

Protests against machinations of Assam government to 'de-citizenise' Bengali speaking people of the state

Newsdesk – A protest meeting of Bengalee intellectuals to demand an end to the harassment of Bengali speaking people of Assam was held on 11th January 2018, at 3.00 PM, in the Kripasharan auditorium of B o u d d h a Dharmankur Sabha, Kolkata. The meeting



was organised by Sarbo Bharatiyo Bangla Bhasha Mancho and jointly convened by Secretary of Oikotan and Bangla Bhasha Mancho, Nitish Biswas and eminent researcher on Buddha, Hemendu Bikash Choudhury. While placing the basic resolution and the charter of demands of the meeting, Nitish Biswas called for amity between Assamese and Bengalee people. The meeting was presided by the central president of Bangla Bhasha Mancho and President of Bengalee Association, Bihar Dr. (Capt.) D. K. Sinha. Main speaker was ex-vice chancellor of Assam University Professor Tapodhir Bhattacharjee. Other speakers were ex-minister of Assam, lawyer at Guwahati high court and leader of human rights movement Janab Abu Sale Najimuddin, ex-vice chancellor of Kalyani University Professor Basudeb Burman, leader of the refugees in Uttarakhand, Shankar Chakrabarty, General Secretary of Bouddha Dharmankur Sabha, Hemendu Bikash Choudhury, Kapil Krishna Thakur, litterateur, Imanul Haque, leader of Bhasha o Chetona Samiti, Shantanu Duttachoudhury of the magazine 'Saptaho', researcher of Santhal language Dr. Subodh Hansdah, leader of Bengalee intelligentsia Bokul Chandra Roy, editor of

'Unishe may' Shantanu Gangaridi, Dr. Ashis Thakur of Nikhil Bharat Bengalee Udbastu Samiti, and Prantosh Bandopadhyay of Vidyasagar Research Centre. Among others present in the meeting included editor of Matri Bhasha, senior researcher Sajal Roychoudhury, Anil Chandra Roy from Siliguri, state secretary of Bangla Bhasha Mancho Dr. Dulal Krishna Das, Malay Bhattacharya, leader of Dalit Samanway Samiti, Piyush Mitra, Prof. Nityananda Mandal, Prof. Md. Rafiq, Prof. Shampa Mandal, Oikatan organizer Gouri Haldar, Kumari Amiya Biswas, Researcher Shyamal Vyapari, researcher Jayanta Biswas, poet Samir Kayal, organizer Ashok Kumar Das, Gopal Roy, Kallol Samanta, researcher Babulal Hansdah, language organizer Abhijit Das, researcher Gurupada Hansdah, Amalesh Dasgupta, writer, Argha Biswas of Uttarpatra, editor Madhushree Choudhury, editor of Shabdhasena, poet Dilip Das, editor of Sarani, poet Basudeb Das, organizer of Bhasha Mancho Debashis Biswas, Kamal Bandopadhyay, Abhijit Mallik and Shankar Adhikary. The meeting unanimously adopted the following charter of demands.

1. All non-Assamese linguistic communities must be included

in the revised Citizenship Register.

2. All rights as citizen of India along with human rights of the non-Assamese linguistic communities in Assam must be protected.
3. Terrorization of the citizenry in

Assam on the plea of 'danger to Assamese linguistic community' must immediately be stopped.

4. Immediate release of 54 Bengali speaking refugees including Dr. Subodh Biswas imprisoned in Silapathar.
5. Immediate publication of corrected revised Citizenship Register; obey the legal provisions of Indian Constitution in letter and spirit.

All in the meeting said emphatically that without being confused or provoked by the misleading campaign of ultra Assamese nationalists of Assam, the people loving their mother tongues and mother-languages all over India will have to resist collectively the persecution of Bengalees in Assam on the plea of Citizenship Register. The main speaker of the meeting Dr. Tapodhir Bhattacharjee revisited the history of Assam in his speech – recollecting the memories of his parents and of himself he described the inseparable relationship of Bengalees with Assam and moved the audience. Ex-minister and leader Janab Abu Sale Najimuddin said that Assam is their home for thousand years, so why they will leave the land. Their rights in the land are sacred. In spite of so many allurements their father, who was a freedom fighter, directed them not to leave their home in Assam and they stayed there. They will not leave Assam till they breathe their last. From the side of the organizers Kapil Krishna Thakur, Nitish Biswas and Dr. D. K. Sinha said in their appeal that through the history and geography of a long period we Assamese, Oriya and Bengalees are a people united in culture – we have one Charyapada, one Jayadeva, one Shankara Deva, one Chaitanya, one Kamakhya, one Jagannath, one Rabindra-Najrul-Subhash-Vivekananda to one Bhupen-Hemanga-Vishnu Prasad Rabha-Jyoti Prasad Agarwala. Our earth, river and mother nature are one in Dharmail-Bilwa-Bhatiyali-Bhaoaiya; why should we invite danger by giving in to the conspiracies of the vested interests. We want peaceful atmosphere. And the message from our heart is, "Ek I brinte duiti kusum Hindu Musalman".

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Supriya Devi

Days before her imminent death due to tuberculosis, Neeta in Meghe Dhaka Tara by Ritwik Ghatak cried, "I wanted to live". The cry still echoes in our minds and haunts us. More than a cry it was an accusation against this world of injustice which did not let her live. It reminded us of the despairing intermittent utterance, 'I accuse', of her incapacitated father in his room. They were a family of the refugee colony struggling for their subsistence.

We also loved her as Anusuya in Komal Gandhar. Anusuya is the heroine of the film but not the central character like Neeta in Meghe Dhaka Tara. The film is about the travails of amateur theatre (yet the zeal to move on) intertwined with the pain of partition of India and Pakistan, yet so many of the important messages of the film by Ritwik are conveyed through Anusuya. Moreover, it was suggestive of her own journey.

Supriya Choudhury, born in Burma (Myanmar) came to India and, having a knack for acting and dance since childhood, began her journey in films to become one of the most adored actresses of Bengal.

Supriya Choudhury breathed her last on 26th January 2018. We pay our respects to her.

The 'fringe'

It appears to have become a fashion today. Whenever something emanating from the ideology of ruling disposition happens which is widely criticized and consequently becomes 'unownable' for it, it tries to shrug that happening off by making the 'fringe groups/elements' responsible. Media also accepts this way of dealing with the affairs. Who are these 'fringe groups/elements' who torture and kill people in the name of religion, throw stones on the bus with school children, plants saffron flag on court building, come out in procession with saffron flag on Republic Day, threatens constitution of India and then hide when the purpose of the ruling political force is fulfilled? Strangely, the ruling force, never criticizes those activities except under extreme pressure! If you look at the phenomenon, you will surely conclude that the so-called fringe groups/elements are not separate entities, time to time they are generated by or they are expressions of the ruling force itself, conveniently released and then concealed. What type of ruling force it is which always need a multi-headed fringe to surround it? Is it healthy political behavior? Does this behavior signify some healthy development of our republic? No. History is witness to such political behavior. They are known as fascistic manoeuvres to destroy the republic.

NEWS IN BRIEF FROM THE MEDIA

Rajasthan: One more Bengalee Labourer burned to death after Afrazul

Newsdesk – On 16th January 2018 a labourer named Sakir Ali was burned to death by acid in Jaipur, the so called Pink City. Sakir Ali was from West Bengal. Like Afrazul, he also was working in Jaipur leaving his family at home.

Police is neither ruling out a communal angle to the murder nor, as Ali used to drink, a suicidal angle to the death. A bottle of acid was found in Ali's room and before arrival of the police people were seen searching for the dead body of Sakir. All the things found in the room has been sent to the FSL.

Ali's family lives in Malda distt. More to read at: <https://kohraam.com/state-news/another-muslim-man-from-bengal-reportedly-burnt-and-then-killed-in-rajasthan-121402.html>

Bengalee Seva Samiti, Chaibasa distributed blankets

Newsdesk – On the occasion of the birthday of Swami Vivekananda Bengalee Seva Samiti along with Zila Andhapan Nivaran Samiti arranged free cataract operation camp for two days. 175 patients were successfully operated upon. Free

spectacles were also given to them. At the end of the event Bengalee Seva samiti distributed 360 blankets and shawls to the needy.

More to read at: <https://www.bhaskar.com/jharkhand/chaibasa/news/JHA-MAT-latest-chaibasa-news025002-901283-NOR.html>

Vivekananda Jayanti in Dalli Rajhara

Newsdesk – The Bengalee Samaj at Dalli Rajhara observed 155th Birth Anniversary of Swami Vivekananda. Chief guest was Dy. GM of Rajhara mines Tapan Sutradhar. Among present were Gagan Pandya, Bhaktipada Ghosh, Goutam Bera, Swapan Chakrabarty, J. C. Mandal, P. K. Dey, Hari Thakur Biswas and S. C. Sarkar.

Read more at: <https://www.bhaskar.com/chhatisgarh/dallirajhara/news/CHH-OTH-MAT-latest-dallirajhara-news-022501-907993-NOR.html>

Poush Mela, Lucknow

Newsdesk – Every year on the second Sunday of January Poush Mela is held in the field of Children's Museum, Charbagh. It was a sunlit Sunday this year. The Bengalee people assembled in the Mela in their traditional attires. The Mela or the fair began with Puja and uttering of hymns from Samveda. Pundit Narayan Dutt

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Michael Madhusudan Dutt

Born - 25 January 1824, Sagardari, Jessore District, (now Bangladesh)
 Died - 29 June 1873 (aged 49), Calcutta,
 Resting place- Lower Circular Road Cemetery
 Parents - Rajnarayan Dutt (father), Jahnabi Devi (mother)
 Spouse - Rebecca Thompson McTavish (m. 1848–1873)
 Partner - Emilia Henrietta Sophie White (Partner 1855?–1873)
 Children - McTavish Dutt, Henrietta Elizabeth Sermista (1859 - 15 February 1879), Frederick Michael Milton (23 July 1861 - 11 June 1875), Albert Napoleon (1869 - 22 Aug 1909)



Pic Courtesy: Wikipedia

His epitaph, a verse of his own, reads:
 Stop a while, traveller!
 Should Mother Bengal claim thee for her son.
 As a child takes repose on his mother's elysian lap,
 Even so here in the Long Home,
 On the bosom of the earth,
 Enjoys the sweet eternal sleep
 Poet Madhusudan of the Duttas.

In the words of Sri Aurobindo:
 All the stormiest passions of man's soul he [Madhusudan] expressed in gigantic language

Netaji Jayanti observed by branches of Bengalee Association, Bihar



Munger



Betiya



Bhagalpur



Purnia

Newsdesk – Number of branches of Bengalee Association, Bihar observed Netaji Jayanti on 23rd January. We have received pictures of Prabhat Pheri by Purnia and Betia branches, though they have not sent any report. Patliputra branch organized a modest discussion meeting in the evening at the office of the Association. It was a lively discussion in which Sachchida Nand Sinha, Utpal Das, Sib Shankar Guha, Bidyut Pal and others participated. Dr. B. B. Mandal presided over the meeting.

In Bhagalpur, they began with a Prabhat Pheri and then a blood donation camp was held. As the Secretary Jayjit Ghosh reports 150 units of blood were collected and deposited in Blood Bank. The camp was inaugurated by IG, Police.

In Munger, the members of the branch and others garlanded the framed portrait of Netaji Subhash



Patliputra

in Vivekananda Nagar. From there they started a march which ended near the statue of Netaji in Subhash Nagar. There the Sadar and District administration had arranged a programme in which all participated. Among those who garlanded the statue were president of Munger branch of the Bengalee Association Phalguni Mukhopadhyay and Ward Commissioner Radha Ghosh. Secretary of the branch Bijoy Ghosh, Treasurer Paresh Mukherji, Jt. Secretary Nantu Ghosh, Ashish Kumar and number of women members were present.

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NEWS IN BRIEF FROM THE MEDIA

Poush Mela, Lucknow

Mouli was in Puja. Children of Sanskrit vidya Mandir rendered devotional songs. After floral offerings to Kaviguru Rabindranath Thakur and Swami Vivekananda, litterateur coming from Kanpur, Baren Sarkar lit the lamp to inaugurate the fair. Sumi Mitra played traditional musical instruments. Youth took part in drawing, Bengali poetry recitation, blowing of conch shell and musical chair competitions. Secretary of the Bangla Bhasha Shiksha evam Sanskritik Prachar Samiti K. K. Ghoshal, Jt. Secretary Ira Paul, Subir Mitra, Trishita Roy, R. N. Bose, Alok Nitra were present on the occasion. President P. K. Roy told that the Association is organizing this fair for last 24 years. Next year there will be silver jubilee celebrations. Read more at: <https://www.jagran.com/uttar-pradesh/lucknow-city-a-glimpse-of-the-bengali-culture-seen-in-the-poush-mela-17358582.html>

Women demonstrate demanding toilets in Tanakpur



Pic Courtesy: Hindustan.com
Newsdesk – The women of Bengalee Colony of Tanakpur, Haldwani demonstrated on 26th

December 2017 demanding construction of toilets in the colony. They said that if toilets are not constructed immediately they will sit in dharna in the Tehsil campus. They narrated the state of affairs in the tehsil; for the last three years the administration is getting forms filled up by them but toilets have not been constructed yet. They are being forced to defecate in the open. More to read at: <https://www.livehindustan.com/uttarakhand/haldwani/story-protest-of-women-in-bengali-colony-for-toilets-in-tanakpur-1715994.html>

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Protests against machinations ... Meeting ended with adoption of the memorandum which will be delivered to the Prime Minister and Home Minister of India and the Chief Ministers of West Bengal and Assam through the Governor of West Bengal. Future programmes will be decided later on.

Sourced from the press release by Nitish Biswas, General Secretary, Sarbo Bharatiyo Bangla Bhasha Mancho, Kolkata.



Republic Day celebration at AGHORE PRAKASH SHISHU SADAN

Outreaches of Bengal renaissance – towards the people

How a School Teacher Exposed the British 'Coolie' Trade in 19th Century Assam

A school teacher who took a strong stand against gender injustice and British exploitation, Dwarkanath Ganguly is one of the forgotten pillars of Indian renaissance.

- Sanchari Pal

In the history of modern India, the Renaissance is generally considered a crucial stepping stone that led to the emergence of the modern 'united India' nationalism and the subsequent all-India anti-colonial struggle. This period of turmoil marked a transition in values, transformation in social sensibilities and rebirth in cultural creativity.

And its beginning was heralded by the birth of the Brahma Samaj, the cradle of Bengal Renaissance. This movement was founded by India's famous polymath-reformer, Raja Rammohan Roy, and its single biggest contribution was the emancipation of women in general and their education in particular. However, while Roy who is famous for his role in this movement, few people know the story of how another great Brahma radical of the era exposed the British exploitation of 'coolies'. This forgotten legend was Dwarkanath Ganguly.

A schoolteacher in British-ruled Bengal of the late 19th century, Dwarkanath was born in April 1845 at Magurkhanda village of Bikrampur district. During his days as a student, he was deeply influenced by Akshay Kumar Datta's thesis on the plight of Indian women that stated: "The first vital step to social regeneration is liberating woman from her bondage." While he was still working as a teacher, Dwarkanath started publishing a weekly magazine called Abalabandhab (Friend of Women) through which he began bringing to light concrete cases of exploitation and the extreme suffering of women. As David Kopf (noted historian and professor emeritus at the University of Minnesota) later wrote,

"This journal was probably first in the world devoted solely to the liberation of women."

Apart from Abalabandhab, Dwarkanath also raised a storm within the Brahma Samaj with his radical reformist views that were strongly opposed by the conservative members of the movement. He also served as the headmaster, teacher, maintenance man, guard and sweeper of Hindu Mahila Vidyalaya (that was later renamed Banga Mahila Vidyalaya and subsequently merged with Bethune School). Incidentally, he is also the great-grandfather of legendary Indian filmmaker Satyajit Ray.

These were also the days when Dwarkanath met and married Kadambini Basu, one of the first women graduates from India.

With a series of firsts to her credit, Kadambini was also one of the earliest working women in British India and among the first female physicians trained in western medicine in the whole of South Asia.

As David Kopf wrote, "Kadambini was, appropriately enough, the most accomplished and liberated Brahma woman of her time."

Interestingly, when Kadambini's decision to study medicine received severe backlash from the Bhadrakol (upper caste Bengali) community, it was Dwarkanath who encouraged her to follow her heart.

In fact, when the editor of the popular periodical Bangabasi referred to her as a courtesan in his article, it is said that a furious Dwarkanath confronted him and (in a not very subtle manner) made him swallow the piece of paper where the comment was printed. He also took legal action, as a result of which the editor was sentenced to six months' imprisonment and fined one hundred rupees.

For the rest of his life, Dwarkanath never stopped fighting taunts and threats, to defend not just his wife but every Indian woman from what he considered to be the forces of narrow privilege.

Passionate about uplifting the underprivileged, he also used his articles to publicise social issues from a humanitarian point of view. He intended to

encourage their inclusion on political platforms and to get the government to address the exploitation underlying the issues.

The most famous of these efforts were Dwarkanath's series of explosive articles on the wretched conditions of indentured workers in the tea gardens of Assam.

In the 1830s, the British had introduced indentured contracts to recruit cheap and dislocated Indian workforce that would grow lucrative plantation commodities such as tea, coffee, sugar and rubber. Once on plantations, state-enforced penal provisions ensured that they couldn't leave till their contract expired, no matter the conditions. With time, these workers came to be called "coolies".

When a fellow Brahma member Ram Kumar Vidyaratna, returned from a visit to Assam with dismal tales of opium addiction, inhuman conditions and exploitation of the "coolies" by the British tea planters, Dwarkanath decided to investigate these allegations first-hand.

As the white planter-dominated tea industry went to great extents to keep their labour conditions hidden, Dwarkanath knew that exposing this involved great personal risks. But he was undaunted.

After an arduous and clandestine journey (that included long treks as the plantation region had neither roads nor vehicles), he finally reached "Planter's Raj" — as the region was colloquially called, thanks to the absolute dominance of its British managers.

Dwarkanath was shocked to see British managers enjoying the luxuries provided by huge profits while leaving little for the natives as wages and virtually nothing for the development of Assam. What aggrieved him, even more, was the deplorable conditions in which the "coolies" were forced to live.

The outraged writer returned to publish a succession of articles in nationalist newspapers, such as KK Mitra's Sanjibani and Surendranath Banerjee's Bengalee, to expose the near-slave like conditions of bonded "coolies" in Assam. Soon after, he even took the matter to the forums of the Indian National Congress, with the help of freedom fighter Bipin Chandra Pal.

Effectively contesting British claims of worker emancipation, Dwarkanath's reports told the stories of thousands of Indians who had been lured into Assam's plantations with the false belief that they would get a living wage in salubrious conditions.

They also grimly described the brutal punishments meted out and how one of every four "coolies" died, their deaths casually dismissed by the planters as being caused by disease or failure to adjust to climatic conditions.

While Britain's influential planter lobby did all they could to prevent Dwarkanath's reports from having much impact on public opinion, they were unable to prevent it from receiving wide publicity in nationalist circles. In fact, the impact was so great that the Indian National Congress sent its own fact-finding missions to Assam to amass evidence.

By the early twentieth century, Dwarkanath's reports on Assam "coolies" had become an important plank for nationalist agitation against colonial rule. And finally, the pressure proved too much for the British, forcing them to abolish the imperial indenture system in 1920.

Today, Dwarkanath's story has faded away from history textbooks and public memory. A school teacher who took a strong stand against injustice in every form, its time Indian gave this unacknowledged hero the respect and recognition he deserves.

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Courtesy : <https://www.thebetterindia.com/121647/dwarkanath-ganguli-women-emancipation-coolie-trade-british-india/>



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Netaji Subhash Chandra Bose

Tributes on his 120th Birth Anniversary

- Adv H.C.Jalmeria

23 January has special meaning. Netaji Subhash Chandra Bose was born on 23 January 1897 at Cuttak in then Bengal now Orisha. It is his 120th Birth Day today. He was the 9th child out of 14 children of his parents: Janaki Nath Bose and Prabhavati Devi.

He joined Protestant European School in 1902 and shifted to Ravenshaw College School in 1909 from where he qualified matric in 2nd position in 1913.

He joined Presidency College from where he was expelled when he objected to professor Oaten on his anti-Indians comments. Then he joined Scottish Church College of the University of Calcutta and passed his BA in 1918 in philosophy.

He went to England with the promise to his father that he would appear in Indian Civil Services (ICS) examination. There he studied in Fitz William College. He qualified ICS examination in 4th position and was selected. He was opposed to serve under the alien Govt. and resigned on 23 April 1921. In his letter to his elder brother "Sarat Chandra Bose", Subash Bose has said. "Only on the soil of sacrifice and suffering can be raised our national edifice".

After his resignation, Bose returned to India.

Bose started newspaper "SAWRAJ" and also took charge of publicity of Bengal Provincial Congress Committee. He worked under the guidance of Chittranjan Dass who was spokesman of aggressive nationalism in Bengal.

In 1923 Bose was elected as president of All India Youth Congress and Secretary of Bengal Provincial Congress Committee. He became Editor of the news paper "FORWARD" founded by Chittranjan Dass. In 1924 when Chittranjan Dass was elected as Mayor of Calcutta Municipal Corporation, Bose worked as his CEO.

In 1925 Bose was arrested and sent to Mandalay Jail where he contracted TB.

After his release in 1927, Bose was elected as General Secretary of Indian National Congress. In Dec. 1928, Bose organized annual meeting of Congress and he acted as GOC of Congress Volunteers who were dressed in Uniform. Gandhi disliked this. Bose was again arrested in civil disobedience.

In 1930 Bose became Mayor of Calcutta Municipal Corporation. During mid 1930s, Bose travelled Europe, there he met students, European Politicians. Prominent among those he met were: Benito Massolini, Lord Halifax, George Lansbury, Clement Attlee, Arthur Greenwood, Harold Laski, JBS Haldane, Gilbert Murray, Sir Stafford Cripps. He was denied meeting with Kemal Ataturk of Turkey by the British authorities. Bose was keen to meet Ataturk since he believed that Independent India needed Socialist Authoritarianism on the limes of Turkey. Conservatives also did not meet Bose.

During his tour, Bose observed Party organisations, working of communism and fascism. He wrote first part of his book "The Indian Struggle (1920-1934)" which was published in London in 1935. But this book was banned by British Govt. in colonies.

In 1938 Bose was elected as president of Indian National Congress. He stood for unqualified Swaraj (Self Governance) and even to use force for its achievement against British. Gandhi confronted the idea of use of force which brought split in congress. Bose attempted for unity but Gandhi advised Bose to form his own cabinet. Rift divided even Nehru and Bose.

In 1939, Bose was again elected Congress President defeating Gandhi's Candidate 'Bhogaraju Pattabahi Sitaramayya'. In this election U.Muthuramalingam Thevar supported Bose mobilizing all South Indian Votes. The election of Bose to congress presidency was not accepted by Gandhi and group close to Gandhi created problems in working committee forcing Bose to resign.

22 June 1939, Bose organized All India Forward Block with a view to consolidate Political left within congress. Its main strength was in Bengal. U Muthuramalingam Thevar also joined Forward Block on 6th September 1939. Thevar organized massive rally at Madurai on Bose's visit.

Bose opposed decision of British India Govt. to declare war on behalf of India (in 2nd World War) without consulting congress leadership. He organized mass protests but could not persuade Gandhi. He was jailed and released after 7 days hunger strike. His house in Calcutta was kept under surveillance.

Bose planned to visit Europe for support. In his house, Bose sought solitude and grew beard. On 17 January 1941, he escaped to Germany via Afghanistan and Russia. He disguised himself as Pathan and alongwith his nephew Sisir Kumar Bose, he escaped at midnight in the German made Wanderer W24 which was brought by his brother Sarat Chandra Bose. He got train from Gamo Railway Station in Bihar. He reached Peshawar where he was helped by Akbar Shah (leader of FB North West Frontier), Mohd. Shah and Bhagat Ram Talwar. Since Bose did not know 'pushto', he was advised to act as deaf and dumb. In Afganistan he posed as insurance agent (Ziauddin). In USSR he travelled on Italian Passport as "Count Orlando

Mazzotta". From Moscow he travelled to Rome and then to Berlin. In Berlin, Bose was attached to Special Bureau for India "Azad Hind Radio."

There he founded Free India Center in Berlin. Created Indian Legion (consisting of 4500 Indian Soldiers who were captured by Axis Forces in North Africa).

However, when Germany attacked USSR, Bose became disappointed he met Adolf Hitler in 1942. He received invitation from INA & Indian Independence League to come to South East Asia to lead them. In 1943 Feb, Bose left Germany in German Submarine "U-180" around Cape of Good Hope at Madagascar, he was shifted to Japanese Submarine I-29. After 3 months long journey, he first reached Singapore and then in Tokyo on 11 May 1943. There he met Japanese Prime Minister Hideki Tojo. He returned to Singapore in July 1943 and made number of radio broadcasts exhorting Indians in South East Asian countries to join fight for India's independence. On 4 July 1943 he assumed the leadership of Indian Independence League (IIL) and Indian National Army (INA) at Cathy Building in Singapore. IIL membership rose to 3,50,000 and 1,00,000 volunteered for INA, 50,000 were recruited.

First INA (Indian National Army) was formed in 1941 December after consultations between Japanese Major Iwaichi Fujiwara, Pritam Singh Dhillon (Bengkok Chapter president of Indian Independence League) and Capt. Mohan Singh captured captain of British Army in western Malayan Peninsula. Leader of Indian Independence League was 'Rash Bihari Bose' who was living in Japan after 1st world war. Due to differences on the issue of autonomy of INA independent if League, Capt. Mohan Singh disbanded first INA. Mohan Singh was taken into custody. INA was revived in 1943, when Subash Bose reached there who also raised massive manpower and Financial support from expatriate Indians in South East Asia.

INA had two Divisions.

First Division was under ZA Kiani. It had four regiments:

1st Guerrilla Regt (Subhash Brigade)- Under Shah Nawaz Khan

2nd Guerrilla Regt (Gandhi Brigade)- Under Col Inayat Kiani

3rd Guerrilla Regt (Azad Brigade)- Under Col Gulzara Singh

4th Guerrilla Regt (Nehru Brigade)- Under Lt. Col Gurubaksh Singh

One Bahadur Group

Women Regt (Jhansi Queens)- Under Lakshmi Sehgal

INA Officers Training School- Under Habib Ur Rahman

Youth Wing of INA (Tokyo Boys): sent to Japan's Imperial Military Academy & trained as fighter pilots.

Second Division was under Col Abdul Aziz Tajik.

Netaji refused to take any rank in INA.

Bose could maintain support of INA despite military reverses. On 4 July 1944, Bose gave motivational Speech in Burma at a rally "GIVE ME BLOOD, I SHALL GIVE YOU FREEDOM". In October 1943 Bose proclaimed "ARZI HAKUMAT -E- AZAD HIND" (Provisional Govt. of Free India). 23 October Azad Hind declared war against US and Great Britain. INA was under the aegis of "Azad Hind Govt."

This Govt. was recognized by nine Axis States:

1 Germany 2. Japan 3. Italy 4. Independent State of Croatia 5. Wang Jingwei Regime of Nanjing 6. China 7. Provincial Govt. of Burma 8. Manchukuo 9. Japanese controlled Phillipines. Even USSR had diplomatic contacts with this Govt.

This Govt. participated as an observer in 1943 "Greater East Asia Conference". Japan had taken control on Andaman and Nicobar Islands in 1942 and in 1943 Provisional Govt. and INA were established with Capt. A.D Loganathan as Governor General. Bose visited there in 1944 but he was screened from meeting local people. There Dr. Diwan Singh—a leader of Indian Independence League was tortured to death by Japanese forces. Col Loganathan resigned and left for Rangoon.

The thrust of INA, Japanese and Burmese National Army under code U-Go made some success in Manaipur and Kohima but rainy season and resistance by British Indian Forces there advance was halted and had to retreat. Provincial Govt. could not make foot hold on Indian main land. Bose raised funds from Indian Population in Malaysia and Singapore but Japan suffered defeat. Large portion of INA surrendered under Lt. Col Loganathan. The remaining troops retreated towards Malaysia and Thailand.

Japan surrendered at the end of war. INA had also to surrender. Some were tried for treason.

18 August 1945 Subash Chandra Bose boarded on overloaded Japanese Plane which crashed at Formosa (Taiwan). Bose was arrested 11 times

Slogans given by Bose:

Give me Blood, I will give you freedom, 2. Dilli Chalo, 3. Jai Hind, 4. Ittefaq, Etemad, Quarbani, 5. Inquilab Zindabad.

RED FORT TRIALS

Nov 1945- May 1946: Claude Auchinleck Commander in Chief of British Indian Army conducted trial of Prem Sehgal, Gurubaksh

Singh Dhillon And Shah Nawaz Khan at Red Forts. Advocates Jawahar Lal Nehru, Bhulabhai Patel, Kailashnath Katzu, Asif Ali defended the accused. They were sentenced for DEPORTATION but it was not carried since the trials erupted many protests across the country. They were not allowed to join Indian Army.

Subhash Bose had married in Germany with Emilie Schenk and had Anita Bose their daughter.

We remember Netaji Subhash Chanra Bose with reverence.

Published on 26th January 2017

Courtesy: <http://thenorthlines.com/netaji-subhash-chandra-bose-tributes-120th-birth-anniversary/>

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On the doctrine of non-violence

of non-violence is not meant merely for the rishis and saints. It is meant for the common people as well. Non-violence is the law of our species as violence is the law of the brute. The spirit lies dormant in the brute, and he knows no law but that of physical might. The dignity of man requires obedience to a higher law, to the strength of the spirit.

I have ventured to place before India the ancient law of self-sacrifice. For Satyagraha and its offshoots, non-cooperation and civil resistance, are nothing but new names for the law of suffering. The rishis, who discovered the law of non-violence in the midst of violence, were greater geniuses than Newton. They were themselves greater warriors than Wellington. Having themselves known the use of arms, they realized their uselessness and taught a weary world that its salvation lay not through violence but through non-violence.

Non-violence in its dynamic condition means conscious suffering. It does not mean meek submission to the will of the evil-doer, but it means putting of one's whole soul against the will of the tyrant. Working under this law of our being, it is possible for a single individual to defy the whole might of an unjust empire to save his honour, his religion, his soul, and lay the foundation for that empire's fall or its regeneration.

And so I am not pleading for India to practice non-violence because it is weak. I want her to practice non-violence being conscious of her strength and power. No training in arms is required for realization of her strength. We seem to need it, because we seem to think that we are but a lump of flesh. I want to recognize that she has a soul that cannot perish and that can rise triumphant above every physical weakness and defy the physical combination of a whole world.... If India takes up the doctrine of the sword, she may gain momentary victory. Then India will cease to be the pride of my heart. I am wedded to India because I owe my all to her. I believe absolutely that she has a mission for the world. She is not to copy Europe blindly. India's acceptance of the doctrine of the sword will be the hour of my trial. I hope I shall not be found wanting. My religion has no geographical limits. If I have a living faith in it, it will transcend my love for India herself. My life is dedicated to the service of India through the religion of non-violence which I believe to be the root of Hinduism. (MT, II, 5-8)

<http://www.mkgandhi.org/amabrothers/chap04.htm>

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On Bengali, Meghnadbadh Kavya ...

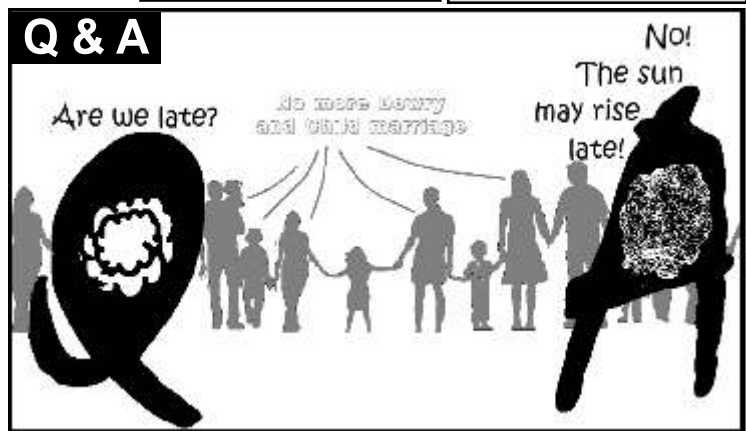
was reading. He said in very good English, "I am reading a new poem, Sir!" "A poem!", I said, "I thought there was no poetry in your language." He replied, "Why, Sir, here is poetry that would make my nation proud." I said, "Well, read and let me know." My literary shopkeeper looked hard at me and said, "Sir, I am afraid, you wouldn't understand this author." I replied, "Let me try my chance." He read out of Book II that part wherein Kam returns to Rati, standing at the ivory gate of the palace of Siva, and Rati says to him,

- বাঁচলে দাসীরে

আও আসি তার পাশে হে রতিরঞ্জন

How beautifully the young fellow read...."

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On Bengali, Meghnadbadh Kavya and blank verse

Selections from letters of Michael Madhusudan Dutta

Written from: No.6, Lower Chitpur Road, Kolkata (& later) C/o James Frederick Esqr., Kidderpore

To Raj Narayan Basu

[24th April 1860]

"I have a brave heart and mean to fight my battles bravely. I would sooner reform the poetry of my country than wear the imperial diadem of all the Russians.

I do not know what European told you that I had a great contempt for Bengali, but that was a fact. But would say! But joking apart, is not Blank Verse in our language quite as grand as in any other? now – I even go the length of believing that our Blank Verse "thrashes the Englishers" as an American.

I enclose the opening invocation of my মেঘনাদ – you must tell me what you think of it. A friend here, a good judge of poetry, has pronounced it magnificent...."

[15th May 1860]

"I am going on with Meghnad by fits and starts. Perhaps the poem will be finished by the end of the year. I am glad you like the opening lines. I must tell you, my dear fellow, that though, as a jolly Christian youth, I don't care a pin's head for Hinduism, I love the grand mythology of our ancestors. It is full of poetry. A fellow with an inventive head can manufacture the most beautiful things out of it. ...What a vast field does our country now present for literary enterprise! I wish to god, I had time. Poetry, the Drama, Criticism, Romance – a man would leave a name behind him...."

[1st July 1860]

"You want me to explain my system of versification for the conversion of your sceptical friends. I am sure there is very little in the system to explain; our language, as regards the doctrine of accent and quantity, is an 'apostate', that is to say, it cares as much for them as I do for the blessing of our family-priest! If your friends know English, let them read the Paradise Lost, and they will find how the verse, in which the Bengali poetaster writes, is constructed. The fact is, my dear fellow, that the prevalence of Blank-verse in this country, is simply a question of time. Let your friends guide their voices by the pause (as a English Blank-verse) and they will soon swear that this is the noblest measure in the language. My advice is Read, Read, Read. Teach your years the new tune and then you will find out what it is."

[Undated]

"It is my ambition to engraft the exquisite graces of the Greek mythology on our own; in the present poem, I mean to give free scope to my inventing powers (such as they are) and to borrow as little as I can from Valmiki. Do not let this startle you. You shan't have to complain again of the un-Hindu character of the Poem. I shall not borrow Greek stories but write, rather try to write, as a Greek would have done. Before I began this letter, I wrote the following

opening lines for the Second Book of মেঘনাদ. These lines ought to give you some idea of the Episode that is to follow.

কি কারণে ত্যজি লক্ষ্য কহ, শুভকরি
সারদে, প্রবাসে বাস করে শুরমণি
মেঘনাদ? কোন দেব, মোহের শৃংখলে,
(কি না তুমি আন সতি?) বাঁধেন কুমারে,
বন্দীসম, দূরে এবে-এ বিপত্তি কালে:
মদন সর্কদমন। যে বীরকেশরী-
বাহুরাসে ব্রাসুর অরি বজ্রপাণি,
কাতর, কন্দর্প, তার বীরদর্প হরি,
প্রেমভোরে বাঁধি দূরে রাখেন কোঁতুকে:
মায়াময় মায়াসূত বিদিত জগতে।

You will at once see whom I imitate;

'Who of the gods impelled them to contend?

Latona's son and Jove's – 'Cowper's Homer's Iliad.

Milton has imitated this –

'Who first seduced them to that foul revolt?

The infernal serpent' – Book I"

[14th July 1860]

"...you know I am 'smit with the love of sacred song'. There never was a fellow more madly after the Muses than your poor friend! Night and day I am at them. So you must not lay aside Meghnad. If you do, I shall begin to rave. The Muses before everything' is my motto! It won't cost you more than a couple of nights to get over it. I am anxious that the work should be finished by the end of the year, and I am anxious to know how far I have succeeded in getting into the true heroic style. Besides, my position, as a tremendous literary rebel, demands the consolation and the encouraging sympathy of friendship. I have thrown down the gauntlet, and proudly denounced those, whom our countrymen have worshipped for years, as imposters, and unworthy of the honours heaped upon them! I ought to rise higher with each poem. If you think the Meghnad destitute of merit, why! I shall burn it without a sigh of regret...."

"I have nearly done one-half of the Second book of Meghnad. You shall see it in due time. It is not that I am more industrious than my neighbours; I am at time as lazy as a dog as ever walked on two legs; but I have fits of enthusiasm that come on me occasionally, and then I go like the mountain-torrent! Talking about wine and all vicious indulgences, though by no means a saint and teetotal prude, I never drink when engaged in writing poetry; for, if I do, I can never manage to put two ideas together!"

[Undated]

"Thanks heaven. I have triumphed. He is dead, that is to say, I have finished the VI Book in about 750 lines. It cost me many a tear to kill him. However, you will have an opportunity of judging for yourself one of these days. The poem is rising into splendid popularity."

[Undated]

"On the whole the book is doing well. It has roused curiosity. Your friend Baboo Debendra Nath Tagore, I hear, is quite taken up with it. S– told me the other day that he (Baboo D) is of opinion that few Hindu authors can "stand near this man", meaning your fat friend of No.6, Lower Chitpur Road, and "that his imagination goes as far as imagination can go."

[Undated]

"Talking about Blank Verse, you must allow me to give you a jolly little anecdote. Some days ago I had occasion to go to Chinabazar. I saw a man seated in a shop and deeply pouring over Meghnad. I stepped in and asked him what he

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On the doctrine of non-violence

- Mahatma Gandhi

In this age of the rule of brute force, it is almost impossible for anyone to believe that anyone else could possibly reject the law of the final supremacy of brute force. And so I receive anonymous letters advising me that I must not interfere with the progress of the non-co-operation movement even though popular violence may break out. Others come to me and, assuming that secretly I must be plotting violence, inquire when the happy moment for declaring open violence is to arrive. They assure me that the English will never yield to anything but violence, secret or open. Yet others, I am informed, believe that I am the most rascally person living in India because I never give out my real intention and that they have not a shadow of a doubt that I believe in violence just as much as most people do. Such being the hold that the doctrine of the sword has on the majority of mankind, and as success of non-co-operation depends principally on absence of violence during its pendency, and as my views in this matter affect the conduct of a large number of people, I am anxious to state them as clearly as possible.

I do believe that, where there is only a choice between cowardice and violence, I would advise violence. Thus when my eldest son asked me what he should have done, had he been present when I was almost fatally assaulted in 1908, whether he should have run away and seen me killed or whether he should have used his physical force which he could and wanted to use, and defend me, I told him that it was his duty to defend me even by using violence. Hence it was that I took part in the Boer War, the so-called Zulu Rebellion and the late war. Hence also do I advocate training in arms for those who believe in the method of violence. I would rather have India resort to arms in order to defend her honour than that she should in a cowardly manner become or remain a helpless witness to her own dishonour.

But I believe that non-violence is infinitely superior to violence, forgiveness is more manly than punishment. Forgiveness adorns a soldier. But abstinence is forgiveness only when there is the power to punish; it is meaningless when it pretends to proceed from a helpless creature. A mouse hardly forgives a cat when it allows itself to be torn to pieces by her. I, therefore, appreciate the sentiment of those who cry out for the condign punishment of General Dyer and his ilk. They would tear him to pieces if they could. But I do not believe India to be a helpless creature. Only I want to use India's and my strength for a better purpose. Let me not be misunderstood. Strength does not come from physical capacity. It comes from an indomitable will. An average Zulu is anyway more than a match for an average Englishman in bodily capacity. But he flees from an English boy, because he fears the boy's revolver or those who will use it for him. He fears death and is nerveless in spite of his burly figure. We in India may in a moment realize that one hundred thousand Englishmen need not frighten three hundred million human beings. A definite forgiveness would, therefore, mean a definite recognition of our strength. With enlightened forgiveness must come a mighty wave of strength in us, which would make it impossible for a Dyer and a Frank Johnson to heap affront on India's devoted head. It matters little to me that for the moment I do not drive my point home. We feel too downtrodden not to be angry and revengeful. But I must not refrain from saying that India can gain more by waiving the right of punishment. We have better work to do, a better mission to deliver to the world.

I am not a visionary. I claim to be a practical idealist. Religion

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