

Analysis Of Reflection Of The Swadeshi Movement (1905) In Contemporary Periodicals

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Abstract: In this study related to the Anti- Partition Movement (1905- 1911) of Bengal/ India I have tried my level best to show how prominence and impact of the Swadeshi phase had been reflected in contemporary newspapers and periodicals quite skilfully. The movement which had its socio- cultural roots in the decade of 1870s was undoubtedly one of the most creative phases of modern India. Binay Sarkar had rightly opined that the movement mentioned above should be termed as Bangabiplab. Secret pamphlets, police records, personal papers/ diary of contemporary leaders , memoirs/ reminiscences, autobiographies etc. were very important while writing History of the Anti- Partition Movement but according to my view based on research on this period reflection of the period was utmost skilful in pages of contemporary newspapers and periodicals. Ideology of unity of Bengal, boycott, swadeshi, national education and theory of Swaraj were most important pillars on which the movement discussed here was established and all these themes with impact of it on literature, music, painting, nationalist science etc. could be found through contemporary daily, weekly and monthly English/Bengali periodicals. Dawn, New India, Modern Review, Bharati, Prabasi, Bangadarshan (Nabaparyay), Bengalee, Bande Mataram, Sanjivani, Sandhya, Yugantar, Swaraj were prominent mouthpieces through which History of this epoch- making and illustrious movement could be written with a lot of ease.

Keywords: Anti-Partition, Boycott, Periodicals, Revolutionary, Swadeshi.

I. INTRODUCTION

While going through extensive research on the Swadeshi period I had studied important books such as *Swadeshi Andolon O Banglar Nabayug*, *The Origins of the National Education Movement*, *Bipin Chandra Pal and India's Struggle for Swaraj*, *Upadhyay Brahmabandhab O Bharatiya Jatiyatabad*, *Bharater Swadhinata Andolone Yugantar Patrikar Dan Ba Sri Aurobindo O Banglay Biplabbad*, *Sri Aurobindo and the New Thought in Indian Politics and Bande Mataram and Indian Nationalism* written by Haridas and Uma Mukherjee; *Satish Chandra Mukherjee and The Dawn Magazine* written by Haridas Mukherjee, *The Swadeshi Movement in Bengal 1903-1908* written by Sumit Sarkar, *Nivedita Lokmata (Volume 3)* written by Shankariprakash Bose, *Bangobhango: Samakal O Uttarkaler Chokhe* edited by Alok Das and Ramen Kumar Sar, *Swadeshi Andolon O Bangla*

Sahitya written by Soumendra Gangopadhyay, *Rabijivani* of Prasanta Kumar Pal, *Rabindrajivani* of Prabhatkumar Mukhopadhyay, *Nathipatre Swadeshi Yug* written by Sandip Bandopadhyay, Amiya Kumar Samanta edited *Terrorism in Bengal (Volume 4)* etc. which were quite necessary for preparation of this article. Various research papers published in periodicals such as *Basudhara*, *Ekshan*, *Shiladitya*, *Parichay*, *Baromas*, *Nandan*, *Uttarsuri*, *Jhar Sahityapatra*, *Parikatha*, *Srijan*, *Social Scientist*, *The Calcutta Historical Journal* etc. were also undoubtedly indispensable for preparing groundwork.

II. BENGALI MONTHLY PERIODICALS

Articles published in *Sadhana* edited by Sudhindranath Tagore definitely played an important role in making

preparation for the Anti- Partition Movement. Rabindranath was undoubtedly its chief patron and in his famous article entitled *Sikhshar Herpher* he skilfully unmasked various faults of educational policy of the colonial Government while highlighting importance of ideology of national education and vernacular language. Eminent people such as Gurudas Bandopadhyay and Anandamohan Bose appreciated opinion of Tagore and Bankimchandra was also an ardent supporter of this theory. Rabindranath in his essay entitled *Engrajer Atanka* opined that Divide and Rule policy of the imperialist government played active role behind communal problem in our country. He wrote that- *Hindu- Musalmaner Madhye je birodh samprati prajjalito hoia uthiachhe eha governmenter policy- sammato na hoite pare, kintu governmenter antorgoto bistar khudro khudro Engraj bistar khudro khudro phutkare je ei agnikander suchana kor ia diyachhe, amader desher loker eirup biswas*. Economic exploitation was main theme of two articles (*Rajnitir Didha* and *Engraj O Bharatbasi*) written by Tagore and published in *Sadhana*. Famous essay *Raja O Praja* was an important medium through which Rabindranath vehemently criticised imperialist rulers and their supporter people who were pillars of contemporary English literature. Actually colonial government always used to look down upon religiosity, moral ethics of our indigenous people and this attitude was criticised by Tagore in his article *Apamaner Pratikar*. He targeted policy of mendicancy of Moderate Congress leadership, and policy of hypocrisy, and vandalism adopted by the British ruling class in India. Tagore always elaborated importance of self- criticism. He frankly wrote in his article entitled *Subicharer Adhikar* that- *Amra jani je, anyaer biruddhe jadi dandayaman hoite hoy tabe sarbapeksha bhoy amader swajatike. Jahar hiter jonyo pranpon kora jaibe sei amader pradhan bipader karon; amra jahar sahayata korite jaibo tahar nikat hoite sahayata paibo naa- kapurushgon satya ashwikar koribe, nipiritogon apon pira gopan kor ia jaibe, ain apon bajramushti prasharito koribe ebong jelkhana apon lauhabadan byadan kor ia amadigake grash korite asibe*.

Bharati started its journey under supervision of an eminent editor Dwijendranath Tagore and other main pillars of this reputed periodical of the Swadeshi era were Jyotirindranath Tagore, Rabindranath Tagore and Akshay Chowdhury. Famous authors such as Jyotirindranath Tagore, Rabindranath Tagore, Sarala Devi, Hiranmoyi Devi, Pramatha Chowdhury, Lalitkumar Bandopadhyay, Bijaychandra Majumdar, Shibnath Shastri and Swarnakumari Devi published extensively in *Bharati Patrika*. Analytical sense of Rabindranath Tagore and satirical power of his writing were skillfully depicted in plenty of political essays such as *Chechiye Bola*, *Jihva- ashfalan*, *Townholer Tamasha*, *Hate Kalame*, *Kanharodh*, *Bhasha- bichhed*, *Kot ba Chapkan*, *Mukhujje bonam Barujje* and *Imperialism* etc. Undoubtedly *Kanharodh* was nothing but a path- breaking essay which was written by Tagore in the backdrop of plague- related severe crisis in Bombay (1896-1897) and murder of two infamous British officers Rand and Ayerst. Vernacular newspapers protested a lot against imprisonment of Lokmanya Tilak and capital punishment of Damodar Chapekar and consequence of all patriotic activities of indigenous periodicals was emergence of brutal Sedition Bill. In *Kanharodh* published in *Bharati*

Rabindranath used weapon of satire against colonial government and wrote- *Dekhilaam government ottonto sachakitobhabe tahar puratan dandoshala hoite katakguli abyabohrito kathin niyamer prabal louhashrinkhal tania bahir kor ia tahar moricha saf korite bosichhen. Pratyoho – procholito ainer mota kachhiteo amadigake ar bandhia rakhite pare naa- amra otynto bhayankor!* In the article entitled *Mukhujje banam Barujje* Tagore criticised indigenous landlords who according to his version would never be ideal leaders of our motherland because they were nobody but mendicants before colonial government. Rabindranath vehemently opposed statement of Raja Pyarimohan Mukhopadhyay who advocated for landlord class in yearly conference of the British Indian Association and criticised Congress dominated by leaders like Surendranath Bannerjee. In article *Kot ba Chapkan* Tagore gave his staunch support for necessity of communal harmony and attacked fascination of wealthy class towards occidental dresses with tendency of blind imitation. Tagore expressed his fathomless hatred towards aggressive colonial rule and while targeting its megalomaniac character he opined in his path- breaking essay *Imperialism* that- *Nijeder nishchinto ekadhipatyer jonyo ekti brihat desher ashankhyo lokke nirastro kor ia tahadigake chirakaler jonyo prithibir janasamaje sampurna nishatva nirupay kor ia tola je kotoboro adharma, ki prakando nishthurata , taha byakhya koribar proyajan nai....*

Eminent author Sarala Devi expressed her deep-rooted patriotism through pages of *Bharati Patrika* by essays like *Sada Kajir Bichar*, *Congress O Swayattoshashan*, songs such as *Hindustan*, *Birashamir Gaan*, poems like *Matridrohir Proti* and *Bhoy Nai* etc. Jyotirindranath Tagore in his famous essay *Abedan, na Atmachesta?* opined that for all-round development of our nation policy of prayer and mendicancy adopted by Moderate leadership of contemporary Congress would be completely fruitless. He wrote- *Asol katha jatatuku swakiya swarther anukul, tatatukui Engraj amader jonyo koriachhen ebong ekhono korite prostut achhen , tahar adhik nahe*. Hiranmoyi Devi, elder sister of Sarala Devi, depicted endeavour of rural women for self- development and self- reliance in her article entitled *Matripuja*. Essays of Pramatha Chowdhury such as “*Boycott*” O “*Swadeshiyata*”, and *Tel , Lun, Lakri*, satirical poems of Lalitkumar Bandopadhyay such as *Gorachand bonam Shyama Maa* and his article entitled *Prostabitto Jatiya Viswavidyalaya*, essay of Shibnath Shastri entitled *Anukaran O Anusaran*, essay s of Bijaychandra Majumder such as *Engraj- swartha O Desher Hit*, satirical writing *Bangachhede Lakshmi- Vishnu Sambad* and poem *Prarthana* etc. expressed patriotism, debate on boycott and appeal to our countrymen for discarding tendency of blind imitation of occidental clothing and lifestyle. Through pages of esteemed periodical *Bharati* anti- British propaganda took extreme shape in essay of Rameshchandra Basu entitled *Bilati Buter Atmakahini*, and poetry of Harishchandra Chakraborty entitled *Shashan Kali* etc. But eminent author Swarnakumari Devi totally opposed the bloody path of revolutionary terrorism in her three essays such as *Lord Curzon O Bartaman Arajakata*, *Amader Kartabya* and *Kartabya Kon Pathe*. Essay of renowned leader Bipinchandra Pal – *Abedan O Andolan*, article of Aurobindo Ghosh, another strong pillar of the Swadeshi movement, - *Karagriha O Swadhinata*, and

documentation of contemporary events in a special section entitled *Rajyer Katha* (Alipur Bomb Case, imprisonment of Tilak, trial of Barindrakumar Ghosh and capital punishment of Kanailal and Khudiram) could contribute a lot in historiography of the Anti- Partition Movement of Bengal. *Bharati* never forgot to show utmost respect towards sacrifice of revolutionary youth force of contemporary Bengal and so it occupied a prominent role in cultural history of our country.

Prabasi achieved enormous popularity and fame in intellectual circle of contemporary Bengal and its editor was Ramananda Chattopadhyay. Renowned personalities such as Rabindranath Tagore, Bijaychandra Majumdar, Prabhatkumar Mukhopadhyay, Charuchandra Bandopadhyay, Jyotirindranath Tagore, Satyendranath Dutta, Pramathnath Raychaudhuri enriched pages of this reputed periodical by important essays, stories and poems etc. *Prabasi* always supported constructive Swadeshi ideology and so according to it the main theme of the Anti- Partition Movement ought to be research of eminent scientist Jagadishchandra Bose; not destruction of foreign clothes. But *Prabasi* did not forget to express its admiration for extremist patriot Brahmabandhab Upadhyay. Rabindranath Tagore extensively used the esteemed platform of *Prabasi* for his path- breaking articles such as *Byadhi O Pratikar*, *Yajnabhanga*, *Samasya*, *Sadupay*, *Purba O Paschim* etc. Besides valuable contribution of Tagore, some illustrious essays entitled *Swadeshi Samaj- Byadhi O Chikitsa* (Prithwishchandra Roy), *Bharater Swarashtra* (Dhirendranath Chowdhury), *Swadeshi O Bahishkar*, *Prajashaktir Abhibyakti*, *Bharate British Shanti* (Dhirendranath Chowdhury), *Sarbabishaye Swadeshi* (Prabhatkumar Mukhopadhyay), *Bijatiya Rakame Swadeshonmati* (Abanindranath Tagore), *Kaj bonam Katha* (Pramathanath Raychowdhury) and *Bilati Bhav O Bilati Shiksha*, *Bharater Rashtriya Mahasabha* (Jyotirindranath Tagore) etc. were enormously important in historiography of the Swadeshi era. Reputed song entitled *Rakhi- bisarjan* written by Satyendranath Dutta, story of Charuchandra Bandopadhyay (Title-*Maa*), and stories of Prabhatkumar Mukhopadhyay such as *Khalas*, *Ukiler Buddhi* and *Hate Hate Phal* etc. undoubtedly depicted spirit of that age full of patriotic flavour. Socio- political ideology of contemporary authors, critique on ideas of Tagore, Swadeshi upsurge related indigenous industrial development, communal problem issue, criticism of tendency of blind imitation of occidental lifestyle and limitations of bloody path of revolutionary terrorism were skilfully reflected through various writings published in *Prabasi*.

Rabindranath Tagore did not hesitate to criticise dearth of liberal attitude of our indigenous social system based on orthodox tradition and so he wrote in his article *Byadhi O Pratikar* that- *Ebar amadigake swikar koritei hoibe Hindu-Mussalmaner majhkhane ekta birodh ache.Amader madhye sudirghakal dhoria emon ekti paap amra poshon koriachhi je ekotre miliyao amra bichhedke thekaite pari nai. E papke ishwar kono motei khama korite paren naa. ... Shastre Hindu-Mussalman sambandhe parasparke emon koria ghrina koribar to kono bidhan dekhi na. Jadi ba shastrer sei bidhani hoi tabe se shastra loia swadesh- swajati- swarajer protistha kono din hoibe na.* Ideology of Tagore was not at all appreciated by everyone in contemporary intellectual circle of Bengal and Ramendrasundar Trivedi criticised Tagore vehemently

through *Prabasi* because according to Trivedi onslaught on traditional social system made by Rabindranath was unethical. Tagore not only opposed orthodox treatment of Hindus towards their Mussalman brothers but also propagated necessity of implementation of policy of boycott among subaltern population not by intimidation but by rational counselling. He wrote in his famous article *Sadupay* that- *Jahara kokhono bipade apade sukhe dukkhe amadigake sneho kore nai, amadigake jahara samajik byabohare pashur apeksha adhik ghrina kore, tahara aj kapor- porano ba anyo je- kono upalakshe amader protti jabardasti prakash koribe eha amra sahyo koribo na, desher nimnasrenir Mussalman ebong namasudrer madhye ei asahishnuta jagiya uthiachhe.* Rabindranath in his article *Purba O Paschim* also expressed necessity of secular state system and importance of universal humanism. Tagore was always full of praise for constructive Swadeshi through which rural India would be developed and was a staunch supporter of unity among political leaders in our homefront. For that reason he ruthlessly criticised conflict among the Moderate and Extremist leadership of Congress which took an ugly shape in Surat Congress (1907) and wrote his illuminating essay *Yajnabhanga* in *Prabasi*. Truthfulness of vision of Rabindranath enriched *Prabasi* undoubtedly.

Bhandar (edited by Rabindranath Tagore) played a vital and vibrant role in history of the Swadeshi Movement and inspired that movement enormously. Some of the path-breaking essays of Tagore such as *Bahurajakata*, *Shokchinha*, *Partitioner Siksha*, *Karatali*, *Bilaser Phas*, *Rajbhakti*, *Deshnayak*, *Jatiya Vidyalaya*, *Siksha Sanskar* and *Siksha Samasya* were published in this reputed periodical. Tagore did not hesitate to criticise exploitative character of colonial government and skilfully depicted fathomless trauma of Partition of Bengal through *Bhandar*. Rashtraguru Surendranath Bandopadhyay was the real/ ideal Deshnayak for him and he always upheld importance of constructive Swadeshi programme before boycott endeavour. In his esteemed essay entitled *Siksha Samasya* Tagore targeted occidental educational system imposed on our motherland by colonial rulers and propagated importance of ancient *gurugriha*-based and *ashram*-centric education. Rabindranath also criticised brutal policy of the British rulers towards patriotic youth force/ students and opined in *Siksha- Sanskar* that- *Discipliner jantratate je- poriman paak dile chelera sanjato hoy, tahar cheye paak baraibar cheshta dekha jaitechhe, ihate tahadigake nishatto kora hoibe.* He supported national education movement during the Swadeshi era through his famous article entitled *Jatiya Vidyalaya*.

Bhandar had a reputed special section entitled *Prashnottor* where eminent personalities such as Bipinchandra Pal, Ambikacharan Majumdar, Abanindranath Tagore, Jyotirindranath Tagore, Ramendrasundar Trivedi and Prithwishchandra Roy discussed exhaustively about various problems of our country.

Famous essays, poems, and reputed songs written by Rabindranath Tagore were published extensively in *Bangadarshan- Nabaparyay* (edited by Tagore himself) and some prominent essays full of patriotism, appreciation for constructive Swadeshi were - *Nakaler Nakal*, *Nation Ki?*, *Atyukti*, *Abastha O Byabostha*, *University Bill: Samayik Prasanga*, *Swadeshi Samaj*, *Swadeshi Samajer Parishisto*,

Safalatar Sadupay, Bratodharon, Path O Patheya, Deshhit, Rashtraniti O Dharmaniti, Rajkutumba, Ghushaghushi and Dharmobodher Drishtanto etc. Tagore vehemently criticised tendency of blind imitation of foreign clothes and lifestyle adopted by contemporary middle class intelligentsia and targeted policy of Lord Curzon for his onslaught on liberty of indigenous press. He attacked ruthless character of occidental civilization in his renowned essay *Abastha O Byabostha* by declaring that- *Europar shreshthata nijeke jahir kora ebong bojay rakhakei charam kartobya bolia jane. Anyake raksha kora jadi tahar sange sampurna khap khaia jay, tabei anyer pakshe bachoa, je- anshe leshmatro khap na khaibe, se- anshe dayamaya bachbichar nai.* In his esteemed article *Swadeshi Samaj* Rabindranath gave special thrust on constructive rural development, enhancement of consciousness about district-level development of schools, roads, ponds etc. and communal harmony maintainance. He criticised judicial system of colonial government and advised his countrymen to protest against tyranny in his essay entitled *Ghushaghushi* uttering that- *Engraj jokhon anyay koria amake apomaan kore, takhon jatatuku amar samarthya achhe tatkhonat tahar protikar koria jele jaoa ebong morao uchit.*

Renowned personalities such as Brahmabandhab Upadhyay, Bipinchandra Pal, Dinendranath Tagore, Akshaykumar Maitreya, Bijaychandra Majumdar, Ramendrasundar Trivedi and Dhirendranath Chowdhury contributed a lot in it. A special section entitled *Samayik-Prasanga* was thoroughly enriched by various discussion related to problems in the path of national development.

Nabyabharat (edited by Deviprasanna Raychowdhury) expressed its fascination for revolutionary terrorism through some of the articles published in it. A large number of patriotic essays and poems of Dhirendranath Chowdhury, Binaykumar Sarkar, Bijaychandra Majumdar, Gobindachandra Das, Birendranath Shasmal, Mankumari Basu, Karkikchandra Dasgupta, Bidhubhushan Dutta, Saiyyad Abu Mohammad Ismail Hossain Siraji and Ambujasundari Dasgupta found platform through its pages. Especially some articles such as *Nababharater Swadesh- priti, Rajbhakter Swadeshanurakti, Jatiya Viswavidyalaya, Bharate British Shanti and Bharat Sasane British Rajshaktir Sthan* (author- Dhirendranath Chowdhury) became famous enough for their support for revolutionary ideology and desire for complete independence from clutches of barbaric colonial rule. *Sahitya Patrika*, edited by Sureshchandra Samajpati, and *Suprabhat* (edited By Kumudini Mitra) played important role in history of the Anti-Partition Movement through various patriotic essays, stories and poems. *Suprabhat* was an ardent supporter of extremist ideology propagated by leaders like Aurobindo Ghosh. Famous story entitled *Swadeshi O Bilati* written by Surendranath Majumdar and poems such as *Udbodhan, Ahvan, Sadhana, Atmachaitanya, Agnihotri* etc. published in *Sahitya* were renowned for expression of deep-rooted love for motherland. Other contemporary monthly periodicals which became quite noteworthy during that era were *Bandhab* (Dhacca), *Arati* (Mymansingh) and *Archana, Manasi* (published from Calcutta) etc.

III. BENGALI DAILY AND WEEKLY PERIODICALS

Renowned daily and weekly periodicals (Bengali version) were *Hitavadi* (Kaliprasanna Kavyabisharad edited weekly periodical, mouthpiece of the Moderate leadership of Congress), Krishnakumar Mitra edited *Sanjivani* (Weekly periodical), Manoranjan GuhaThakurta edited *Nabashakti* (Weekly), Brahmabandhab Upadhyay edited *Sandhya* (Daily), *Swaraj* (Weekly), *Yugantar* (Weekly periodical published by revolutionary youthforce of Bengal) and Aurobindo Ghosh edited *Dharma* (Weekly) etc. *Sanjivani* gave a vivid description of upsurge and unrest against destructive plan of Partition of Bengal even before its formal implementation. Lord Curzon was attacked for his tyrannical rule in the editorial column (*Andolone Upeksha*) of *Sanjivani* (Dated July 13, 1905) and this *Patrika* tried to inspire our countrymen to adopt weapon of boycott against colonial government. In its editorial article entitled *Kartabya Nirdharan* it was declared that- *Banger angachhed hoile Bangalir chirashauchh hoibe. Jatadin Bangadesher chhinna anga punaray ekatro na hoi tatodin Bangali shokchinha dharon koribe.* This *Patrika* was undoubtedly a valuable source material for documentation of role of students in Anti- Partition Movement of Bengal. Famous editorial article entitled *Banger Angachhed O Chahatradal* (Dated 3rd August, 1905) was important enough in this matter. Krishnakumar Mitra was at last imprisoned for his support for extremist youthforce through pages of *Sanjivani*.

Esteemed weekly periodical *Swaraj* established by Brahmabandhab was noteworthy for its extreme Anti- British flavour. Brahmabandhab always thought that ancient socio-cultural ideology based on Hindu philosophy should be resurrected for independence of colonised motherland. Upadhyay, just like leaders such as Aurobindo Ghosh and Bipinchandra Pal, believed that theory of universal brotherhood would be completely fruitless in situation of the swadeshi upsurge and opined in his essay *Swadeshbhakti O Bishwaprem* that- *Ekdal Lok bishwapremer adarsh e aghat pore bolia swaraj- sadhanay probritto hoite kunthito hon... Apnar jatiya unnatir sange apor kaharo jatiya unnatir kono prokarer swabhabik birodh nai, iha satya, kintu swabhabik abashatei satya. ...paradhinatar abastha sahaj abastha nohe...Uha sangramer abastha...sahaj abasthar byabostha o dharma aswabhabik abosthay prajojya ... hoy na.*

Revolutionary philosophy of Upadhyay was much more extreme in pages of *Sandhya* (established in 1904) and he propagated policy of complete boycott. He had to face brutal wrath of the colonial government for some essays published in *Sandhya* such as *Ekhon theke gechhi premer daye, Chidishaner hurum durum firingir akkel gurum and Bachha sakol niye jachhen srivrindavan* etc. He showed utmost courage during the Sandhya Sedition Case and so after his death *Prabasi* wrote- *Asuri saktisamuher sange kirup tej o nirbhikatar sahit sangram korite hoibe tahar jwalanto drishtanto pradarshan koria tini ihajagat hoite viday grahon koriachhen.*

Yugantar, a renowned mouthpiece of youthforce, who adopted the bloody path of revolutionary terrorism, was enriched through the contribution of authors like Barindrakumar Ghosh, Debabrata Basu, Sakharam Ganesh

Deuskar, Upendranath Bandopadhyay, Abinashchandra Bhattacharyya, Bhupendranath Dutta, Bipinchandra Pal and Aurobindo Ghosh. *Yugantar* was targeted by the British government because it supported not only passive resistance/boycott but also path of political dacoity and murder etc. Its editor Bhupendranath Dutta had to face imprisonment for some essays full of extremist Swadeshi ideology such as *Nai bhoj* and *Lathyoshadhi* etc. Abinashchandra Bhattacharyya compiled some important essays/ articles published in it and thus emerged *Mukti Kon Pathe*, which obtained a prominent place in life of revolutionary young patriots.

For thorough understanding of the Swadeshi era one should also remember role of periodicals such as *Indira*, *Mahila*, *Pradip*, *Mahajanbandhu*, *Oitihāsik Chitra*, *Kajer lok*, *Usha*, *Krishak*, *Bangalakshmi*, *Kamala* etc.

IV. ENGLISH MONTHLY PERIODICALS

The Dawn and *Modern Review* occupied a prominent place in history of English periodicals of contemporary Bengal. Acharyya Satishchandra Mukhopadhyay, founder of The Dawn Society and one of the stalwarts of the national education movement of the Swadeshi era, published *The Dawn Magazine* in 1897. Various news about the national education movement, research based data about our ancient Hindu culture and civilisation, extensive and exhaustive analysis about Buddhist culture, economic theory etc. took place in its pages. Satishchandra wrote a famous article entitled *The True character of the Boycott in Bengal* in *The Dawn* (May, 1906) and encouraged the philosophy of Boycott by establishing the fact that the boycott policy was ideal in that situation to resurrect the devastated self-respect of our colonised nation as the British government totally neglected public opinion of indigenous countrymen. He published a large number of significant essays related to emergence of economic nationalism in this periodical such as *The Principles of Weaving* (September, 1905), *Principles of the Swadeshi Movement* (November, 1905), *Cotton Mills in India: Facts and Figures* (November, 1905) and *How to start Industries with Small Capital: Match Manufacture* (January, 1906) etc. According to him the Swadeshi Movement was undoubtedly a moral movement and it aroused the moral sense of a whole people in its relation with a bureaucratic power.

Modern Review (edited by Ramananda Chattopadhyay) was published from Allahabad and it started its journey from January, 1907. It demanded *Swaraj* in its fullest form-political, economic and cultural. Sister Nivedita, a renowned disciple of Swami Vivekananda, was a strong pillar of it and her path-breaking essay entitled *The Function of Art in shaping Nationality* took place in this periodical mentioned above (January and February, 1907). The Art Movement related to the Swadeshi ideology definitely became inspired through enormous contribution of *Modern Review*.

V. ENGLISH DAILY AND WEEKLY PERIODICALS

The British people were thoroughly and closely connected with some reputed English periodicals of that era of the Anti-Partition Movement. *Indian Daily News* was completely a staunch supporter of the decision of Partition of Bengal. But on the other hand *The Englishman* criticised this decision a lot and a large number of articles full of appreciation of the Swadeshi agitation and unrest were published in it. *The Statesman*, under supervision of a very able editor Ratcliff, influenced by Nivedita, started to vehemently criticise the policy of Partition of Bengal but later it became an ardent supporter of governmental decision.

Esteemed periodicals (English version) edited by indigenous intelligentsia, such as *the Bengalee*, *Amritabazar Patrika*, *Indian Mirror* and *Hindu Patriot* were utmost important while discussing about this noteworthy era of modern Indian History. *Amritabazar patrika* was undoubtedly the most radical among those and it was edited by Motilal Ghosh. *Bengalee*, edited by Surendranath Bandopadhyay, was the mouthpiece of the Moderate Congress and it targeted Divide and Rule policy of the British government in its articles. Famous English daily *Bande Mataram*, established in August, 1906, started its journey through capable guidance of editor Bipinchandra Pal and when Aurobindo Ghosh became its chief architect it emerged as most powerful weapon in hands of extremist leadership by propagating ideology of political sovereignty and theory of passive resistance/non-cooperation. Aurobindo had gone through ordeal of harassment during the *Bande Mataram* Seditious Case and this case was similar to the cases of *Sandhya* and *Yugantar*. Complete boycott and theory of passive resistance later paved the way for the Gandhian Non-Co-operation Movement. Bipin Chandra Pal, a renowned pillar of the Anti-Partition Movement, published esteemed English weekly *New India* (1901) and he went through total transformation in his political career during the days of the Swadeshi unrest from a Moderate leader to a very much vocal extremist one. Its outcome was publication of essays full of the spirit of aggressive nationalism in pages of *New India* during the Anti-Partition Movement.

VI. SOME INSTANCES OF MUSLIM- EDITED FAMOUS PERIODICALS

We need thorough discussion about some prominent periodicals of that particular period which were edited and published especially through efforts of the Muslim community. Actually that community was divided in its opinion about justification of the anti-Partition Movement. Two reputed periodicals entitled *Mihir O Sudhakar* and *Islam Pracharak* completely supported Partition of Bengal and in an article namely *Bartaman Swadeshi Andolan O Bangiya Mussalmaner Abhyutthan* published in *Islam Pracharak* it was declared that the Partition would bring golden opportunity for the underprivileged Muslim community of Bengal. *Muslim Chronicle* also severely criticised the Swadeshi upsurge and its communal tone was quite clear when it uttered that during that movement atrocious behaviour of the Hindu landlords

towards the Muslim subaltern population reached a sky- high level. On the other hand *Nabanur* was full of praise for the Anti- Partition Movement and *Archana patrika* appreciated its role during that era of patriotic unrest against the colonial government. *The Mussalman patrika* did not hesitate to declare in its pages that a large number of the Muslim intelligentsia became ardent supporters of that movement. Those periodicals mentioned above were necessary for historical documentation about that unrest.

VII. FAMOUS PERIODICALS PUBLISHED OUTSIDE BENGAL

Some esteemed periodicals published in Maharashtra, Punjab and Madras were also noteworthy in this discussion. Lala Lajpat Rai was chief stalwart of extremist propaganda in Punjab and mouthpiece of this aggressive nationalist ideology was *Punjabi* which declared battle against racial discrimination and uttered necessity of complete self- reliance for our colonised nation. In Maharashtra, radical journalism flourished through endeavour of Lokmanya Tilak and he tried his level best to propagate theory of passive resistance and boycott through the platform of two reputed periodicals entitled *Maratha* and *Keshari*. Tilak never hesitated to express his deep-rooted moral support for revolutionary terrorism of Bengal in pages of *Keshari*. *Balbharat* was quite important because it contributed a lot in propaganda of extremist ideology in South India and it continued its journey through efforts of eminent extremist nationalist Trimulacharyya with a very able editor Subrahmanya Bharati, encouraged and inspired by Sister Nivedita. Subrahmanya Bharati edited another well- reputed periodical *India* of Madras and it also had to go through wrath of barbaric colonial government just like *Punjabi* and *Keshari* for revolutionary/ extremist thought-process depicted in those periodicals.

VIII. CONCLUSION

In conclusion it must be admitted that various periodicals discussed above undoubtedly played the role of backbone of historiography of the Swadeshi movement (1905). Obviously secret pamphlets, police files, personal papers and diaries of contemporary renowned personalities, memoirs/ reminiscences, biographies and autobiographical prison literature etc. contributed a lot in writing history of the phase of the Anti- Partition Movement, one of the most creative periods of modern Indian History. But in spite of all those things importance of periodicals could not be neglected at all because a large number of books and articles based on extensive research depended enormously on these primary source materials. In future also innovative and thought-provoking research process would depend on them and so discussion on them did not lose value among historians and research scholars.

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