohat in NWFP.</p> <p>August 20 to December – Martial Law declared in Malabar to crush Mopla rebels who had committed terrible atrocities on Hindus. [Districts of Kalikat, Ernal, Ballunad, Ponnasi, Kurumbranad and Yanod]</p> <p>October 9 - Gandhi organises a public bonfire of English clothes.</p> <p>November Edward VIII as Prince of Wales lands at Bombay. His visit was boycotted by public – Hartal. 50 people were killed and 400 injured in clashes with police.</p>
1923	<p>Veer Savarkar is transferred to Yerovada jail ( Pune ) His famous book <i>Hindutva</i> was published.</p> <p>October 29 – Turkish republic proclaimed, Kemal Pasha, first President. He deposed Sultan of Turkey and abolished the Khilafat</p> <p>December - Kakinda (Cocanda) session of Congress. Congress demanded release of Savarkar from jail.</p>
1924	<p>January 6<sup>th</sup> - Savarkar is released from jail in Yeravada (near Pune) on two conditions namely that :- 1. he shall reside in Ratnagiri 2. he shall not take part in political activities, directly or indirectly. Ratnagiri is a small district town 150 miles south of Bombay. Initially the conditions were only applicable for five years, but British Administrators extended the duration by two years on 4 occasions to a total of 13 ½ years. Ratnagiri was so obscure that it was not even listed in Murray's exhaustive Guide to India.</p> <p>12<sup>th</sup> – Gopinath Sahay and others shot dead Earnest Day, mistaking him for to Teggart, Commissioner of Police, Calcutta.</p>

	21 – Lenin dies, Stalin succeeds and deposes Trotsky who is exiled to Mexico and murdered there.  February 4 - Gandhi is also released from jail in Yeravada (near Pune), unconditionally. Later he is elected President of Congress.
1929	December Lahore session of Congress. J Nehru declares 'Complete Independence of India' as objective of Congress.

#### Appendix B : Savarkar Newsletters - Index

Name/word	Newsletter	Information
Hindusthan	NL 1/3/5/6/7/11/ 12/14	This is the proper name of India. Even when the East India Company was growing in power, maps were published in London in 1808 clearly marking India as Hindoosthan, with the western boundary with Iran.
Gokhale	NL1/6/9/15/23/32	(1866-1915) Moderate Indian leader
Morley	NL 1/6/15/21/24 /36	(1838-1923) Secretary of State for India during 1906-11
Sir Henry Cotton	NL1/3	Former ICS officer, one of the founders of Indian National Congress in 1885
Lord Roberts of Kanadahaar	NL2	(1832-1914) Commander in Chief of British Army. He was involved in the suppression of the 1857 revolt in India.
Sir Hume	NL 3	(1829-1912). Former ICS officer. Rose to the position of Secretary to Government of India, retired 1882.
Sir Wedderburn	NL3	(1838-1918) Former ICS officer. President of Indian National Congress 1889 and 1910.
Fuller Sir Bampfylde	NL3/15	In 1905, after partition of Bengal, Fuller was appointed Lt Governor of East Bengal. He banned singing the song Vande Mataram.
Surendranath Banerjee	NL 3/35/36	Moderate Indian Leader (1848-1925)
R C Dutta	NL3	Former ICS officer
Vande Mataram	NL3/4/19/30/31	India's national anthem
Lord Curzon	NL3/21	(1859-1925) Viceroy of India 1898-1905. He partitioned Bengal in 1905, which caused huge resentment in India.

Hyndman	NL3/7/9	Scottish socialist. One of the few sympathisers of Indian freedom movement.
Shyamji Krishnavarma	NL4/11/35	(1857-1930). A Sanskrit scholar and Barrister.
Tagore Ravindranath	NL4	(1861-1941). Indian poet, writer, painter and philosopher. Was awarded Nobel prize for literature in 1913
Name/word	Newsletter	Information
Miss Emmeline Pankhurst	NL4	(1858-1928). One of the prominent leaders of Suffragette (votes for women) movement in England. Her daughters Christabelle and Sylvia also took part.
Swadeshi	NL 5/25	A movement to support indigenous industries in India.
Swaraj Party	NL6	A militant faction in Indian National Congress. It came to prominence in 1906
Dadabhai Naoroji	NL6/23/32	Moderate Indian leader (1825-1917). One of the founders of Indian National Congress in 1885
Balfour	NL7	(1848-1930) British Conservative Prime Minister 1902-05
Miss Fawcett Millicent Garrett	NL8	(1847-1929) One of the prominent leaders of Suffragette (votes for women) movement in England.
Mazzini Giuseppe	NL8/9/29/36	(1805-1872).Italian freedom fighter who liberated Italy from rule of Austrians by 1870.
Garribaldi Giuseppe	NL9	(1807-1882). Italian soldier who with Mazzini and Cavour created united Italy.
Lord Wilberforce	NL12	(1759-1833). Campaigned against slave trade which was abolished in 1807. Slavery was abolished in 1833. However, he was firm believer in imposition of Christianity in India and this led to barbarity of English soldiers in the suppression of the great revolt in 1857.
Shivaji	NL13/18.	(1630-1680) Great Maratha King who overthrew the rule of Muslims in Maharashtra and challenged the Mighty Mughal Emperor Aurangzeb..
Botha Louis	NL14	(1862-1919) South African soldier, in command of Transvaal forces (1899-1902) in

		the Boer War. Prime Minister of Transvaal in 1907
1857 war	NL 15/18/19/42	Indian War of Independence against the rule of (English) East India Company.
Name/word	Newsletter	Information
Ajit Singh	NL 15/26	A leader from Punjab. Uncle of famous Indian Revolutionary Bhagat Singh.
Lala Lajpat Rai	NL 15/28	(1865-1928). Militant Indian leader from Punjab.
Savarkar	NL19/36/38/40 /42	(1893-1966) Well known Indian Revolutionary
Anglo-Indian	NL 22/24/36	This had two meanings. First refers to people of mixed race, usually the progeny of English fathers and Indian mothers were Anglo-Indians.  However, in the days of Savarkar, a century ago, it also meant the ruling class British officers from Britain who were sent to India for administration of that country. Indian leaders made a distinction between Anglo-Indians and Englishmen (who lived in England and hence were supposed to be free from racial prejudice)
Tilak Bal Gangadhar	NL23/24/30	(1856-1920). A militant Indian leader. He was aptly called Father of the Indian Unrest.
Bipinchandra Pal	NL 24/28/30/31 /35	(1859-1932). A militant Indian leader from Bengal.
Guru Govind Singh	NL 31	(1666-1708) Tenth and the last Guru of the Sikhs. He transformed Sikhs into a fighting force to defend Hindu Dharma.
Sir Curzon Wylie	NL36/39/41	(1848-1908) Served as an officer in the Indian Army, reached the rank of Lt Colonel, transferred to Political Department. Political A.D.C to Secretary of State for India since 1901. In fact he was head of the Secret Service.
Dhingra Madanlal	NL 36/37/39/40 /41	A student of Civil Engineering at University College, London. He shot and killed Sir Wylie in 1909. His father was Civil Surgeon of Amritsar.
Mancharji	NL 36/37	Once a Conservative M.P in British

Bhavanagri		Parliament.
Name/word	Newsletter	Information
Chattopadhyaya Virendranath	NL39/40/43	A friend of Savarkar in London. His sister was Sarojini Naidu, a well known Congress leader. He went to Russia and was later shot on the orders of Stalin.
Gandhi Mohandas	NL43	He later became known as Mahatma Gandhi.