CHAPTER II
HIS RELIGIOUS AND POLITICAL VIEWS
GARISH CHANDRA SEN AND HIS CONTRIBUTION
TO
ARABIC, PERSIAN AND ISLAMIC STUDIES,

(A) HIS RELIGIOUS VIEWS :

In the early age he was an idol worshipper. He received Shiva Mantra from his family Guru Biswanath Panchanan. He was 13/14 (thirteen or fourteen) years in age. He worshipped Siva many years at the time of bath. With flower and Sandal he worshipped with all respect Shiva. Seeing his respect his elder cousin, Debiprasad Roy said that he would maintain the pride of the family. After a few years he lost his love of Siva faith. Then he spent his time with nominal three times in short prayer or "Ahnik and engaged only main mantra 'Namoshiva' at the time of bath. Gradually he left Siva Mantra and Siva worship. He also had no place in his heart about the belief in method and system of worship sanctioned by Hindu religion. He believed the existence of God and nothing else. His family tradition was that they first engaged at Siva Mantra and next at Sakti Mantra. His elder brother and another elder brother followed that very process of prayer. But his case was different. He had lapses in the first stage of Siva Mantra.

He could not stand Brahmo religion and its followers. He did not like his brother-in-law Kalinarayan Gupta who became attached to Brahmo religion.

His attachment to Brahmo religion by the touch of Akshya Kumar Dutta's Book "Dharma-niti-O-Bahya-Bastur-Sahit-Manab-Prakriti- Sambandhabichar".

1. Atma Katha (Atmam Jiban) P-7, 21
2. Ibid- P-22

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Brahmo Samaj was established at Mymensing by the Care of Late Ishan Chandra Biswas. Late Headmaster Bhagaban Chandra Basu prayed old method of prayer with some followers at the end of every week i.e., Sunday at his house. Ishwar Chandra Vidyasagar was a follower of Brahmo Samaj and for this he had no respect for him. At that time he was afraid to touch "Bodhoday" book published by Ishwar Chandra Vidyasagar. His brother-in-law Kali Narayan Gupta witnessing his attitude said that it is rather possible to have a garden of flowers in desert but there is no possibility of a seed of Brahmo Samaj to generate in his hard heart. He says that at that time he had no faith in religion. In curiosity once he accompanied by some friends, went to Bhagaban Babu's house where Brahmo Samaj's activities were displayed. Bhagaban Babu prayed from a prayer book and some of his close friends sat silently with close eyes. He himself and his friends circle cracked jokes about the method of prayer.

He got married in the year 1857 at the age of 21/22 (twenty one or twenty two) and that time his wife's age was 12 (twelve) years. But Santikumar Chattopadhyay declared that the age of his wife at the time of marriage was 9 (Nine).

His elder brother favoured Brahmo Samaj and wrote Brahmo Mantra in Sanskrit. The Zamindar of Murapara in the collectorate of Mymensing, treasurer Ram Chandra Sandopadhyay was a very close friend of his elder brother. His wife called his elder brother as a 'Mama'. His elder brother always went there and served his feeding also. He also as a younger brother was closely attached with their family.
At Ramchandra Babu's Baithak-Khana proceedings were going on the activities of Brahmo Samaj. He attended the congregation (religious gathering) at Ramchandra Babu's place and witnessed the procedure of Brahmo worship. They were following the procedure of worship of earliest society. He was the Upacharya worshipping in the chair and read out the explanations of Brahmo religion. He heard those explanations and since then all bad feelings against Brahmo religion were washed out from his heart. Everyday after bath he used to recite the Brahmo hymn "Romasti-Satata Jagat Karna". Most of the members of Brahmo Samaj were immorals.

Many members drank wine and some Upacharyas were addicted to wine. Once a Upacharya came from Calcutta and wished to declare God's grace in a mango fruit. But fainted and fell down on the ground after saying few words at Ram Chandra Babu's Baithak-Khana. Then some members carried him from the platform. By God's grace he never touched wine, although he was attached to the samaj. From then he came close to the Brahmo Samaj. There was no special place of meeting and prayer of Brahmo except Ram Chandra Babu's Baithak-Khana. But fortunately they got a four sided big shed at the front of the high road near the criminal office at Mymensing. They purchased that very shed and used it as a special prayer hall of Brahmo Samaj. All the members and well wishers came there every week after evening. The following members who served the prayers by turns were Deputy Collector, Dewan of Coochbihar, Maharaj Bay Bahadur Babu Kalika Dutta and Headmaster Zila School Babu Umasharan Das. That very time a reading club was introduced at Zila School room by the initiative of Kalidas Babu. At the end of the week or fortnight a meeting was held there. All the members of the society were present there. Girish Chandra Sen was the member of the reading club. In each and every meeting he read out the essays by members through

5. Ibid 29 and Sati Kumar Chattopadhyay Bhal Girish Chandra Sen p-5.
7. Ibid P-29.
the medium of Bengali or English language. Each topic of the essay was discussed by the members of the reading club. As a result, a great clash came between East Bengalees and West Bengalees and at last that very reading club was stopped totally.

In the year 1865 Brahmananda Keshab Chandra Sen went to Dacca first then went to Mymansing accompanied by Sadhu Aghore Nath. Then there is no place for Brahma believers. Even Brahma believers cannot give shelter to Brahmananda Keshab Chandra Sen as a result that they lost their caste or religion. There was a big tent at the side of Brahma Samaj for the shelter of Keshab Chandra Sen and his friends. Then Prabati Charan Roy was the Headmaster of the zila School. He was the bosom friend of Girish Chandra Sen He settled his house. He was the Keshab Chandra Sen first at that time. He was a tall young man. He came from Calcutta. His talent attracted the people of that place. Girish Chandra Sen also used to go to that very tent every morning and evening where many people came to see him. At Mymansing be settled only four days. He delivered his lecture there one day at English and one day at Bengali. Sadhu Aghore Nath served prayer. At the journey by boat at Mymansing they suffered seriously. Little boat and there was no pillow, bed and quilt. Their bags were used as a pillow and one quilt was used by the two members. Sadhu Aghore Nath cooked every morning and every evening and Keshab Chandra Sen helped him that very cooking. Girish Chandra Sen expressed that "True Faith" was written by Keshab Chandra Sen at the time of the journey by boat at Mymansing.

Girish Chandra Sen was seriously shocked at the touch of Keshab Chandra Sen and gave him his pillow and quilt when he left Mymansing and to Dacca. Girish Chandra Sen was also afraid of Hindu caste system or religion. Then

he did not touch a loaf as loaf is prepared by Muslim. So, also he avoided the touch of Keshab Chandra Sen in cooking. Keshab Chandra Sen was a vegetable eater young man. Then he did not go to England and his behaviour was not non-Hinduism. He was only a Brahmo knowor. He went to East Bengal for propagation of Brahmo Samaj at the advent of separation from earliest Samaj. 10

In his religious life he faced many difficulties and struggles and experiments Propagator Bijoy Krishna Goswami went to Nymansing after two years of Keshab Chandra Sen. He delivered 4/5(four or five) lectures in Samaj room. In his speech he vividly mentioned against the idol worship, caste system and the sacred thread. The people of the city were moved very much at the touch of his speech. The members of the Brahmo Samaj were also moved and many members of the Brahmo Samaj took food with Goswami who had left the thread from his neck. Girish Chandra Sen also took food with that very Goswami and trained himself as Brahmo believers. He and his wife practised that very system of prayer of Brahmo Samaj. 11

Landlord Mara Chandra Chowdury invited Goswami at his place Sherpur. So he started there with bag and baggages and travelled about 30(thirty) miles alone. He approved nobody on his travel. His hardship and labour moved the heart of the many people with love and gratitude. He went to Bagura on foot.

The editor of magazine Patrika Jagannath Ognihotri and over seer Gopal Chandra Bandapadhyaya took off the sacred thread in favour of Goswami's lecture.

10 PP. 26-27 Atmakatha. 11 Ibid p-27 and vide p-6 Satikumar Chattopadhyay's Bhai Girish Ch.Sen

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Then earliest believers of Hinduism of Kymansing became very angry with them. They made a great revolution. They held a meeting named "Hindu Dharma Rakham" and tried to suffer the Brahma believers. Some of the Brahma believers joined their meeting and surrendered themselves and released them from sufferings. Many of them came from native land and by the touch of the relatives they came back again to Hinduism by dint of "Pryaschitta". Ognihotri Mahasaya took the sacred thread again at his neck after one or two days. Girish Chandra Sen went at Ognihotri's residence to see him as a real Brahma who had left sacred thread from his neck. But he was very astonished to see him at his residence with a new thread at his neck by the touch of his wife. Jaganath Ognihotri lived at Dacca and Gopal Chandra Bandyopadhyaya lived at Calcutta.

The news of the resettlement of the of the neck of the two persons was communicated to the Goswami. Then he spent his time at Bagura. He became very happy and glad. At that time he came to Kymansing by Palki from Bagura. First time he gave reception at Babu Trailakha Nath Mitra Munshaf who lived in West Bengal. Next time he feared to invite him. So he gave shelter at Babu Ishan Chandra De who was the head clerk of the police. Dacca Prikaka published the name of those people who took food with Goswami at the first time. This very news moved the Hindu Society and they held a meeting and they boycotted all of them who took food with Goswami previously. In the advice of the Goswami Ishan Chandra De invited the Brahma believers to take food at his house. But most of the Brahma believers avoided the invitation or dared not to attend the invitation. Only Durga Sankar Gupta and Girish Chandra Sen accepted the invitation.

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12 pp. 27-26, Atmakatha (Atmajiban)
Most of the foods were lost. At this occasion, Pandit became very thin and weak. He delivered an exciting lecture and went to Dacca.

Then Hindu society started religious persecution over the Brahma followers. Being afraid of lynching, almost all Brahma went for repentance excepting a few who pleased the Hindu relations through different ways and means not sanctioned the religion. He confessed that he was one of the few. He said that he was then Pandit in Zila School and he used to take food along with that Headmaster. Headmaster's wife sent food in the outer house and forced him to wash plates and dishes. Later on, his food was stopped. He was forced to cook himself and had to go to market for shopping. Later on, he somehow got a servant but the Headmaster's wife forced the servant to leave the house. She also forced the servant to take bath at night. Because of the fact that the servant washed the plates and dishes of Girish Chandra Sen, no Brahma Hindu friend openly took food or tiffin with him. Though most of his Brahma friends at night went on Zamindar Babu Keshab Chandra Acharya's boat and took Pola and chicken curry prepared by Muslim cook. There was thus social aloofness on all sides.

In this village, none of his relations were in his favor. His mother and elder brother tried to take him back in the society. By any way his wife only supported his stand and like a very good friend, she gave him inspiration and firmness to stick to his religion. She was never afraid of any adverse opinion and comment even she gave him inspiration at his uneasiness. Her letters were inspired his husband Girish Chandra Sen. So she gave him inspiration and pleasure by her letters. After few days she wished to settled her with her husband's service place.

Girish Chandra Sen carried his wife to his service place Mymansing. Then Babu Durgap Sankar Gupta lived at Mymansing along with his family. He gave him a chance to live with his house along with his family. After one or one and half months passed, he sold his house to Babu Taraknath Sen who was the Deputy Inspector of the School and left Mymansing along with his family. Tarak Babu took possession of the house and called Girish Chandra Sen to release his house. So he was put in a very critical position. At that time no one wishes to give him shelter of the side of the house. But luckily he saved the situation by the favour of the late Babu Kali Kumar Guha who was the second Pandit of Zila School. He gave him a barren land near his house to construct a room and settled with his wife. At that time he was upacharyay or preceptor of Brahmo Samaj at Mymansing. Then there was a pacc Mandir of Brahmo Samaj. He being a preceptor spent there about a year along with his family. That very time his wife was pregnant and became weak. So he took leave for few days from his service and went to his father-in-law's house, Armanitola at Dacca. There his wife delivered a daughter in the year 1870. After fifteen days this daughter closed her eyes for ever. Then his wife was attacked with great fever. At last his wife Brahmoaoie died of Small pox. Then he went at Calcutta and met Brahmo Samaj Mondali and came at Dacca and performed funeral prayer good for the next life of his wife. At funeral ceremony his wife's life history was read out. This book was published by the ardent wish of the Brahmo members and friends. Among them Samindar Hara Chandra Chowdhury economically helped to publish this book. This book was dedicated to the publicity department of Brahmo Samaj. This book was published thrice.16

16 Ibid, pp-36-37

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That very year in the month of Aswin (August or September) at the Puja vacation he went at Calcutta for the second time. On the Fourth of Kartic (October) of that very year a meeting was held at Calcutta for the establishment of Bharat Barshiya Brahmo Samaj. This meeting was held at Calcutta college and Girish Chandra Sen was present there. They were very helpless and needy at that time. But they were happy then. 17

His earthly life also reflected his religious life and views. It has been said previously that he was the Pandit of Nymansing Zila School and took charge as Upacharyay or preceptor there. In 1879 at the month of Aghran (November or December) Bhai Banga Chandra, late Kali Narayan Gupta and few young Brahmo came at Nymansing from Dacca at the time of the establishment of the Brahmo Mandir there. Bhai Kartick Chandra Mitra and Bhai Amritalal Basu accompanied by Keshab Chandra Sen came to Dacca at the time of the festival of East Bengal Brahmo Samaj. Mitra and Roy were co-travellers at Nymansing. They all went at Sherpur at the end of the festival. Girish Chandra sen was also co-travellers among them. All the guests took hospitality at the house of Zaminder Harachandra Choudhury. Travellers of Dacca left Nymansing after the end of the festival.

That very year 15th February Keshab Chandra Sen went to England to circulate the Brahmo Samaj. His brother-in-law Kali Narayan Gupta gave him a valuable shawl which he used and send money to Keshab Chandra Sen for his travelling expenses at London. 18 Before that he was baptised by preceptor at Dacca and loved him very much. Then in the year 1871 Aghornath Gupta came Nymansing after circulating Brahmo Samaj at Assam. He settled there about a month and every evening he bestowed observance of religious rules and delivered three or four lectures about mysteries of religion.

17 Ibid. p 37, 18 Ibid p.37.
Besides these there was a whole day function at Brahmo Mandir. Eight or nine young men converted into Brahmo faith by Sadhu Aghore Nath Gupta at that very function. His propagation gave good result. Many men acquired spiritual knowledge and favoured his prayer. Aghore Nath Gupta lived at Girish Chandra Sen's residence. Most of the members and well-wishers of the Brahmo Samaj came there at every evening and spent long night by the touch of his religious speech. He delivered speech about insight of God. His speech documented in black and white and was published. That very religious things made men free from vice, increased their faith and made them pious and virtuous. By the religious association many young men were able to cut off from the Hindu Society and idol worship. All the members who divorced and threatened from relatives came at Girish Chandra Sen's residence and settled there at common messing or joint family. He himself provided them with food and clothing. Sriman Sarat Chandra Das and Zila School's student Sriman Baikhunta Nath Ghosh and Sriman Ramprashad etc. were the members of oppressed and threatened from the relatives. Before that Girish Chandra Sen was expelled from society by the Brahmo believers who attached Hindu Society. No one took water from him. No one believed then Sarat Chandra was an unlettered man. Same believer energetic friend of Girish Chandra Sen Babu Gopi Krishna Sen who was the head clerk of the collectorate at that time gave a chance to Sarat Chandra as a stamp bearer at his office. In this way he maintained his expenses with his small wages. Gopi Babu always helped the many young Brahmo members with food and clothing or gave them service at his office. At the student life Srinath fell into tight corner. His widow mother and sister were under his care. He had no scope to earn money. Girish Chandra Sen introduced him to late Babu Ram Chandra Sanyapadhyaya who was the treasurer of Baleshwar as a guest provided with food and clothing. Then he admitted Pandit in Zila School at the place of Girish Chandra Sen and became rich.

19 Ibid, p. 38 Contd... 11
Young Brahmo believer Madhusudan Sen jointly lived at Girish Chandra Sen's house. Gopi Babu also helped him much. Then young Brahmo believers were very happy in any hardship. They did not care any hindrance. They always avoided the happiness. But only one storm that was the marriage ceremony of Coochbihar abolished all the energy, all the achieved young members of the Brahmo Samaj. After that all disbelieved the Girish Chandra Sen and Brahmo Samaj and they also became enemy of the Girish Chandra Sen and Brahmo Samaj.

At that time Girish Chandra Sen's income was rupees 20/- (twenty) only, by the very nominal income he maintained himself and many Brahmo believers provided them with foods and clothing. Besides this he had to pay regularly one rupee per month at Calcutta publicity department and other subscriptions of the Brahmo Samaj was also paid from that very income. All the foods stuff were of nominal value. All the propagators were very poor and they were satisfied with their nominal income. Girish Chandra Sen then was not a propagator. But his heart moved with them and their family. So he collected and begged money for the propagator and his family and sent that very money to publicity fund at Calcutta.

Plain living and high thinking was the only motto of Girish Chandra Sen. He was always pleased with nominal food and clothing. He did not care his dress. His hair always remained uncombed. He did not near himself to the looking glass. He was always busy with propagation work from place to place. Prayer was the main source of his heart and life. He declared himself that he was a great sinner. But God is a great favour to him. His life was its witness.

Banga Chandra Roy and his co-believers came at Mymansing Brahmo Mandir after the one year completion of the festival of the Pous month. Before three P.M.; at Mymansing Brahmo Samaj many Brahmo believers gave open declaration of Brahmo religion or faith and recorded their name at Brahmo Mondali.


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But Girish Chandra Sen did not record his name at Brahmo Mondal then, yet he had served the work of a preacher or upacharya at Mymansing. Late Kailas Chandra Nandi who was the co-travellers of Banga Chandra Roy gave him instruction that he should record his name first in Brahmo Mandali and then took charge of the upacharya or preceptor. From then he tried his best to sacrifice his great duty at Calcutta Brahmo Mandir. He permanently settled himself to the party of Brahmananda Keshab Chandra Sen and resigned his service as a Pandit of Zila School of Mymansing in the year 1872. He came to Calcutta Brahmo Mandir for baptism and became a member of Brahma Samaj Mondali. He expressed his faith to Banga Chandra Roy and recorded his name at Brahmo Mondali in the year 1874.

Then Girish Chandra Sen gave a oath of declaration near the mondali and became the member of the Mymansing Brahmo Mondali. It was only the entrance of the Mondali. Baptism is another factor. Baptism of Nababidhan is a higher stage of religious faith. After that he travelled extensively the Western part of India and came back to Mymansing Mymansing and various difficulties appeared before him. Gopikrishna Sen who was his bosom friend became unhappy to him and established another prayer and advice place. So Girish Chandra Sen became sad at his behaviour. He was always against Girish Chandra Sen. He did no care that this reaction of prayer and advices were lowless and punishable job. He tried his best to fulfill real feelings of the prayer and advices with Girish Chandra Sen. But he avoided the method of discussion. This method removed sense of enmity. Girish Chandra Sen became able to rectify his wrong prayer and advices.

Other members of the Brahma Samaj became painful at his behaviour to Keshab Chandra Sen but he was self-ignism and man of strict principle. He never bent down his tendency by the appeal of the member of the Brahma Samaj. His only aim was to dismiss his chair. But most of the members of the society favoured Girish Chandra Sen.

22 Ibid. p.10 and p.16 Sati Kumar Chattopadhya's preface to Girish Chandra Sen's translation of the Holy Quran.
So his attitude failed in disaster. But Brahmo Samaj of Kymansing obliged him very much. His special care and donation helped to establish Brahmo Mandir at Kymansing. When Girish Chandra Sen found very difficult position in his chair, he settled to leave Kymansing for ever. It was God’s sign or hint to him. So he declared his will to respectable Bhai Kanti Charan Mitra. He wrote an energetic special letter. By which he noticed that Girish Chandra Sen should enroll his name in the party of Propagator. But then Girish Chandra Sen was not ready at heart to carry out the action of propagator. The duty of Propagator is a sacred duty in human life.

The heart and mind of Girish Chandra Sen was not able then to carry out that very sacred duty. He thought in his heart that he left worldly affairs and spent his time among the propagators as a helper. After the death of his wife he settled to pass his life as a life of indifferent people. Specially he lost his health and energy. Most of the time he found himself unable and unfit to teach the students. He expressed his will of resignation of his post of teachership and left Kymansing to his friends. They advised him to take leave from his service. Gopi Krishna Babu took him to a doctor for a certificate of ill health. Therefore the physician gave him a certificate of three months’ leave for full rest owing to his ill health. Gour Chandra Roy, second teacher of the School, expressed his will for the post which was under the care of Girish Chandra Sen. But Girish Chandra Sen favoured much poor young Brahmo student Srinath at his place. So he entitled Srinath at his place as a representative in his absence period, or leave period.

23 pp-42-43 Atmakatha (Atmajiban)
Gopi Krishna Sen invited Girish Chandra Sen and his few co-believers before his departure to Mymensing forever. He expressed with sorrow and his eyes with full of tears that he was the only man responsible for his departure from Mymensing for ever.24

In the year 1875 Girish Chandra Sen left Mymensing and went to Calcutta, there he settled himself at 13, Mirzapur Street, where Acharya established Bharat Ashram Acharya and gave him the duty, to fold the label of Patrika Sulave Samachar. From then his there three months leave he spained in connection of everyday prayer with Acharya. Srinath wrote down a letter to him about his service matter that if he extended his leave above one year, then Srinath's service would be permanent. Girish Chandra Sen made discussion in favour of his appeal due to affection. At that time Sour Chandra was the only fit candidate for the vacant post of Girish Chandra Sen and he had also an urdent wish to absorb the post and expressed his will to Girish Chandra Sen also. So Girish Chandra Sen wrote a letter to Gour Chandra that he should not apply for the post because of the fact that Srinath was a needy and helpless unemployed young Brahmo would be able for the vacant post. Gour Chandra followed his advice and thus Srinath absorbed himself as a permanent Pandit at Zila School of Mymensing.25

Girish Chandra Sen was a vegetable eater and a lover of Nation. He left meat and fish for over 40 (forty) years, when his wife was alive. Once his health was very weak and thin. A doctor advised him to take meat. But he did not care for it. Then that very doctor met his wife and disclosed the terrible condition of health of her husband. His wife faced him with eyes full of tears and appealed to him to eat fish only. He was compelled

to eat fish finding no other alternative. In those days civilized people ate fish and meat regularly. But he only ate me at 2/4 two or four days in a year. No animal was killed then for the purpose of eating. Most of the meat of the he-goat came as prize of the puja ceremony. He ate few times of the other animals. Even physician failed to make him eat meat juice. When he lost his wife, he again avoided fish in his food. For about 37 (thirty seven) years he was completely a vegetable eater. But his health was not reduced, He was able to do all the manual work. Then his age was 71/72 (Seventy one or seventy two).

He never wore English shoe or boot and English garment. He was fully national. He always followed his heart's advice. He says that he has studied Muslim scripture and has maintained intimacy with Muslim Society. But he never allowed to grow beared. He never wore Sirwani, trousers, and capor topi. He never took garlic and onion and for this he cited a saying of Prophet Mohammad(S.A.W.) declared that no one should enter into the mosque when they would eat garlic and onion. This saying is to be found in the Hadith Miskat Sharif. He says only twice in his life time that he copied the dress of Moulvi. Once in tablo of the Novel Brindaban. He copied Moulvi Shabab's dress with bear cap,izar, Chapkan etc. Next at Mirza Palace, Hyderabad, he introduced himself as a Urdu lecturer in the meeting of the Muslims with copied dress of a Moulvi Shaheb.

26 Ibid. pp.45-46
The wife of Aghore Nath Chattopadhyay who was the doctor of the Hyderabad college requested him to wear Topi, Izar and Chapkan. He presented himself at the meeting with dressed at Topi in his head, and long court over the Dhuti. He was complemented as Muslim Brahmo by one Begum R.S.Hossen are authoress of 'Motichur' relationship with her was that of mother and son. He humourously said that his mother's age was 26/27 (twenty six or twenty seven) and his son's age was 71/72 (seventy one or seventy two).

Girish Chandra Sen commented himself as Muslim Society was its symbol. But his attachment of food, dress and behaviour was non-Muslim. He studied the Holy books of Islam and translated them into Bengali language.

He read the Islamic scriptures and collected their gist and translated them into Bengali.

27 Ibid, pp-46-47
(B) HIS POLITICAL VIEWS.

His views on Curzon's Partition of Bengal.

He supported Lord Curzon's partition of Bengal in 1905. He thought that by partition the East Bengalees the people of Chattogram and people of Assam would be greatly benefitted economically and socially because the people of those areas specially of East Bengal were deprived of those benefits and people of West Bengal practically used to avail of all benefits. He produced the following causes in support of the partition,

(i) He believed that his motherland East Bengal now Bangladesh would be satisfied by dint of partition. Because of the fact that desisting backward and needy East Bengal will be very benefitted and progressive.

(ii) Removed the financial problem of East Bengal when Dacca will be the capital and Chattogram will be the city of the coast (Bangaposegar) Bay of Bengal is the border of the East Bengal. In this way a financial gate will be opened to East Bengal.

(iii) There will be built many main offices and progressive of trade centres will run there. Improvement of the country will be very easy and also Assam sub-division will be advanced by the close touch of East Bengal.

(iv) Clerkship and other services of Calcutta were observed by the people of West Bengal. East Bengal people were neglected in those services.

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28. p 109 Atma Katha (Atmajiban)
v) Good feelings among the British Government and the English Nation will be more helpful for the Bengal country and Bengalee Community.

vi) National movement was against the Government. Because of the fact that it was a sacrilegious action.

vii) God's law each and every body should co-operate each other and between nations. Because of the fact that every nation has good relation to other nation and society. It is the only path to unite all the nations in one platform and progress of the human beings will fulfilled. Except these qualities nation will be dashed in vain in their efforts. National movements were based on some merits and demerits some demerits are given below by a Brahmo believer in the monthly journal Mohila. It is a matter of regret that present movement introduced artificial national movement to the people. When family members came in contact to foreigners and non-foreigners and cannot adjust them, their mind became mean minded. Their mind became more mean minded by the negligence of the foreign goods and this made them more ferocious or cruel. The future generation also attached this cruelty and mean mindedness. The women and children mind also were infected with this mean mindedness. Every people fond of national goods and they desired its spread and circulation. Trade can never be spread by force, envy and hate. All men have intelligence and capacity of choosing good things. They cannot love foreign goods. If good are available in my country which are made by country men.

2q Ibid. p.110 Contd....3
which are made by country men. In spite of this they loved the foreign goods? They are indifferent? Who spend their money more to use the foreign goods? There were no circulation and meeting to favour the following cloths such as A-ri. Munga, Bapta, Tuli, Bombay Chadar, Mainamoti Chit, Dakshai Pabna, Parascanga's cloth, of Ludhiana, Dhoreal, Kenanore, Manpur etc. Most of the people of Bengal are accustomed to use those clothes. They found its utility, validity and cheapness. So circulation or publicity and meeting will be useless if the materials or goods quality is rough. Men will cheat once and twice but third times they will not cheat again if he get more good products on that very materials and cheapest price. They will not loose their money for the rough materials. Girish Chandra Sen put a sample in support of the favour of the materials quality and quantity. Dr. Smiles expressed the causes of the failure of the British trade in the world market. They cheated the men with starch or paste the clothes more and gave 19 yards cloths and declared 20 yards cloths. Its result, people of different places like China, Africa, etc. became anxious about the British goods or materials. They all left the British goods. In this case Markin and Germany established their trade against British trade. It was beyond of lecture and meeting. 30

viii) Modern age is the age of co-operation, without co-operation we cannot shine in human life.

36. Ibid. pp. 111-112
Co-operation is the stir© of progress. United we stand and divided we fall. It is the only progressive rule of human life. We cannot acquire knowledge of invention of civilised people, if we not associated them. If we not came in contact of other nation, we cannot feel real knowledge of invention. By dint of God's grace, civilised people acquired knowledge of invention. Industrial and agricultural exhibition favoured the men success and followed it to the people for their improvement. It was the only source of improvement of men by dint of intellectual co-operation of different nation. It is circulated to the world for the benefit of the people of the different states. New theory and thought will solve the many difficulties of human life. Such as food problem is the greatest problems of all problems. Now-a-days is the age of scientific. We cannot avoid the electricity, steam Engine, etc. Back dated are Chakra, cart, palm leaf, vurja patra, bamboo pen, mud pot etc. Those materials are not att- race, People now extended their desire among the modern and visible things. We all Bengalees and Indians avoid the British made goods, culture, invention etc. Bengalees and Indians will remain in old culture and loose the modern culture.

(ix) Competition and free co-operation are the rule of Nature. Inspiration and tendency are the main-spring of the establishment of new Industry, cloth mill, Bombay and Nagpur have served many years, but the production of the cloth remained in old position. In this way British made cloth is far better than Indian made cloth both in quality and quantity.
x) Necessary materials always draw some feelings in human mind. All the foreign materials such as cloths, toys, picture, utensils etc. are coming from England by ship and flooded over the Indian States from one corner to another corner. Our nation are not ready to fully avoid the British goods.

xi) The feelings of the foreign people such as English men on feelings have made profound impact on our body mind and soul also which have flourished in various facets of our life and this impact has made considerable progress and development flooded our literature, philosophy, language, thinking and temper also. Telegraph, telegram, steam engine, electric light, fan etc. are the grace of the very scientific invention. Even Bengalee poet, writer, thinker, will not be able to neglect the western thought and culture. All the poets and writer like Michael Madhusudan, Hemchandra, Nabin Chandra, Rabindranath, Akshoy Kumar, Vidyasagar, Bankim Chandra etc. obviously, they all linked themselves to the western temper, western thought, western poetical meter or rhyme and western dress.

31.-Ibid. p xxx 113-14
Contd...6
Therefore, all great men and general people are unable to avoid the thought current of western people. Our heart, soul, body, mind and our literature and culture also empower in the western source. If we left all the western thought and culture, then Bengalee language and culture will be rude. Many writers fully depended on English thought and culture. Most of the poetry and literature will be baseless without the western or foreign thought and culture. Foreign touch is simultaneously attached to the Bengalee soul, heart and body. So how we can release from foreign attachment?

As Gods air are moving freely from North to South, South to North, east to west and west to east. River current flooded over the world and sun rays pass through the world from east to west. Same as mankind's idea, thought and progress will be freely move from one society to another society.

32 Ibid. p 114
Keshab Chandra Sen's views about marriage in between the British and Bengalees will be able to bring two nations in one platform. He delivered a first lecture in Brahma Mandir about permanent love of free marriage in between Englishmen and Bengalee women. Western philosophy, science, social service, activities, etc. will be followed by the western people. In this way India and England or western country will be benefitted most and their relation of love will be permanent. This was the main idea of Keshab Chandra Sen. But the present Indian believer, orator gave the information of divorce to the western country. They need not like to co-operate with western country. Their opinion is Indian goods will be fully by the Indians. By that way they will be able of their progress in life. But all the materials are not produced by every country. Each an every country owe to each other country for the necessary materials of life. Salt is a nominal materials. But we owe to western country for the supply of salt. Brahma believers cannot disbelieve the salt suppliers, that is western country.

Contd.... 8
Brahmo believers are always loyal to the food suppliers. Here food suppliers are British Government. Therefore Brahmo believers cannot fight against the British Government, British Society and western goods. Once a Brahmo believer supports the Government and wrote a true fact that Brahmo believer always loyal to their kind. It is one kind of rule of Brahmo religion. Preceptor Keshab Chandra Sen, Pratap Chandra, and Binayendra went to England. The people of that place welcomed them very heartily. Many Brahmo believers insulted the western people. So it was very ungrateful act.

XIII) Brahmo religion's main aspect is to co-operate and compromise all the states men and nations in one platform. There is no way to live for Indian people without the co-operation of the western country. Present system of education, civilization, meeting, club, lecture, patrika, printing, press, etc. all were delivered from the western country. Most of the materials of the modern society have come from the western country. Those who are ungrateful can easily be disloyal to the British rule and British people. Disloyalty is imposed to the Indian people by their behaviour.

33. Ibid. pp. 114-15
34. Ibid. p. 115.

Contd.....9
XIV) Naba-bidhan is a strictly follower of Government. They are the believers of 'God, believers of Government and believers of society. This religion tell us grateful to all. Therefore, Girish Chandra Sen was true believer of Brahma religion and propagator of Naba-bidhan, how he can support the ungrateful work of the people of Bengal and India.

XV) Opposition people of Cooch-Bihar engaged the women also against the British Empire. Girish Chandra Sen feel unhappy and sad for the women agitation against the British rule and mostly lord curzon. Girish Chandra Sen wrote an essay in connection of women agitation. This essay were published in Mahila 1312 in Bengali year in the month of Vadhra. This essay was published by the approval of the upadhya Cour Gobinda Roy, Kanti Chandra Mitra and Baikunt Nath Ghosh.

XVI) Lord Curzon resigned his post lately. The cause of the resignation was that the class between the commander-in-chief Lord Kichner and Lord Curzon about the income and expenditure did not trace the Lord Curzon’s opinion. So he resigned his post. Lord Hinto appointed in place of Lord Curzon. Every representative appointed for five years to rule the Indian states. But Lord Curzon in his ability and exparterness of works extended extra charge for two years to rule Indian people. Before the completion of two years he resigned the post.
XVII) Lord Curzon's few plans made him an object of hostility and hatred to Indians. One of those ways was his appointment of lieutenant Governor for this to separate Dacca and Chattogram. But the people of Bengal rose against the separation Bengal and British rule and mostly to Lord Curzon's plan. Most of the people are ignorant in political field. They did not able what is right and what is wrong for the country. Government always tried his best to rule the whole state in a peaceful way. So they treated all the communities to live in peace. The unhappy and negligible people captured the general mass and made a great agitation. This agitation combined with both men, women, boys and girls also. In those days school and colleges were stopped in education. Families peaceful set-up were also break down. Woman's heart became very furious. In place sympathy, love and gratefulness they favoured cruelty, hate and protesting spirit in connection of the political leader. It was very harmful to the Society.  

35. Ibid pp. 115-16
(XVIII) Government has kindly given the writing and speaking freedom to the dependent and defeated India as a Nation. It is our sacred duty to protect those freedom. We are not of the same rank among the free land and free people like England and France. We can not follow all their affairs. Their all affairs were not good and applicable to us. But national unity should be necessary in the state. Though it is not applicable in all positions. We should always remember that arrogance or insolence, disobedience and unruly can never be the correct approach. Many people firmly were bent the western clothes and goods and to use Swadeshi machineries for those purposes.

(XIX) Western method of treating the patients, arms and weapons, medicines and drugs, foreign papers and press and allied machineries, if converted into Swadeshi ways and paths and to that effect if great nationalist patriots deliver lectures of matters of so profound importance will be highly beneficial otherwise, all will get lost.

(X) Lakhs of Indians have engaged in clerical jobs and manual labour in jute industry. In this way they spend their livelihood in peace. Pieces of cloths which were used by the general people of Bengal are made by British machine from the by product of our jute.
British Government imported eight crores of rupees for the Indian Jute and for other products. If Indian people hate to use the British made cloths, British merchants also hate to purchase the Indian raw materials such as jute. Its result is that jute cultivation will fall in danger our position. It will also effect the Rally company's office and Godowns. It will also paralyse the Indian Cultivators. One Bighas Jute's value is not equal to ten Bighas of paddies. Except this cultivators will not be able to acquire hard-cash at a time in lieu of jute products. Financial position of East Bengal depend on jute export to western country. When the export of jute is less than the previous period, the remainder is not able to collect the revenue properly from the cultivators. Now-a-days Charka is useless. Because of the fact that modern dress and goods, are attracted by the Indian people very much. Girish Chandra Sen appealed to the said nationalists to protect all sides of the needs of the country and country men.36

36 I bid. pp.117-18

Contd...13
XXI) It is the only source of income of Bengal to export their jute to British Government. The British Government yearly gave 12(twelve) crores of rupees for the valuation of the jute of Bengal. In the year of the famine of Bengal this jute value is grown up and the British Government purchased it three fold higher rate than those of previous years and imported to England. In this way they solved the famine period to their dependent land like Bengal and India. Otherwise many peasants or cultivators would have starved. 37

XXII) Girish Chandra Sen did not receive the "Arandhan Brata and Rakhi Bandhan" which was introduced by Bipin Pal and others. Because of the fact that he fell happy when Dacca would be a capital of East Bengal.

A document was at Sri Darbar in the Bengalee year 1905 in the month of Ashin in connection of the division of Bengal and Arandhan Brata. He jot down few causes, to avoid the movement.

37 Ibid p.117 in foot note.
1. He was the member of the Darbar-’Nababidhan' Pracharak'.
So his first and foremost duty to maintain the law and order of
Nababidhan. Babu Bipin Pal and his few friends introduced the
Arandhan Brata. If it was addressed to the secretary of the
Darbar, he was bound to follow it.

2. British Government adopted new rule for East Bengal. It was
not a matter of regret and unhappy news. But Bipin Pal and his few
followers announced its demerits and introduced Arandhan Brata as
a symbol of sadness. In connection Girish Chandra Sen mentioned few
merits of the division of Bengal. Separation of power will make
East Bengal more powerful and more strengthen than the before.
Now this country will be released from backwardness. His native
land, Dacca District, will be capital of East Bengal. It was the
news of happiness and joy for Girish Chandra Sen. Therefore, he
did not allow Arandhan Brata as a symbol of regret and sadness for the
cause of the Division of Bengal. He was the follower of Naba-bidhan.
So his anti behaviour of the Arandhan Brata was the symbol of real
lover of the Naba-bidhan and his motherland.

3) Most of the people supported the present movement and
Arandhan Brata. It was not the real proof of the movement. Its main
object was quarrel and dispute against British rule and British nation.
In this connection Girish Chandra Sen mentioned the marriage ceremony
of Kuchbighar.

39. Ibid. p. 120, 34 Ibid. p. 120
Its main object is personal misunderstanding against the Acharya or professor Keshab Chandra Sen. About 90% Brahmo people against the marriage ceremony of Kuch Bihar. Many propogtators were also attached to the revolution. Though this revolution was not true. Most of the people are idol worshippers. In resemblance that Brahmo worshippers are negligible. Personal misunderstanding against the professor Keshab Chandra Sen made them so furious that many young Brahmo lost their faith from Naba-bidhan and doomed their morality. For this Girish Chandra Sen and many members of Naba-bidhan feel unhappy. This political movement gave energetic touch to the young-men and pupil of the school and colleges. They engaged themselves many lawless act.

In this way they lost their morality and doomed their student life. That should be rectify. So Girish Chandra Sen was very sad for the young generations degradation of morality. But the political leaders and editors give credit to those young blood as lovers of nation. Once a boy came to school wearing foreign dress, most of the pupil of that school beat him and drove him from the school gate. Those days Patrikas are favouring such oppression and lawless facts. The editors have proudly announced those news in their patrikas for the knowledge of the general people.
Then Girish Chandra Sen stopped to read those patrikas. Such announcement and publicity have deprived the young people and general mass of proper guidelines. They also attached into wrong works and misguided themselves. In this way they insulted the beneficent people and their parents and elders. Girish Chandra Sen could never support all these.

He weighed his argument by supplying the lectures of Keshab Chandra Sen at town Hall which published at Mohila Patrika in 1312 B.C. The name of the topic is Indian Mohila under the Muslim and British rule. This lecture was full of devotion and loyalty to the King. Last part of the lectures is published and its few matters are introduced here:

Keshab Chandra Sen gave his speech that he will follow the law and order of the Magistrate. He will always try his best to maintain the real rule and real law. But his mind was overwhelmed with pity due to general mass disloyalty to their king. Hindu religion always favoured the kingship and they loved king as their Lord. It is the main object of the Hindu religion. Hindu family bore their father or guardian as a head of the family and follow his order and they also give same regard to their king as a father of the state and follow his order willingly.

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King becomes the father of the subjects. It is the Hindu religion's main object. Hindu temperament and Hindu scripture give evidence about paternal duties of the king and also the local subjects were elated with the thought that their king is the living proof of the Hindu religion. Hindu believes in the real belief about the kingship. It is actual fit for nature. Misconceptionist and heartless imaginative lover say against it. He does not care it. He proudly said that people mostly love their king as a common father. Though the king should not be a great man, nor his rule should not be satisfactory, yet general mass loved him most. Same as so love his father and never justify his father's faults and flaws. There were no sufficient cause to remove the great love of the legal guardian from the hearts of the people. Peaceful general mind of the people cannot satisfy in political imagination. Loyalty wants a person from which law and order reflects. He is king or king's representative. Personless loyalty is baseless. He mentioned not only faith to parliament on law. He had a personal reverence to the queen of England and also queen of India named Victoria. This loyalty has come from the deep religious attachment. Loyalty means faith to God. This faith has brought from purity and deepness in loyalty and this pure attachment has reflected to every mind of the human society. God himself is ruling the whole universe. He gave power every Government of the state for the benefit the people of that very land.

Contd.... 18
It is based on historical and religion matter. God himself is ruling India through the medium of England. This vast countries development was depend upon British rule. Its moral, social and religious development were performed by the help of western thought. The day of the coronation of the Kingship of the British rule in India proved its real shape by the religious function which introduced at Delhi. From top to bottom this function was full of religious fervour. Keshab Chandra Sen happily gave Free declaration about the British power. He took pride for this declaration. He felt very happy seeing the superiority of the morality and religious activities in the political platform. He imagined that God himself wore the crown to the head of the Victoria with this right hand. He also found that God advised queen to follow only sense of justice, true and merciful deeds from her courtiers or attendant. In this way queen will establish purity, peace and prosperity in her state India. A backward nation like India acquired new light of life and came in same platform of the modern people like England. So Victoria was a instrument of God's hand by which she removed the backwardness of the Indians. 4) This high post has given her only few days by the grace of God. All the people should obey her, because of the fact that she is posted this high post by the grace of the Supreme authority.

4) Ibid. pp-122-23
If we do not love her, we will avoid the God's will and we will record our name in the non-believers. When the country men wrapped in gloom of ignorance, ill custom and heartlessness, then British power have saved the countrymen by the representative of the God. They have developed the country and country men in present position. So we should bound to obey the British power. Only man is unable to solve the various problems of the Indians. Both God and British power have solved the various problems of the Indians. So British power is the machine of a God or representative of the God. They have developed the Indians moral, social, political and religious thoughts. British power will willfully help us when we will love their rule and their nation. Backward Indian will learn the western science, western technology from the British Nation. It is the God's will. On the other land England will learn Indian old literature. Because of the fact that there are most valuable materials are based on Saivite and Buddhist literature. In this way Indian people will learn modern science and England people will learn Saivite and Buddhist literature. British nation and English nation are the same family member of the Aryan Sect. Both the Aryan members have joined together in India by the God's grace. It is God's will that England and India will co-operate together through political and social needs. This is glorious news that Indian King and Emperor jointly have given well reception to the queen Victoria and her representative. Keshab Chandra Sen will more happy.
when he will find that most of the great men, general mass
of the Indians and English nation or people will jointly come
to the throne of the God. This news is the best record of the good-
ness. England will help us by their knowledge and science and we
will help them by our religious thought and literature. Thus the
both nation will be more nearer together. Indian nation will teach
the British nation the religious manners like Veda, Vakti and Sair-
gya and British nation will teach the Indian nation modern philoso-
phy, modern science and modern technology. In this way western
and eastern country will jointly develop themselves. Truth and love
will be the real source of united nation of England and India. So
modern science and philosophy and religious truth and love will
 jointly remove all the ills of the countrymen. Only fifty youth who
are experience in modern philosophy and science with religious cul-
ture, they are called the force of God. Only they are able to serve
the all corner of the states. In this way the flag of the truth
will be visible all corner of the states.  

Girish Chandra Sen has weighted his opinion added the opinion of
late Pratap Chandra Mazumder which he wrote down in his last life at
the book named 'Ashis'.

Late Pratap Chandra Mazumdar has expressed that English reign
and English jurisdiction in India.
was a great grace of God. He favoured the English reign and provided for their reign for long live. He addressed God that He kindly has given the Indian people under the care of the great race like England for the upliftment of the Indian nation. We have learned knowledge, civilization and high humanity from the world famous victorious and great nation like England. We did not account such knowledge before.

Though there were some faults or blunder in their rule. Yet they have given us most valuable things such as highness of religion, morality and behaviour, civilization and good quality, and lastly upliftment of the society and mainly upliftment of the women. In the above quality we united us to the English nation. We will develop our society in connection of British power. We should regard them and they will help us in all kinds of troubles of the society. We should favour the King queen and their ministers. So the prosperity of the country will come between the co-operation of the citizen and the ruler. Regard and respect to the king is the citizen and the ruler. Regard and respect to the King is the main object of the Naba-bidhan religion. Those who are the followers of the Naba-bidhan, they cannot join the people of disloyaling of the kingship, protest and agitation is the birth place of the general society. It is not the matter of astonishment. Because of the fact that protest and agitation is their life.

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It is the matter of regret that many followers of the Naba-bishan have joined themselves in the political movements. Once Brahmo believers were favourite to the King but they lost their faith by their disloyalty. Men life are bundle of merits and demerits. So Lord Curzon has some demerits also. Though it is not the object of this topic, Previous Governor made a plan that some border states of East Bengal should be join together namely Khachar Zila and Shrilata Zila under the care of the Assam State. Thus the border state will be more benefitted than the previous. Now Lord Curzon has cried his best to meet the previous plan end. Then various protest and agitation broke out. There were meetings in various places in East Bengal by the Calcuttan orator against and Bengali Patrika wrote against the Lord Curzon's new establish state. They also rebuked and criticised him. He said that people opinion will not stand in the face of general masses welfare. This newly established state will helpful to the general people and it will be introduce in a lawful way. Then he appointed a Lieutenant Governor to rule East Bengal and Assam in place of Chief commissioner. It is settled that oldest and chief city Dacca will be a capital and Chattogram which is near Bay of Bengal will be a famous trade centre. For this oponent orator and Editor rebuked him that he supported his evil purpose. For the ill behaviour of the bengalees Lord Curzon told harsh words in regret that he would be able to break the unity of the...Contd...23
Bengalees. It was the matter of regret that they excited the pupil of the schools and colleges and even suckling child also. They introduced them as a nationalist by the various lawless act. They disobeyed their teachers and guardians also. Lord Curzon did not care the agitation. He did not a mere doll of the hand of the Minister. He was most powerful, strict and experienced man. He performed his aim by the approval of the cabinet and Indian Minister at London. At this hue and cry raised high an agitator became more furious against the representative and kingship. They also rebuked and responsible the representative and kingship. Most of the people ungrateful to the kingship. They forgot the utility of the Government. They all blamed the Government heavily. Government himself is able to control the agitation. But they will fully neglect the agitation. They did not apply hard and first rule to massed the revolution. The liberal policy of the Government made them desperate. All the people became nationalist when new rule adopted there. They all boycott the British made goods and used the national goods and tried the improvement of the national goods. Great quarrel broke out between English people and Bengalee people. Possibility of co-operation between English people and Bengalee people went back hundred years.

44 Ibid - p-126
45 Ibid p-127

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No doubt that Development of the Indian trade is favoured by all the Indians. In this connection they hate the English people and envious them. There is no violence of the subject upon the King. The subject should pray to fulfill their needs. Many works of misconduct were introduced by the general people. They insulted the governor and Magistrate of the new state. Its result police force and Gorkha force engaged the behind of the Bengalee people. They arrested the gentlemen and dishonoured them. The chief administrator and Magistrate of the Zilas stepped severely in special affair impatiently. Though this work was not lawful yet they bound to do so in term of the revolutionary defence. Many places and patrikas announced the Governments defects and at the same time they hide the great blunder of national people once an exhibition of the great festival Lord Minto delivered a very good speech— "I have greatly favoured national trade and commerce and I hoped that heartily. But you assist me that very work and not dispute with me nor quarrel with me. After that a clash broke out of that very festival in connection of the British made goods protect in a shop. When Lord Lancedown wished to push a law about women marriage the minimum age of the women will be about twelve. The unfortunate members of the Indian made agitation against him. They made a strike one day at the city by their speech and their opinion at Patrika.
They assembled one and a half lakhs people at Gorer Math for attraction of the mind of the representative. They danced by the name of the (Hari! that is called Hari Sankirtan') and worshipped to 'Kali' at Kalighat'. They made burnt offering with 20/25 maunds Ghee. Law of consent passed or recorded that very next day. Then the Hindu people excited extremely and made great noise with senselessness that Hindu religion is lost now. Great gathering and revolution took place in a very easy method by some people hue and cry. Tender age and tender mind people shortly excited themselves in any hue and cry. They did not think about will and woe. Once some Muslim joined the Hindu Society and some joined as a paid orator. Another Muslim religious orator called with regret that they speech about his religion but revolutionary party called it revolutionary speech. This declaration also published in their patrikas. 47

There were the revolution in connection of the division of Bengal. They protested against the new rule in Bengal. There were no symptom of the loss in connection of the separation of Bengal since passed one year. Though both the Bengal are overwhelmed with sorrow and anxious by the orator and writer. The trade and commerce are running smoothly between the both states by the railway and steamer. Every day thousands of people are running smoothly both in Bengal. There were relativism between the

47. Ibid. p. 128
both Bengal in connection of marriage system. There were no slackness of intimacy of both the Bengal. How we can feel the division or separation of Bengal? If we want real unity, we should avoid the thirty three crores goades and thirty six kinds of caste system and in that place we will be establish one God and one nation. First we should control our jesting and separating words. We called the East Bengalee people with the title "Bengal" and also the people of Orissa we called with the title of "Uria" and the people of Bihar we called them the title of 'Khatua'. So the above words are the symbol of separation and abhorrence. We should first avoid above words. Poet Rabindranath Tagore adopted a plan of "Arandhan" and Rakhi Bandhan to unit the both East Bengal and West Bengal people. This plan came from Tagore's head as an imagination. By this festival only increase the separation between the Englishmen and the Bengalee men. Brahmo believers avoided the all superstitions on prejudices in the Hindu society. But at the touch of the national movement they also took part of the aforesaid two superstitious such as "Arandhan and Rakhi Bandhan". For this Pratap Chandra Mazumdar feel very unhappy. His opinion that we should love all the members of the religion of the world and even we should love all the enemy. We should respect the helper and gratitude them. Gratitude is best source of the religion. Quarrel and hate are the great sin. Love and peace are the quality of the heaven. Quarrel, dislove and dislove are the quality of hell.

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We should be grateful to English nation in quest of knowledge, peace and happiness. Muslim rule in Indian and British rule in India are opposite to each other. Muslim rule in India is a dark rule and English rule in India is golden rule. Muslim rule is hellish and English rule is heavenly. It is the God's special favour to rule India. Under the case of the British rule we have developed our heart and soul, knowledge and peace and think of freedom. They gave us freedom of speech and freedom of knowledge. They have opened the door of the freedom. No doubt that there were many wicked and selfish fellow in the English nation and Englishmen. So we should protest against their oppression. It was the cause of ungrateful and unfortunate for the Bengalees that they had always found out the defects of the British nation and circulated the general mass. Its result permanent separation came between Englishmen and Bengaleesmen. Our countrymen most king, landlord, Zamindar, etc. were very cruel than Englishmen. But we neglect their oppression.

Recent at the time of great agitation against the British rule, a conservative Hindu Tilak, who was a child of Sibaji of Maharatiya, he was most opponent of English Nation and English Government, most against of the western civilization and most supporter of the superstition, came at Indian Capital Calcutta at the meeting of the Nationalist. Few days ago, he was sentenced as a state prisoner. Now warmly welcome him by the agitator that no king or Emperor if the

48. Ibid pp-129-30

contd...23
country never honoured same as before at Calcutta. Four or five thousand people gathered there with hoisting National Flag and signing National song. Many people drove the horse cart from the Howrah station to Calcutta. He performed the worship of Singha Bahini Bahabani Huri, Sibaji festival and other idols. Some Brahmo believers joined at his idol worship to honour him. A great National meeting held at Goldhigbi in Calcutta at afternoon. a pamphlet was distributed to the audience after the great meeting. This pamphlet was full of bad elements of the Englishmen such as they were wicked, selfish, shrewd, docile etc. Tilok was not an expert orator like Surendra Babu. So his lecture could not charm the audience. He was not a social reformer yet he was a conservative Hindu, who was against the modern development. He was only a great brave enemy of the English Nation. But Nationalists did welcome him like emperor. Government could easily stop the meeting but they cared not it. Its result was that the agitators smoothly completed their revolutionary meeting in the capital. If they wanted to mass meeting they easily performed it. But they did not hit the public attitude. There were no scope of political movement at Chandannagar under the rule of civilized French Government. There were also no scope of open speech at Chandannagar.

Ibid. p. 131.
Everybody like the progress of rational trade and National commerce. So all should engage special energy. Special care and special effort on it. But there was a motive of dispute by boycott of the British goods. There was a possibility of a calamity. Modern age is the age of co-operation. No Nation can prosper in life without the co-operation. If we neglect or boycott the western philosophy, western science, western literature, then we cut off from the modern progressive materials which has come from western thought to the world. It was very bad luck to the Indians. British made cloth and British made salt boycott was not the only symbol of Nationalist. We are taking Indian thread, Indian salt from the help of the British people. The selling price of the salt came to the hands of the Indians. We will use the Japan and German and made goods but we will not use the British made goods. It as a clear agitation to the British rule and British Nation. Such cruel mind cannot co-operate to the British men. Lord Curzon divided the Bengal, what was the fault of the English Nation? Lieutenant Governor, Fuller, was one of the great statesman. But people distrusted him. The development of the Nation depends upon the variety of the elements of the different Nation. It is the God's law. Those who will avoid this supreme law, they will sure be punished by the God.

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Present agitation is fully religion-less, law-less and peaceless efforts. Particularly it is based on against of the Curzon's reforms. It was a true fact that he introduced new rule at least Bengal. But it was already settled by the previous representative in many years ago for the special benefit and well rule of the state. Lord Curzon only performed the previous order in action. It was his principal defect. He performed the order in action by the vivid consent from the Indian Minister of England. Indian Cabinet, main member of the State and also Emperor. This kind of rule was an evitable for the state. He only introduced that very rule and the Indian agitator neglected him. It was previously settled that few Zilas of East Bengal will be under the care of the Assam chief commissioner. But Lord Curzon opened the various path of progress of East Bengalees by the new rule under the care of lieutenant Governor. This new rule will remove the backward mess of the East Bengalees and Assamees. This new rule will favour the fair development of those countries. New trade and commerce will spread out there. Poor trade and commerce will spread out there. Poor, needy and competent people, those are called 'Bangali' and drive out them from the field of service at Calcutta, they will place themselves in their new established states by the service.
In this way they spent their life peacefully. The development and facility are based on the new rule of East Bengal. There were no fears of separation between the East Bengal and West Bengal. Because of the fact that there were no hindrances of communication of the both the states. Railway, steamers also always ran through the both states. Both states passengers are smoothly running through the both states. Trade and commerce are also smoothly meet together and political agitation and political meeting were smoothly run through the states. There was no hindrance of the both states orators. They smoothly meet together and political agitation and political meeting were smoothly run through the both states. He also mentioned with grief that there was some unhappy incident had done by the people of the schools and colleges of East Bengal and West Bengal, mainly at Calcutta. Those people have lost their real aim of learning or study. He also mentioned that travelling various places of the West Bengal at the revolutionary period.

Contd....32
He expressed some bad incidents. The students of the schools and colleges became very furious. They threw the stone cheap to the Magistrate and mud to the European ladies. They did not care the rule and regulation of the schools and colleges. They disobeyed the teachers and the superiors also. Even they dishonoured the tenant Governor. They drowned the loaded boat with salt of the river. They made disturbance of the 'Hat' and Bazar also. Its result lieutenant Governor excited and sent Gorkha regiment. This regiment took drastic action against the agitators. They oppressed them much. It was a case of regret no doubt. Indian people first dishonoured the English people by their news, lectures, and meetings.

There was published an essay at the 'Mohila at the revolutionary period. Then the month in Bengalee calendar was 'Vadhar'. The name of the piece is 'TUMUL ANDCLAN ABONG MOHILA-DER

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50, Ibid p. 133

Contd.,,..33
FRATI NIBENDAN'. There was a description about Kohila that they should not join such agitation or political movement. Before published that volume, 17/18 agitators came to the office of the Kohila and tried to tear that piece from the Patrika and threatened the Editor Girish Chandra Sen. One of them, who is the best orator also wrote a letter to Girish Chandra Sen about Lord Curzon. He blamed the Lord Curzon that he was a proud, oppressor and rude English man, and pioneer patrika wrote against the Bengalees. So also English and Bengali patrika which published by the Indians wrote against the Englishmen and English Government. They supplied some false documents against the British Government. They hid the true documents which was in favour of the British Government and their voice spread much against the Government. Girish Chandra Sen noticed many documents about the agitation. It was mainly responsible by few irresponsible orators and Editors. They tried his best for permanent separation between Englishmen and Bengaleemen by agitation. Same as Kuch-Bihar marriage ceremony, they willingly dishonour preceptor Keshab Chandra Sen. So, therefore, they also spread a trick about the revolution.\[51\]

\[51\] Ibid. p. 133

contd...34
Girish Chandra Sen wrote Pratap Chandra Hazunder that the latter was popular and gentle among the people. Youths and boys will obey his orders and follow his example. So, he requested him to adopt a spiritual attachment among the boys and girls and men and women in Indian society. You should broaden his mind by humble, peace and gratitude and wipe out the quarrel between the Englishmen and the Bengalee men. They should not search the fault of the English people. On the other hand they should search the qualities of the English people and confess their help and gratitude. The people who were politically engaged, they automatically lost their temper, humbleness and modesty. They also left their education. They always engaged themselves in an oratorship. They lost their morality. He requested him to develop their mind in the touch of morality. They should not be the worshiper of oratorship.

Contd......35
They should be a worshiper of the morality. Therefore, he should follow them the path of morality, peace and humble.
The university results of that very revolutionary period showed the very miserable condition of the education, he should try his best to change the mind of the youths. They should obey their parents and superiors and respect them humbly.
They should change their attitude of agitation and meanness.
On the other hand they should acquire a real knowledge of friendship, co-operation, peace and morality. Writings and speeches should not move him and youths also.

Girish Chandra Sen also mentioned that he did not follow the 'ARANBHAN NIYAM AND RAKHI SANDHAN' which was introduced by Bipin Pal. Because of the fact that his stand point is that Dacca will be a capital of East Bengal, it will be a matter of joy, not matter of regret.

52. Ibid., p. 134
53. Ibid., p. 134.
GIRISH CAHNDRA SEN in support of "RANGA VANGA" has pointed out in his monthly journal MAHILA the opinion of Rabindra Nath Tagore. The opinion is given below in Bengali version which is narrated by his journal.

তাই ক্ষেত্রে সেই গুরুর সমর্পন.

এ যুগের অর্থনীতি বিষয়ে আমরা একাধিক কথা বলতে পারি। ওই সময়ের গবেষণার ফলাফল একটি তথ্য সংগ্রহ করা প্রয়োজন।

এই প্রকারের বিষয়ে আমরা একাধিক কথা বলতে পারি।

গুরু তাঁর প্রচেষ্টায় বিশাল পরিমাপের জন্য তাঁকে সমর্পণ করেন তাই গবেষণার ফলাফল একাধিক কথা বলতে পারি।

গবেষণার ফলাফলের জন্য আমরা একাধিক কথা বলতে পারি।

গবেষণার ফলাফলের জন্য আমরা একাধিক কথা বলতে পারি।