Introduction to

"INDIAN SKETCHES."

My friend, Babu Moti Lal Ghose, the editor of the Amrita Bazar Patrika, has asked me to write a brief introduction to this book, and I gladly comply with his request. I do so, if perchance some words of mine may induce Europeans, who look below the thin surface with which Anglo-Indians are apt to veneer Indian questions, to read with care these articles, which are written by a man of rare and profound knowledge of his Hindu fellow-countrymen, though neither they nor I may agree with all their expressed views.

There is little need for me to commend this deeply interesting volume to the cultured Hindu. Every educated Indian has heard of the author, Babu Shishir Kumar Ghose, who, for nearly forty years, has been a potent force in Hindu society; whose metaphysical acumen, versatile talents, pure patriotism, noble character and earnest consistent piety, have endeared him to all Bengal. The articles, which are here published in a collected form for the first time, originally appeared in the columns of the best-known native journal in India, the Amrita Bazar Patrika, a newspaper, printed in English and published at Calcutta by the brothers Ghose, and which has beyond any other press influence, helped to mould that New India which has given birth to those patriotic aspirations, finding their mouth-piece and interpreter in the Indian National Congress movement.

In his youth, Shishir Kumar Ghose had few of the advantages, now possessed by young Indians. His education was local and elementary; and he owes entirely to himself and his extraordinary energy of character, all the intellectual culture he possesses. One of his own favourite sayings is, "time is the best gift of God to man;" and he has always lived up to this principle. From his earliest youth, he has utilised every spare moment, which he has seized in passing to press into his own service, for the im-
provement of his mind, or to add to that marvellous store of knowledge concerning India and her people, which is the wonder of all his friends.

He is best known as the founder and chief editor of the Amrita Bazar Patrika, published, at first, 30 years ago, by himself and his brothers, in his native village of Amrita Bazar, in Jessore, so named after his mother, Amrita. They began with a wooden printing press, and a few fonts of second-hand type, issuing their paper weekly in Bengali. The three brothers set the type, printed the paper, made the ink, wrote the copy, all by themselves, Shishir quickly becoming so adept a typesetter that he composed his articles into his stick direct, instead of working them out on paper first.

The Amrita Bazar Patrika was published weekly, enjoyed a circulation of about 500, attacked abuses and advocated reform with the same fearless courage which has always characterised its columns, very quickly attained a foremost position in Native Indian journalism, arriving at the dignity of a prosecution within five months of its birth. An action for libel was brought by an English Deputy Magistrate in consequence of some sharp criticism of him in its columns; but after eight months of weary and costly litigation, Shishir Kumar Ghose emerged victorious.

With an exchequer swept completely bare, except one hundred rupees borrowed at a high rate of interest, Shishir Kumar boldly struck out for Calcutta, borrowed a hand-press, and in February 1872, brought out his first issue of the Amrita Bazar Patrika as a metropolitan journal, still in the vernacular. The new paper caught the taste of the Calcutta public. It breathed national life for India with an ardent patriotism, expressed with vigour, originality and humour, from which it has never receded, and rapidly took the front rank in vernacular journalism.

I think Shishir Kumar Ghose may fairly claim the honour of having been conspicuous among the men who first established political Associations in India. At the time he migrated to Calcutta, native society formed its public opinion under the influence of the British Indian Association, whose leaders were the most brilliant men of their time, but mainly drawn from the landholding and other wealthy classes. Shishir Kumar naturally was absorbed
into this association, where his wide practical knowledge
of Mofussil life was of great value.

Presently, however, he felt himself at variance with his
colleagues on the introduction, by Sir Fitzames Stephen,
of his Criminal Procedure Code, and subsequently still
more so, with regard to the income-tax which he
supported, but which was strongly opposed, as he thought,
from interested motives, by the British Indian Association.
His articles in the Amrita Bazar Patrika attracted to his
side a large number of the younger men, resulting in a
friendly revolt, and the organization, by Babu Shishir
Kumar Ghose, of the "Indian League," a definitely political
Association, with its head-quarters at Calcutta, and branch
committees formed at Krishnagar, Barisal, Berhampur, Dacca,
and other large towns in the Mofussil. Its organ was the
Amrita Bazar Patrika, and this movement undoubtedly
paved the way for the latter and more intensely national
movement of the Indian National Congress.

The Indian League is identified in the social and politi-
cal development of India, with many most important re-
forms, notably that of trial by jury and the municipal
system, which, containing the germs of representative
government, led on to the establishment of the elective sys-
tem municipality as well as in its higher development of
elected members of the Provincial and Viceregal Councils.
Shishir Kumar Ghose was constantly consulted by that brilli-
ant Indian administrator, Sir Richard Temple, then
Lieutenant-Governor of Bengal, in drafting the Act which
gave effect to the Calcutta Municipality, which he carried
in the teeth of the fierce opposition of the British Indian
Association and the Anglo-Indian community, mainly by
the help of Shishir and the Amrita Bazar Patrika.

There can be no doubt that Shishir Kumar Ghose was
the pioneer of technical education in India. When the
Prince of Wales paid his State visit to India in the year
1875, the leading citizens of Calcutta were naturally
anxious to honour so auspicious and memorable an occasion
by some substantial and permanent memorial. For some
time past, Shishir had been urging on Sir Richard Tem-
ple and the Bengal Government the importance of establish-
ing, in the metropolis of India, a well-equipped permanent
technical college. Seizing the opportunity, within five
days immediately preceding the landing of the Prince at Calcutta, Shishir succeeded in collecting nearly two lakhs of rupees for this purpose from his wealthy fellow-citizens; and at a meeting, convened by the Council of the Indian League, over which the Lieutenant-Governor himself presided, the Albert Temple of Science was agreed upon, and the Government afterwards voted Rs. 8,000 per annum for its maintenance.*

When Lord Lytton's Press Gagging Act was first broached, and it became evident that journals, published in the vernacular, would be more or less heavily shackled, the brothers Ghose, believing that the Act was specially aimed at their journal, determined that the Amrita Bazar Patrika, which at that time was printed in both vernacular and English, should in future be published in the English language alone; and the change was effected in a single day with the help of borrowed type, a very remarkable feat of journalism. At first, the circulation fell off terribly, as might be expected, but the brilliant editing of the paper by Shishir Kumar Ghose, who almost killed himself by hard work and anxiety, quickly brought it back to its old issue, and eventually far beyond it until it became the most influential newspaper in Bengal, and probably in all India, where it circulates from the Himalayas to cape Comorin. For thirty years it has been one of the most potent factors in Indian society and politics; and during that period there has been no solid and lasting reform, which does not owe much to its influence and advocacy. To my mind, it is the most courageous and outspoken journal in all India. It is read by the Viceroy and his Council, and is alike the organ of Indian prince and Indian peasant.

It cannot be denied that the Amrita Bazar Patrika has often written bitterly, nay, savagely, with regard to many acts of the Government, and especially on what its editor considered acts of injustice and harshness on the part of individual administrators. But no candid Englishman can read the articles, which are gathered together in this volume, without realising that they are not written by a

* This grant was withdrawn by his successor, Sir A. Eden, immediately on taking office.
mere vulgar hater of a dominant race, but that they are
the utterances of a man of broad views and generous
sympathies, intensely sensitive to oppression and wrong,
filled with a passionate love of his countrymen and a
desire to help them to nobler and higher national and
social life.

Of late years, Shishir Kumar Ghose has withdrawn
himself from the hurly-burly of political life, and from
active participation in the editorship of his paper, which
has been taken over by his brother, Moti Lal Ghose, who
does his difficult work with conspicuous ability. He has
retired to his native village where his time is largely spent
in that religious contemplative life, which it is the con-
tant desire of every pious and devout Hindu to attain.
In this quiet and restful country-life, his time is spent
mainly in the study of his favourite hero, Sree Gauranga,
the renowned Prophet of Nuddea, whom he looks upon
with veneration as a great Messiah. It is Shishir Kumar
Ghose's ambition to be the interpreter of Sree Gauranga,
not only to men of his own faith, but to devout students
of western religion, believing that Jesus of Nazareth is
equally a Messiah, and that in the mastery of the teaching
of both these God-sent messengers, lies the solution of
the unity of the world's faith, and the only successful
check to that materialism and agnosticism, bred by western
culture, which, to his view, threatens to overwhelm all
faith in a Supreme Creator and Saviour of mankind.

The first volume of his Life of Sree Gauranga has just
been published; and whatever its readers may think of
the views therein propounded by the author, it is a book
that merits, and will undoubtedly secure, the respectful
study of every religious Hindu as well as every Christian
who realizes the oriental origin of his faith, and desires to
follow the development of the influence of Christ's teaching
over oriental races.

It is not possible to be long in the company of this re-
markable man without realizing that he lives and moves on
higher planes than his fellows, or without being profoundly
touched by his simple and guileless nature, and his intense
reverence for almighty God, in whom he tries to live, to
move and have his very being. No man of other faith than
my own, brings home to me, like Shishir Kumar Ghose,
the strength and truth of Paul’s sermon at Athens on the
altar, inscribed “to the unknown God,” in which he de-
clared that God giveth to all life and breath and all things,
and hath made of one blood all nations of men, to dwell
on the face of the earth..... that they should seek the Lord,
if haply they might feel after him, and find him, though he
be not far from every one of us.

I heartily commend to every cultured and earnest
Indian, to every Christian Missionary, and also to every
European who cares to look beneath the surface of Indian
life and thought, the contents of this deeply interesting
volume of miscellaneous articles from the pen of Shishir
Kumar Ghose, which will be rendered doubly interesting
by the careful perusal, at the same time, of his Life of
Sree Gauranga.

Reform Club,
London, October 1, 1897.

W. S. CAINE.
বলিলাম “Philosophy আর সংক্ষিপ্ত।” শুনিয়াই তিনি যেন একটি দৃষ্টি হইলেন এবং শেষে বলিলেন “Mathematics লও নাই? Mathematics না শিখলে কি mindএর culture হয়?” এই কথা বলিয়াই অন্য একজন ভদ্রলোকের দিকে ফিরিয়া বলিলেন, “দেখ ছেলেদের যদি কিছু শেখাবার থাকে তবে সে কেবল mathematics আর music। আমি কর্তাদিন থেকে ঐ কথা বলে আস্থাচী। তা দেখলো কেন কথা শোনে না। ধু’কথা ভাল ইংরাজিতে বল আর খারাপ ইংরাজিতে বল তাতে বড় একটা কিছু আসে যায় না। কিন্তু বলুক কি লেখার মত জিনিসটা ত হওয়া চাই। তা mathematics না শিখলো সে জিনিস হবে কেন?” এই কথা বলিয়াই আমার দিকে ফিরিয়া বলিলেন, “তোমার শঙ্গের কাছে তুমি চিরকাল যে তোমার মাধ্যার অমুখ হয়েছে, তা তুমি অন্যদের পশ্চাৎ রেখে না। তুমি আমার সঙ্গে দিন করে বেড়াবে, তা হলেই সব সেরে যায়। আমি খুব ভোরে উঠে বেড়াতে যাই। কাল সকালে তোমাকে ডেকে নিয়ে যাব। এখন যাও তুমি একটি বিষয়ে এস গিয়ে।” এই কথা বলিয়া তিনি একটি বালকের মত সেই মাঠে চুটিয়া বেড়াইতে লাগিলেন। অন্যের সকল ভদ্রলোকের সহিত ছিলেন তাহার। দাড়াইয়া আপন। আপনি গলা করিতে লাগিলেন। শিশুরবাসীর সেদিকে ভক্ষণ নাই। তিনি বালকের ভার দানমক্ত। ছোট ছেলের মত চুটিয়া করিয়া বেড়াইতে লাগিলেন। আমার মনে হইতে লাগিল এই যে আমাদের এমন একজন বড়লোকের কথা শুনিয়া। আসিয়েছিলাম তাহাকে দেখিয়া ত পাগলের মত বোধ হইল। মনে মনে যেন একটা কেমন অশাস্তি ও নৈরা�ত্ম আসিল।

প্রাতঃকালেই বে আবার সেই মহাপুরুষের সাক্ষাৎ পাইব তাহা। মনে করি নাই। বড়লোকের দেখা পাইতে হইলে কত সাধা সাধন। করিতে
মহাজনা শিশির কুমার ঘোষ

খ্যান। কিন্তু তাঁর গৃহপূর্ণ শ্রমক্ষেত্রে স্বেচ্ছা বাহির হইতে শিশিরবাবু আমাকে দাকিয়েছেন। আমি তাড়াতাড়ি বাহির হইয়া আসিলাম। শিশিরবাবু বলিলেন, "চল একটু বেড়াইয়া আসি।" এই বলিয়াই তিনি আমার হাত ধরিয়া ছুটিতে আরম্ভ করিলেন। অগত্যা রাধা হইয়া আমাকেও ছুটিতে হইল। তিনি বলিলেন, "দেখ, ছুটাছুটি করাটা বেশ ভাল exercise, এতে সমস্ত শরীরটার exercise হয়। তবে খুব জেরে ছুটবে না। তা' হ'লে শীঘ্রই হাফিয়ে পড়বে। এই রকম আসে আসে ছুটলে হ'তেন মাইল ছোটা যাবে। তা হ'লে 'শরীরের বেশ ফিরো হবে।' যা হক তার সঙ্গে রাস্তায় ছুটাছুটি করা ভিন্ন তখন আর আমার উপর নাই। কেন না শিশিরবাবু সহজের আমার হাত ধরিয়া ছুটিতেছিলেন। হুইজনে কখন রাস্তা দিয়া, কখন মাঠের পথ দিয়া প্রায় এক ঘটাকাল ছুটাছুটি করিয়া ফিরিয়া আসিলাম।

এক একাদিন নৈকালেও শিশিরবাবুর রাস্তায় ছুটাছুটি করিবার সম্ভব হইত। আমি যে কতদিন সকালে বিকালে তাহার সহিত এই একার ছুটাছুটি করিয়াছি তাহার সাথা নাই। দেওয়ারের নিকটবর্তী বাস-মেলায়। এমনি অনেক গ্রামের রূপকদিগের সহিত শিশিরবাবুর আলোড় ছিল। সাধারণতঃ আলাপ বলিলে যাহা বুঝা যায় শিশিরবাবুর আলাপ সে প্রকারের নয়। বেড়াইয়ে থাকি যেদিন পথে কোন পরিচিত কুককের সহিত দেখা হইত সে দিন তাহার ঘরবন্ধ। সমাজধর্ম লইয়া শিশিরবাবুর যে কত কথা বাংলা, হইত তাহার বর্ণনা করা অসাধ্য। কোন কোন দিন কাহারও আশ্চর্য জাতিয় উপর বসিয়া যখন কোন কুককের সহিত তাহার কথা বাংলা হইত তখন মনে হইত যেন শিশিরবাবু তাহার বান্ধব। কুককেরও অবধি বিস্ময় বহুর ভাব তাহার সহিত কথাবাংলা কহিত। হার, আমাদের দেশে কয়েক বড়লোক এই একাড়ে দরিদ্র লোকের সহিত মিশিয়ে পারেন? সময়ে সময়ে কুককের তাহারের
বাগান হইতে ফলমূল কি অনাজ তরকারী শিশিরবায়ুকে উপহার দিত। তিনি সাদে তাহা গ্রহণ করিয়া। নিজে সেই সকল জিনিস এক মাইল দেড় মাইল দূর হইতে বহন করিয়া আনিতেন। তাহাতে তাহার বিচিত্র চরিত্রের প্রভাব ঘটনাই বিচিত্র। প্রথম দর্শনের পর অনেকবার শীত গ্রীষ্ম ও শারদীয় পৃষ্ঠার বন্দ দেওয়ার শিশিরবায়ুকে দেখিয়াছি।

তাহার আর অলঙ্করণাধিক জিনিস কখনও দেখিয়া নাই।

দেওয়ার অবহান্তকালে শিশিরবায়ুর প্রাত্যাহিক জীবনের বিশাল বটনা লক্ষ্য করিয়া। তিনি সর্ব মাস অতি প্রহরে শ্যা তাপ করিয়া। তাই প্রধানে অত্য আলিঙ্গন নিজের হাতে চা প্রস্তুত করিয়া চা গুঁড়া করিয়া। তৎপরে প্রায় এক ঘটাকোল ইহাতে বালকের ভাজ ছুটাছুটি করিয়া বেড়াইতেন। তাহার পর বাড়ীতে ফিরিয়া লেপাড়ার কার্য্য করিয়া। তাহার বাড়ীতে বিশাল বড়লোকের সমাগম হইত। কিন্তু তাহার নিকট দরিদ্র ও বড়লোকের কোন প্রতিদিন ছিল না। সকলেরই সদাম আদর, সমান অভ্যাসন। বেলা ৮টাই হইতে ৯টার ভিতর শিশিরবায়ু আহার করিতেন। আহারের পরে প্রায় এক ঘটাকোল প্রতিবন্ধীদের বাড়ীতে স্থান করিয়া প্রতিদিনের সংবাদ লইতেন। এই সময়ে তিনি রুশ দেহে থানের ধুতি ও একটা হাতকাটা জামা পরিয়া পায়ে চুটি জওং ও মাথায় সোলার হাট দিয়া বাহির হইতেন।

এই প্রকার বেশুরনায়ো তাহার চরিত্রের বিশেষত্ব একাধিক পাইত।

তৎপরে সত্যে প্রত্যাগত হইত। প্রায় এক ঘটাকোল শরন করিতেন। বিশালের পরে পুনরায় কাজ প্রত হইরা লেপাড়া করিতে বসিতেন।

বেলা অনুমান ৪টার পর যঃসামৰ্থ্য অলঙ্করণ করিয়া আবার ছুটাছুটি বেলা করিয়া বেড়াইতেন। সন্ধ্যার সময় শিশিরবায়ুর গৃহ অনন্তধারে
হাতার শিশুর কুমার ঘোষ

পরিণত হইত। তখন ছোট বড় বিদ্বান লোক একত্রিত হইতেন। এই সময়ে এক একক সাহিত্যাচার্য বর্গের অক্ষয়চন্দ্র সরকার মহাশয় ও ছাত্রগণের শ্রমের হরালাল রায় প্রস্তুত ধ্যাতনায় ব্যক্তিগণ শিশুর-বাবুর গৃহে সমবেত হইতেন। শিশুরবাবু মধুর সরে কার্তন করিতেন। তাহার ভাস্তা ও পুত্রেরা এই কার্তনে নোগ দিতেন। শিশুরবাবু সন্তোষ ও সুগায়র ছিলেন। তিনি তখন মধুরকথা কার্তন আরম্ভ করিতেন তখন প্রোতাগণ মুখ হইয়া যাইত। কার্তনকালে শিশুরবাবুর হৃষী চন্দ্র দিয়া দর্শনিত ধারে অন্তর্নিঃসরণ হইয়া। তাহার বক্ষ্যদেশ পর্যন্ত সিঙ্গ করিত। কার্তনকালে তখন শিশুরবাবু ভিক্ষুরা মধুর-কথা গান ধরিয়া। হুব কোন বালকের না হুব কোন ঘোড়াবাদক বৈষ্ণবের গলা বা হাত ধরিয়া বালকের আয় অবিরল রোদন করিতেন তখন সেই বর্গলী উপস্থিত সভামণ্ডলী একবারে মৃদু হইয়া যাই-তেন। এই মনোক্ষুদ্র যিনি বৃদ্ধকে না দেখিয়াছেন, তাহার পক্ষে কল্পনা করা স্থিরিত।

শিশুরবাবুর বিশ্বাসিত বা আমার পরিচয় লইতে বা দিতে পারি এখন স্পর্শ আমার নাই। তবে তাহার দেখানির কার্যে তাহার যে অসাধারণ প্রতিষ্ঠার পরিচয় পাইতাম। তাহাতে বিশ্বাসের অন্তর্ভূত না। এই সময়ে শিশুরবাবু অনেক সময়ে স্বহস্তে কিছু লিখিতেন না। তিনি বলিয়া বাহিতেন অপরে লিখিত। তিনি নিজে যদি কখনও কিছু প্রহস্তে লিখিতেন, তাহা হইলে তাহার পাঠাদায় করা এককার দুঃখানুষ্ঠান কার্য হইত। তাহার নিজের হাতের লেখা ছাপানানায় দিলে তাৎ মুদ্রিত হইবার ভরসা খুব কম ছিল। সেইসময় তাহার লেখার নকল করাইয়া। সেই নকল ছাপাকানায় প্রেরিত হইত। আমি অনেক সময়ে এই একার লেখার নকল করিয়াছি। লেখার ভিতর সবগুলি অক্ষর ধারিত না। অনেক কথা আন্দোল করিয়া নকলে বসাইয়ে হইত।
যদি কখনও নিতান্ত বিপাকে ঠেকিয়া শিশুরবারুকে স্মরণ বিশেষে কি লেখা আছে জিজ্ঞাসা করিতাম শিশুরবারু অনন্য বলিয়া বলিতেন,  
“তোমরা লেখাপড়া শিখেছ, ওখানে যে কথাটা হয় তাই বলিয়ে দেও।  
আমি লিখে চুকিয়েছি, আরার ওর জন্ম মাথা দামাব কেন ?”

যখন Lord Gauranga নামক দেশ বিদেশে সমাচর পুস্তক লিখিত  
হয় তখন অনেক সময়ে শিশুরবারুর মুখের কথা আমি সহজে লিখিয়াছি।  
তাহার এই এক আশ্চর্য কথা ছিল যে অতবাদ গুরুতর বিষয় সম্ভবে 
যাহা লিখিতেন কখন আর তাহা চঞ্চল দেখিতেন না।  এমন কি কত- 
দূর লেখা হইল তাহা পর্য্যন্ত পড়িয়া ওনাইতে বলিতেন না।  সময়ে 
সময়ে এমন হইয়াছে যে শিশুরবারু বারাদাওয়া পায়চারি করিতে করিতে 
লিখিয়া যাইতেছেন আর আমি লিখিয়া যাইতেছি।  হয় যে একটা 
বাক্যের আধ্যাত্মা। লেখা হইয়াছে এমন সময়ে কোন বিশিষ্ট ভদ্রলোক 
সাহসি করিয়ে আসিলেন।  দশ মিনিট ধরিয়া তাহার সহিত শিশুর- 
বারুর কথাবার্তা হইল।  আমি কলম হাতে হা করিয়া বসিয়া আছি।  
কথাবার্তা শেষ হইলেই শিশুরবারু অসমাপ্ত বাক্যের অবশিষ্টাংশ বলিয়া 
গেলন।  মধ্যে তাহার চিন্তার সোতে যে বাধা পড়িয়াছিল সেই বাধা  
অপরুদ হইবাদ যতদূর বলিয়াছিলেন আবার ঠিক তাহার পর হইতে  
বলিয়া যাইতে লাগিলেন।  পূর্ণে কতদূর কি লেখা হইয়াছে তাহা 
পড়িয়া ওনাইতে বলিতেন না।

গুরুমোহিত কখনও কখনও নাকি, শিশুরবারু দুইবার লেখককে দুইটি 
বিভিন্ন বিষয় সম্বন্ধে আই একারে এক সঙ্গে বলিতে পারিতেন।  কিন্তু 
আমি যতদিন ছিলাম ততদিনের ভিতর ও একার বলিতে পারি নাই।  
শিশুরবারু বলিয়া দিশাই ধালাস।  লর্ড গোরান্ডের সত্ত গভীর 
দার্শনিক তথ্যে পরিপূর্ণ পুস্তক সম্বন্ধে সেই এক কথা।  কোন কার্যে 
তাহার নিয়মের ইতর বিশেষ ছিল না।
মহাব্বা শিশির কুমার ঘোষ

সময়ের সময়ে কোন কোন স্থলে শেষ একটি তাহাকে একার দেখাইবার জন্য অনেকে বিশেষ আগে প্রাকাশ করিয়েন। কিন্তু তাহার প্রাণোপম অনুভূতি শ্রীযুক্ত বামু মতিলাল বোধ মহাব্বা ব্যতীত অপর কাহাকেও সামাজিক তাহাকে একার কথা বলিতে শুনি নাই। যদি কখনও ইচ্ছা করিয়া একার প্রাক দেখিতেন তাহা হইলে হয়তু উপরের উপর একার দেখিয়া। কোন কিছু পরিবর্তন না করিয়াই একার কথা ফেলিয়া দিতেন। আর,’ যদি কোন দিন খেয়ালের উপর পরিবর্তন করিতে আরম্ভ করিতেন তাহা হইলে আর যে স্থায় অংশ নূতন করিয়া ছাপিতে হইত।

তিনি যে কথা বলিতেন তাহা একাঙ্কার স্বর ও একাঙ্কার একাঙ্কার পদ্ধতির সহিত বলিতেন যে তাহা একারের প্রাকাশ স্বর সমুদ্রের সাথী মাইত। বাহ্যিক Lord Gauranga লিখিত সর্ব অজ্ঞ অঞ্চল করিতে করিতে তিনি যে যে জায়গা বলিয়াছিলেন ও তাহা যে একার আমার মনের ভিতর গাঢ় গাঢ় গাঢ় মুদ্রিত পৃথক পার্থক্য তত্ত্বের মনের আবেগ হয় নাই। আমার মন হইত যেন ঐশী শক্তির প্রেরণনাম (Inspiration) তিনি যাবতীয় কথা বলিতেন।

আমার ক্ষুদ্র জীবনে আমি একাঙ্কার বিবেকানন্দ সমুদ্রের যাত্রা আর কখনও দেখিন নাই। তবে শিশুর সাথে আমি একাঙ্কার বিবেকানন্দ সমুদ্রের যাত্রা আর কখনও দেখিন নাই। তবে শিশুর সাথে আমি একাঙ্কার বিবেকানন্দ সমুদ্রের যাত্রা আর কখনও দেখিন নাই। তবে শিশুর সাথে আমি একাঙ্কার বিবেকানন্দ সমুদ্রের যাত্রা আর কখনও দেখিন নাই। তবে শিশুর সাথে আমি একাঙ্কার বিবেকানন্দ সমুদ্রের যাত্রা আর কখনও দেখিন নাই। তবে শিশুর সাথে আমি একাঙ্কার বিবেকানন্দ সমুদ্রের যাত্রা আর 

১৩২৭ খ্রিস্টাব্দ।

শ্রীহরিনাথ ঘোষ।
ADDRESS OF LOK TILAK

As president at the 6th anniversary meeting on the
29th December 1917.

Lokamanya Bal Gangadhar Tilak then rose amidst loud cheers and said:—

Friends and gentlemen, we have all heard a number of incidents relating to the life of one whose memory we have come here to commemorate to-day. As for myself, I want to add only a few words to what has already been said. I must say first that I had the pleasure and honour of being personally acquainted with Shishir Babu. I have learnt many lessons sitting at his feet. I revered him as my father (Hear, hear,) and I venture again to say that he in return, loved me as his son. I can call to mind many an interview that I had with him at the “Patrika” once some of which lasted for hours. I have distinct recollections of what he told me of his experiences as a journalist with tears in his eyes and sympathy in his words. I then requested him, I remember now, to put down those incidents, at least to leave notes in writing, so that they might serve the future historian of the country or even the writer of his life.

To me, Shishir Babu, figures as the pioneer of journalists in this country. After the Mutiny when he was only 15 years of age, came the establishment of the British Bureaucracy in this country—it was a despotic rule and the country wanted a man who would cope with their devices,—who would see the inner meaning of their devices,—who was courageous enough to meet them, bold and honest enough to expose them, and take defeat calmly and coolly in order to resuscitate for future strength. Such was Shishir Kumar Ghose. The “Patrika” is the manifestation of the spirit of which he was full—nobody may talk of the “Patrika” without being reminded of Shishir Kumar Ghose. At this time a man was required with a feeling heart to realise the position of the masses who were then governed by a despotic rule—one who must have sympathy with the people who were unjustly treated and did not know what to do but only looked up to heaven for help. The people were dumb, bureaucracy
had full power. The Mutiny had just been over and British Rule had been firmly established in the land. At such a time a man was required to steer the national ship to a safe harbour constitutionally and legally—a man of courage, a man who could see through the actions of the bureaucracy—actions which were calculated to bear fruit in the distant future.

It is a very difficult task now to criticise the Government—it was more so in those days and not only biting sarcasm but great resourcefulness, great courage, great insight and large sympathy was required to make honest journalism a success in the land. Shishir Babu had these qualities in abundance. The authorities feared him. They could not raise their finger to crush him. You have just now heard the story of Sir Ashley Eden who wanted to strike at him but could not. What was it due to? It was not due to legal or any other protection—it was due to the character of the man which was his only protection. Sir Ashley feared not so much the writing of the man, but the character of the man who would persist in writing such things so long as the injustice was not removed.

In Shishir Kumar we had a man who would not care for honour or favour but would stand boldly by his guns until success was attained (Hear, hear). Even a strong man at times is not able to do much—for strength is to be joined with prudence, prudence is to be coupled with foresight—both with courage and keenness of perception, which is granted only to a few people in the world. In Shishir Kumar all these qualities were combined. Such a man I had the honour and the pleasure of knowing.

Journalism—indeed and free journalism—was not an easy task in those days—60 years ago, when many of you were charmed with Government Service. You looked upon such a man as rather eccentric—he might be independent, might be honest, but certainly not worldly. He had calmly to bear the reproaches of friends for having refused Government favours and other things that make life happy and easy. He stood alone and his conscience was his stand. He thought that he had a message to give to the world—he thought that he had a duty to do and he did it unflinchingly. That was the man who led Bengal in the last decades of the 19th century. I am glad to say
that those traditions of the paper are being faithfully maintained to this day (cheers). I myself have something to do with journalism and when I take a survey of the papers that have been carried on for two generations with the same policy and with the same spirit—I can point to one paper and that is the “Amrita Bazar Patrika” (cheers). I had a talk on that subject with my friend Babu Matilal Ghose. I asked him how is it that he could copy his brother so exactly in language, style and sentiment, and he told me that he had studied his brother and nothing else and hence he had been able to maintain the spirit of the paper.

These high ideals are out of the reach of the common people and the common people judge these men by their own standards, attribute to them motives which are foreign to them. Shishir Babu also had to face this and he did the work which can truly be called the work of an angel. He saw that the service of humanity was a stepping stone to the service of God. When he gave up, owing to physical feebleness, his work at the “Patrika” office, he devoted his time to the service of God with the same enthusiasm and fervour with which he did service to the people. Such was the man we have lost. I am sorry I am not an adept in character-sketching, but if I have given you certain prominent characteristics of his life, I think I have done enough. Such a man is rare to find. You have his life written; and from it you may know the story of his life but underneath all this do not fail to find out and properly value the man who had made journalism what it is in India.

I know with what enthusiasm and eagerness the “Patrika” was awaited in my province every week 40 years ago. I know how people were delighted to read his sarcasm, his pithy and critical notes written in his racy style, simple but at the same time effective. How people longed to see the paper on the day it was due by post, how people enjoyed it—I know it personally. (Hear, hear). You in Bengal cannot know what we felt and thought in the Maharashtra. Strange stories circulated about these brothers in my province. People used to say that Shishir Babu was writing with one foot in jail and the other brother was waiting simply to see when the elder is
sent to jail. There were stories like that and if they do not correspond with facts they at least illustrate the feeling and the reverence with which the paper was read in my part of the country. They show how the man was appreciated. They were really delighted to see his writings but very few had the courage to quote those remarks before others— they enjoyed them in secret.

I may further tell you that when we started our paper in vernacular, we tried to follow the editor of the “A. B. Patrika.” This was the time when one had to teach the people how to criticise the bureaucracy and at the same time keep oneself safe, bodily at least if not pecuniarily. That was the idea fully developed by Shishir Kumar in those days of journalism. Bureaucracy is always anxious to conciliate its critics not by mending its way but by offering bribes to them and the dignity of Shishir Kumar lay not so much in his writings as in the courage which he showed at a critical time, when favours were offered to him and he rejected them with contempt. Such a man he was.

Babu Shishir Kumar was a true political saint and I regret as much as you do that that kind of character is getting rare in these days, as it is bound to be by the demoralization of the despotic government. We thank God that we had such a man in the early years of journalism in India. He was a hero in the true sense of the word. He did not see his aspirations fulfilled. It might be fulfilled in a generation or two or more, but we cannot forget that it was he who laid the foundation. Such a man deserved to be respected not only during his life but for all time to come. I wish you to study his life—to look not to his failings but to his great achievements—to draw inspiration from him and follow in his footsteps as far as it is possible for you to do.

PRESS OPINION.

THE STATESMAN, a leading Anglo-Indian paper (April 1888), says:—

There is no native journal in India, we suppose, upon the merits of which English opinion is so widely divided, as the Amrita Bazar Patrika, published in this city. From the Viceroy downwards, we believe the Amrita is read by
nearly all classes; but, while some Englishmen can see nothing but sedition in its columns, others judge it with more candour and with a truer discernment of its spirit.

We should like to say a word or two as to the general character of the Amrita Bazar Patrika, and the criticisms made thereon in the Anglo-Indian Press. No one who has any personal knowledge of the two gentlemen who, we believe, jointly edit the paper,—the brothers Shishir Kumar Ghose and Mati Lal Ghose,—can fail to respect them. That they frequently write with extreme bitterness, is true; and they will, we hope, forgive our saying that we have on more than one occasion remonstrated privately with them on the subject, as injuring their own cause. But can we really give them no excuse for this error? We have known the elder brother for many years,—the younger one not for so long a period,—and we say truthfully that there are probably no two men in India to-day, for whom we entertain a more genuine respect. They are exceptionally able and earnest men, endowed with strong instincts of right and wrong. They are not narrow men who merely “hate the English”, but men of broad and generous sympathies, whose nervous temperament makes them peculiarly sensitive to the injustice and brutality of the terms in which our public writers too commonly speak of their compatriots.

In their late “Appeal to Englishmen”--which has elicited our present remarks—they do justice to themselves. They say: (Here Mr. Robert Knight, the Editor of the Statesman, quotes the following from the Patrika.)

“The object that we have in view, is not to provoke the ire of Englishmen, but to seek their help and patronage. Why should not we live in peace and amity? We do not want the Empire, nor the control of affairs. Nor do we want to do any injury to the legitimate interests of Englishmen. We want not battle but peace. For one step towards us, we are willing to advance ten. Let us ask a few questions, our masters. Why should you not encourage those who are struggling to better the condition of their fellow-men? Why should you not, free as you are, sympathise with the abject condition of the people of India? Why should you not treat the Indians as your brothers, who love your Sovereign and obey your laws? The diffi-
culties in our way are stupendous. Mr. Maciean tauntingly says that India has no people. Quite true; but we are trying to make ourselves into a people. Is it an unworthy attempt? We are making the attempt in the hope that Englishmen, who have, ever since their rise as a great power, always sided with enslaved humanity, will help us and guide us. But alas! it seems, we must not rise, though we are under the rule of free England!"

Now those few Englishmen amongst us who know the Shishir brothers, want no assurance from ourselves that they are speaking sincerely in this appeal. We ask the Pioneer itself to weigh with candour these simple appeals from the heart of two native Bengalee gentlemen, and then to say frankly whether these men, whom they so derisively rebuke, do not share, at all events, to some extent, our own better feelings. It is to show ourselves degraded if we can read such appeals to us as Englishmen, without some sympathy with the men, who, without an effort, address us in these pathetic terms! To say nothing of its generosity, it is really right, in view of such appeals to us, to reply only with abuse which so constantly disfigures some of our prominent Anglo-Indian newspapers, but which, at the same time, profess to be written "for gentlemen by gentlemen only"! If we understand aright our old and peculiar designation of a gentleman, the men who indited this appeal and had the courage to publish it, are gentlemen in the truest sense of the word. With all India at our feet, they cannot understand how it is that, instead of generously recognizing their position and showing some sympathy with their aspirations towards the independence and freedom that we so highly value ourselves, we should be so anxious to stereotype their exclusion from these great national advantages, and pursue with abuse and ridicule every effort which they make for their attainment. They are not Englishmen of a very noble type, who sedulously seek to perpetuate the present condition of the Indian people. No such efforts can possibly succeed, and the wisest and best of our own countrymen have no sympathy with them. No man can tell how near or how distant is the period when India will achieve the independence that we have wisely and in the face of strong opposition conferred upon our other colonies and dependencies, without
weakening the Empire in any way whatever. We are on the
eve, we believe, of great changes in India itself that few of
us seem to discern; and every wise and patriotic English-
man will direct his efforts to the inauguration of those
changes with as little friction and disturbance as possible.
In the absence of representative institutions of any kind
in the country, the press of India, Native and European
alike, has duties to discharge and responsibilities to rise to,
of a peculiarly grave order; and upon the prudence and
moderation of its writings will depend almost wholly
whether those duties and responsibilities are successfully
discharged or the reverse.

The following appeared in the Indian Daily News, a
leading Anglo-Indian paper, of 30th August 1818:—

The "Somprokash" on the "Patrika."—Much has been
said from time to time about the Patrika. No doubt, it
is occasionally very outspoken, as people cannot well help
being, when feeling that wrong has been done. As to
its general character, we take an account from a native
contemporary, which has always been regarded as a lead-
ing paper in the country. It is well to know the motives
and inspirations that actuate public men, and in that sense,
the remarks of the Somprokash which follow, are not
without interest.

"The manner" says the Somprokash, "in which our
sagacious and far-seeing contemporary, the Amrita Bazar
Patrika, is serving the country, cannot but call forth our
sincere gratitude. The editor of the Patrika does not get
up monster mass-meetings, and then send telegraphic
sumaries of their proceedings to the daily papers. He
does not rend the skies by empty speeches in order to
intimidate the Indian Government, he does not start on
a 'political tour'! He does not join large Associations to
trumpet out his own fame, or scream out 'Mazzini,' 'Mazz-
ini,' to dub himself a 'patriot.' Neither is he anxious to
purchase a name for himself by bringing about empty
political agitations. In short, he is above all sorts of vani-
ties and empty sounds. But his heart bleeds at the sorrow
of the ryots. He is not afraid, so to speak, 'to enter
into fire and water and succour the distressed.' Tales of
official oppression make him simply restless. He never
fails to enter a fearless protest whenever the Government
is found to do an act of injustice; and however high the official may be, his misconduct scarcely escapes his lynx eyes, and the official is fearlessly exposed. He is ever ready to advocate the interests of his educated countrymen in a most vigorous and weighty manner. He never hesitates to attack sharply the English policy which makes a distinction between the white and the black. In short, he is ready to sacrifice his own private interests for the sake of the welfare of his country. Mr. Beams, a highly influential official, violated over and over again one of the most salutary rules of the India Government; but no other editor in the country took notice of it. The Amrita Bazar Patrika, to serve the interest of the public, fearlessly exposed, after a diligent enquiry, the doings of that official, without giving a thought to his own interests, for a single moment. Many would have kept silent under such circumstances: but the patriotism of the Editor of the Patrika is of a different type. He cares little for personal danger when the good of the country is at stake.

"When the Public Service Commission held its sittings at Calcutta, the 'patriots' fell fast asleep, and it was only Babu Motilal Ghose the, joint-Editor of the Amrita Bazar Patrika, that satisfied the members of the Commission, citing innumerable instances he came to know of, after a good deal of search, that the natives of the country were gradually losing their privilege to enter Government offices. Mr.—, the joint-magistrate of Meherapore, flogged fifty innocent men, and branded them for life. This pierced the heart of the Editor of the Patrika, and he drew the attention of the Government to the case before others. Another man forcibly kept a helpless young woman confined in his own house with some evil motive, and the heart of the Editor of the Amrita Bazar Patrika ached deeply at the injury done to the helpless woman. He rushed forward to publish the high-handed proceedings of this monster. It is needless to cite further instances. The Editor of the Amrita Bazar Patrika does not care for the praise of others; his patriotism is unselfish. He has devoted his heart and soul to the cause of his country, and is ready to sacrifice for it. That our brother of the Amrita Bazar Patrika may continue to serve the interests of the country, in an unselfish and independent way, is our humble and sincere prayer to God."
HOPE (Calcutta) quotes the above from the Indian Daily News, and observes:

We make no apology in quoting the above from the Somprokash, which, we think, very accurately describes the Editor of the Amrita Bazar Patrika, who is perhaps one of the best loved and certainly the most misunderstood Editor in the country.

In every word of Somprokash we concur; and we could add a great deal more from our own personal knowledge if that same personal knowledge did not assure us that there is nothing the Editor of the Patrika so little cares for as the praise of others. But we must point out one thing, in order to guard against a possible misapprehension which the above passage in the Somprokash may give rise to. It is true that the Editor of the Patrika hates got-up mass meetings, sham agitation, and vapid resolutions that betray love for notoriety and lack of force; but there is no man we have seen in this country, who understands better the value of sound organization, agitation in the proper spirit, and resolutions that mean purpose and are not mere words. It is an open secret that the staff of the Amrita Bazar Patrika were the animating spirit of the Jhinkergatcha Ryots' Meeting, perhaps the only agrarian gathering of value that we have had in this part of the country, of late, with a peaceful end in view. If Shishir Kumar Ghose keeps aloof from "Associations", it is from Associations that have no understanding of the first principles of Organization, and that proceed to undertake government of a country on the strength of quoted sentences and borrowed ideas which they themselves comprehend very little, and their countrymen less. No man believes in self-government more strongly than the Editor of the Patrika; but he understands very well that there can be no self-government without internal organization, and that there can be no organization, unless the people thoroughly understood one another and knew what they were about. He is a genuine Hindu, a typical Bengalee, a man of whom any country might be proud, and one who commands the love of the largest number in his own. It is seldom that he stirs out of his modest home, and never dances attendance on the great Saheblocge; yet his office is a very reservoir of important informations, which come flocking in letters and
telegrams from every part of the country, sent by those who know the man best fitted to do justice to them. His services to Hindu Society need not be recounted here. For the last twenty years or more he has been a strong bulwark of Hinduism against the assaults of go-ahead reformers and ambitious revolutionaries; at the same time he has been fully alive to the necessity of reform, and the certainty of it under the forces of modern civilization. For whatever he may say now and then in the spirit of retort, he is too intelligent and shrewd a man not to understand that there are elements of good in the civilization which at present rules his country, and that Englishmen could not be what they are to-day without the conditions of greatness they had in them which we ourselves lack. Those who deny him this sense of justice, thoroughly misunderstand him as a man; and though it is not in our humble part to set him right with the public, yet we cannot but feel it a bounden duty to bear testimony, whenever we may, to this part of his character whose existence is often denied by those who object to know better.

THE TRIBUNE (Lahore) says:—

In him we have the truest model of Indian patriot and journalist. We have had opportunities of knowing him somewhat intimately, and what has always struck us, when in his presence, is the utter absorption, so to say, of the man in the one thought of the national regeneration of his people. But no, he has another and a greater thought in which he has seemed to us to be always absorbed,—it is the thought of his Maker, for, we have never seen him without the name of Hari in his mouth—every evening we have seen him having his Hari-Sankirtan in his little garden in his house at Bag-Bazar. But what is rare in India, in Shishir Kumar Ghose his bhakti or love of God has not swallowed up his reason or made him useless to the world,—it has, on the contrary, taught him to devote himself entirely to the cause of his country. He lives the austere life of a rishi and his work is ceaseless. • • • • We have called him the truest model of the Indian Patriot and Journalist; and we have called him so advisedly. He has no humbug about him, he knows no tall-talk—he never sees officials—he knows only work, and work in silence and for the people. We cannot give here better portrait of him.
than the Shomprokash, a leading journal in Bengali, has recently given. We give below the translation with the Daily News' introductory remarks (Quoted above.)

THE MAHARATTA (Poonia) says:

The Babu is a rare specimen of unostentations, self-denying workman. The Shomprokash, a Bengali paper, in an appreciative article on the Babu, paints him with great fidelity. The picture is worth preserving for more reasons than one. The Editor of the Patrika is good enough to say that though the ideal of a patriot is very good, yet the Shomprokash is wrong in choosing Babu Shishir as the model. This does great credit to our brother's modesty. In these days of calculating patriotism, when every public man looks to the main chance and in his mind's eye keeps shining ribbons and stars in view, it is well to place before the younger generation a purer picture of the patriotic virtues. We hope many of our younger friends who have yet to enter upon life, will contemplate with attention the following ideal of how our patriots ought to be.

পরিশীলিত সমাপ্তি
গ্রাহকার প্রশিক্ষণ
চৈতন্য দেব (দ্বিতীয় সংস্করণ)
মহাপ্রভু শ্রীচৈতন্য দেবের লীলা কাহিনী অতি সরল ও মধুর ভাষায় বর্ণিত হইয়াছে। ভক্তগণ পাঠ করিলে অশ্চি সম্বন্ধ করিতে পারিবেন না। মূল্য ৮০ আনা।
প্রাপ্তিস্থান—৬৪নং কলেজ স্ট্রীট, সিটিবুক সোলাইট।
এখন সমস্তে স্বর্গার সার গোরুদাস বন্দ্যোপাধ্যায় বলিয়াছেন,—“এই পুস্তকে অতি সরল ও সুন্দর ভাষায় সংক্ষেপে চৈতন্য দেবের পরম পবিত্র ও শিক্ষাপ্রদ জীবন বৃহদান্ত বিবৃত করিয়া আপনার রচনা কৌশলের যথেষ্ট পরিচয় দিয়াছেন।”

কম্যুনিয়ন
এই গ্রন্থে আমেরিকান প্রেসিডেন্ট আব্রাহাম লিনকেনের জীবনকথা অতি সুন্দরভাবে বিবৃত হইয়াছে। মূল্য ১০০ আনু।
এখন সমস্তে স্বর্গার সার গোরুদাস বন্দ্যোপাধ্যায় বলিয়াছেন,“ইহাতে একটি আদর্শ জীবনের বৃহদান্ত অতি সরল ভাষায় বিবৃত হইয়াছে। এই পুস্তক পাঠ বালকগণ আনন্দ ও শিক্ষা লাভ করিবে।”

Babu Hara Kanto Bose, Head Master Hare School says :—“Its language is chaste and elegant and I should like to see the book in the hands of our school boys.”

উল্লিখিত পুস্তকগুলি ১০নং সীতারাম বোধ বীর কর্তৃ “ইউনিয়ন বিউরো” অফিসেও প্রাপ্ত যা।
ইউনিভার্সাল ফেশানারী হল

৮০ নং রাধাবাজার প্রাট, কলকাতা।

সর্বপ্রথম দেশী ও বিলাতি লিখিবার ও ছাপিবার কাগজ, সাদা, বঙ্গল, আইডোবি, এক্টিক, আই, লিথোগ্রাফ, পোষ্টার, লেজার, হেন্ডেড, রটিং, খাম, সাদা ও বঙ্গল কাগজ ও কাউন্ডের্ড, ছাপিবার ও লিখি। মেসিন, প্রিস, কালি, বার্সিন, ব্রেসকুল, কম্পোজিটিক, কাটিং, পরাক্ষেরটি নামারিং, কলিং মেসিন, বোযাল কম্পোজিশন ও সর্বপ্রথম ছাপিবার ভ্যান। সরবরাহ হয়। নমুনা ও মূল্য পত্র প্রাপ্ত মাত্র পাঠান হয় শতকো ১০২ টাকা। অর্থ অংশাঙ্গ সরিত পাঠাইলে মাল ভি, পিং কিংা বিশেষ হারা পাঠান হয়।

শিশির কুমার ঘোষের জীবনীর সমস্ত কাগজ আমরা সরবরাহ করিয়াছি।

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শিশির কুমার ঘোষের সঙ্গে সমূচীত

দ্রুপদ ভুজনাবলী

তানসেন, নেওনাকিশ্যর, আনন্দকিশোর, ব্রজবুদ্ধ, রামদাস বাবাজী রচিত আদিম একশত পঞ্চদশ ভির ভিন্ন মুল্যের দ্রুপদ সঙ্গীত সংগ্রহ মূল্য ১২ এক টাকা। ভি পিং আনা।

উপরোক্ত ঠিকানায় পাওয়া যাইবে।