

बिहार राज्य अभिलेखागार



सत्तममेव जयते

139 of 1914

संचिका संख्या ~~134~~ 13913

अभिलेखागार संख्या

1914

१६

बिहार सरकार

बिहार सरकार

विभाग

मंत्रिमंडल सचिवालय विभाग

(बिहार राज्य अभिलेखागार निदेशालय) शाखा

कार्यवाही

१६

सं०

18

पृष्ठ

विषयः—

Satyadev Swami

[CONFIDENTIAL.]

[File no. 139/14]

1914

GOVERNMENT OF BIHAR

SPECIAL SECTION

बिहार सरकार

मंत्रिमंडल सचिवालय विभाग
(बिहार राज्य आगार निदेशालय)

Subject

6. ~~56~~ DEPARTMENT.

File No. 139 of 1914

SUBJECT:

Satra Deo Sanyasi.

Notes and Order.

W.S.

From

[Signature]

26/2/14

बिहार सरकार

मंत्रिमंडल सचिवालय विभाग
(बिहार राज्य अभिलेखागार निदेशालय)

CS

H 28/2

H. h.

Mill

27/2/14

[Signature]

28/2

H. H.

Mill

27/2/14

[Signature]

27/2/14

[Signature]

Serial No. in
File.h.s.

4

A report has already been called for regard to the incident. The Swami is a well known character, his history in the Punjab list of Political Agitators. He has been a good deal in Bihar lately and his utterances at Buxar last January were considered distinctly seditious but not plain enough to warrant a prosecution. There was a good deal of discussion about the Swami then, and I think you must have a file about it. His history was sent you under cover of this office No. 730/31 S.B. d. 26 $\frac{2}{14}$. We are calling for reports about his recent doings in Daulahpore & Buxar & as information received will be communicated in due course. (H.S. is away.)

Ch. 27-5

C.S.

H.S. 28/5/14

H.M.

Personal of the previous papers re Swami Subodh, which have not been seen by you before.

H.M.

24/5/14

The D.I. should be clear and the fact that it is a private communication should be specially reported and the reports

Please put up on paper
to
21.5.

h.s. Submitted
H.S.
28/5/14

and W.D.P. He will no doubt
take disciplinary action in
regard to the students.

[Now comes it the Refs of
the Districts amongst which the
"Swami" board failed to recognize
him as No. 1 of the Panjab list
of suspects and therefore a person
who required to be carefully watched
and his speeches reported? are not
the lists of suspects communicated
to the Districts? I am afraid officers in
Bihar do not know much about
the Arya Samaj and the American
Paris gangs.

I would again call attention
to the explicit orders passed by H.N.
on pp 3-4 of the enclosed file. Were
these communicated to Districts
in April? if so how comes it that
we have not heard of any action
being taken and that the man is
touring all over Bihar there

Serial No. in
File.

Step R

SHAHABAD. 17.1.14. On the 9th instant Satya Den Sanyasi arrived at SATYA DEN SANYASI. Buxar from Allahabad and delivered lectures on the 10th, 11th and 12th instant. During the course of his lectures he said that self-sacrifice was the real aim of life, and that the present system of education was defective as it did not take proper care of the health of the students. He advocated physical development, self-sacrifice, formation of character and patriotism. During the course of one of his lectures he recited:-

"Bat re Bidesia Jekha Khelaene
Bana ke rang Dhang le gaya Dhun."

The S.I.Buxar reports that although Satya Devi's speeches were not actually seditious they breathed discontent. Satya Devi is a Punjabi Brahmin of Lahore and is a man of about 35 years of age. He was in America for five years and has written books in which the social and political state of the United States of America has been contrasted with that of India.

The following is the translation of one of the songs sung by him at one of the meetings, the general tone of which is objectionable, and would appear to amount to an incitement to "Swaraj":-

1. " How long will you drink out of cups(wine)
Ye residents of Bharat (India),
Now open your eyes and see ye Indians.
2. Others (foreigners) robbed you,
For centuries they beat you. Why are you lying carelessly,
Ye young men of India.
3. No clothes remain on (your) body (you)
Have nothing to eat (you) are practising beggary,
Ye of the name of rich (bankers).
4. Your beautiful houses which were stuffed with gems,
There is no trace of these,
Ye of great pride (lit. big thought).
5. Your children are wandering from place to place (without any occupation)
And are lamenting, ye of the name of Bhesham (children of Bhesham. Bhesham was a great warrior.).

- (5) /
6. In Africa all your brethren are ceelies. (They) are suffering great
harishipsk
Ye of the arrow of Arjun (children of Arjun. Arjun was a great warrior
and an expert with the bow and arrow).
7. The disunion among ourselves has brought about this,
This is why you have been beaten,
Ye of high standard (or flag).
- A
22h

8 -----
Memo No. 389 S.B.

Alvance copy of a paragraph to appear in the Bihar and Orissa
Secret Abstract dated 31.1.14.

Forwarded to the Chief Secretary to Government for information
and with the request that he will be so good as to let us know whether
Superintendents of Police should be told to take action in accordance
with Rule 4 Chap. VIII of the Special Branch Manual in the event of the
Sanyasi visiting their districts in future.

Bihar Special Branch,

RANCHI. मंत्रिमंडल सचिवालय विभाग
The 27th January 1914. *for* Deputy Inspector-General of Police,
Crime and Railways, Bihar and Orissa.

RC Ryland

R.T.B.,
24/1.

pages 30-31 of Manual

File No 139

(8)

5.

Advance copy of a paragraph to appear in the Bihar and Orissa Secret Abstract dated 21.2.1914.

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191- BIHAR S.B.- 21.2.14:- The Punjab S.B. reports that Satya SATYA DEV SANYASI. Dev Sanyasi (para 142) is No. 1 in their list of prominent political agitators of that Province.

Note:- Will Ss P. Patna, Muzaffarpur and Shahabad please note.

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Mem No. 632 S.B.

मंत्रिमंडल सचिवालय विभाग

Forwarded to the Chief Secretary to Government, on tour, for information.

Bihar Special Branch,

R A N C H I.

The 19th February 1914.

Dy. Insp. Genl. of Police,
Crime & Rys., Bihar & Orissa.

R.T.B.,
18/2.

12 File No 139 (9) 6
History Sheet of Satya Deb Sanyasi.

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SATYA DEB was educated at the Dayanand Anglo-Vedic College, Lahore. In 1905 he went to America. He visited Chicago, Oregon, Seattle, Washington, Berkely and Pittsburg. He is a confirmed Arya Samajist with advanced political views. During his stay in America, he became acquainted with Har Dayal and other revolutionists. He contributed articles to the various journals and delivered lectures and collected money for 'his down-trodden countrymen'. He returned to India via Paris where he met various members of the Paris gang & in 1911. His extremist views have of late offended many of the Arya Samajists and his sympathy with the Turks during the Balkan War further lost him the support of most of the Arya community. Of late he has been touring all over India delivering lectures contrasting the educational system of America with India, advocating the adoption of Hindi as the universal language for India, and calling attention to the sorry condition of the black races all over the world. The Punjab S.B. consider him a dangerous man, whose writings and lectures should be carefully watched.

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Memo No. 730 S.B.

Copy forwarded to the Chief Secy. to Government,

for information.

Bihar Special Branch,

R A N C H I.

The 26th February 1914.

A. R. Hampton
Deputy Inspector-General of Police,
Crime and Railways, Bihar and Orissa.

R.T.B.,
24/2.

14
Dear Vernede,

I am enclosing for your perusal Sattlee Swami arrived here on 12/5 and put up with Jhuna Lal my report regarding Sattlee Swami. Agarwala of Banglagarh, O.P.No. II, a municipal Commissioner. From my S.I.' report he appears He left for Muzaffarpur on 18/5 by the morning train, 9-30¹ not to have uttered anything seditious, but He delivered five lectures in all. Muzaffarpur intimated by as I have remarked sailed very wire of his departure from here. near the wind. At any rate I have 2.5. he delivered a lecture in Hindi in the temple of Babu Lal Pardhan, Barabazar O.P.4. From 700 to 800 people attended the audience consisted mostly of Hindu Mahajans, pleaders and mukhtears. There was also a sprinkling of Muhammadans. Amongst the prominent men present there were the Hon. Babi Brij- kishore P.I., Babus Dharani Dhar and Sheo Prasad, pleader, and the Manager of the Darbhanga Bank. Students of all the local schools mustered strong.

Please return report.

Yrs. Sincly.
Sd/- A.E.Heden.
27/5.
S.P.Darbhang.

Report returned with thanks.

Jhuna Lal is a Munl. Commr. Dharani Dhar is the proper name of the pleader mentioned below.

Sd/- A.H.V.
27/5.

The theme of his lecture generally speaking, was the economic and educational reform of India on indigenous lines as distinct from foreign and European methods. The lecturer at times used very strong language and went on to say that Indian people who sent their children to foreign countries for their education were not only squandering their money for a useless purpose but were shedding the blood of their dear one

Three other lectures were delivered on practically the same lines as above. In the fifth and last the lecturer however introduced a fresh subject. He said that Bharha should become the lingua France of India as the language most suited for the Indians and that all the Arts and Sciences should be learnt through the medium of that language. He further dwelt on the importance of physical strength. As an illustration of the utility of this he told them a story of how a strong Kabuli kept a railway carriage for himself on a crowded train simply owing to the fact that he was stronger than the Hindus who tried to enter the carriage.

The man uttered nothing actually seditious but seems to have sailed very near the wind on occasion.

(11) 7

I have no officer here who knows shorthand so am not able to report the speech verbatim as I should like to have done.

About 1000 people, roughly speaking, attended all the lectures.

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बिहार सरकार
मंत्रिमंडल सचिवालय विभाग
(बिहार राज्य अभिलेखागार निदेशालय)

Criminal Investigation Department.

United Provinces.

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History Sheet of Satya Deva of Ludhiana, Arya

Samaj Lecturer and Agitator.

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18
Name:- Satya Deva alias Sukh Dayal alias Sat Deo, son of Kundan Lal, a Thapur Hindoo by caste, of Ludhiana in the Punjab.

Descriptive Roll:- Age about 34 (in 1914); height 5' 6"; very stout; wheat complexion; small mouth with regular teeth; double chin; large eyes; thick nose and ears; wears spectacles.

History:- Satya Deva was educated up to the Entrance Class standard in the D. A. V. College at Lahore. He has two brothers, both clerks in the Post Master General's office, Lahore, and a cousin of his K. B. Thapur is Secretary of the Public Library, Lahore, and a trusted servant of Government.

In 1905, acting on the advice of Munshi Ram of the Gurukul at Kangri, Bijnor, Satya Deva went to America, where he studied one year at the University of Chicago, and for another year at Oregon, and at the end of 1907 he went on to Seattle where he was seen in November 1908. While in Seattle he made the acquaintance of E. H. James, since notorious as the editor of the Liberator and the following letter appeared in the issue of that paper for July 1910. "Our comrade, Satya Deva, ~~and~~ and Indian patriot writes us a fiery letter: 'Do you know that ^uyour paper has been put under the seditious ban in India? The hounds keep track of their prey. Fools: They can never devour thought. The French Aristocracy tried to imprison thought in the Bastille but with what result? History will repeat the same in India.'"

In 1910 Satya Deva appeared to have travelled about the West Coast and visited Washington and Berkeley (California).

In the Spring of 1911 he visited Pittsburg evidently on his way to New York and addressed a meeting of the Vedanta Society there, telling his audience with sobs that in his country "Government was so cruel that it did not even let a black man carry a knife."

About the middle of June 1911 Satya Deva arrived in Paris with an introduction from Tarak Nath (C.I.D. No. T) editor of the defunct Free Hindostan to Chattopadhaya. He put up at the latter's hotel, was constantly in his company, and is known to have seen the other members of the Paris gang. Towards the end of June 1911, he left for Geneva, and on July 16th 1911 he arrived at Tuticorin and proceeded to Allahabad where he stayed with the Editor of the Abhyudaya.

On the 5th August 1911 Satya Deva visited Lahore and attended a meeting of the Wachowali Arya Samaj,. He then went on to Dehra Dun and on the 11th August he visited Hardwar. He then spent some time at Benares, where he lectured at Arya Samaj meetings and advocated the education of women. In September 1911 he was appointed Head Master of the D. A. V. School at Dehra Dun, through the influence of Lala Phul Chand (C.I.D. No. P), Secretary of the Arya Samaj there. This was done without consulting Lala Joti Sarup the President of the local association. The appointment of Satya Deva appears to have been a desperate ~~step~~ attempt made by the politically inclined Samajists to capture Dehra and especially the D.A.V. School, which is run by the Arya Samaj. The matter was brought before the Provincial Association of the Samaj, and the result was the resignation of Phul Chand and his nominee Satya Deva.

After leaving Dehra Dun in October 1911 Satya Deva went to Benares and thence to Cawnpore, Kheri and Saharanpur, where he lectured at Arya Samaj meetings. On the 19th November 1911, he visited Lahore and stayed with his brother Kedar Nath and lectured about America at the D.A.V. College. He spent the greater part of December 1911 at Benares, visiting Calcutta

early in January 1912, where he and Amar Nath started the Foreign Educational Association, which advertised for 500 hundred youths to go to America for their education. In April 1912 Satya Deva went to Almora where he started a private school. He stayed at Almora till the end of July 1912 and lectured frequently on the necessity of union and co-operation in order to improve the condition of India. At one of his lectures on the 14th July he spoke on the rights of man and the preservation of the fruits of Indian labour for Indians. In this lecture he reminded his audience that they had no adequate representation in the Government. Discussing the need for self defence he referred to the example of Japan in the Russo-Japanese War, and to her progress within the last 50 years.

From Almora Satya Deva went to Benares where he stayed till the middle of October 1912. At Benares he opened an office for the Satya Granth Mela in the same house, in which Nityanand Bannerji (C.I.D. No. N) had a spectacle shop. He lectured regularly and started special classes where he used to lecture on America and kindred subjects. At one of these lectures he said "No sovereign likes to part with his power, instance the Emperor of Russia. The power cannot be taken away by entreaties and supplications but only by force of arms. The public should bear this in mind." In other lectures he compared the Educational Systems of America and India, advocating Hindi as the common language, and spoke of the debased condition of the black races all over the world.

In November 1912 Satya Deva went to Lahore where he gave a series of intemperate lectures referring to Indian grievances, and strongly urging the people to unite. He sympathised ~~in~~ with the Turks, and criticised adversely the attitude of the Hindu Press. His sympathies with the Turks lost him a good measure of support, and because of the intemperance of his lectures the Punjab Arya Pritinidhi Sabha severed their connection with him. Early in December 1912

Satya Deva revisited Lahore. He lectured against the Arya Samaj, and complained of the Police surveillance to which he was being subjected. He called upon his audience to free their country from the bonds of captivity. In January, February and March 1913 ~~Satya~~ Satya Deva spent most of his time at Allahabad and Cawnpore. At Allahabad he stayed with Babu Parsotam Das Tandan (C.I.D. No. P), vakil. In April and May 1913 Satya Deva toured and lectured in the Punjab, the whole tone of his lectures being anti-British. In the course of this tour he visited Delhi, Lahore, Jullundur, Ferozepore, Gujranwala and Sialkote and at Ferozepore and Sialkote he founded societies known as the Nagri Bhasha Pracharni Sabha for the purpose of teaching Nagri to Hindu children.

In June 1913 Satya Deva spent some time at Mussoorie, staying with Kunwar Mahendra Pratab Singh (C.I.D No. K) and in July 1913 he visited Moradabad, Hardoi and Jalaun. About this time he proposed to start a training school for Sanyasis to be called the Satya Deva Ashram. In a letter to the Anand (Lucknow of the 4th September 1913) he explained that the object of the Ashram was to impart political knowledge to the working classes, to college students and to business men, in order to prepare them for the services of their country. In August, September and October of 1913 he travelled extensively in these provinces attending Arya meetings, and in November he transferred his Satya Granth Mala office from Cawnpore to Allahabad and took up his abode in the latter place. On the 9th January 1914 he visited Buxar, and lectured there saying that self-sacrifice was the real aim of life. He advocated physical development, formation of character and patriotism. The tone of his lectures was objectionable and one of the songs sung by him was particularly offensive. In April 1914 he commenced a campaign against emigration, and distributed leaflets, exhorting the public to prevent emigration and asserting that those who emigrated were deceived by the emigration agents. In June 1914 he went to Almora where he lectured frequently in his usual

style, and on his way down to Bijnor on 12th July, he spoke at Haldwani, urging unity among all Indian communities.

On 16th August 1914 the Superintendent of Police, Muttra, reported that he delivered a somewhat inflammatory lecture at Brindaban pointing out the useless^{ness} of Government. The report was however not altogether reliable as no record was made of any part of the speech. On 29th August 1914 Satya Deva delivered a lecture at Gorakhpore telling his audience how, the Muhammadans had by acts of oppression destroyed Hindu temples at Ajodhya, and erected mosques in their places, and how they had introduced Persian and Arabic words into the Hindi language and produced a mongrel language of their own.

On 24th - 26th October 1914 he lectured at Monghyr on health, education, activity and independence. He also mentioned cow-killing and said Muhammadans should not wound Hindu feeling by killing the sacred animal. On 6th November 1914 he spoke at Agra saying that the youth of Bharat Desh had no love for their country. He also spoke of unity and the advantages of having a common language.

Satya Deva has published various pamphlets on education religious devotion and on his American travels, all for the same purpose, namely to unsettle the mind of Young India and turn it against the existing order of things. His first pamphlet published in 1912 was on the subject of national education and the creation of a new patriotism. In this he wishes to unite the people, now separated by artificial boundaries and the want of a common language, into an irresistible force. To this end he alternately threatens and cajoles Muhammadans and Indian Christians into throwing in their lot with the Hindus, and artificially contrasts their position with the British, who are foreigners having their own language and special privileges and who export "India's Wealth". Children should be taught nationalism in the schools and elements of political science, so that Indians may, like the peoples of the West, cease to suffer meekly under injustice. The work ends with a rhapsody on the motherland, closing with these w

these words:- "Let us form a mental picture of Mother India, and, considering her sorrows our own, let us enter upon a stern resolution to remove them."

His "Gudde to America" published in 1912 is noteworthy for containing the reflections of the author oupon the contrast between the State of America and of India. He followed this up with a book on his travels in the UnSted States of America, from which it is clear that America stands in his mind for freedom and prosperity, India for misery and oppression. He is always breaking off from descriptions of his travels into jeremiads about India and its "Usurpation" by foreigners. But he himself would probably regard as his master-piece his book of National Prayers or Mantras as he prefers to call them. They are composed throughout at a very high tension of patriotic fervour, add they breathe a spirit of intense gloom and yearning after change. "How long: How long will it last, O Father: How long: It is intolerable now" is the nurden of his cry. The whole work is somewhat in the style of the famous Liberty leaflets. Though possibly it never transgresses the line which divides in the eyes of the law open from covert sedition, it inculcates the same doctrine, the devotion of body and soul to the cause of rescuing the motherland.

ASSOCIATES:- Govind Ram, student of Dehra Dun; Lala Phul Chand of Dehra Dun; Dr. Mool Chand of Allahabad; Kunwar Mahendra Pratab of Hathras; Pundit Shankar Dutt of Moradabad; Babu Parsotam Das Pandan of Allahabad; Dr. Sham Sarup of Bareilly; Mussamat Hira Dei of Bijnor.

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The 23rd December

14

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No 1096. C.

My dear Ryland,

I am desirous to acknowledge with thanks the receipt of a copy of the History Sheet of Satya Dev alias Sukh Dayal alias Sat Deo submitted with your demi-official letter No 4925-S.B., dated the 21st December.

बिहार सरकार

Yours sincerely,

मंत्रिमंडल सचिवालय विभाग
(बिहार राज्य अभिलेखागार निदेशालय)

E. C. Ryland Esq., J.P.,

Deputy Inspector General of Police, Criminal Investigation
Department.