
**Bengal Revolutionary Movement and Hemchandra Kanungo:
Speculatory, Spasms, and Dream**

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Abstract: *This article tries to show the role of Hemchandra Kanungo in Bengal Revolutionary movement as well as Indian Independence Movement. Actually to achieve independence, generally, two types of paths were taken by freedom fighters such as non-violence and violence. Both ways are seen in our Indian freedom movement. Some prominent centers of the Bengal revolutionary were Midnapore, Calcutta, Dacca, Barisal, etc. One of the bravest sons of undivided Midnapore was Hemchandra Kanungo. He was impressed by the idea and norms of Anandamath novel. He believes revolution means not only changes in the administrative authority; these changes allow all people to enter the country's administration, called revolution. Thus, he defines revolution separately and logically compared to contemporary revolution ideology. He believes in religious harmony. His painted flag was the base land of the future Indian flag. It is connected with the evolution of the Indian national flag. Along with our respect, honor, pride, and love attached. His painted flag carried a harmonical message. It shows his dream of love, respect, and national unity. He always hopes for our independence.*

Keywords: *Anandamath, Dream, Freedom fighter, Harmony, Independence, Impressed, Painted Flag*

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Introduction

Human beings have always taken various *paths* to remove the chain of the subordinate. Several communities of the world tried and will try profound their freedom. To achieve

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independence, generally, two types of paths were taken by freedom fighters such as non-violence and violence. Both ways are seen in our Indian freedom movement. The main founder of non-violence was Mahatma Gandhi. And violent ideas were nurtured in extremist movements. But both aims were to establish India as a free nation. Along with independence, they are dreams released from all socio-economical exploitation. Within an extremist movement, revolutionary activity was a major part. Various historians define revolution in many ways. According to Amal Tripathi, revolution means one prompt, massive, and meaningful change.¹Pranab Kumar Chattopadhyay defined armed revolution as several secret societies and revolutionary groups building an armed revolutionary program to abolish British rule and free India.² Revolutionary groups aimed to establish a federal republic of the United States of India by an organized and armed rebellion. Revolutionary want universal suffrage, nationalization of railway and mining industry, and the abolition of all systems which make exploitation of man by man possible.³Revolutionary Bengali joined destructive work; that main inspiration was service to the nation and free from exhaustion and preparation for independence.⁴This revolutionary movement adds a new stream to the contemporary Indian freedom movement. Revolutionaries themselves did not believe that only assassination and dacoities would free the nation; mainly Arabinda's (prominent revolutionary) plan was to Indian prepared for the open-armed revolution.⁵Along with Bengal, the revolutionary movement was organized in Maharashtra and Punjab. Some prominent centers of the Bengal revolutionary were Midnapore, Calcutta, Dacca, Barisal, etc. One of the bravest sons of undivided Midnapore was Hemchandra Kanungo. He was born at Radhanagar village (now West Medinipur) in 1871 CE. He passed the entrance exam from the Midnapore town school. First, Hemchandra left his FA studying (Midnapore college) and joined Campbell medical college (Calcutta). But soon after, he rejoins Art school in Calcutta. He practices drawing from his childhood. He joined Midnapore collegiate school as a drawing teacher and a demonstrator (chemistry) in Midnapore college. Shortly, he left the government job and took drawing as a profession. But it did not fulfill his subsistence; that's why he joined a job on the Midnapore district board.⁶His professional life was so much up and down.

I

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The origin and spread of the Bengal revolutionary movement were based on Bankimchandra Chattopadhyay's book and ideas. For making the revolutionary thought, Bankimchandra's *Anandamath* impacted this movement. *Anandamath's* novel was found in every revolutionary organization. It influenced all revolutionaries. Hemchandra was also impressed by this book. He wrote about *Anandamath* in his autobiography; except for storytelling and gave pleasures, it has imposed an animate and fervent mark on the mind. These types of spirits are also found in other novels of Bankimchandra.⁷First revolutionary groups were established in Midnapore (an initiative by Ganendranath Bose) and Calcutta (Anushilon Samiti, members Pramathanath Bose, Jatindranath Bandyopadhyay, and Barindrakumar Ghosh), but in the early phase, they were activities limited within member's physical and ethical training.⁸Hemchandra comes under the influences of Ganendranatha Bose and Satyendranath Bose at the beginning of 1902 CE. Thus, he joined the secret society of Midnapore and became familiar with Sri Aurobindo.⁹Aurobindo administered the oath to the Hemchandra. There were norms and procedures to get membership in the secret society. During the taking of the oath, each held the Gita in one hand and sword in the other and vowed to secure the freedom of the motherland at any cost. Thus, love and respect originated among revolutionaries in the country.¹⁰Later, this organization was associated with Calcutta's secret society 'Jugantor', which Barindra Kumar Ghosh monitored. Hemchandra teaches the uses technic of weapons to the selected youth of Midnapore in the garden nearly of his uncle's house.¹¹Thus he works as an organizer from the early phase of the revolutionary movement in the Midnapore district.

II

Failure to kill (may,1906 CE) Bampfylde Fuller (Governor of East Bengal, Modern Bangladesh, he was objectionable to the people for his rude behavior) at Shillong and another failure to the killing of governor at Naihati station- these types of failure ness create a depressional thought within Hemchandra toward contemporary revolutionary activities. At that time, he felt that these elements are needed to achieve independence, such as organization and appropriate preparation, arms, skill, and experiences.¹²It will be recovered from these types of failures. The reason behind his departure from India to Europe was knowing about the activities of the secret European society and sending weapons to India in a secret way.¹³And also, to learn about the technique of bomb-making, he went to France. He

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wrote his autobiography, any nation history, Purana, religion book, or myths told the only and last traditional way to protect a nation or remedy inequity. For war, transfers of weapons were not enough; learning about the making of bombs, bullets, rifles, and war technique from foreign was also essential. Indian legion was built with the help of immigrant Indian and carried a fully weapon-loaded grand warship for India, and declared the Indian Independence war.¹⁴ Hemchandra was a possible person within first-generation revolutionary; he went to foreign to learn about military (and somewhat political) education.¹⁵

Hemchandra went to Europe by selling out some of his paternal property. He did not take any help from his relative or other persons in society. He said that there are two reasons for this rejection. Someday, he is arrested by police; his helper will be equally humiliated by police. Another reason, at that time, openly or secretly, various funds build by the collection of subscriptions with the name of country work. On behalf of this fund, here and there, everyone opens a business by the collection of subscriptions.¹⁶ He did not want to fall into this type of fraud activity. In the middle half (August) of 1906 CE, he went to Europe and reached Paris. Paris was a safer place for Indian revolutionaries in India and Britain for training and experiments with explosives.¹⁷ Hemchandra met some genuine anarchists, S.R. Rana, Madam Cama, and Krishnavarma, but learned little from them. At that time, the world socialist congress was held at Stuttgart; Rana and Cama attended this session from the side of India. At the time of the lecture presentation, she hosted a trio colored future India's independence flag for the first time. Hemchandra painted this flag. There was three-color red (symbol of revolution), saffron (affection with country), and blue (free sky). Above was a red color, within eight half-fold white loti (represents contemporary 8 states), in the middle '*Bandemataram*' word written in Devanagari style upon saffron color, and the bottom was blue color, upon this one sun and other side half-moon and star drawn. This sun and moon painting represent the co-existence of Hindus -Muslims in India.¹⁸ At the time, he eventually was capable of touching the underground Russian socialists and persuading him to give them (along with two other Indians- Mirza Abbas and P.M. Bapat) the training in the creation of explosive and politic. Such socialist (quite likely Bolshevik) connection must have lots strengthened Hemchandra's military rationalist and the antireligious cast of minds. He fell interested in Marxism, which he carried out to retain all his life.¹⁹ At first, when famous Indian freedom fighter Shyamji Krishna Varma knew the actual cause (making of bomb) of Hemchandra's foreign trip, he (at that time, he believed in home rule idealism) refused to help Hemchandra. But later, Shyamji agreed with Hemchandra's plan. Hemchandra, along

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with two Indians, trained for more than six months under a Russian socialist (Hemchandra did not mention the socialist name, he addresses his as Ph.D.).²⁰ Along, Hemchandra and P.M. Bapat produced a copy of a Russian book that taught them how to make bombs. It was translated into English, and cyclostyled copies of this book were distributed all over India, and one copy of it was also presented to Bal Gangadhar Tilak.²¹ After gaining knowledge about bomb-making, he comes to India in 1907 CE (December) from Italic's port Naples.

Hemchandra reached Bombay. In his autobiography, he gives a detailed description of the Bombay revolutionary organization, its activities, and its relation to the Bengal revolutionary organization. There were two objectives under his guidance. First, established one all-Indian central revolutionary organization with Bengal and Bombay Secret organization communication and then established branch-organization various places all over India. Secondly, Hemchandra wants to know how much truth about the Maharashtra secret society was heard by Bengal secret society. But the original function of the Maharashtra secret society was depressive to Hemchandra. He wrote those days the secret organization started, from this day, namely previous 5/6-year Bengali was hearing the mouth-filling story about huge activities of the Maharashtrian Secret Society. This wrong information was the main hex to transform gaucherie Bengalis into revolutionaries. At the beginning of the revolutionaries, the Bengal revolutionary was great thought about Maratha as the revolutionaries' master; thus, Nagpur's revolutionaries believed an immense faith in Bengalis. But Hemchandra praised the equal role of women in revolutionaries' discussion in Maharashtra.²² At the time, this was not seen in Bengal revolutionaries' activities. Punjabi revolutionary Lala Har Dayal was also influenced by Hemchandra. Like Hemchandra, P.M. Bapat, Har Dayal has instructions to disseminate information helpful for making firearms, arms, and explosives.²³

Hemchandra's made explosive was first used upon the French mayor of Chandannagar. The only charge against the French mayor was the breaking up a swadeshi meeting by him a week previously.²⁴ He hesitated to kill the French mayor and protest against this protocol. But at last, he supported this program. He wrote that one virulent instinct originated within his mind, displaying the newly gained knowledge in Paris. That's why he forgot previously determined subjects such as publicity of revolutionism, the establishment of all Indian central revolutionary organizations, etc. Along, he was blind faith in his highest leader²⁵ (he did not mention his name, he recognized as 'K' babu). But the explosive did not work, and all programs failed.

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He has taught (in the middle half of the March, 1908 CE) the technic of bomb-making to the members of the secret society. A center was established at Bhavanipur. Some names of his students were Indubhuson Roy, Nirmal Roy, Kanailal, Sushil etc. Where he taught the technique of bomb-making rarely one week (later, it transferred to Gopimohon Dutta Lane for high surveillance of the British detective, in this line center, two students joined from another state). But this place's (Bhavanipur) room and food were not good enough. There was no servant, all works from cooking to washing cloth. Hemchandra said there was two times meal system, but it was poor comparison to governmental jail. The standard of eating plat (Sanki) is not good. The bed, pillow, and mat were too much dirty. These norms are derived from Muraripurkur garden (headquarters of the Jugantar party).²⁶ Thus Kanungo upholds a disrepair picture of the Bengal revolution's center. Hemchandra made a second bomb used against Kingsford, District Judge of Muzaffarpur. But at first, Kingsford had worked as a Chief Presidency Magistrate of Calcutta (from August, 1904 CE to March, 1908 CE). There was an allegation against Kingsford. He inflicted merciless punishments on all who showed signs of patriotism in their action or their writings.²⁷

III

Whatever, now we look after the strategy program of the Bengal revolutionaries before the killing of Kingsford, District Judge of Muzaffarpur. Where Kingsford stayed at the hotel, on which road he went to court or back home, and also PurnchandraLahiri (chief detective of the British govt.), where he lived, where he went after evening, his every movement was monitored by Sushil (one detective of Jugantar party). What is the reason behind the appointment of Sushil by Barindranath Ghosh as a killer of this activity? The cause was Sushil did not follow the religious policy of Muraripurkur math; that's why he was sent to this kind of killer event.²⁸ Two revolutionaries sent to Muzaffarpur to killing Kingsford. The names of the revolutionaries were Prafulla Chaki and Khudhiram Bose. Prafulla Chaki's name was nonmined by the Jurnantar group, but Hemchandra insisted on not sending him alone. With his initiative, Khudhiram Bose joined Prafulla Chaki in this expedition.²⁹ Both were carried bombs (which were made by Hemchandra and his students) and revolvers to kill Kingsford. But unfortunately, they killed two innocent ladies, Mrs. Kennedy and Miss Kennedy (1908, 30 April). After this failed event, British police searched for the revolutionary

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center all over the Calcutta. At first, Hemchandra advised Barindra to remove all arms elements from Muraripukur garden center. But Barindra ignored this message. Barindra Kumar wrote his autobiography that “now the decision was to left garden and spread to somewhere. But after the massive hard work over the day, where suddenly were many materials transferred? Decided in the early morning, everyone left this center... rapidly all materials implant under the soli, all lay down on his bed with his empty stomach.”³⁰In the early morning, police raided Muraripukur garden center and other centers and arrested Hemchandra, Barindra Kumar Ghosh, Shailendranath Bose, Arabinda Ghosh, Kanai Lal Dutta, and so many other revolutionaries.³¹British government started the infamous ‘Alipore bomb case.’ As a result of this case, Hemchandra was sent to Alipore jail and other revolutionaries. As per co-captive Bhupendrakumar Dutta's opinion, at that time, Hemchandra emerges as a blind follower of European rationalism. He was extreme against God and religious tendencies. His words hit on all reformation. All captives learned about the book of Darwin, Huxley, and the lecture of Lowell and Woodrow Wilson on politics and structure of state from Hemchandra.³²In the Alipore jail, another tragic incident happened. One revolutionary named Naren Gosai betrayed with revolutionaries. He became the main approver in favor of the British government and against the Bengal revolution. That's why Hemchandra, Satyendranath Bose, and Kanailal Dutta planned to kill Naren in jail. Satyendranath Bose and Kanailal Dutta killed Naren within the premises of Alipore jail. For this massacre gun was delivered by Hemchandra.³³ Later they transfer to Andaman Jail for lifers (means 20 year). But as per the Montagu-Chelmsford act, Hemchandra was released from jail in 1921 CE.³⁴

British repressive steps, the different opinions among leaders, religious limitations (limited within Hindu community and despite from Muslim religion), etc., reasons a vast impact on the revolutionary movement of Bengal. In the context of the revolutionary's activities, stress on religion creates a negative effect – it was alert by Hemchandra. He wrote presently that the objective was to rescue classical Hindu civilization and monopoly of Hindu religion, the way is state independence.³⁵Another side, the unbound repression of the British government, using the new wartime Defence of India Act (1915), created terrorist attacks more and more infrequent.³⁶‘Alipore Bomb Case’ (1908 CE) destroyed the revolutionary movement of the Jugantor group. After the release, revolutionaries quite revolutionary movement, some people devoted themselves to religious life (Shri Arabinda), and some took complete exile like Hemchandra. After returning from Andaman, he left all revolutionaries.

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He spent all days till death at new made home of Radhananar Village (Khakurda, presently West Medinipur). He devoted himself to his passions painting work, photography, and carpentry. One of the pupils was Sri SambhuSaha. His drawn picture is preserved at Narajole Royal palace. He also designed the Narajole Royal palace.³⁷ But he was impressed by the radical thought of Manabendranath Roy, and he followed Marxism retain all his life. An example of this impress ness of Marxism was he named his grandson Lenin. He also teaches young students Marx's Das Capital.³⁸

Jugantar's leaders' way and policy of revolutionary activities sometimes did not support by Hemchadra. He criticized the policy. In the name of an 'honest attempt,' Jugantar's leaders try to cover the failure of several programs against British rule. He wrote until the present day, which steps and intentions are taken for the killing of the foreigner and dacoity by Barin (Barindra Kumar Ghosh); all are converted into 'honest attempt.' Hemchandra wanted to establish a revolutionary party like Europe, but Barindra did not interest in this context; that's a wonder to Hemchandra.³⁹ He criticized the revolutionary movement in India special the revolutionary movement in Maharashtra. He wrote from those revolutionaries secrete party was established, from those days means previous 5 or 6 years they hear the big story about revolutionary movement of Maharashtra, that flash story was main hex spells to transfer gaucherie Bengalis into revolutionaries. He seemed that Bengalis took the whole responsibility for creating a revolutionary movement in India.⁴⁰ But he also respects his colleague revolutionaries. He criticized his colleague with a novel motive, not to establish them as ungenerous. Those are great leaders; they are criticism good for the related country; it is true in the democratic era.

Conclusion

He positively criticizes all revolutionary activities. His teaching on the making of bombs transforms Bengal revolutionary movement in a new and effective way. But He stresses character building; he thinks our character that volume will build our nation, and the same volume forwards to change our administration. Then this type of outrage has not needed. By Bal Gangadhar Tilak, 'Swaraj' meant total Indian control over administration and intersection with Britain,⁴¹ Where Hemchandra told his autobiography's preface without gradual development of all matter, Swaraj is impossible, and Swaraj is one step of development. He believes revolution means not only changes in the administrative authority; these changes

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allow all people to enter the country's administration, called revolution. Thus, he defines revolution separately and logically compared to contemporary revolution ideology. He believes in religious harmony. His painted flag was the base land of the future Indian flag. It is connected with the evolution of the Indian national flag. Along with our respect, honor, pride, and love attached. His painted flag carried a harmonical message. In his flag, he draws the sun (connected to the Hindu religion) and moon (attached to the Muslim religion)- this represents a religious unity between the two communities. This picture sawed his affection for the construction of a united India. His chosen three colors and their respectful meaning. He had taken saffron (attachment with country), blue (free sky), and red (symbol of revolution). He used eight half-fold white loti (representing contemporary 8 states) to show his dreamed India with love, respect, and national unity. He always hopes for our independence. But unsuccessfulness in attaining this goal, he bemoans for that. That was reflected in his song during the moving period of Andaman. But his effort, initiative, and devotion to gaining the freedom of India were not ignorable. We respect all his hard work and passion for the nation. At last, India gained their dream of independence in 1947 CE, which was seen by Hemchandra before his death (he died on 8 april,1950 CE).

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