

It is condemnable that around 40 lakhs applicants are not included in the draft NRC published in Assam on 30th July and overwhelming majority of them are Bengali speaking people. The authorities must guarantee that every single Indian be included in the final NRC and ensure that none be harassed.
- Behar Herald

Does Education Department of Government of Bihar believe in equality of all mother tongues ?

Growth needs secular state and society

Newsdesk – This year again, the Bihar State Text Book Publishing Corporation Ltd. and Bihar Education Project Council has deprived the Bengalee students studying in the schools of Bihar. All the other books are getting printed, except Bengali text books.

To recapitulate, for the last two years, the Bengali text books for class I to class VIII are available in downloadable PDF files at the website of Bihar State Text Book

Publishing Corporation Ltd. Umpteen times it was pointed out to both the agencies and also to the concerned department of the government that this process of getting the books downloaded by the students and then claiming reimbursement of the cost from DEO office is most cumbersome. There are village schools where even a 'cyber cafe' is unavailable nearby, what to talk of computer, internet and printer in the school. But the request for printing the

books went unheeded. Only 'solace' was that some other text books were also available in that form.

This year, a colourful advertisement-style notification in the newspapers with the name of BEPC above and BSTBPCL below, enlisted the printers where the various text books are being printed and directed the book sellers to get the printed books from those respective printers. All books were getting printed at

some or other printers, except Bengali text books!

Again, Bengalee Association rushed to both the agencies, but they simply refused to meet the representatives. No reply was given by them.

In the mean while we received some data regarding the number of Bengalee students in various government schools in various districts. Numbers of West Champaran are as given in the table.:

List of Bangla-bhashi students in West Champaran (School wise and class wise) Year 2018 - 19

S. No.	Name of the school	I	II	III	IV	V	VI	VII	VIII	Total	Name of Block
1	R.U.M.V., Majheriya Col.	45	40	35	45	50	55	60	60	390	Bairiya
2	R.U.M.V., Bairiya Col.	20	20	18	19	17	15	14	12	134	-do-
3	R.Pr.V., Sirisiya Col.	28	25	25	24	24	-	-	-	126	-do-
4	R.Pr.V., M. Bari, Mai Sthan	12	8	16	25	21	-	-	-	82	-do-
5	R.M.V., Bipin Adarsh	5	7	10	8	7	5	5	6	53	Bettiah
6	R.M.V., Krishna Bag	10	12	10	8	8	7	7	8	70	-do-
7	R.Pr.V., Rajendra N. Sharn.Col.	10	20	15	20	22	-	-	-	87	-do-
8	R. Pr. V., Officers' Colony	15	14	13	13	12	-	-	-	67	-do-
9	R.Pr.V., Harpur Colony	25	25	28	27	23	-	-	-	128	Jogapatti
10	R.U.M.V., Harpur Bazar	12	15	30	20	21	22	18	15	153	-do-
11	R.Pr.V., Siswa Bhumihar	20	20	18	22	21	-	-	-	101	-do-
12	R.U.M.V., Parsa Sharnarathi Col.	21	28	23	18	21	27	19	15	172	-do-
13	R.Pr.V., Sirkahiya	25	25	23	22	22	-	-	-	117	-do-
14	R.Pr.V., Pa chbhirwa	18	18	20	19	19	-	-	-	94	-do-
15	R.Pr.V., Parsa Mathiya	10	12	12	11	10	-	-	-	55	-do-
16	R.U.M.V., Matibhariya	20	20	23	21	14	14	12	12	136	-do-
17	R.M.V., Parsauni	16	18	46	32	35	42	52	64	305	Bagaha - 1
18	R.U.M.V., Chautarwa	40	38	38	37	35	30	30	28	276	-do-
19	R.Pr.V., Majhauwa	15	15	14	14	13	-	-	-	71	-do-
20	R.Pr.V., Bhawanipur	30	30	33	32	30	-	-	-	155	Bagaha – 2
21	R.U.M.V., Semra Model	40	40	38	37	35	48	47	47	332	-do-
22	R.Pr.V., Pipra Dih	28	28	27	26	25	-	-	-	134	-do-
23	R.U.M.V., Bherihari Colony	12	21	18	35	33	53	39	41	252	-do-
24	R.U.M.V., Biranchi – 3	38	37	35	40	40	37	37	36	300	Mainatand
25	R.Pr.V., Biranchi – 1	15	20	22	21	20	-	-	-	98	-do-
26	R.Pr.V., Dudhaura Colony	16	18	17	15	18	-	-	-	84	-do-
27	R.Pr.V., Bhirbhiriya	19	19	15	15	14	-	-	-	82	-do-
28	R.Pr.V., Barwa Colony	18	17	14	16	16	-	-	-	79	-do-
29	R.Pr.V., Panchrukha Colony	20	20	22	21	21	-	-	-	104	-do-
30	R.M.V., Tilojpur	30	28	25	25	22	24	24	23	201	-do-
31	R.U.M.V., Kaulapur	28	26	25	24	24	22	22	20	191	-do-
32	R.Pr.V., Behri Rampur	19	20	18	16	15	-	-	-	88	-do-
33	R.Pr.V., Jasauli	20	21	22	24	21	-	-	-	108	-do-
34	R.U.M.V., Dhumatand	15	20	20	18	22	20	15	16	146	-do-
35	R.Pr.V., Siswa Bhagaha	20	20	18	17	17	-	-	-	92	-do-
36	R.Pr.V., Dhokrahan	40	40	45	45	40	-	-	-	210	-do-
37	R.U.M.V., Odarwa	25	25	20	18	17	15	15	15	150	Narkatiaganj
38	R.Pr.V., Harpur Colony	20	17	17	18	18	-	-	-	90	Gaunaha
39	R.Pr.V., Sherpur Colony	17	15	16	18	25	-	-	-	91	-do-
40	R.Pr.V., Sarpharwa	10	15	14	16	20	-	-	-	75	-do-
41	R.Pr.V., Lakshmi pur	30	30	25	25	25	-	-	-	135	-do-
42	R.U.M.V., Pipra Colony	40	35	30	28	27	22	25	25	232	-do-
43	R.Pr.V., Kamta Colony	25	25	24	22	22	-	-	-	118	-do-
44	R.M.V., Shivpur Colony	40	40	33	30	29	25	24	24	245	Ramnagar
45	R.Pr.V., Beli Belwa	15	12	12	11	14	-	-	-	64	-do-
46	R.U.M.V., Semri Dumri	40	35	35	30	25	25	23	25	238	-do-
47	R.U.M.V., Lalsaraiya Colony	45	45	42	42	40	36	30	28	308	Majhauria
48	R.Pr.V., Bhainsahi	20	20	20	18	18	-	-	-	96	Chanpatia
	TOTAL	1102	1119	1121	1105	1086	544	518	520	7115	

Newsdesk – Research scholars from the Universities of Bristol (UK) and Tennessee (US) tried to get a measure of the importance of religion spanning the entire 20th century (1900 to 2000). For this they used data from the common age groups of people as available in the World Values Survey.

The subject has been debated for long. Classic scholars of social science including French sociologist Emile Durkheim, claimed that religion fades away once economic development has satisfied our material needs. Whereas German sociologist Max Weber, argued that changes in religion drive economic productivity.

Apparently it has been a recorded historical fact of modern times that rich countries tend to be secular whilst poor countries tend to be religious. But it is unclear if secularisation causes wealth or the other way around.

New research measuring the importance of religion in 109 countries spanning the entire 20th century has reignited an age-old debate around the link between secularisation and economic growth. The findings of the study, published in Science Advances, revealed that secularisation precedes economic development and not the other way around.

Although the study does not demonstrate a causal pathway, it does rule out the reverse.

Furthermore, the findings show that secularisation predicts future economic development only when it is accompanied by a respect and tolerance for individual rights. Countries where abortion, divorce and homosexuality are tolerated have a greater chance of future economic prosperity.

As, sourced from University of Bristol, Science Daily reported on 18th July 2018 (www.sciencedaily.com/releases/2018/07/180718143103.htm) Damian Ruck, the study's lead researcher in the University of Bristol Medical School (Population Health Sciences), said: "Our findings show that secularisation precedes economic development and not the other way around. However, we suspect the relationship is not directly causal. We noticed that secularisation only leads to economic development when it is accompanied by a greater respect for individual rights."

"Very often secularisation is indeed accompanied by a greater tolerance of homosexuality, abortion, divorce etc. But that isn't to say that religious countries can't become prosperous. Religious institutions need to find their own way of modernising and respecting the rights of individuals."

Science Daily release further quoted Alex Bentley from the

Face the shocks every day – 'New Normal' of life

What was more shocking?

Sit looking at the streaming news on TV, feeds in social media in a smartphone or headlines in newspaper every morning and try to decide – what was most shocking, what made you aghast, in whatever you saw or read in past ten minutes?

Was it the rape, gang-rape of a small girl after drugging and then her brutal murder? Or, was it the rally in support of the rapists which boasted that they did it justly to inflict punishment on a community? Or, was it the statements of law-makers, MLAs and MPs indirectly encouraging such incidents?

Was it late night murder of an elderly man on 'false' allegation of beef-eating (though beef is poor man's protein and law of the land gives freedom of choice of food)? Or, the faces of all the accused who got release from the court? Or, the assurance given by the leaders of the ruling political party that all the accused will be rewarded with jobs; and they get the jobs within a year?

Was it targeted lynching of men of a particular religious community (obviously poor and helpless) on the false allegation of cow-smuggling or simply in a killing spree? Or, the actions of the police somewhere to 'prove that no one killed the man – he died himself'? Or, the 'educated/foreign-return' suave face of the MP of, again the same ruling political party elsewhere, welcoming and garlanding the alleged killers released on bail?

And then this news of shelter home of Muzaffarpur. At least, till now, no one has boasted about the routine rape of 40 shelter home minor girls, or the killing and digging the courtyard of the home in front of other girls to put the body in...? Some of the accused have been arrested. And, not because what opposition is saying – it is an open fact that girls in shelters and remand homes all over the state are most vulnerable for sexual abuse. Most shocking part of the story perhaps is the fact that it needed an outside private agency, a premier institution of social science research from a far-off place, to come (not invited by the state government to investigate) on their own accord and find out the affairs going on! Shocking is the fact that over the years, the Bihar State Commission for Protection of Child Rights and the State Child Protection Society have failed to be any kind of internal monitoring agency to keep close watch on these shelters (some run by NGOs who earned 'faith'; bringing to mind the 'faith' behind Srijan Scam of Bhagalpur) and remand homes, though those agencies know very well that these homes for victims of fate are bound to be targeted by sexual abusers of all kind. Rather, some of its officials are now found suspect of colluding with the heinous criminals of sexual and physical abuse of these hapless children of the shelter homes!

A landmark judgement

Newsdesk - A landmark judgment was delivered recently (17th July 2018) by Hon'ble Supreme Court of India recently in connection with vigilantism, lynching and other ominous features rising in the society,

We quote here the observations of the learned judges of the bench (CJI Dipak Misra, Judge.A.M. Khanwilkar and Judge. Dr. D.Y. Chandrachud), as given in clauses 17, 18, 19 & 20 of the judgement.

17. There can be no shadow of doubt that the authorities which are conferred with the responsibility to maintain law and order in the States have the principal obligation to see that vigilantism, be it cow vigilantism or any other vigilantism of any perception, does not take place. When any core group with some kind of idea take the law into their own hands, it ushers in anarchy, chaos, disorder and, eventually, there is an emergence of a violent society. Vigilantism cannot, by any stretch of imagination, be given room to take shape, for it is absolutely a perverse notion. We may note here that certain applications for intervention and written notes have been filed in this regard supporting the same on the basis that there is cattle smuggling and cruel treatment to animals. In this context, suffice it to say that it is the law enforcing agencies which have to survey, prevent and prosecute. No one has the authority to enter into the said field and harbour the feeling that he is the law and the punisher himself. A country where the rule of law prevails does not allow any

such thought. It, in fact, commands for ostracisation of such thoughts with immediacy.

18. Lynching is an affront to the rule of law and to the exalted values of the Constitution itself. We may say without any fear of contradiction that lynching by unruly mobs and barbaric violence arising out of incitement and instigation cannot be allowed to become the order of the day. Such vigilantism, be it for whatever purpose or borne out of whatever cause, has the effect of undermining the legal and formal institutions of the State and altering the constitutional order. These extrajudicial attempts under the guise of protection of the law have to be nipped in the bud; lest it would lead to rise of anarchy and lawlessness which would plague and corrode the nation like an epidemic. The tumultuous dark clouds of vigilantism have the effect of shrouding the glorious ways of democracy and justice leading to tragic breakdown of the law and transgressing all forms of civility and humanity. Unless these incidents are controlled, the day is not far when such monstrosity in the name of self-professed morality is likely to assume the shape of a huge cataclysm. It is in direct violation of the quintessential spirit of the rule of law and of the exalted faiths of tolerance and humanity.

19. Mob vigilantism and mob violence have to be prevented by the governments by taking strict action and by the vigil society who ought to report such incidents to the state machinery and the police

instead of taking the law into their own hands. Rising intolerance and growing polarisation expressed through spate of incidents of mob violence cannot be permitted to become the normal way of life or the normal state of law and order in the country. Good governance and nation building require sustenance of law and order which is intricately linked to the preservation of the marrows of our social structure. In such a situation, the State has a sacrosanct duty to protect its citizens from unruly elements and perpetrators of orchestrated lynching and vigilantism with utmost sincerity and true commitment to address and curb such incidents which must reflect in its actions and schemes.


20. Hate crimes as a product of intolerance, ideological dominance and prejudice ought not to be tolerated; lest it results in a reign of terror. Extra judicial elements and non-State actors cannot be allowed to take the place of law or the law enforcing agency. **A fabricated identity with bigoted approach sans acceptance of plurality and diversity results in provocative sentiments and display of reactionary retributive attitude transforming itself into dehumanisation of human beings. Such an atmosphere is one in which rational debate, logical discussion and sound administration of law eludes thereby manifesting clear danger to various freedoms including freedom of speech and expression. One man's freedom of thought, action, speech, expression, belief, conscience and personal choices is not being tolerated by the other and this is due to lack of objective rationalisation of acts and situations.** [emphasis added]

The judgement also contains specific guidelines for the appropriate governments as Preventive Measures (40.A), Remedial Measures (40.B) and Punitive Measures (40.C). In Clause 41 the court gives the governments a time frame of four weeks to implement the measures enumerated as above and file compliance report to the Registry of that court. In Clause 42 the judgment says:-

"We may emphatically note that it is axiomatic that it is the duty of the State to ensure that the machinery of law and order functions efficiently and effectively in maintaining peace so as to preserve our quintessentially secular ethos and pluralistic social fabric in a democratic set-up governed by rule of law. In times of chaos and anarchy, the State has to act positively and responsibly to safeguard and secure the constitutional promises to its citizens. The horrendous acts of mobocracy cannot be permitted to inundate the law of the land. Earnest action and concrete steps have to be taken to protect the citizens from the recurrent pattern of violence which cannot be allowed to become "the new normal". The State cannot turn a deaf ear to the growing rumblings of its People, since its concern, to quote Woodrow Wilson, "must ring with the voices of the people." The exigencies of the situation require us to sound a clarion call for earnest action to strengthen our inclusive and all-embracing social order which would, in turn,

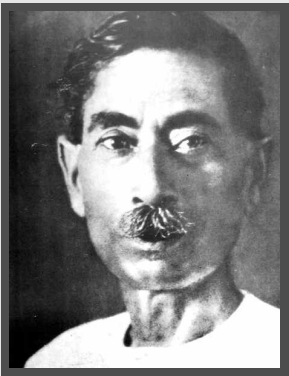
In Memorium

Dwijendralal Ray



Born : 19 July 1863,
Krishnanagar, WB
Died : 17 May 1913 (aged 49),
Calcutta,

Premchand



Born : July 31, 1880, Lamhi,
U.P.
Died : October 8, 1936,
Varanasi, U.P.

reaffirm the constitutional faith. We expect nothing more and nothing less".

Lastly the judgment also recommends "to the legislature, that is, the Parliament, to create a separate offence for lynching and provide adequate punishment for the same". The court observes, "a special law in this field would instill a sense of fear for law amongst the people who involve themselves in such kinds of activities". As "There can be no trace of doubt that fear of law and veneration for the command of law constitute the foundation of a civilized society".

Matters have been listed on 20th August 2018 for further directions.

Continued from page 3

Premchand presiding the first ...

militate against beauty and against self-respecting well-intentioned individuals.

The role of the litterateur was not merely to grace the drawing rooms of the rich and to entertain them. "Don't, for heaven's sake, pull down his stature so much. He is not the one to make the rearguard of the patriots and the statesmen; he is the one who shows the way."

Our litterateurs, Premchand held, lacked the power to act. The objectives that the writer had laid before himself till now required no action. Lack of action was, in fact, its chief characteristic; for action brought with it a bias and narrow-mindedness. If a man, who was religious, prided himself on his religiosity, it would be far better if he became a rake and a glutton.

The true literature of his conception was what was characterised by his thinking which pulsated with the ideas of freedom, the essence of beauty, the soul of creation, the light and the truth of life — that which would create dynamism and restlessness and arouse us to struggle, and not induce us to sleep. "Any more sleep now would be a sign of death."

Premchand's views on literature's role in life were recognised by writers in all parts of India. During his visit to Lahore, he was welcomed by writers of Hindi and Urdu who invited him to address various literary groups, e.g. a meeting jointly organised by the Literary League and the then recently-formed Hindustani Sabha, and also meetings at the Y.M.C.A. and at the Lajpatrai Bhavan. He was invited by friends too, like Chandragupta Vidyalankar who, on behalf of the Arya Pratinidhi Sabha, had arranged his visit to Lahore, Veda Vyasa, a publisher, and friend Imtiaz Ali Taj, who had invited a distinguished audience including Sir Sikander Hyat Khan to meet him and had arranged a musical soiree. While the guests waited for him, the simply dressed Premchand, who walked to Taj's house and arrived late, saw the large number of cars outside the host's house and wondered if he had come to the wrong place!

The biggest function, however, was the Aryabhasha Sammelan at the Guru Dutt Bhavan, Lahore, where thousands of people — by far the biggest crowd that he had ever faced in life — had gathered to hear the great Hindi writer.

[Excerpts from 'Munshi Premchand – A literary biography' by Madan Gopal]

From page - 1

Does Education Department ...

We have some more data from East Champaran, Purnia. Data from Bhagalpur, Muzaffarpur, Katihar, Darbhanga etc. are coming in.

Will the agencies or the government say that the books are not being printed as they have not received bulk orders from the districts? If they say that they have not received, it their fault, fault with their machinery. Will the students in such large numbers suffer

From page - 1

Growth needs secular...

University of Tennessee, "Over the course of the 20th century, changes in importance of religious practices appear to have predicted changes in GDP across the world. This doesn't necessarily mean that secularization caused economic development, since both changes could have been caused by some third factor with different time lags, but at least we can rule out economic growth as the cause of secularization in the past."

[Journal Reference: Damian J. Ruck, R. Alexander Bentley, Daniel J. Lawson. Religious change preceded economic change in the 20th century. Science Advances, 2018; 4 (7): eaar8680 DOI: 10.1126/sciadv.aar8680]

absence of text books due to grossly insensible and nonchalant attitude of the officials of BSTBPCL, BEPC or the concerned departments of the government? Will this denial of the educational rights of the linguistic minorities not be violation of the Constitution of this country?

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Dwijendralal Ray : Colorful personality - robust patriotism - broad humanism

- Ajit Kumar Ghosh

[D. L. Roy, being a learned agriculturist of his time, had a relation with Bihar as well. He served at Gaya and Jehanabad and later, Munger. Some of his major works were created during his stay in these places. In his revered memory we publish the following excerpt from 'Dwijendralal Ray' by Ajit Kumar Ghosh published by Sahitya Academy, New Delhi]

Dwijendralal's life-span was short- only fifty years. His life was short, but it was resplendent with all-round success and blazing glory. His many-splendoured colorful personality left an indelible impression upon the mind of everybody who came in contact with him. He was born with many natural gifts which he made the best use for his success. He was fair complexioned, with a stately figure, sharp facial features and sonorous voice. His bald head with tufts of dishevelled hair lent a care-free dignity to his appearance. When he sat among his friends or when he was seated at the rehearsal-room of a theatre among the actors and actresses he was the central figure commanding respect from one and all. ...

Dwijendralal was also adept in histrionic art. Occasionally he appeared on the stage to act in some roles of his plays. His acting in the role of Valmiki in *Sita* and *Saktasingh* in *'Rana Pratapsingh'* was praised by the audience. His role as instructor of acting was, however, more important. He would train the actors and actresses of the public stage for hours together, and he would not stop until they could act as perfectly as he wanted. ...

In spite of his high intellectual attainments Dwijendralal was always simple and straightforward. He believed everybody and could not easily detect dubious dealing or any evil motive. Due to his gullibility and unsuspecting nature he was often duped by interested parties. His simplicity in nature was reflected in his dress. He had no fancy for any particular dress and he would always move with very plain dress without any artificial touch to any part of his body.

Dwijendralal was a champion of manly vigour, masculine strength and energy and indomitable will and determination. His songs have the electrifying power to awaken a nation and his dramas are full of the heroic battles for freedom. He had the vision of a nation brave, strong and heroic. He did not like anything which would lessen our strength and determination, dilute our firm resolve and soften our attitude to fight. Foppishness and shallow luxury in dress and make-up, too much humility and crouching modesty, effeminate voice and manners were very much detested by him. He wanted literature to be robust, throbbing with the energy of an invigorated life and beaming with clear ideas. Any literary piece which is dubious in meaning, clouded in mystery and softened in expression was repugnant to him.

In spite of so many allurements around him Dwijendralal could keep his character spotless. As long as his wife was alive he remained overwhelmed with her love. When his wife died he was only forty years and he lived for ten years more after that. During this time offers were sent to him for remarriage but he declined every time. He spent long hours at night in the company of the actresses for their training in acting. In the midst of such environment his character remained untarnished. He had the highest respect for woman and he never indulged in any frivolity or any sort of weakness for any one of them. He had only one weakness and he could not overcome it till his death. In England he was addicted to drinking and he could not do away with it even after coming back to India. His wife protested against this injurious habit on many occasions and at times peace was disturbed in the family, but he failed to rectify himself. Due to this drinking habit his blood pressure was high which ultimately hastened his sudden and untimely death.....

Dwijendralal's songs and plays aroused national awakening on an unprecedented scale. Indeed, among the writers his contribution to the national movement was next only to Bankimchandra Chattopadhyay, the immortal composer of *'Vande-Mataram'*. Dwijendralal's patriotic songs were sung in the meetings, on the streets by the commoners and by the fighters of freedom-struggle.

He was called Charan Kavi (Ministrel-bard) by his grateful countrymen.

Even in his early youth Dwijendralal felt mortified for the bondage of his motherland and longed to see her free. In *'Bharat Mata'* (Aryagatha-I) the poet says— 'O my mother India! Why are you suffering so much insult? / My heart weeps to see your suffering.' When he was in England, far away from his motherland he could not for a moment forget his land which prompted him to write *'The lyrics of Ind'* as the offerings of a patriot to his motherland. In the first poem of the collection entitled, *'The land of the sun'* he says. 'O my land, can I cease to adore thee, / Though to gloom and misery hurled?'

Dwijendralal's inspiring patriotic songs and his historical plays full of valiant struggles for freedom carried the

burning fire of the freedom movement to every heart of the Bengali people. In 1905 Lord Curzon, the then Governor General of India announced the decision of the British Government for the partition of Bengal. The whole nation rose unitedly and protested in one voice against this decision. The agitation against the Government spread like the burning fire from one corner of the country to another. The partition movement gradually turned into boycott movement, one section of the revolutionary' activists became terrorists and went underground. In this background the theatre took a very important role in the national movement and by staging the patriotic dramas of Girischandra Ghosh, Kshirod Prasad Vidyabenod and Dwijendralal. It created among the people a will to fight and die for their motherland.

Dwijendralal was in the vortex of fire for the last ten years of his life. He was composing songs that had immediate electrifying effect. His famous songs - *Banga Amar, Janan! Amar, Dhatri Amar, Amar Desh'* (My Bengal, My Mother, My Nurse, My Country), *'Bharat Amar, Bharat Amar, Yekhane Manab Melila Netra'* (My India, My India, Where Man first opened his Eye), *'Yedin Sunil Jaladhl Hoite Uthile Janani Bharatva'rSha'* (Mother India, the day you arose from the blue waters of the sea). The songs bring before us the picturesque images of the beautiful country, the present calamity that has overtaken it and the glorious picture of freedom that lies ahead. The call is given for that ultimate goal. The stories of the historical play have been mostly taken from *Tod's Rajasthan* where the heroic fights and sacrifices of the Rajputs against the Mughal aggressors have been shown in glowing terms. The soldiers of the freedom struggle in their fight against the British rule accepted the Rajput heroes as their national heroes and identified their fight for freedom with the freedom fight of the Rajputs. They fought for freedom with *Rana Pratap Singh's* lofty ideal before them. *Rana Pratap Singh's* supreme sacrifice for his mother-land, *Govinda Singh's* long fight against the aggressors, *Satyavati's* mission to sing the glories of *Mewar* and awaken the masses, *Mahamaya's* devotion to her motherland more than her attachment to her husband are shining examples of Dwijendralal's patriotic fervour shown through his characters.

Dwijendralal loved his country but he loved man more. That man is not confined within particular geographical boundaries. He was a staunch nationalist, but his ultimate goal was internationalism, the heroines of all his plays e.g. *Ira* (Pratap Singh), *Razia* (Durgadas), *Manasi* (Mevar Patan), *Helen* (Chandragupta) have protested against hatred, violence and war and they want peace, harmony and love. *Manasi*, daughter of *Amarsingh* preaches universal love in *'Mevar Patan'*. She stops war between the Rajputs and Mughals with these words - *Forget who is your friend and who is your enemy. Give up all malice. Wash your uncleanness and the uncleanness of your country by the pure water of universal love.* In *'Chandragupta'* *Helen* has agreed to marry *Chandragupta* not out of love for him but to bring about an ideal unity between the East and West. *Helen* says, *'This marriage has filled up the gap between two civilisations. A bridge has been built over the surging water of hatred. The two continents get united. Has there been any such marriage before? Is there any greater example of universal understanding anywhere else?'* Dwijendralal has shown bitter

enmity and the most exciting tumultuous battles between ruthless powers, but at the end there is peace between two sides. In *'Durgadas'* the story ends with the mutual respect shown by *Durgadas* and *Dilir Khan* for one another. In *'Mevar Patan'* the warring Rajput king *Amarsingh* and the Mughal commander *Mahabbat Khan* embrace each other after fierce battle, the Hindu king *Chandragupta* and the Greek commander *Selukos* stop all enmity and become allies and close relatives. This is the attitude of Dwijendralal— after conflict and strife which provide all tense dramatic action it is only peace and amity in the end.

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Premchand presiding the first annual session of Progressive Writers' Association

- Madan Gopal

- Invited by the Executive Committee of the Association [Progressive Writers Association – BH] to preside over the first annual session to be held in Lucknow on April 9 and 10, 1936, Premchand suggested the names of Dr. Zakir Husain, K. M. Munshi and Jawaharlal Nehru; for it would be better if someone outside the Association presided. "If none agrees," he told Sajjad Zaheer, "I am, of course, there." In the end it was Premchand who delivered the presidential address which he wrote while crouching on the gaddi and reciting poems of Iqbal.

The address dealt with the aims and objects of literature and the duty of a litterateur. Pioneers had given shape to the language, he said, but language was only the means, not an end. The time had come when we must look to the content and substance also, so as to achieve what the pioneers of Hindustani language had set out to.

Literature, according to Premchand, was a mirror of the times. "The ideas that move the hearts of people at a given time also dominate literature of the age." When the nation's fortunes had been at their lowest ebb, ideas of romance and renunciation dominated not only the people, but also literature. Now, however, our literary proclivities were changing fast. Literature was no longer a means for the entertainment of people. It had some other objectives too. It should deal with the problems of life, and attempt to resolve them. The goal of the moral law and literature was the same, only the media employed differed. Morality attempted to bring about an impact on the minds of men through logic. Literature, on the other hand, looked to mental attitudes and emotions; what inspired us to create literature were the experiences, observations and the onslaught of time. In the olden times, religion gave a lead to society, and the basis of man's spiritual and moral values was religious instruction which, in effect, took recourse to fear or temptations. The ideas of good and evil were the means employed. Literature had now taken up this work and its means were the love for the beautiful. The writer, through his vast knowledge and the universality of his ideas, must arouse us and widen our mental horizons; his own insight should be so deep, so sharp and so wide that we should get spiritual satisfaction and strength through reading his works.

Literature is a manifestation of the writer's spiritual blending, and it was this blending which created the beautiful, not destroyed it. It strengthened the traits in us of faithfulness, truth, sympathy, pity, equity and equality.... Literature should make our lives more natural and free. In other words, it was through literature that our ideas were shaped. And that was its principal objective.

The name Progressive Writers Association appeared to him to be redundant, because a writer or an artist must be progressive by nature. If that was not so, he would not have become a writer or an artist.... Brotherhood and equality, culture and love had been the dream of idealists ever since the beginning of society.

Prophets and great leaders of religion had tried to achieve this dream by religious, moral and spiritual restrictions in the past, but their attempts were in vain. Buddha, Jesus and Mohammed, all tried to build the structure of equality on the foundation of the moral law. But none achieved success. And the differences between the rich and the poor were never perhaps so wide. "We have now to create a social order wherein equality is not dependent on restrictions imposed by moral law only but gets a solid base. Our literature must have that as its principal objective." Our yardstick of the beautiful must also undergo a change. Its measure in the past had been related to the rich and the licentious, and it had been oblivious of the lot of the poor of whom the writers made a fun. Art could not then believe that these people living in thatched huts and ruins, could also have a heart and entertain hopes and aspirations. ... If the artist had the insight he would see that if the painted lips and rouged faces had hidden the pride of beauty, these withered lips and downcast eyes reflected sacrifice, faith and fortitude. "There is nothing showy about them and there is no refinement, but there is goodwill."

We should not rest content at putting down on paper the plight of millions who had been enslaved and exploited; we must also bring into being the social order which did not

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Departure from the world

On the occasion of Tirodhan Diwas of Ishwarchandra Bidasagar, 29th July 1891

On the 19th July, Dr. Mahendralal Sarkar paid the patient a visit. He was of opinion that the chronic Dysentery was the root of all. The other medical attendants used to call at regular intervals, see the patient, and then go away to their respective business; but Amulya Charan attended Hie sick man day and night, nursed him with great care, and watched the course of the disease with the keenest interest. Vidyasagar loved him very dearly like his own son. He also looked upon him with filial regard as if the patient was his own father. We have said, that Narayan Chandra was permitted by his father to tend him in his last days. He also attended the sick-bed with the tenderest care.

Fever, which had already set in, gradually increased day by day. The temperature rose on and on, till at last complete prostration came over the patient on the 20th July, 1891 could no more rise from his bed. He suffered from intense pain accompanied by incessant hiccup, being apparently ameliorated at distant intervals by occasional slight reliefs. This state continued up to the 26th July.

On the 24th July, suggestions were made for a fresh will. Babu Golap Chandra Sastri, a renowned pleader of the High Court, drew up a draft of the last Testament. But Vidyasagar could not subscribe to it. He took time to think over his educational institutions, which he intended placing under a committee of management. In the meantime, the malady grew more serious, and deprived of his senses.

On Sunday, the 27th July, the condition of the patient became most alarming. The temperature row on and on; drowsiness and stupor set in with, redoubled force; difficulty of breathing was observed at short intervals. Kaviraj Brajendra Kumar Sen, a well-known native physician of Calcutta (since deceased), who was attending and watching the patient for the last few days; became hopeless. Kviraj Bijay Ratna Sen, another reputed physician, was called in. He saw that patient for the first time. His opinion was, hat said, that the internal state of the sufferer was not, so bad as it appeared outwardly. But alas! Oh cruel destiny! The disease became worse and worse. On the next day, Monday, the patient was in a state of insensibility. With the disease increased also its concomitant agonies. But the sufferer bore with them patiently. His face was. as placid and calm as ever. He never gave expression to his internal physical pains. So long that he had not lost his consciousness, ho would not allow any one else to remove his evacuations, and if ever anybody tried to do it, he showed signs of displeasure. His tender heart was easily moved at the distress of others, but he never gave expression to even his own excruciating pains; he put up with them with calm fortitude.

On one occasion, he had gone to, a Book seller's, accompanied by his younger grandson (daughter's son), Jatis Chandra. Quite unexpectedly, a long, heavy iron bar fell upon one of his feet The pain was intense, and would have disabled every other man; but he preserved a stoic silence, and returned home in his palanquin. When Jatis Chandra asked his dear grandpapa, if he felt any pain in the part affected, he smiled, and only said,—'Don't speak of pain; if the accident had occurred to any of you, surely your cries of agony would have resounded through the whole neighbourhood, and there would have been no reckoning how many doctors would have to be called in.' He had once got a very painful carbuncle when he was at Karmatar. He came first of all to Burdwan for treatment, but finding no relief there, he was at last obliged to come down to Calcutta. In a few days, the abscess suppurated and required surgical operation. On the day of performance, he was engaged in conversing with Dina Nath Mallik of Farsibagan respecting the partition of their ancestral property. In the meantime, doctor Chandra Mohan Ghosh, the surgeon in attendance, had opened the carbuncle, evacuated all the accumulated pus and poisoned blood, and dressed the wound. The patient gave not the slightest utterance to his pain; riot a muscle of his face moved. When the conversation was over, Dina Nath requested the doctor to do the needful, but he was quite surprised to hear that the abscess had already been operated upon and dressed, and that it was in reality a carbuncle. Such was the uncommon fortitude Vidyasagar possessed. Even in the agonised death-bed, he displayed the same extraordinary fortitude.

The whole of Tuesday, the 29th July, 1891, was a prolonged period of intense anxiety and fearful suspense. Every hope was extinct. The patient lay in the room, where hung his mother's portrait. He had been laid down with his head on the north side, while his mother's picture was hanging on the eastern wall. He was quite speechless and evidently insensible; but, by what enchantment God knows, the dying man in an instant turned himself with his head to the west, exactly facing the likeness of his beloved mother. He then gazed intently at the portrait, and shed an incessant torrent of tears.

All hopes were gone. Every moment was anticipated to be the last. The son, daughters, grandchildren, brothers, sisters, friends, relations, dependents, all watched the movements of the face with close attention. But it was as calm and tranquil as ever; no expression of internal agonies was visible in it; the countenance was very placid. The morning, noon, afternoon passed in this state of utter suspense, In the evening, the hard breathings which had already begun, became feebler and feebler, till it was almost inaudible. The pulse, which had already begun to fall down, sank and sank and sank, till it was almost imperceptible. The numerous doctors and Kavirajes came in and went out every few minutes, talking in inaudible whispers, with sad despondence depicted in their faces. The great crowd of relatives, friends, and visitors awaited the fatal issue with mournful silence. The thin and feeble wick of the pale, flickering light of life of the ever-merciful, great man was fast dying out. At last, the last symptoms of early dissolution of the body set in; the difficult breathing became more and more rattling and impeded; the pulse quite imperceptible. At 11 P. M. in the night, the breathing could be felt only in the navel. This last struggle continued for upwards of three hours, relaxing every moment, till 2-18 A. M. following, when his last breath was drawn. Not a moan escaped his lips, not a muscle of his feature moved. The friends and relations, particularly the female portion, were frantic with grief. They struck their breasts and foreheads with their fists, loudly bemoaning their fate, and filling the whole neighbourhood with pitiful lamentations, which no body had the heart to prevent. Thus ended the worldly life of the great man, who had struggled manfully with adverse circumstances from his very early years to the last days of his existence.

[From the book Ishwarchandra Bidasagar by Subal Chandra Mitra]

Declaration of Independence to abolition of slavery in USA

- Bidyut Pal

(Continued from last issue)

John Brown

In these years came the John Brown episode.

As the source <https://www.archives.gov/philadelphia/public/john-brown.html> states:

"There is a very special thread that runs through American history. It is the thread of people fighting for freedom and equality for everyone, regardless of race, gender, religion or sexual orientation. ...It is embodied in the lives of many individuals who we have never heard of but, who struggle daily in their communities for these ideals. Every once in a while, there emerges a giant whose words and actions so inspire the people around them that they change the world. They are always controversial. They inspire great love among the oppressed and great fear and hate among the status quo. In the middle of the nineteenth century that person was John Brown.

"Many people in the nineteenth century who were against slavery, also believed that the freed slaves should leave the United States for Africa or the Caribbean. Not John Brown. He believed that the Golden Rule applied to all people and that the founding document of the United States was the Declaration of Independence, which was also meant for everyone. Brown believed that slavery was such an evil that it should be ended by any means necessary. He believed that all people should be free and treated equally and with respect. ...

"As his anti-slavery commitments continued to

deepen, Brown presented his plan for a provisional constitution and guerilla war against slavery to the 1858 convention in Chatham, Canada. This convention was unlike any other: organized by a white man, attended largely by blacks, and designed to raise a black army to trigger an African American revolution that would wipe out slavery. It was here that plans for the attack on the federal arsenal at Harpers Ferry were begun.

"The actual Harpers Ferry attack took place on October 16, 1859. As a result, Brown was captured, tried by the State of Virginia, and hung on December 2, 1859. On this very day, Philadelphia abolitionists and the black community honored Brown by declaring "Martyr Day." Black homes and businesses across the city were draped in black and two vigils were held in his honor."

But the anti-slavery or abolitionist movement continued with the immortal soul of John Brown in their songs. This song is immensely popular to this day. Though there are modified versions I think the version quoted below is the original one:

John Brown's body lies a-mold'ring in the grave (3)

His soul goes marching on

Glory, Glory! Hallelujah! (3)

His soul is marching on ...

Civil War

As Wikipedia says about American Civil War :

"The American Civil War (also) was a war fought in the United States from 1861 to 1865. As a result of the long-standing controversy over slavery, war broke out in April 1861, when Confederate forces attacked Fort Sumter in South Carolina, shortly after U.S. President was inaugurated. The nationalists of the Union-proclaimed loyalty to the U.S. Constitution. They faced secessionists of the Confederate States, who advocated for states' rights to expand slavery.

"Among the 34 U.S. states in February 1861, seven Southern slave states individually declared their secession from the U.S. to form the Confederate States of America, or the South. The Confederacy grew to include eleven slave states. The Confederacy was never diplomatically recognized by the United States government, nor was it recognized by any foreign country (although the United Kingdom and France granted it belligerent status). The states that remained loyal to the U.S. (including the border states where slavery was legal) were known as the Union or the North."

Finally, after four years of war, "Confederacy collapsed, slavery was abolished, and 4 million slaves were freed."

Corrigendum

In May 15th issue of Behar Herald, in first page news item 'CEC at Munger' Rajeeb Banerjee was mentioned as Joint Secretary of Zone 2. He is Assistant Secretary of Zone 2. General Secretary, Bengalee Association, Bihar has pointed out the mistake. The mistake is sincerely regretted.

- Behar Herald

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