

Chapter-5

Closing Stages of the Movement and Its Impact on the Advance History of Northern Bengal

British Policy of Suppression Management was one of the causes of the end of the Movement. Nevertheless, the Movement had an impact on the native state of Cooch Behar, existing Bengali literature and the advance history of Bengal.

End of the Movement

The movement as rejected by the Muslim students and masses had become a movement of the Hindu students at last. Started with great endeavour, the movement was limited within the Hindu students. It seems from the police records that after the mid of September 1942, the movement was subjugated by the British. But the letters of the American Missionary reveals the tension still continued. A letter to Lyndell dated 22nd September 1942

... I expect they (some missionaries) feel Congress troubles would make village work in Basti almost impossible. A Miss and his wife in Bihar were sicked up by an armoured car from their station and rushed to the mission house in a town near by. Not allowed to stay right out in the villages, though they were old senior miss. On the whole, we near Miss have continued visiting houses in the Bazaar and continuing normally in many places even where there has been Govt officers, P.O and railway who have been in real danger. Pray for Olwen Nicholson. She had to stay alone in the Bunglow one day while her husband went to protect the railway workshop from a mob. Just heard of some School Miss, who was taken from their school by the Govt to a safer. ¹

Hindu students lost their focus from Quit India after long gap during Durga Puja. The Puja in all the districts of North Bengal lasted for quite sometime. All the schools and colleges during the vacation were closed so no movement could take place which resulted in a gap in the movement as well as a fall in enthusiasm among the students .²

The table below is showing the gap of the movement in different districts of North Bengal:

Table –1

District	Gap for Puja vacation
Rajsahi	26 th September – 7 th November
Jalpaiguri	26 th September - x
Pabna	19 th October – 11 th November
Rangpur	19 th Sep - 21 st February
Bogra	5 th October – 19 th November
Darjeeling	8 th October - 15 th February
Dinajpur	12 th October - x
Malda	27 th October - 23 rd February

Source: Political, District officers chronicle of events of disturbances consequent upon the all India Congress Committee Resolution of August 1942 and the arrest of Congress leaders thereafter August 1942 to middle of March 1943 (Alipore, Supt, Govt print 1943).

Quit India lost its momentum when the Congress officially denied its responsibility. Thereafter the issue was Gandhi's fast. From Darjeeling to Rangpur prisoners fasted for the demand of the release of Gandhi. Group politics and limited periphery caused the surrender of the partakers. Mishra surrendered on Malda, realised his limitation of work outside his influence and lastly because he was tired. Mishra and Roy, surrendered not only because

they were tired but since their felt work area was inactive. Mishra's survey in almost all areas of Malda reveals this fact. Therefore, Mishra did not want the common people to rescue them in the early morning when he and others were arrested. When people refused to give food to the police who had arrested Mishra and Dyutidhar Roy; it was Mishra who arranged food for all³. Ramhari Roy who was bored of not being able to do mush was happy to be jailed since he could not meet his colleagues in the jail and ready to do anything to come to the jail. Subodh Ranjan Mishra and Haridas Chatterjee did not maintain the chain of communication that was planned⁴ Nalini Pakrashi was not a man to follow a planned programme. He went to Bhutanir Haat and demanded independence as Alipurduar. Pakrashi send Santosh Bhatyacharya back to Alipurduar and he went to Jalpaiguri to join with the procession of Khagendranath Dasgupta and was jailed. Pakrashi favoured to propagate like a bard for the Congress⁵. They arrested (Subodh Ranjan Mitra, Haridas Chatterjee, Nalinikanta Pakrashi) while Dutta Singh Sanyasi and Piyush Kanti Mukherjee fled. Naren Daga and Jagannath Biswas were unable to do anything at Falakata⁶. Only Sunil Sarkar of Kumargramduar organised a Movement. They regularly they organized meetings, inspired by the lectures of Netaji heard over the radio. Mukherjee went weekly there to inspire them conveyed the appeals of Netaji to the Congress and the message of Gandhi to the people of India.⁷

Worse condition of the sub-divisional Congress made Pakrashi shift his political promotion and based it on Hinduism⁸. He then tried to organise the rural masses of Duars and tea gardens in the name of religious reform and as a priest⁹. However, some leaders prayed for mercy and were released from jail. Deben Das did not return to his job of the schoolmaster¹⁰. Sunil Sarkar, the organiser of the movement of Kumargramduar went to Kohima to see Netaji's advancement, but at last, he joined the Communist Party¹¹. The end of the Quit India Movement and the communal atmosphere shoved Pakrashi towards Hinduism. At the peak of his political career, he whole-heartedly

worked under Khagendranath Dasgupta and in the last phase of his career, he was engaged with Mr, Kaul to suppress the labour agitations in the tea gardens¹². Kaul provided him half bigha land near Alipurduar New civil station.¹³ A man from Rangpur, Pakrashi was not able to reach the upper strata of the Congress in Alipurduar, because of his poverty. He was criticised by Congress leader Jamini Kanta Chattopadhyay. Life and politics of Nalini Pakrashi itself was a review of the Congress politics from and within.

British Policy of Suppression Management

Much before the Movement was launched the Government started preparing to take measures against it. In the year 1940 on 7th March, Chief Secretary J.R. Blair prepared a comparison between the previous and forthcoming C.D movement. In the movement of 1932, jail term was limited to 5 months in Bengal. Secondly, the movement of 1932-34 was concurrent in Bengal at the crest of the terrorist activities, but after six years, the scenario was different. Previously Government was not at war and that would be helpful for taking firm actions. The year 1939-40 was an year of economic prosperity, therefore economic agitation would not be an extra force to strengthen the movement.¹⁴ It was expected that the following organisations would take part in the forthcoming movement, sponsored by A.I.C.C.¹⁵

1. A.I.C.C
2. B.P.C.C
3. F.B and all other groups allied to it.
4. C.P.I
5. B.P.K.S
6. B.P.S.F
7. B.L.P
8. C.S.P

9. C.L.I
10. L.R.C
11. B.L.A.
12. S.P.I (Bipin Gangulies Organisation).
13. S.L (Satindranath Sengupta's Organization in Barisal).

British though worried about the probable movement were also convinced that the Hindu middle class as a whole and Muslim community would be against it. It was also expected that Hindu Mahasava may be neutral as an organisation, although individual members were likely to take part in it. It was assumed that if the A.I.C.C orders a C.D movement both the right wing and left wing would take part. However, if a movement was launched by the left wing alone, it was likely to receive wide support¹⁶. J.R. Blair said on the Commissioner's Conference in Governments house on 2nd July 1942 that the forth-coming movement would be a serious problem if it received mass support. While Shyama Prasad Mukherjee thought that, the movement would not make any way, the topmost problem he estimated was the anti-Govt activities of the Muslim League¹⁷. A. J. Das said about the probability of movement in his district Rajsahi, that 99% population seemed to be apathetic and the remainder were well disposed. Rajsahi was not a district affected by denial policy. But he was concerned about probable price rise and failure to maintain food supply.

As the British were ready for massive mass movement and were at last was able to stop it by the 'swiftness and intensity of Government's repressive measures'.¹⁸ Informers, opposite groups, parties against the movement made the task easy for the British. For example, reasons found by Biren De Sarkar for the exclusion of Santals in the movement of Balurghat was the observation of the Santals through the Deshmajhis at the village level and the Parganitis at the Union and Thana level. The second reason what Sarkar found was not

only applicable for the Santals of Balurghat. Missionary's influence over the tribals was able to impede the anti-British feeling.¹⁹

Despite quick measures, mentality of the insurgents or their indecisive attitude and delay made the suppression management easier. Prodyot Basu wrote in his memorium about the mentality in Siliguri that when early in the morning Dhirenbabu came to his house and said that a procession would gather in the Town that day and people would call out for the British to Quit India. He cautioned him that since the S.D.O is pro- British so there were great chances of unpleasant incidents.²⁰ As a bystander Basu reported—

Realised the possibility of unpleasant incident I move forward with some friends (Captain C.C. Dasgupta, Biren Roy Sarkar, Dijesh Gupta, Dijen Roy Sarkarkar, Sarnakamal Dasgupta and others). The procession is coming after circling Babupara towards the front of the Thana (Tin shade and wooden room). Near about 1000 men was in the procession. In the frontline other than the women, there were Bireshwar Majumdar, Pratul Maitra, members, and relatives of the families of Siumangal Singh. There was no boundary or gate in the Thana. Rabble was armed by Lathi (stick), bamboo and other weapons. Procession was violent and not peaceful. The then S.D.O K.K. Ghosh was seated in the Thana, headed with a Haat on a chair. Daroga and constable numbered about 7-8 were standing beside him. Mob put slogans and eager to enter the Thana. There was none to control them. Meanwhile it was heard that reserve force is coming. Thana was surrounded by the mob from two sides- intend to crush on it.²¹

Seeing this detrimental situation, Bose moved fast to instruct Bireshwarbabu to put the mob in the Bazar but Bireshwarbabu failed to do so. Agitated mob moved towards Thana to demolish it. Basu told S.D.O K.K.Ghosh not to take any drastic step, as Bireshwarbabu and other tried to put the masses in another place. S.D.O was trembling and terrified he was screaming at the masses. If the mob would try to capture the Thana unpleasant incident could

not be prevented. The S.D.O after the reserve police came in gathered courage. When people threw stones from the Bazar, S.D.O ordered to fire and 7-8 men were killed. Two-Congress leaders yelled on the road that the S.D.O had killed so many people and they were unable to do anything²². That was not an exceptional case of North Bengal. The mob surrounded the Kumargramduar Thana of Duars or the mob surrounded the Thana of Harishchandrapur, Malda hesitated to take over the Thana and naturally gave enough time to the police. Despite that, isolated politics, caused clash between vicinities. It was an unwrapped clash between hill and the plain. The politicians of Jalpaiguri wanted to be in command of the politics of Alipurduar. Piyush Kanti Mukherjee wrote in his autobiography – Jalpaiguri thought that Alipurduar is her subject. Therefore, it must not have independent opinion.²³ Moreover; the leadership of Calcutta had little deliberation of the politics of North Bengal, apart from any forthcoming election or political movement.

Fines imposed for the disturbances in Bengal was also were used as a weapon of divide and rule policy. The authorities exempted the Muslims as a community and charged Hindus as a community though some of them may be innocent²⁴ The Police did not exempt Darjeeling and Mymensingha was partially excluded regions from collective fines.²⁵ One of the causes of Shyama Pprasad Mukherjee's resign from the Ministry was the forceful fine to the Hindus. Fines imposed to the inhabitants of Bhaluka and Par Bhaluka Rs 2000 and 3000 for Harishchandrapur, south Harishchandrapur and Pipla Kashimpur²⁶. By this time, some touts erroneously collected money from the common people, assuring them to delete their name from the police record. Touts mingling with police puzzled the public. By this way, police greased their palm.²⁷ The Police however did not stop their raids to Bhaluka and Harishchandrapur after the arrest of Subodh Mitra and other leaders the police tried to break their mental strength and succeeded by informing them that Pathan (Afgan Muslim) soldiers were coming to rape the women of Bhaluka.²⁸ I.B network of the police seemed too inefficient. Six men who were prosecuted

for uprooting railway tracks were innocent. In the daylight, 40/50 men slashed telegraph wires in Harishchandrapur, but four prosecuted who were not present in that village at the time.²⁹ The inhabitants of Balurghat and three adjacent villages of Dhakhin Chak Bhabani, Khadimpur and Dakra had to pay Rs 75000 an imposed fine. The Govt servants or Muslims were exempted while those who were directly or indirectly involved in the disturbances had to pay.³⁰

Obeidul Haque, son of the Magistrate of Balurghat, and four others who were arrested in connection with the incident of 14th September had been discharged. The father of Obedul Haque, President of the local Muslim League, paid Rs 200 as his share of the collective tax imposed on the residents.³¹ The Hindu Inhabitants of Balurghat out of the total Rs 75000 deposited more than rupees 30,000 at the local Sub-Treasury. Maharaj Bahdur Singh, a Zamindar of Baluchar Murshidabad was also charged to pay fine of Rs 10000, since he had 'Kachari' in Balurghat town.³² Twenty-five inhabitants of Moranga paid Rs 500 as fine.³³ Police closed the shops of the Khaddars and charka schools at Sirajganj and Brahmanberia.³⁴ It was the British policy of oppression of the August Movement in 1942 to destroy the system of production and reservation of food grains.³⁵

Effect on Literature: Northern Bengal Perspective

Narayan Ganguly, the famous Bengali author was born and brought up in Paharpur of Dinajpur, in his school days was engrossed in Gandhian *Satyagraha*. At the time, Gandhi launched Quit India Movement; Ganguly was a professor in Ananda Chandra College, Jalpaiguri.³⁶ One of his famous short story '*Itihas*'³⁷ is based on Quit India Movement. The author though, however, did not mention the actual location of the story. But it can be easily assumed that the place was Paharpur, beside the river Atrei. In this regard, recap is necessary. At that time the politics of Paharpur and Thakurgaon sub-division

was controlled by C.L.I group, led by Khemesh Ranjan Chatterjee and associated by Amalendu Bagchi, others, and Chatterjee's sister Nirupama was actively involved. Khemesh planned an armed revolution during the days of Quit India. Hence, he was arrested before the Movement began. Thereafter Nirupama led the upsurge of her group and she was arrested.³⁸ Ganguly's above-mentioned story³⁹ similarly had three characters. Lokesh (See the similarity with the name Khemesh), her sister Pranati and their father Amarnath. The mentality of Amarnath as portrayed by Ganguly as a typical elderly mentality who used to remember the glorious days of the Palas and compare the present condition with anarchy. Her sister for giving up 'Satyagraha' condemned Lokesh. She said – But dada (brother) are we learned the Satyagraha in this way? The author also explained the contemporary situation in the following words –

But August of 1942 stands on the door. Voice of Congress was choked. Leaderless country's agitation is exploring like a monster. Setting ablaze, Oozing out blood.⁴⁰

At the end of the story, the author finished with the success of the *Satyagraha* and non-violence when Pranati gave shelter to the police (Daroga, who shot of her brother) and his wife and children in her house. The story, however, viewed how Quit India movement was detached from Gandhian path.

Ganguly on his famous novel 'Mandra – Mukhar'⁴¹ depicted the Quit India Movement in Balurghat. As his novel mentioned the sub-divisional town as 'Nischintapur' of North Bengal, but it is easy to see that, the author has kept up the incidents of Balurghat movement. The novel started with the morning of 9th August where some gossip-loving middle class people are found to be fed up by the long lasting unsuccessful Gandhian movement. Accordingly, they do not think that recent 'Quit India' would not do much. It was beyond their imagination that Quit India Movement would start in their secluded sub-

divisional town. Some young energetic men like Brojen, Promod organised the Rajbansis and Santals from the villages across the river. Similarity is found here we find the Movement of Balurghat by Saroj Ranjan Chatterjee and others with the Rajbansi and Santals of Tapan and other villages across the river Atrai.⁴² Ganguly named the lower class leader Lalchand Mondal who died in the firing of the police. Here too there is a similarity with the name Fulchand Murmu, the tribal leader of Balurghat Movement.⁴³ Ganguly maintained the link with history. Promod and Binod also absconded when the movement ended like Saroj and other leaders of Balurghat. According to Ganguly's novel, the movement of 'Nischintapur' started on 14th August as the movement of Balurghat embarks on 14th September. He also maintained the amount of the collective fine imposed on the inhabitants of 'Nischintapur' as that of the Balurghat.

Affect on a Native State: Cooch Behar

Ranajit Guha questioned if Indian nationalism was conceived, born and brought up from British administration. If it was he questioned the forces behind the mass movement on the native states.⁴⁴ We are thankful to the geographic location of North Bengal that the native state Cooch Behar was the example to prove Guha right. Gandhi however considered the native states as an undivided portion of India. So, he estimates that the freedom struggle of India is equally applicable to the native states too. Gandhi's appeal was to the Prince's of the native states to break away from the British dominance. Gandhi again appealed to the Princes of the native states before launching Quit India Movement that the struggle was directed against British authority, not to the Kings of the native states. Hence the Princes also cautioned that if they joined with their foreigner lords, they may compel the populace to announce war against both of them.⁴⁵

Though the state Cooch Behar belonged to the group A category, classified by the British, gun salutes were allowed for their Maharajas. The benevolent ruler of the state like Nripendranarayan, Jitendranarayan and Jagadwipendranarayan had sympathy with the Congress.⁴⁶ Gayatri Devi informed in her autobiography that 'Charka' was introduced in Cooch Behar.⁴⁷ Maharajas despite their sympathy with the Congress did not allow C.D. Movement inside the native state. Deportation Law could banish a person outside the state within 24 hours. Maharaja Jagadipwipendranarayan clearly stated in Lansdown hall on 10th July 1942 that Congress misled the people by way of launching a movement at the hour of crisis, which jeopardized the security of India.⁴⁸ In spite of the Maharaja's indifference and suppressive measures, the movement continued to spread in the state.⁴⁹ Many meetings were arranged and leader like Prafulla Tripathi of Jalpaiguri provided the leadership.⁵⁰ Nilmani Mukherjee of Jugantar group wrote Sachinbabu in September, 1942 –

-After reaching Cooch Behar, I tried my utmost to speak something in some meeting of that place regarding the Tripura State but after discussing with the inhabitants of this state I learnt that as a rule no meeting can be organized in the Cooch Behar state without the permission of the vice president of the council. If an ordinary police officer believes or suspects that one is engaged in discussing about political movement in the state or is trying to do so or is staying in the state with that object in view, he is externed from the state within 24 hours. There is arrangement for special vigilance so that no Congress, Krisak or Praja movement in any form may grow up in the state. Arduous attempt is being made from Rangpur. But great difficulty is being found to start a movement whatsoever in the Cooch Behar state. If the movement is started at all there, I presume, We shall have close connection with it, put it appears to me that it will be altogether impossible to start it.⁵¹

Two Congressmen, Keshab Dutta and Anil Chakroborty entered the state and were arrested. Both were jailed.⁵² Though the success of the Movement in Cooch Behar was not praiseworthy, indeed it had a positive effect on the inclusion of Cooch Behar in India after independence. Men who took active part in the inclusion were none other than the nationalist leaders of Jalpaiguri. The effort of Hitasadhani Sabha and two ministers Amanatullah Khan Choudhury and Satish Chandra Singha to merge Cooch Behar State was resisted by the nationalists, who was previously involved in spreading nationalism in the native state. On 24th May 1949 in a conference at Arya Natya Samaj Aruna Dasgupta, Sasadhar Kar, Abani Dhar Guha Neogi, Birendra Chandra Ghosh, Prafulla Kumar Tripathi, Satish Chandra Lahiri, Charu Chandra Sanyal, Sailendra Chandra Bhoumik, Khagendranath Dasgupta, Satyendranath Moulik and Rabindranath Sikdar were in favour of the inclusion of Cooch Behar in India. Nationalists, however, were able to spread approach of nationalism in the native state. As Gayatri Devi remembers –

Even as children in Cooch Behar we had supported the idea of independence, Mahatma Gandhi and Jawaharlal Nehru had been school room heroes and we often shouted Congress slogan about a free and United India.⁵³

It was the success of Indian nationalism that penetrated in the native state through the Gandhian movements that was at last able to dormant the effort of Hitasadhani Sabha or the movement of Rajasthan.⁵⁴

Impact on the Advance History of Northern Bengal

Piyush Kanti Mukherjee who was behind the movement of Kumargramduar⁵⁵ was requested to organize Quit India Movement in Assam. Mukherjee's endeavour to organise mass movement in Assam, however was

not effective. He was not able to connect nationalist link between two areas either. This resulted in the inclusion of Jalpaiguri and Cooch Behar in India. One day a few M.C.A and Ramanibabu from Dhubri came to Piyush Kanti Mukherjee and informed that Nawab of Jalpaiguri was contemplating to join with Pakistan. If Cooch Behar would carry out the same whim then he wanted to know whether they were ready to see the merging of Alipurduar with Assam. Mukherjee not only agreed to join with Assam but also undertook an oath that the joining of Jalpaiguri and Cooch Behar with Pakistan would be prevented. There were 23% Muslims in Jalpaiguri and 40% in Cooch Behar. This information reported by Mukherjee to Sardar Ballav Bhai Patel who told him to discuss the matter with Dr Bidhan Chandra Roy and suggested Mukherjee to collect one lakh-supporting signature in favour of joining the areas in question with West Bengal.⁵⁶ But the then present map of West Bengal was beyond the expectation of the leaders like Khagendranath Dasgupta of Jalpaiguri. No one other than this leader knew it well that the strength of alternative politics and its capability to paralyse the nationalist movement. So, Dasgupta pointed out to the editor of Anandabazar Patrika that Jalpaiguri and Darjeeling district though included with West Bengal were however secluded from other districts geographically. It appeared that this was done as a plan to give gusto to the Gurkha League to break up from West Bengal.⁵⁷ In the year 1952 when Nehru visited Darjeeling, Gorkha League demanded the district to be a central province. Dasgupta was right to predict the future.

Quit India Movement started in the month of August-September or at the end of the year 1942. It was stated in the previous chapters that economic crisis in rural Bengal was palpable during the time. Hence, nor the Congress or the Communists were able to organize mass struggle more vigorously. Even the brutality of the famine was unable to transform the character of the movement.⁵⁸ The criticism of the movement by the Communists was not fruitful for them. They realized from the result of the election of 1946 that they were

disconnected from the freedom aspiring urban people.⁵⁹ The Communists nominated six candidates, but only two won. Jawaharlal Nehru came to campaign in favour of the Congress candidates. He said against Kalpana Dutta in Chattagram that Dutta is a deserving candidate, but her party the C.P.I is not believable as per as the freedom of India was concerned. Nehru voiced his opinion against the Communists in his speeches on Chattagram and Rajsahi, particularly their role against the Quit India Movement. This point not only caused Dutta's defeat, but only two among the six Communists won the election. The point was so much effective that Communists had to withdraw one candidate in Dinajpur at least to secure one Rupnarayan Roy's seat.⁶⁰ On the contrary, the movement marooned its participants. The Congress thus did not welcome the organisers of the movement. Subodh Kumar Mishra tussled with Atul Kumar of Malda before the Movement began. Moreover, when the movement ended, Mishra was released from jail and was not able to adjust with Zillah Congress. Later on, he though engaged in politics and stressed on the rural development of Pipla. He was completely detached with Congress officially and even did not stand as a candidate of Congress nominee. Piyush Kanti Mukherjee was actively involved with F. B. He regularly discussed political matters with Hemanta Bose, Amar Ghosh and others leaders of F, B at Muktaram Babu Street, Calcutta. After independence, Mukherjee was elected as member of the Legislative Assembly from Congress and Hemanta Bose commented that it was very sad to see Mukherjee on the opposite side. The name of Nalini Pakrashi of Duars was proposed by Piyush Kanti Mukherjee as a candidate in the election just after independence in 1952. But the Congress party did not approve his proposal. Nalini Pakrashi was then simply detached, later on from Congress politics. The party did not help Mukherjee though nominated from Kumargramduar Constituency financially. In spite of that, he knew that he would win because of his strong image in the Quit India Movement.⁶¹

Congress did not agree to take the responsibility of the movement. In the report made by Kalipada Mukherjee, Secretary District Congress Committee Balurghat wrote that the incidents of paddy looting were not connected with Congress⁶² Persons convicted in the districts, but were the members of the socialist parties within the Congress. Indeed, orthodox leaders were not ready to accept or praise them. Nishith Nath Kundu, M.L.A of Dinajpur was arrested in Calcutta for his participation in the Quit India Movement. He claimed some requisite as a security prisoner to Fazlul Haq. Haq answered that the number of security prisoners had increased after the '*Movement of Congress*' that caused the scarcity of the requirements of the prisoners. Then Kiran Sankar Roy protested against the word '*Movement of the Congress*'. He said that Congress did not start the movement. Whatever happened was the expression of the aggrieved mentality of the people. Haq also agreed with Roy and altered it by stating that the actual utterance must be '*the movement which was started after the proposal (Wardha) accepted by the Congress*'.⁶³ After the Movement came to an end the socialist minded, leaders were officially left Congress. They were Sachin Dasgupta in Jalpaiguri, Deben Jha, Manik Jha and others in Malda were the examples. The failure of the Quit India Movement was that it overlooked the black marketing and created crisis of the Jotedars. The rural peasantry of Bengal did not find their way out in the Quit India Movement. Hence, the shift was obvious for the socialist minded leaders who were famous for demanding independent government during the days of Quit India Movement. One of the active Communist of Dinajpur Abani Lahiri described the shift of Nana Patil and Sheik Kaka of Satara Patri government or Sarju Pande and Jharkhand Rai of Ajamgarh towards communism with this perspective. Despite of all its limitations, the movement inspired the politicians of the next generations.

I was ecstatic to hear the struggle of peasants, young's and students of Rangpur against the British in the movement of 42. Oh, may I take part in the movement.⁶⁴

Observations

The movement ended since it was limited within Hindu students. The British Govt was prepared much earlier than the movement was launched. Perhaps their preparation was much better than the organizers of the movement. At last, the movement ended, with the inclusion of the native state in India after independence. As in the case of literature, Narayan Ganguly portrayed the movements of Dinajpur in his novel and short story. Further politics of North Bengal had affected both its organisers and the opposition of the Movement.

Notes and References

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⁷ Unpublished autobiography, Piyush Kanti Mukherjee, op.cit., p-61.

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⁹ Ibid,p-111.

¹⁰ Dutta Roy Suranjan – Cooch Rava Janajatir Santan Swadhinata Sangrami Deben Das, Kiratbhumi(1869-1994), Jalpaiguri, pp-567.

¹¹ Ganguly Anil – Swadhinata Sangrame Alipurduar, Kiratbhumi(1869-1994), Jalpaiguri, P-343.

¹² Biographical writing, op.cit., p-112.

¹³ Ibid.

¹⁴ Note of Chief Secretary dated 7th march, 1940, threat of C.D movement, I.B File 859-36, Malda Communist Propaganda.

¹⁵ I.B Secret Circular 16th March, 1940, I.B File 859-36.

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- ²¹ *Ibid. pp-65-68.*
- ²² *Ibid, pp-65-68.*
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- ²⁴ *Ananda Bazar Patrika 19th November, 1942.*
- ²⁵ *Ibid, 5th November, 1942.*
- ²⁶ *Ibid, September 11, 1942. This fines referred by Sourindramohan Mishra as 'Pituni tax', Mishra Sourindramohan, op. cit., p- 69.*
- ²⁷ *Mishra Sourindramohan, op. cit., p- 70.*
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- ³³ *Ananda Bazar Patrica, 23rd November, 1942.*
- ³⁴ *Ibid, 21 & 23rd October, 1942.*
- ³⁵ *Roy Anuradha- Sekaler Marxio Sanaskriti Andolan, Progressive Pub, Cal, May, 2000,p-32.*
- ³⁶ *Mondal Mrinal Kanti- Narayan Gangopadhyayer Chotogalpo: Bishay O Ruper Mulyayan, Sahitya Sangi, Cal, 2006,pp-27-47.*
- ³⁷ *The sort story Itihas (history) was selected by the votes of the readers as best story, in a competition arranged by Calcutta Chemical.*
- ³⁸ *See in detail on Chapter –2 and 3.*
- ³⁹ *Please find the story in Gangopadhyay Narayan –Galpasamagra, Vol-2, Mitra & Ghosh, Calcutta, 1406 B.S, 1999,pp-88-99.*
- ⁴⁰ *Gangopadhyay Narayan, op. cit.,p-91.*
- ⁴¹ *Please find the novel in Gangopadhyay Narayan – Narayan Gangopadhyay Rachanabali, Vol-2, Mitra & Ghosh, Calcutta, 1406 B.S, 1999,pp-72-134.*
- ⁴² *See detail on Chapter three.*
- ⁴³ *Ibid.*
- ⁴⁴ *Chatterjee Partha & Bhadra Goutam(ed) – Nimnabarger Itihas, Ananda Pub, Calcutta, 1998, 2001(3rd edition),p-31.*
- ⁴⁵ *Government of Bengal, Home Political, 150/1943.*
- ⁴⁶ *Ghosh Ananda Gopal & Bhattyacharya Malaysankar --- Indian Nationalist Movement and the Maharajas of Cooch Behar State, N.B.U Review (Humanities), June, 1986,p-69.*

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- ⁴⁷ *Devi Gayatri & Santa Rama Rau – The Princess Remembers, p-204 cited in Ghosh Ananda Gopal & Bhattyacharya Malaysankar.*
- ⁴⁸ *Cooch Behar Darpan, 3rd September, 1942.*
- ⁴⁹ *Ghosh Ananda Gopal & Bhattyacharya Malaysankar, op.cit., p-69*
- ⁵⁰ *Sanyal Charu Chandra (ed)– Jalpaiguri District Centenary Souvenir etal Ganguly Anil -Swadhinata Sangrame Alipurduar,p-341.*
- ⁵¹ *I.B File No 99 –38 connections of the Bengal Revolutiaries with Cooch Behar.*
- ⁵² *Dasgupta Khagendranath – Swadhinata Sangrame Jalpaiguri Zela cited in Jalpaiguri Zillah School Satabarshiki Sampark Patrika, p-11.*
- ⁵³ *Devi Gayatri & Santa Rama Rau – The Princess Remembers, p-204 cited in Ghosh Ananda Gopal & Bhattyacharya Malaysankar, op.cit.,.*
- ⁵⁴ *See the movement of Rajasthan in Ranajit Dasgupta --- Economy, society, politics in Bengal, Jalpaiguri 1869 – 1947, Oxford, 1992.pp – 238, 254.*
- ⁵⁵ *See detail in Chapter-3.*
- ⁵⁶ *Unpublished autobiography, P. Mukherjee, op.cit., p-122.*
- ⁵⁷ *Anandabazar Patrika, 20nd August 1947.*
- ⁵⁸ *Lahiri Abani- Tirish-Challiser Bangla(Interview with Ranajit Dasgupta), 1999,Third edition- 2006,Seriban Pub, Calcutta,p-82.*
- ⁵⁹ *Ibid, p-90.*
- ⁶⁰ *Ibid, p-90.*
- ⁶¹ *Unpublished Autobiography, P. Mukherjee, op.cit., p-101.*
- ⁶² *Chakroborty Tarini Sankar – August Biplab 1942, Bangla O Assam, vol-1, Hindustan Book Dipo, First edition, 1946, p-108.*
- ⁶³ *Ananda Baza Patrikar, 6th March, 1943.*
- ⁶⁴ *Guha Kamal –Amar Jiban O Amar Rajniti, Vol-1, Dip Pub, Cal, 2002,p-4.*