

विभाग मंत्रालय
Home - DEPARTMENT/MINISTRY
शाखा
Political - BRANCH - A

मंत्रणा संग्रह
Consultation/Collection September - 1910.

संख्या
No. 33-40-KW-gf

दिनांक
Date

विषय
Subject

पूर्व निर्देश
Previous reference

बाद का निर्देश
Later reference

15

CONFIDENTIAL.

HOME

1900.

DEPT.

PUBLIC.
POLITICAL.

M. of

Coll. **A. PROCEEDINGS.** *Sept. 1900*

Nos. 33/40

PREVIOUS REFERENCES.

LATER REFERENCES.

2

CUTTINGS FROM NEWSPAPERS.

1. Name Statesman

2. Dated 13 - 3 - 1909.

30. Published in Calcutta

BENGAL ANARCHISTS.

THE ALIPORE TRIAL.

ARABINDO'S AND BAREN'S ASSOCIATION.

THE "SWEETS" LETTER.

HUNDRED AND THIRD DAY.

WHEN this trial was resumed yesterday before Mr. C. P. Beachcroft, Additional Sessions Judge of Alipore, sitting with two assessors, Mr. Eardley Norton continued his speech for the prosecution, and said:—

When the Court rose yesterday I asked you to look at Exhibit 239 and Exhibit 76, for the purpose of comparison. I say that the result of this comparison of these books of Upendra and Barendra confirms our views that there must have been co-operation and co-association between them. Each book shows the teaching as well as the practice which was adopted for the purpose of carrying out the views of the conspirators.

Ex. 76 gives the name and initial which with our knowledge of the accused and the association that existed between them, can fairly be allocated to the right person. For instance, Sudhir's name is mentioned four times. Only it is suggested, and that suggestion has not been borne out, that the Sudhir here is a cousin or a relative of Arabindo Ghose, but the other alternative is that the Sudhir mentioned here is the Sudhir in the dock. There is no record and no evidence to show that the Sudhir referred to in Arabindo's statement as being his wife's relative had any concern whatever with this conspiracy in the garden, or anywhere else. It is merely a weak suggestion made in order to disassociate the Sudhir in the dock. On the first page there again comes in the name of Sudhir, and at the bottom, Barendra Ghose in charge of the band. If you turn to 239 in the same book, there, on the first sheet of the map, you will find three circles and the word "Band" brought in there. Then you have "X" which is probably experiment; "M" mechanical and "Miss" which probably stands for missionary. There is a subdivision of the men in the garden, as will appear from these documents. Both persons are doing the same thing in their books. Both have the same view in their book. "I. T." is probably intellectual teaching, apart from the physical teaching of the body. "W" near "the band," means possibly band of workers. It is a singular thing that these initials fit these persons who have been associated together for a long time in this work. The subdivision is X—M—AN—Ex—perimental; "mechanical"; "anarchical." This is what I say these signs stand for. Therefore, that word "anarchical" is not a word that I use, but a word in Baren's own writing. It is a fairly logical sub-division, and it

boys went up to Mozsuffpore for the purpose of killing of Mr. Kingsford. Profullo and Khudiram went up there for that purpose. Then we come to Ex. 250. The "C. D." here, we say, refers to Charu Chunder Dutt, the civilian, who is a relative by marriage of Subodh Chunder Mullick. The next item implicates Arabindo and Barendra, and points to Arabindo's connection with the garden. A translated copy of the Vavani Mandir was found in the room. Then there is a note "Visit 44/3, Harrison Road, daily," Whoy daily?

Look at Exhibits 80 and 475. The former is a letter to Poresch from his mother, and 475 is a Sylhet document. Number 80 was addressed to Poresch at 44/3, Harrison Road, in Baren's book. This corroborates the statement of Poresch's mother, and it also corroborates the evidence strongly of the shadowing police officers. Number 44/3, Harrison Road, was well-known by Baren and Poresch. The Susil lives there, and his letter is addressed to 44/3, Harrison Road. He was taken to the house of the conspirators, and therefore, it was necessary that someone should come and visit the house daily. I mentioned the Vavani Mandir a little while ago. Here is the copy with Baren's name in it. There is no trace anywhere as to where it was printed. With reference to the rules in the book found in the garden, we say that they have reference to Vavani Mandir, and we say that a great deal of the work of these men refers to the principle sketched out in this book.

WEDDING CAKES MADE LIKE BOMBS.

The Judge: Can you tell us what these three circles are?

Mr. R. C. Bonnerjee: Let me see please.

Mr. Norton: They probably have reference to the three circles we have seen in the exhibit. Then we come to the marriage expenses. Profullo is paid the sum of Rs. 35 for new clothes; and there is evidence to show that when he shot himself he was dressed in new clothes. Ullaskar was obviously very interested in that wedding ceremony. If you carry out the likeness he was preparing the wedding cakes in the shape of bombs. All this refers to the assassination the arrangements for which were made under the charming guise of marriage. Ullaskar was a very important guest in that ceremony, and only second in importance to the bridegroom himself. This system of referring to some assassination under the guise of marriage is further exemplified by the letter of Dinesh in which he says that he was watching the bridegroom's house. The telegram refers to Mr. Kingsford, and the bride that they wanted to make him was death by means of bombs, which are the wedding cakes. This letter, Exhibit 150, is from Dinesh to Sukur Dada, which is Baren. "I have not seen the bridegroom yet." This obviously means Mr. Kingsford. Then "Riv." stands for revolver, Rs. 62. We know that

Sanskrit, Hindi, and English are stated to be optional subjects in the junior classes, but are compulsory in the advanced course. Then there is the important statement that a thorough knowledge of revolutionary history in other countries of the world is necessary to the students. This is succeeded by the important remark "crowding of unnecessary bands is to be avoided as much as possible." And you know the reason for that was to keep the police from getting alarmed. Then there is the diary of what they had to do each day. They have to get up at four o'clock in the morning, and wash their faces at half past four. What they do in the interval I do not know. Then there is the course for the day and we see they got to bed at ten at night. Amongst the other subjects we find singing, which is also carrying out the scheme. As I pointed out the other day, one of the means by which the work was to be carried out, and recruits brought in, was music and the singing of songs, and here we have it.

MEN AND MONEY.

On page 4, under the general heading of Political Course, we have a number of different courses set out, and then comes "Criticism of our methods" and the "Philosophy of Revolution." So you see they are actually here engaged in carrying into effect the tenets and the teaching laid in Mukti Koh Pokte. Then we read here "the first requisites are men and money," which is exactly what that book says, and it also tells us how these requisites are to be provided. You remember how it justifies robbing private individuals, and also the robbing of Government for the public good. Then we read "The Art of War," which is just our old friend the Rananiti back again. Next they go in for geography, and in the junior classes a thorough knowledge of Bengal is to be given, but the advanced class are required to have a thorough knowledge of India. Such is the scheme laid down.

THE CYCLOSTYLED BOOKS.

Exhibit 76 has inside its covers another exhibit, which is numbered Ex. 77, and from it we gain a further light. It is, I think, the cyclostyle list of directions, which is very important, because it turns out to be the last part of the cyclostyle book which teaches the art of the manufacture of explosives, and which was given to Major Black on the morning of the 2nd of May, when he came to the garden. This really, I say, ought to belong to 738, of which it is actually the last page. I am not sure whether that book was not buried. (Laughter.)

The Judge:—It was found in the tank, the iron tank. Is this the book which was found incomplete?

Mr. Norton: Yes, Sir. There were five incomplete copies found in the garden.

The Judge:—Have they been read, do you know?

Mr. Norton:—I do not know.

Extract from the Statement
dated 20th March 1951

NATIONAL ARCHIVES OF INDIA

and support. But what of the reforms on the great side of the people who have no vote or any voice? What they want is representative, but good government and good government with them does not necessarily mean Indian government. Indeed, if you could get to the bottom of their hearts I do not know if you would not find good government satisfied with government by Englishmen. Good government for these classes means government close to them, protecting them from the rapacity of the landlord and the money-lender, from all sharks in human guise.

I have some misgivings that they will not fare much better under the changes. I see no place for them on these Councils and I own an apprehension lest the Government of India, as it becomes more parliamentary becomes less paternal and less beneficial to the poorer classes of the population. Is it certain that in these reforms the Secretary of State is listening to the view, not of the man, but of the men on the spot? What we have to consider is, not whether the Secretary of State is in agreement with the Viceroy, but whether he is in agreement with the Government of India as a whole.

ALTERED PROPOSALS.

The proposals now before us are not the proposals of the Government of India, but the adumbration of those proposals which have commended themselves to the Secretary of State. The Government of India proposed to retain the official majority in all the Legislative Councils. The Secretary of State strengthens the proposals of the Government with regard to the Viceroy's Legislative Council, but he has dispensed with it altogether in the case of Provincial Councils. The Government of India elaborated a scheme for the representation of classes and minorities in India on these Councils, and even sought recourse to nomination where representation could not be secured. The Secretary of State has swept that away entirely, and proposes a scheme of electoral Colleges of his own. The Government of India says it would be premature to discuss the enlargement of the Executive Councils of Madras and Bombay and announces the creation of new Executive Councils in other Provinces. The Secretary of State in reply doubles the strength of the Councils of Madras and Bombay, and announces the creation of Executive Councils elsewhere. The Indian Government said nothing about any development of local self-government on a large scale, but the Secretary of State proposes a scheme for introducing something corresponding to the Local Government Board in this country. He has substituted entirely independent proposals of his own. What we are going to amend are not the proposals presented by the Government of India but the proposals that commended themselves to the Secretary of State.

PARLIAMENTARY VICES.

He proposes to increase the number of the Legislative Councils. In 1892 the authorities, both in India and in England, were in agreement that it was desirable to keep down the number partly because of the difficulty of getting men, partly because of the expense, and partly also because we feared an introduction of the vices, as well as the virtues, of the Parliamentary system.

LORD MACDONNELL.

Lord Macdonnell said the time had come when reliable native gentlemen should be more utilised and more associated with the direction of affairs. But he agreed that these ought not to be made the spoil of party politicians. The same qualifications for eligibility should be applied as were applied at the present time to Europeans who were required to have twelve years in the service of the Crown. It might be taken

Experimental, Mechanical and any work, for which preparation is made in the garden. Then we come down to the list of initials. We say "B. G." stand for Barendra Kumar Ghose; "U. P." Upendra Bannerjee; "U. D." for Ulaskar Dutt, and "D. B." for Dindayal or Debabrata Bose. There are "P. C.'s" one after the other, which are probably meant for Profullo Chaki, and Profullo Chuckerbutty.

THE CONSPIRACY CODE.

The Judge: Is there a Profullo Chuckerbutty?

Mr. Norton: Yes, there is. There is a man of that name who is an absconder. We believe he is grown up, but there is no evidence of that.

The Judge: But is Profullo Chuckerbutty's name mentioned in the evidence?

Mr. Norton: Oh! yes. He is also a proclaimed offender. I think there is evidence also to show that Profullo Chuckerbutty is the son of Ishan Chuckerbutty. Proceeding, he said: "N. G." stand for Norendra Gossain; "N. S." for Nolini Sircar; "P. M." for Poresch Mullick; "S. G." for Sisir Kumar Ghose; "B. M." for Bhabhubhusan Mitter; "S. G." for Sirish Ghose; "S." for Sudhir; "S. G." for Harish Ghose, and the absconder "U. P." for Upen Bannerjee, or somebody else I do not know; and "B. S." for Birendra Sen or Bibhuti Bhusan Sircar. Then take the other initials in the same page. It is divided into three circles. In the first circle we have "P. C." whom we say Profullo Chaki; "N. G." Norendra Gossain; "P. M." Poresch Mullick; "B. M." Bhabhubhusan Mitter; "S. G." Sirish Ghose and "B. G." Barendra Kumar Ghose. These are the band of workers. In the second circle look at the subdivision of the heading "Experimental and Mechanical." That, I think, tallies exactly with the initials. "U. D." stand for Ulaskar Dutt and "U. P." for Upendra Bannerjee. We know from Baren's confession that Ulaskar had availed himself of opportunities of experimenting in this particular class of work, because he had a laboratory in his father's house at Sibpore College. Then comes the third circle, "B. G." for Barendra Ghose; "U. P." for Upendra Bannerjee; "D. B." for Dindayal; "P. C." for one of the Profullas, H. G. for Harish or Hemendra Ghose; and "S. G." probably for Sirish. Then we have the extra "N. S." for Nolini Sircar, and "S." for Sudhir. I think the comparison of these two books shows a considerable amount of co-operation, union and previous agreement.

SOMETHING SECRET.

The Judge: At the bottom of the page is Rat.

Mr. Norton: We say that it is a secret word for revolver.

It does not mean that these men are to be treated as rat-catchers, who exercise their terriers on a Sunday morning. It is evidently something secret, and is probably the word for revolver, and has connection with the revolver practice. "Satya," stands for Satyendra, who has been hanged; and "Nirmal" for Nirapodo. Wire for H. D. is clearly a reference to Hem Chandra Das; "J. B." is for Jotendra Bannerjee, and "Lodge" for Wellington Square. Then we have an entry kept in the garden, in which we find reference by Baren to a man named Jotendra Bannerjee, informing him of Arabindo's movements. The earth there referred to is used for the purpose of manufacturing bombs. This corroborates the testimony of the police evidence. The 24th of April is a very important date, for it was a date when two young

men have two plans which importance. The forty series map, in greater details the part of the system. That finishes with exhibit 293. Then there is a letter which refers to Sudhir and other boys. It was found in the house on the 2nd of May.

Mr. R. C. Bonnerjee: Your honour will see that the post mark is 2nd of May, 8 A.M. Your honour will remember that the police came in to that house, and the search began early in the March.

"MOST COMPETENT RASCALS."

Mr. Norton: I do not know whether my friend will say that it is a forgery. I do not care when it arrived. The only point is, is it or is it not a true and genuine document? It comes from Khulna Hospital, and it was found at that place. I prove the finding. I have got the name upon it. The language shows that it is not a forged document. If the Police forged it they could not have got the dates, and other matters accurately. If the Police forged it why did they put the date 2nd of May upon it? This would be contradicting their own case. Of course, the suggestion of the other side is that the police are the most competent rascals in the world.

Mr. R. C. Bonnerjee: I do not suggest it.

Mr. Norton: No, but the other gentleman did, and probably Mr. Mitter and Mr. Ghose had gone a good way with the matter. Mr. Mitter represents two men of the same name, and he has got to get a distribution of the blame between his two clients. It seems to be absolutely impossible to have possessed the knowledge necessary for the purpose of forging such a document. To suggest that the police have forged this document is consistent with the argument that they are such competent rascals. If you suggest that this is a false document why should the police put a forged letter in a search which is made in March, and date that letter with the post-mark of the 2nd of May, 8 A.M.?

A defence Pleader:—I read the letter this way—"Bring the books; they are the property of the boys."

The Judge (examining the exhibit):—I am afraid it must go against you.

Mr. Norton:—They had much better stand on their former ground and say it is a forgery.

Mr. Bonnerjee:—I never said it was a forgery.

Mr. Norton:—No, you did not, but some others did.

Mr. Bonnerjee:—But I appear for Sudhir.

Mr. Norton:—What I want is the reference to "boys." It seems very vague to us, but to Sudhir it was absolutely plain. The curious point is that the police never knew a word about those attempts on the Lieutenant-Governor's train until Baren confessed.

TWO ATTEMPTS ON THE LIEUT.-GOVERNOR.

The police never knew before that of the preliminary attempts in November, but there had been two attempts. The first bomb was removed because the conspirators got word that the Lieutenant-Governor was not coming that way, and the second was an infructuous one. There is, as I have said, no evidence at all that the police knew of these attempts. The only thing the police knew, so far as I know, was on their visit to Chandernagore, when the attempt was made on the life of the Mayor of Chandernagore. The next thing we come to is the exhibit I call Upen's book, in which we get the course of training laid down. First there is the religious training, followed by political, physical and technical training.

What is very important exhibit was found in the garden, and appears to be practically a complete copy. It is written in a handwriting of an educated man. It suggests itself at once that this fair copy was kept to serve the purposes of lectures, and the others, and more incomplete copies, appear to me to have been written by students for their own use. There are in this copy, for instance, a great many things I cannot find in the cyclostyle copies, including various formulae for the destruction of bridges. It would be an interesting question to settle which was the first originally brought out, apparently from Europe. The one important fact about it is that one portion of the corrigendum to it was found inside the book 76, which we call Upen's note-book.

The Judge:—Both sheets were found in the garden?

Mr. Norton: Yes, Sir. Exhibit 78 is also a part of 76, which contains another list of initials with figures after them. And among these we find the initials "L. G.," whom I say is Baren, and that is the point I want at present. The next I come to affects him as much as it affects all the other accused, and is a list of the bridges and culverts on the E. B. S. Railway, past Dum Dum which they call Dum station, to Barrackpore, and right up to Bogola, and that is all in these books. In one of them appears the name Indra, and then there is N. Bakshi, and he is Narendranath Bakshi. He was one of the visitors to whom Mr. Ghose was referring yesterday, but if he was a visitor his host was using him for a purpose very inconsistent with the general laws of hospitality. (Laughter.) Then we come across the names Satyendra and Sircar, and I shall later make a suggestion that he is Bibhuti. The next item I wish to deal with is exhibit 84, which consists of five books, of which we say, are in Barendra's writing, viz., 84/4 and 84/5. One of them is addressed Deoghur.

The Judge: They are both in the vernacular, are they not?

Mr. Norton: Yes, Sir, and we suggest that two of them are in Baren's writing. Apparently, they are all one connected set, and they are all in the vernacular. The heading in the first "Where is independent Bengal?" in nice clean writing. Then, Sir, we have exhibit 85, which is headed "Some articles," and we say this is Baren's writing. It has his name in it, and the date of not quite three years ago. It begins with a note that the Government have allowed the death rate to rise from 24 per thousand to 33. Then there are a number of extracts from Brock, on Army matters, and the usual reference to Japan. I think these are obviously connected with the Rananiti, because they are all on a par with the Rananiti teaching.

THE BOMBAY LETTER.

Then we have the letter from Bombay dated 22nd February 1908, addressed to Hrishikesh in which the writer says he saw Arabindo and Barendra in Bombay. This fact of the connection of the two brothers in Bombay is very important, because it has been suggested that there was some unhappiness between them, and that they were not on speaking terms. This letter to Hrishikesh is dated from that now well-known address in Grant Road, Bombay, and is signed "Yours ever affectionately, Ram Chandra." This all through is a very important letter in so much as it links up Upen, Hrishikesh, and the writer. (Reads a lengthy extract in which the

(Continued on Page 9.)

CUTTINGS FROM NEWSPAPERS.

1. Name

2. Dated 191 .

30. Published in

for the purpose of showing that on that day Arabindo was at 23, Scott's Lane, and was conversing about his younger brother Baren. I have already dealt with Exhibit 992, and I have read it to you. It was found at 68, Manicktollah, on the 11th of April, 1908. This is about the disputed Rs. 600, which was left to the arbitration of Baren and Arabindo. Exhibit 1077 is a letter from Debabrata to Taranath. I have read that before. It was found at the search of Taranath's house. I have also read 1085. It is from Indra to Taranath, and it is dated 22nd October, 1906. The names of "Karta" Abinash, Baren, and Debabrata were found from 13, Harrison Road. Exhibits 1271 and 1272 are counterfoils, and they show association between Satyen, Subodh, Harish, Bhupen, and Baren, and also refer to Rs. 500 paid by Mulliek, and to the *Yugantar*. There is an endorsement signed "B. G.," and we say it is Baren, who had been writing something by mistake, and then destroyed the page. These counterfoils were found at 41, Champatollah. Then I go to Exhibit 1368. These are three counterfoils receipt book of partnership, which was found at Dumraon. Amongst the persons associated in the so-called partnership are Baren, Nikhileswar, Harish, Debabrata, and Keshab, and it practically joins the *Chattri Bhandar*, the *Yugantar*, the *Sadhana*, and the *Sumati Press* in one union. Then Exhibits 1089, which is dated 28-6-07, and 1090. These two documents associate Baren and the *Yugantar*. I come again to Exhibit 295 to show that Baren is sometimes spelt with an "I." Exhibits 286/4 and 286/6 are two letters to Arabindo's wife, and refer to his brother Baren.

CHANDER CHANDRA DUTT.

Upon writing of Sisir, also speaks of Barin. Then there is the letter from Krishna Dhan to Bibhuti. It was sent from Malda and was addressed to the garden. Exhibit 1111 is from B. Ghose. That is Baren to Nirode, Subodh's cousin, with regard to the Rs. 500. "Forward our *Yugantar Press*," he says, and also in that letter he says "Please let him know when Charu Dutt is expected." There is no question that it was not Charu Chander Roy or Charu Chander Chakrabutty, or any one else, but it was Charu Chander Dutt, whom they wanted very urgently. There is an endorsement by Nirode, and in addition to that we find the receipt for that which is Exhibit 1272. Now there cannot be the slightest doubt that it was Charu Chander Dutt. Baren has made that reference in his letter. Exhibit 384 which is Sukumar's telegram to Abinash from 23, Scott's Lane, was written by Baren, and A. Ghose here is obviously meant for Arabindo. Exhibit 1094 is a money

to his brother who is a recognised leader of great power, whose great authority as wielding a big newspaper in Calcutta has been recognised by testimonials from Tilak and Saklath, the Bombay barrister. Political rancour must have run pretty high, and, flushed with victory at having worsted the Moderates, Baren writes this letter, and writes very properly to his brother, who is a recognised chief and a politician of great ability.

FOR EVERY EMERGENCY.

He says to him: "Please try to make them meet for our conference," and then he says: "We must have sweets all over India for every emergency." I don't know how my friend Mr. Bannerjee is going to meet that case, and it is no use to ask him to tell me now. I do not know what he is going to suggest what these sweets mean. What I do know is that we have already had many instances of veiled words which were meant for something very different to what the words themselves really meant. We already had an assassination referred to as a marriage. We have had several instances of this kind in various letters which I have already read. We have had the reference to a marriage and we have had a reference to a bride-groom, and on each occasion it has had a direct reference to an intention to assassinate somebody. So I put it to you that this statement was merely a covered allusion, it meant bombs, arms, and ammunition, and that the 'sweets' could only have been those for which the garden was brought into existence. I say that it is a very important letter and this has been recognised by Arabindo's trying to repudiate a connection with the letter in his written statement.

NOT AN ORDINARY LETTER.

If it was an ordinary letter, and if there was not a nefarious meaning attached to it; if it was an ordinary letter bearing an ordinary complexion, he would not have adopted that course. We should have had an explanation which would have satisfied all the exigencies of the case, and the very fact that he repudiates it in its entirety, throws the strongest suspicion on it, whether we do not thoroughly understand what the word means as it stands, or whether it has a very dangerous application. We have from the very first made it a strong point in our case that it was Baren who wrote that letter, and he has heard counsel for the Crown throughout these proceedings, from the Magistrate's Court until the present moment, referring to it as his letter, and he has never taken the trouble to say that this interpretation is not the correct one; he has not taken the trouble to deny it; he has not taken the trouble to suggest that he is not the writer of that letter. He does not disassociate

other word could be used to give an intelligible meaning to the sentence.

I will refer you again for one moment in this connection to the documents with reference to the marriage expenses which I read to you this morning. We find money being provided for Profullo Chakrabarti for new clothes to be worn at the wedding, and there is a reference to Dinesh from Mozufferpur, whose errand culminated in the assassination of those two ladies. He writes and says that he has not seen the "bridegroom" yet, but that the bridegroom's chamber or house has been thoroughly inspected.

Exhibit 295 has an extremely grave indication, and shows the determination on the part of both brothers to have recourse to arms and ammunition, which would be used for the purpose of accomplishing the death of individuals against whom they could have had no personal ill-will, but who were to be killed simply because they were Englishmen and the rulers of the country, and were these men believed inimical to their best interests.

AN ARSENAL.

After referring to the documents and oral evidence in connection with the ingredients used for the manufacture of these bombs Counsel proceeded to sum up the remaining evidence against Barendra. He said: "You have his name in conjunction with very serious matters, and you have it in conjunction with the formula for manufacturing explosives. These formulae have been translated from the garden to 15, Gopi Mohon Dutt's Lane, which was taken over for the purpose of being converted into an arsenal, and it actually became an arsenal. Here again there is corroboration of Baren's statement. He said that certain bombs were made there and taken from there to Raja Nebokissen's Street, and from there again they were taken to Mozufferpur. You have another very ugly fact in that these formulae were found in 15, Gopi Mohon Dutt's Lane. In all human probability they had been tested in the garden before being sent there.

Counsel then referred to the various metals, tin, etc., found in the garden, and proceeding, said: Baren's confession is further corroborated by the contents of these documents and by the things produced which had been found under Baren's instructions in the garden. Now we come to the extremely significant entry in this book. The entry is "K. M. D. 4/3."

The Judge: The "M" may be "in."

Mr. Norton: It looks to me like M.

The Judge: The four looks like "4" are they seconds?

Mr. Norton: I don't know whether they mean that. It seems to me to mean 4th. I say that it is not intended for seconds; I say that it is 4th. I read that entry to mean this. We know this on the

order addressed to the garden on the 10th of December, 1907, and Exhibit 1005 is a similar one of the 21-12-07. This receipt for Rs. 500 bears Nikhileswar's signature. Then I come to Exhibit 292/6, this is dated 8-6-08. We will compare that with Arabindo's statement. I do not understand what Arabindo means by referring to this letter in his statement. It is a very kindly and well-intentioned letter, and it does not show any stand-off-ness or aloofness. Then Exhibit 144 (reads): I now come to Exhibit 1413, which is a book in the garden. It is an inscription "To Barendra Ghose from Sailendra Ghose." Exhibit 1416 is also an inscription to Barendra Ghose at Baidenath. Exhibit 1784/1 was found at Serampore at Norendra Nath Gosain's search (the approver). It is a copy of the *Vavani Mandir* with Baren's name on it. It also shows association between Baren and the approver. Then you have the cash box, Baren's birth certificate, and the other documents, and also other exhibits.

POINT AGAINST BAREN.

One 450 is a very small piece of evidence to establish Arabindo's connection with the conspiracy, but I say that I will deal with that when I come to his letter; at present I will say a few points as against Baren. The evidence of the whole case shows the relationship upon which these two brothers stood, and you must consider that in considering whether Baren could have written that language. I ask you in doing so to compare it with his writings, which have been admitted or proved. The brothers so far as I can see, and so far as the evidence shows, have been on terms of good fellowship, and that letter to which Arabindo referred in his statement shows no want of harmony. There is no doubt about the sincerity and good-feeling between the two brothers. At the time of the Surat Congress they were in Bombay. Baren was living in Ajit's camp, and while he was there he read that letter, upon which I lay so much stress.

I assume that he was there from the fact that he was writing from Ajit's camp. In all human probability he would have been there, because of the extreme views that he held as to the methods by which their ideas should be accomplished. At that Congress it was anticipated that there would have been a tremendous show of force as between the Moderates and Extremists, and there was reason to believe that a row of some sort, whether physical or intellectual, would take place, and the Extremists were being exhorted to muster their clans for the purpose of putting down Sir Pherozeshah Mehta. Then letters also show that Tilak was sending telegrams by way of entreaty that these people would come up in large numbers and hoping that Bengal would make a good show.

IN AJIT'S CAMP.

Having regard to the principles and doctrines that Baren held, it is not likely that he would have absented himself from their deliberations which eventually culminated in the boogie of Dr. Kashobhari Ghose. So the probabilities are that he would go there, and so would his brother. So taking their letter and comparing it with other standards and proved or admitted writings of his, and taking into consideration that his presence was absolutely certain, it is my personal inference that he was there in Ajit's camp. I do not say that he was the celebrated Ajit—he may have been some local Ajit, who was trying to borrow some of the lustre of the illustrious Ajit. But Baren was in Ajit's camp. We all know that there was a great excitement. The Extremists, if they did not carry their views, at all events drove Kashobhari Ghose away in despair and took up the whole business. After that physical and intellectual triumph, Baren sat down to write this letter to his brother. (Reads.) "We must have sweets all over India, ready to meet every emergency." He is writing very properly

himself in any way from that letter or the consequences of it. All that he has done is that he has withdrawn his statement in the Lower Court. Now, having written that letter, what does he mean? If it means anything at all it means reference to force in the shape of bombs or dynamite, or whatever else it may be, and it is quite sufficient so far as Baren is concerned to clinch him as a man who is steeped to his very eyes both in the conspiracy and the means and methods by which that conspiracy is to be worked out. This allusion was meant to convey to the person to whom it was sent, an allusion to physical force.

SUGGESTED LINE OF DEFENCE.

Have we not already found these very "sweets" in various parts of Bengal, and, in fact, all over India? It is not for me to suggest to my friend how to make his defence. He is far more competent to do so than I am. But it seems to me that it might have been a defence if he had from the first suggested that the reference there to "sweets" merely meant this: "There has been a cleavage between the two parties, the Extremists and Moderates. We have had a pitched battle in which we have beaten them and soon we must give them 'sweets' all over India. We have no intention to kill innocent people who have done nothing to us, but we wish to make it hot for the Moderates who have divided our school and destroyed our unity and diminished the value of the Congress. They are pursuing a policy which I entirely disassociate myself from, what they are doing must end in the discomfort and unhappiness of all concerned; therefore, we will make it hot for them." It is still open to Baren to take that course now, but that argument so far as Arabindo is concerned is gone. He has denied the letter. The two brothers are now represented by separate counsel. One will not deny that he wrote the letter, and the other brother repudiates the whole transaction, saying that his younger brother could never have written it.

It is still open to Baren to put whatever construction he likes upon it. This letter is one of the strongest possible pieces of evidence against Arabindo. The line adopted by Arabindo's counsel in regard to it was, not that this is the only true and possible construction, but a violent attack has been made upon the police and that letter is challenged as a forgery foisted on the record by a corrupt police.

"SWEETS" AT CHANDERNAGORE.

I suggest that my view of the interpretation is correct, because we find that these "sweets" have already been administered in various parts of India. The earliest attempt to administer these sweets that we know was at Chandernagore. That was followed by a second attempt to administer the "sweets" which also failed. The first attempt was in November. Then again in December there was a still more determined attempt to administer the "sweets" to the Lieutenant-Governor, and that they very nearly made his Honor take them. Then there were also "sweets" administered shortly afterwards because we find that on the 11th of November a similar present was made to the Mayor of Chandernagore. Then for the first time the "sweets" were administered most effectively to two European ladies, although, of course, not intended for them, these delicacies being intended for a British official. Then again "sweets" were also administered at Kushtea to the Rev. Mr. Higgenbotham. With regard to this matter there is a fact on the record, and I shall have to say something about it later on. So you see that the question of "sweets" was not the painting of a fancy picture drawn from a fertile imagination. The sweets are bombs which were used, and which were administered before that letter was written. Excepting that class of "sweets," namely, things to assassinate people with, I am not aware of what other class of "sweets" or what

other class of sweets were administered. That is the only class of sweets that was administered, and an attempt was made to murder Mr. Higgenbotham. You will notice in the "S. M. D." that the "D" is cut out and an "S" placed on the top of it. I suggest that they first wrote "K. M. D." by which they meant "Kushtea Missionary Dead," and when they found that he was not dead, they cut out the "D" and put "S" over it to mean that he was shot. There you have that date in this book, which fits exactly and is the exact date of the outrage, and we find a reference to that in this book. I say that this entry means that the Kushtea Missionary was shot on the 4th of March 1908.

A SIGNIFICANT ENTRY.

You have another illustration of the practice which these young men had of making entries of events in which they were deeply interested. I will refer you to one instance in the same book, Exhibit 56. You find here an entry in Bengali which I translate in this way: "Sanibar, Chaitra 29th, 9-30 p.m. The corresponding English date for this is Saturday, April 11th, 1908. Now you will find that that is just the time that that bomb was thrown at the Mayor Chandernagore. So you see they had a sort of practice apparently of making entries of dates and events which they considered important and you find such entries in their books. This is Indra's notebook, and it gathers more force from the fact that it was Indra who handed it was that actually threw the bomb at the Mayor on the evening of the 11th of April. This is very significant.

There is another entry: "29th Jary, '08, 2-30 p.m." I say that this is in Upen's handwriting. It is a mysterious entry, and I must confess I cannot say what it means. "78 equals 78, Russa Road." This is important because we know they were going to get that place, and that was the place to which Hrishikesh was taken in connection with the bomb for the M of Chandernagore.

The Court here rose for the day.

A HINDU SHRINE.

To those who are acquainted, then, with even the barest outline of the history of Budh Gaya, it seems almost incredible that this ancient and unquestionable centre of Buddhism, the birth-place of that philosophy which has revolutionised the thought of a continent, and which, after more than twenty centuries, still numbers its adherents in tens of millions, should be actually in process of being converted into a Hindu shrine. It is scarcely possible to believe that Buddhists are denied rights of the same kind at Budh Gaya, that their entrance into and worship in the temple is regarded by the Hindu as a privilege as permissive and not of a kind that the offerings made to the temple by pious pilgrims from all parts of the earth—from Mongolia, Tibet, from Japan, from Siam, from India, and from the heart of China—*ipso facto* the property of the Hindu owner. And, what is regarded by the Hindu as most indefensible of all, the image of Buddha within the temple situated over the exact spot where it is believed, Sakya Muni meditated, is daily painted with a *Tilak* mark, clothed with garlands, and is worshipped with the same as an image of Vishnu.

THE RESTORATION SOCIETY.

However, are the actual facts of the case as it was in order to secure that the society came into existence three years ago. The circumstances of its birth are in themselves interesting. It may be said that, during the cold weather of the Tashi Lama of Tibet came to India and made a pilgrimage to the Buddhist sacred places. None of the semi-divine Lamas of Tibet visited India before, this tour of no little importance in itself, and the visit of the Lama was of special significance, bringing into the almost incomprehensible of the Northern

with interest by all (and they are many) who regard the Society's aims as just and their claims as moderate, and who can appreciate the significance of a place like Budh Gaya to the adherents of a faith so vigorous and so devotedly attached to the memory of its founder as is Buddhism.

THE DOMICILED COMMUNITY.

TO THE EDITOR OF THE "STATESMAN."
SIR,—Your correspondent, NUNO VIRIUS USUS, has been at considerable pains to disprove the home-truths (which like all truths are not always palatable) to which I have given but feeble expression.

Regarding education, your correspondent seeks to throw the responsibility for the defective education of the Domiciled Community upon the Government. This is childish. It may be that "a beneficent Imperial and Indian Government makes an enormous difference between the children of Indians and those of the Domiciled Community, and that colleges and schools of the former receive regular and substantial grants and are equipped with professors and teachers brought out from British Universities and in receipt of large salaries, &c., &c." but the facilities for education, such as they are, with Belgian Professors and Irish Christian Brothers, and even many English University men, are not taken advantage of to anything like the extent that they should be. Let the Domiciled Community give the existing institutions a fair chance of educating their children, and when they are found incapable of teaching them more the plea for greater educational facilities will have some justification. Your correspondent cannot seriously argue that the educational institutions at present open to the Domiciled Community are inadequately equipped to give their children an education which is sufficient for practical purposes. Then again the sums of "Rs. 40, Rs. 50, and sometimes Rs. 100 a month" mentioned by your correspondent as being necessary for the education of each child is not true in the vast majority of cases. A sound education may be received for very much less. It is not true that parents cannot afford to do what they should. They do not do what they can. If they really did, there would be an improvement which would be most marked.

Regarding the question of early marriages, I do not for a moment suggest that "if a man can never hope to earn more than what he gets as a young man he is to be doomed to a life of celibacy." If the majority of cases were of this kind I would say nothing. But the trouble is that immature youngsters, just starting their careers, leap into matrimony and raise large families which they are not able to educate and bring up in the proper manner. And this is what happens in very many cases.

No one denies that members of the Domiciled Community possess many sterling qualities, but what is the use of them if they cannot be turned to good account? There can be no use in possessing a gold mine if you cannot bring the gold to the surface.

In conclusion I would say, however, that the abilities of your correspondent are worthy of a better cause. It would be more worthy of him to face the unpleasant facts and do what he can to remedy them, rather than to blink at them and try to explain them away or throw the responsibility on the Government.

With regard to the appeal of your correspondent to join the existing Association, I would say that there can be no harm in doing so. But what I do say is that no Association will improve a community the members of which will not take the trouble to improve themselves. When the community has been improved by the exertions of its members, a good Association will be a natural outcome.

M. H. M.

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Extract from a letter dated the 15th Dec /09
from Major J. H. G. Cassady to the G.O. Commanding
the Assam Brigade forwarded with Int. Despatch under
D.O. No 9182 S.B. dt 23-12-09 reg: desert: Chuckerbutty
sedition tendencies

* * * * *

She (Desert: Chuckerbutty's wife) said that
when travelling in Buxar Dhar, they had been
met at Cooch Behar Station by a friend of her
husband's a young man (I think his name
was Dutt) an Indian in the P.C.S., who, for
suspected sedition leanings had been ordered
to go on leave. He expressed himself freely to
Desert: Chuckerbutty and declared that he
would not serve the Govt any more, and
inciting disloyalty against it.

* * * * *

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Note of an interview between the Hon. Mr. Jenkins, C.S.I., I.C.S., and Mr. C.C. Dutt, I.C.S., at the Council Hall, Poona, on the 11th August 1908.

In reply to questions put him by the Hon. Member, Mr. Dutt made the following statement:-

Subodh Mullick is my wife's cousin. When in Calcutta I stayed part of the time with Subodh Mullick. I never went to the Yugantar Office. I had seen Barendra Ghose. I first knew him when in Thana. He came there with his brother Aravinda. I knew Aravinda in the Bombay Presidency. I met him first at the Baroda Station. He came to Thana with K.G. Deshpande, who was trying to start a temple in the Vindhyas. Several Government servants knew of this. Subscriptions were asked for. The temple was to train young men to go about preaching. Aravinda has stayed with Subodh Mullick in his house. He had taken Aravinda from Baroda. Aravinda came to Thana once or twice. When Deshpande was going to England Aravinda came to see him off. They came to Thana for the evening. I think Barendra was then with them. They were then working for the temple, and he was looking for a site in the Vindhyas. Subodh Mullick had brought my wife to Thana. He then made the acquaintance of Aravinda Ghose. That was just before the agitation about the Bengal Partition began. I have met Upendra Nath at Wellington Square. He used to come and meet Aravinda Ghose. I am not certain I saw him when last in Calcutta. I don't know Sasir Chandra Ghose. I don't remember the name. He did not see me in Ahmedabad. I left for Gogo on the 11th or 12th April. I had ~~an~~^{no} interview about that time with Deshpande. I have known him as a friend for 8 or 10 years. I met him first at Baroda station. For some years I did not meet him. He came to Thana in March 1902 or 1903. I was staying at Madgaonkar's house. I correspond with him (Deshpande) but not on any particular matters. I knew he was interested

M

the temple movement like Aravinda Ghose. I have had conversations with him about this. I don't subscribe to it, not knowing how Government would regard it. Some of the people working for this temple have been arrested in the present conspiracy. I have never subscribed to the Yugantar. I have intended to subscribe to the National School under the belief that it had nothing to do with politics. I know that these people look on me as of their party. I never told Barendra that I had sympathy with the temple movement. I told Aravinda. I am prepared to accept the suggestion made to me to go on leave and to live with my father for a time.

True Copy

Registrar, Home Dept^{re}

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