Chapter V

Social Movement in Bihar

The history of women's education in India is intricately woven into the wider fabric of social transformation that took place in the nineteenth and twentieth centuries, hence it is important and often customary to describe the work of key individuals who initially propagated new ideas. Pervasive and dynamic social change only occurs, when the vanguard of secondary and lesser-known reformers continues the momentum. This is the frequently neglected area, although there is ample evidence of their activities, which are carried out without displaying much flamboyance.

5.0 Brahmo Movement in Bihar

The Brahmo movement, remained confined to Calcutta till 1843, when Devendranath Tagore with twenty associates formally joined the Brahmo Samaj and sent a number of preachers to different parts of Bengal.\(^1\) The most important centres of the Brahmo Samaj in Bihar were Bhagalpur, Monghyr, Patna, Muzaffarpur, Ranchi and Giridih. There were many Bengalis in Government services and other professions working in different towns of Bihar, many of whom settled in Bihar and made it their permanent homeland. In Bihar, the Brahmo Samaj movement, confined mostly to the settlers from Bengal, began in the sixties of the nineteenth century.\(^2\) Many important leaders and missionaries of the movement toured the different parts of the province. Devendranath Tagore, Keshub Chandra Sen, Rabindra Nath Tagore and Jagadish Chandra Bose, one of the greatest scientists of India, were some of the prominent leaders of Brahmo Samaj who visited Bihar. Besides there were Brahmo missionaries like Trailokya Nath Sanyal, Nagendra Nath Chatterjee, Gurudas Chakravarti, Braja Gopal Niyogy and others who visited many districts.\(^3\)

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Bhagalpur, having the largest number of Bengali population among the districts of Bihar, was the first to receive the Brahmo influence. Even before Keshub Chandra Sen started his Brahmo Sabha in April 1863, Ramtanu Lahiri had inspired the Brahmo Youths of Bhagalpur. They started a movement for emancipation of women and at the beginning of 1863 started the ‘Bhagalpur Mahila Samity’ as the first Women’s ‘Sabha’ in Bengal and Bihar. Late Brajakishore Basu, Naba Kumar Roy and Madhusudhan Sarkar finally established the Bhagalpur Brahmo Samaj on the 22 February 1864.4 One Nibaran Chandra Mukherjee became a pillar of strength to this movement. There were two other Bengali men, Dr. Nakul Chandra Banerjee, a medical practitioner and Bama Charan Ghose who were equally devoted to the cause of Brahmo Movement. When Harisunder Bose also joined them, this progressive movement was carried with great success. There used to be a regular weekly meeting of the local college students, in which these leaders spoke on aims and objects of the Brahmo Samaj.5

5.1 Forays into Education

The Bhagalpur Brahmo Samaj was, at one time, a main centre of the Brahmo Samaj activities in the country and helped considerably the cultural advancement of the district.6 The starting of the Mokshada Girls School, now a Higher Secondary School, was one of the first activities of the Brahmos at Bhagalpur. The late K.D. Ghose, father of Sri Aurobindo and a band of few other Brahmo young men as the Bhagalpur Girls’ Institution established this girls’ school, first in the province, in January 1868. They were imbued with the idea that a nation cannot rise higher than the level of her womanhood. At first, it did not have its own accommodation. It moved from place to place, sometimes in the Verandah of some big household, sometimes in the premises of the Bhagalpur Institute and so on. There were two teachers at that time known as ‘Baro Pandit’ and ‘Chhoto Pandit’. The two teachers served for quite a long time. Eight girls took admission in the first year. Four or five of them are traced by the historians, known as Dr. (Mrs.) Kadambini Ganguli (Bose), the first graduate of India, who was one of the group members, the grandmother, Charu Mohini from the

5 Shivnath Sastrī, op. cit., p. 531.
6 P.C. Ray Chaudhury, op. cit., 120.
mother’s side of Sir S.M. Bose, late Advocate General of Bengal and her sister, daughters of late Gopal Sarkar, were the other two. There were also two Bihari girls. They were incidentally the first Bihari girls to attend any school. They were the daughters of late Shib Saran Lal of Mirijanhat, Deputy Inspector of School at that time. In about 1881, the Managing Committee purchased a small piece of land near the Srinagar Raj House, the present C.M.S. Higher Secondary School. At this time, Raja Saheb of Bhagalpur offered to build a building or the school, if the Committee agreed to change the name to Mokshada Girls’ School after his mother’s name. Since then the name has been changed. After Dr. K.D. Ghosh left Bhagalpur, late Nibaran Chandra Mukherjee, became the secretary and continued to be the same till about 1910.

About the beginning of this century Pt. Lalit Mohan Misser became the teacher of the school, and a short time after Sri Satyabrata Chatterjee with his energy and enthusiasm became the Secretary of the school. Sri G.C. Banerjee at this time and after his transfer, Sri Dinanath De became the President of the Committee. Satyabrata Babu, with the Assistant Secretary, Sri Surendra Nath Ganguly became very active. Mrs. Nirodbhashini Basu, appointed in 1916, was the first lady teacher to be in charge. The number of girls began to increase. At this time came Mr. B.C. Sen as the Collector here along with his wife. Mrs. Sen was elected as the President of the School Committee. Both husband and wife took very great interest in the upliftment of the school and higher classes were added to the school. In the twenties, the first lady graduate Headmistress Miss Satyapriaya Bose was appointed. Mr. B.C. Sen subsequently became Commissioner of Bhagalpur. Both he and Mrs. B.C. Sen along with Sri Satyabrata Chatterjee worked for the betterment of the school in all ways. Mr. and Mrs. B.C. Sen raised a sum of Rs. 20,000 to built quarters for the resident teachers out of the same and created a trust fund of Rs. 10,000 for the school. At this time, Miss Satyapriya Bose resigned and Miss Manorama Roy, B.A., the assistant, was appointed the Headmistress. In the famous exhibition of 1922 the school took a prominent part. After Sri Satyabrata Chatterjee, Sri Satish Chandra Sen, Retired Dy. Commissioner of Excise was appointed the Secretary. Shortly after this, Miss Manorama Roy resigned and Miss Urmila Banerjee, B.A., was appointed the Headmistress. With Miss Urmila Bannerjee’s arrival in 1926, all round activities in
The school was noticed. Higher classes were gradually added to the school and girls began to appear as private candidates in the university examination.

In the meanwhile, Gandhiji's movement had stirred the people and women began to take to education more eagerly. In 1932, the school authorities began to think of expanding educational facilities and started the hostel along with the school in that year in the rented building close by. In 1932, again Gandhiji's movement brought out in Bhagalpur a woman from the 'Purdah', Smt. Champakala Devi, wife of late Patel Babu, whose activities were a source of a great inspiration to the women of Bhagalpur and it also gave an impetus to women's education.

Since 1933, the school was affiliated to the Patna University for Matric. Miss K. Chatterjee was the first to pass in that year as a regular student and since then hundreds have passed from the school. In 1934 January, came the great earthquake, which heavily damaged the school building. From the next day the classes began to be held in sheds on satranjis (daris) and blankets put up in the hostel compound until thatched sheds could be put up in the hostel compound as the main building was destroyed and had to be dismantled and abandoned. It was Mr. Fawcus, the then Director of Public Instructions who came to Bhagalpur and suggested the present site and arranged to give it to the school and helped in the construction of the school building of the same.

In the meanwhile, Sri D.N. Singh and his wife, great enthusiasts for women's education, created the Leela Deepnarayan Trust in which they provided Rs.100 per month to this school for the encouragement of Bihari girls. They also offered their Deorhi House to the School after remodeling. The history of the school may be said to be the history of the rise and development of women's education in Bihar. The place of this school is unique in the awakening and uplift of the women in Bihar. Even Patna Government Girls' School is a much later affair.

Next after Bhagalpur, Monghyr, a well-known station on the East Indian Railway line, came into prominent notice as a centre of Brahmo Samaj work in the

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7 All the details regarding the Mokshada Girls' School is being taken from the Centenary Celebration Souvenir of Mokshada Girls' School, Bhagalpur (1868-1968).
latter end of the sixties. 8 A large number of educated Bengalis, mostly employed in Railway offices at Jamalpur, a neighbouring town, came to dwell in Monghyr during that period, some of whom combined and started a Samaj in 1867. From the very beginning, Sadhu Aghorenath became a constant visitor of that place, and his ministrations roused up a new interest in the theistic cause. Keshub Chandra Sen appeared in the field in 1868, and his visit became the signal for a new revival. 9 Of course, when the number of Bengali settlers became less this movement received a set back. But when one Dwarkanath Bagchi settled there after his retirement a new life came to movement. 10

The Bhakti cult or the faith movement of the Brahmo Samaj that was preached from here spread everywhere in this district. A succession of Brahmo ministers preached from the pulpit here. Monghyr Brahmo Samaj was very dear to Keshub Chandra Sen and in his later years, he repeatedly referred to the inspiration he had from Monghyr and mentioned that a Monghyr he had gone from door to door and was notably successful in securing a unique position for the Brahmo Samaj. 11 The message of the Brahmo Samaj was widely appreciated in the district. A well run library, a night school for the depressed class men and labourers, a lower vernacular school were some of the earliest activities. 12

After Bhagalpur and Monghyr, next Bankipur and Gaya came into notice as centres of Samaj activity in Bihar. Samajs were established in those places as early as 1866. But their significance came afterwards. The presence of Babu Harsundar Bose, Govinda Chandra Rakshit, a pleader of the local courts, and Chandra Kumar Ghosh, another pleader, who later transferred his sphere of work to Khulna, and Babu Chandranath Chatterjee, a medical practitioner, made Gaya an active centre of Brahmoism for a number of years. After Harsunder Bose and Chandranath Chatterjee had left the place and the other two being dead, the Gaya work became nearly extinct, though it possessed a chapel. 13

8 Sivanath Shastri, op. cit., p. 525.
10 Sivanath Shastri, op. cit., p 533.
11 P.C. Ray Chaudhury, Bihar District Gazetteer, Monghyr, p. 119.
12 Ibid.p.120.
13 Shivanath Shastri, op. cit., p. 536.
Though the Samaj's activities in this province originated from Bhagalpur and Monghyr, Patna gradually became the nucleus of Brahmo activities in Bihar. Patna has a historical importance for being the city where Raja Ram Mohan Roy came to learn Arabic. Keshub Chandra Sen had a short stopover at Patna on his way from Monghyr to Simla in August 1868.\textsuperscript{14} Even that brief stay made Patna a memorable place for Keshub Chandra and the Brahmo Samaj, for here in consultation with some local Brahmo missionaries and followers. He drafted a petition to the Government for the enactment of the Brahmo Marriage Law.\textsuperscript{15} The effort was successful when on 4 June, 1872 the Government issued a notification granting legal sanction and providing registration facilities for Brahmo marriages.\textsuperscript{16} From then onwards, the Brahmos could marry in accordance with their rites and customs. This factor augmented the number of Brahmos in Bihar.\textsuperscript{17} The census report of 1881 noted the significant presence of Brahmos in the city of Patna.\textsuperscript{18}

At Patna, where the Brahmo Samaj was established in 1866, large-scale proselytization could never take place. In a place where hundreds of deities were worshipped and numerous local cults were adhered to with unshakable faith, any move against idolatry was bound to meet with severe opposition.\textsuperscript{19} With very few exceptions, the conversion had been mainly confined to the locally settled Bengali Hindus; notable among the new exceptions were two Kayastha men, Srirang Behari Lal and Bachu Narayan (who later became a Headmaster of the Patna Collegiate School). However, the Brahmo Samaj bequeathed a permanent and glorious legacy in the city's socio-cultural sphere. Its contribution in the fields of education, charitable works and emancipation of women form a significant chapter in the history of Patna. This becomes more noteworthy when we consider them in the background of the severe, even violent, opposition of the orthodox sections of the contemporary society.\textsuperscript{20}

\textsuperscript{14} P.C. Mazoomdar, 'Life and Teaching of Keshub Chandra Sen', cf, S. Niyogi, 'The Brahmo Samaj Movement in Patna', \textit{The Brahmo Samaj 150\textsuperscript{th} Anniversary Souvenir, Patna}, pp. 200-201.
\textsuperscript{15} Ibid.
\textsuperscript{17} Ibid, p.27.
\textsuperscript{18} \textit{Report on the Census of Bengal}, Vol. II. 1881, pp. 22-23.
\textsuperscript{20} Ibid.
The Brahmos were responsible for the spread of primary and secondary education, both male and female, in Patna city. The three leading high schools, Ram Mohan Roy Seminary, the Bankipore Girls' High School and Rabindra Balika Vidyalaya, and one middle school, the Aghore Prakash Shishu Sadan, are the living symbols of the dedication, sacrifice and service of the Brahmo of Patna.21 A great happening of the 1890's, which helped the establishment of these schools, was the growth of the three Brahmo centres of activity. One was the Bankipore Brahmo Mandir, the beautiful building in a fairly big plot of land beside the present Hathwa Market at Bari Road, another was the Aghore Paribar premises at Khazanchi Road, where Dr. B.C. Roy's parents Prakash Chandra Roy and Aghore Kamini Devi lived, and the third one was the Sadhana Ashram, located somewhere at Govinda Mitra Road.22

The real man behind Brahmo Samaj at Patna was Sri Prakash Chandra Roy, a Brahmo saint of well-earned fame. His was a noble life lived in the light of the new faith, as few others have ever done.23 He spent all the time and energy that he could spare, after his official duty to the work of the Samaj. After his retirement, that absorption became greater. He became busy with the men, whilst his wife gave herself for the service of women, visiting houses, nursing the sick, taking care of the poor and the needy.24

In the field of female education, the Brahmos took the lead. The Bankipore Girls' High School was established after tremendous strain and struggle. Aghore Kamini Devi, wife of P.C. Roy was the founder of this school, which has undoubtedly been the nucleus for the spread of female education in Bihar.25 So great was the earnestness of Aghore Kamini, that she detached herself from her husband and children for some time and went to a Boarding School at Lucknow, to be trained in the matter of the management of public institutions.26

21 Ibid.
22 Ibid.
24 Ibid.
25 S. Neyogi, op. cit., p. 204.
26 Shivanath Shastri, op. cit., p. 528.
On the advice of Guru Prasad Sen, an eminent Brahmo lawyer of Patna, Agire Kamini set up the school, with an income of only Rs. 48 in February 1892.\textsuperscript{27} She moved from door to door in search of girl students, and in most of the houses, she obtained rebuke instead of welcome. Yet she was firm in her resolution and was able to gather 44 girls, including some from outside Bihar.\textsuperscript{28} One Sindhi gentle man Hiranand Jethwani was so impressed by the school that he brought his two daughters far away from Sindh and put them in Aghore Kamini’s care.\textsuperscript{29}

\textit{The Indian Spectator}, the leading Calcutta newspaper, reported on 2 April, 1893:

By far the most notable institution at Bankipore is an unpretentious boarding house, managed by a Brahmo lady and her two daughters. The boarders attend the female school conducted under Mrs. Roy’s supervision and are helped in their studies at home by her and her daughters. The whole cost of education and board amounts to Rs. 7. The children look lively and the lessons of purity, shelf-help and self-sacrifice, taught to them by example and precept, are likely to have an enduring influence on their after life. The boarding house is not kept for profit; indeed, the amount charged from the boarders is much less than the actual cost. The deficit is much less than the actual cost. Mr. Roy who takes the deepest interest in the work of his wife and daughters makes up the deficit.\textsuperscript{30}

Aghore Kamini paid particular attention to the study of Arithmetic, Geography and Grammar. Prayer and Physical exercise had also been in the daily routine. Bankim Chandra’s lyric \textit{Bande Mataram} was often sung. All the girls regarded her as their mother and called her ‘Maijee’. Undoubtedly, Aghore Kamini carried the banner of female emancipation with great strength.\textsuperscript{31} By 1896 the school became so famous that the then Chief Secretary, William Bolten, came to visit it. He was so pleased that he not only sanctioned grants but also proposed Government take-over of the school subject to the approval of the Managing Committee. The school’s managing Committee decided to hand over the school to the Government in March 1896. By a strange coincidence, the Government took over the school the same year and after a few days Aghore Kamini Devi passed away. Even after her death, the Brahmo Samaj

\textsuperscript{28} \textit{Ibid.}, p.143.
\textsuperscript{29} \textit{Ibid}
\textsuperscript{30} \textit{Ibid.}, p. 144.
\textsuperscript{31} \textit{Ibid.}
continued to take interest in the school. Several Brahmo women distinguished themselves as teachers of the school, the noteworthy among them being Muktikanta Bose and Amarbala Pal.32

There was another group of workers at Patna, who belonged to the Sadharan Samaj sect of Brahmos. They had established the Ram Mohan Roy Seminary in 1896. It was then located somewhere near the present Female Ward of the Patna Medical College Hospital. The idea of setting up the school first came in the mind of Shivnath Sastri, another eminent personality of the nineteenth century renaissance.33 He often visited Patna as a Brahmo missionary. In December 1896, he after consultation with two leading local Brahmos, Gurudas Chakravarty and Rajanikanto Guha, decided to open a school at Bankipore.34 The idea turned into reality when in a small meeting at Sadhana Ashram in December 1896, he, after consultation with two leading local Brahmos, Gurudas Chakravarty and Rajanikanto Guha, decided to open a school at Bankipore.35 The idea turned into reality when in a small meeting at Sadhana Ashram in December 1896, the Ram Mohan Roy Seminary came into existence.36 Rajanikanto Guha became its first Headmaster. The teaching staff consisted of three Brahmos, Satish Chandra Chakravaarty, a first class M.A. degree-holder in Philosophy from Calcutta University, Hem Chandra Sarkar, also an M.A in Philosophy and Sri Rang Behari Lal, who had passed M.A. in English from Patna College the same year.37 It was the only high school in Bihar at that time to have four M.A. degree-holders as teachers. Shivanath Sastri sent furniture for the school from Calcutta. The school expanded and in 1897 seven teachers of English, one Kavyatirtha degree-holder Pundit and one Maulavi, were appointed. For one year Shivnath Sastri supervised the teaching and looked after the administration of the seminary. When the school attained stability, he entrusted the responsibility to Gurudas Chakravarty and returned to Calcutta.38 The day in the school began with prayers from the Upanishad and Bhagwat Gita, and classes used to be held till 3 p.m. The school earned a great reputation for its high standard of teaching. In 1901, there were nearly 150 students.

32 Ibid.
33 Ibid.
36 Ibid, p.305.
37 Ibid.
38 Ibid.
Twelve appeared at the Matriculation examination, out of which four passed in first division and five in second divisions. The seminary's work was highly appreciated by the then Governor Sir John Woodburn and the Education Secretary, Richard Pedlar. However, it faced severe difficulties. Many Hindu families hesitated to send their sons to a Brahmo school. Interestingly enough, it was easier to admit Muslim boys rather than the Hindu ones. Some orthodox individuals made all sorts of attempts to see the end of the school. Moreover, because of the small number of students, the salary of the teachers was extremely poor, and regrettably enough, even the Headmaster Guha had to engage in three private tuitions to make his both ends meet. Therefore, the first two decades had been exceedingly difficult for the Seminary.

The condition of the Ram Mohan Roy Seminary improved to some extent by 1920. The Government, satisfied with the performance of the school, decided to sanction grants. Md. Mazharul Haq, the revered nationalist leader, wrote a letter to the Headmaster in 1920, describing the Seminary as a school of nation pride. The year 1926 was a landmark in the school's history when the foundation of its building was laid at Khazanchi Road. Two Brahmo gentlemen, Srish Chandra Chakravarty, brother of Satish Chandra Chakravarty and a teacher of the school, and Mahendra Lal Sen Gupta, a Brahmo engineer who lived at Aghore Paribar, devoted their entire time, energy and mind continuously for three years to the building construction. Money was obtained chiefly through public donations and Government grants. In 1928, Srish Chakravarty became the Headmaster and held that position until 1947. It was a landmark and another glorious period for the school. In 1933, the R.M.R. Seminary became the first school in Bihar to start co-education. Inspite of terrific social opposition, Srish Chakravarty admitted his two daughters in the school with a typical Brahmo revolutionary spirit.

The Rabindra Balika Vidyalaya was the second girls' school to be founded in the city by the Brahmos in 1930. It was entirely managed by the local Brahmos and was housed in the Bankipore Brahmo Mandir. As the school expanded, the primary

39 Ibid.
40 Ibid, p. 463.
42 Ibid, pp. 10, 37.
section remained in the Mandir, and a building was rented at the Jagat Narayan Lal Road near the Buddha Murti to conduct the higher classes. The school later became a leading female institution in the city, with the construction of its own huge building at Rajendranagar\textsuperscript{44}.

Aghore Kanini Devi, the pioneer of education and social work in Patna, started the first Women's Association.\textsuperscript{45} After Aghore Kamini Devi's demise, the Samiti was named after her – Aghore Nari Samiti. Shrimati Saudamini Chatterjee, wife of Dr. Paresh Nath Chatterjee, the well known Philanthropist and Homeopath at Patna continued to run the Samiti as Secretary at great self-sacrifice and odds. It had but a few Bengali women members with meager funds. It continued to help the poor and needy of the town, as was the aim of the Samiti.\textsuperscript{46} The Samiti's activities greatly increased when a Brahmo woman Sushma Sen, wife of a famous Barrister Prasonto Kumar Sen, became its President in 1926.\textsuperscript{47} The Samiti expanded as a large number of Bihari and Bengali women were enlisted. Meetings and social parties were held. Women were given an opportunity to meet. Besides helping the poor and needy, it started an annual Fancy Bazar, known as the Ananda Bazar. This was a great attraction for the Purdah women, where they could come and do their own shopping a thing unknown previously owing to strict Purdah condition in Bihar.\textsuperscript{48}

To give a more concrete shape to the work of the Aghore Nari Samiti, the members decided to start an Industrial School for women. It started in a small way in 1939, in the premises of the Brahmo Samaj Mandir, with the teaching of handicrafts to the poor women of the town and selling handiworks at the Ananda Bazar.\textsuperscript{49} The sale proceeds were given to charitable purposes such as helping poor students to carry on their studies, or helping widows and orphans. This institute became popular and useful with Government grant, and was named \textit{Aghore Nari Shilpoa Pratisthan}. The school tried to teach various industries including tailoring, eedle work, spinning and auto-knitting, and hand-knitting, leatherwork, toy making, and basketwork. Students were given all facilities of practical work and they were given share of the profits

\textsuperscript{44} Ibid, p.15.  
\textsuperscript{46} Ibid.  
\textsuperscript{47} S. Neyogi, \textit{op. cit.}, 95.  
\textsuperscript{48} Sushma Sen, \textit{op. cit.}, p. 313.  
\textsuperscript{49} Ibid.
made on the sale of the articles produced by them. Thus, poor students were given a chance of earning while learning.\textsuperscript{50}

Mrs. Sushma Sen was also the Standing Committee member for Bihar at the All India Womens' Conference held at Delhi in 1928. She arranged the third session of the Conference to be held at Patna. The Third Session on Educational Reforms was opened at Wheeler Senate House at 5 p.m. on January 3, 1929. Mrs. Sen was the Secretary of the Conference. A large number (200) of woman delegates and visitors from different parts of the country, were present.\textsuperscript{51} The need of education that was badly needed in Bihar was discussed. The work of the three sittings of the conference contained important resolutions such as introduction of Kindergarten, Industrial Homes, Denominational schools, training teachers for rural areas, co-operation between teachers and students etc.\textsuperscript{52} Thus Mrs. Sen worked hard for the spread of female education in Bihar.

Though the Brahmos did not establish any college at Patna, some of them left lasting mark as teachers at the Patna University.\textsuperscript{53} Niranjan Niyogi after a brilliant career at the Calcutta University joined the Patna Colleg as a Progessor of English in 1907.\textsuperscript{54} He served in that capacity for many years, and earned great reputation as a teacher. Dr. Subimal Chandra Sarkar, a D. Phil., from the Oxford University (which was a rare distinction in those days) joined the Patna Colleges Department of History in 1925. His fame as a Professor of History spread everywhere, and his classes drew large number of students. He also served as Principal of Patna College, and retired in 1945 after many years of meritorious service.\textsuperscript{55} It has been observed, “As he was in institution in the college in his own way, it was rather difficult to fill up the void he had left behind”.\textsuperscript{56} Another Brahmo luminary in University teaching was Principal Devendra Natrh Sen (a scholar of Philosophy) of the Bihar National College, who was often described as the most revered man of the college of the 1930s and 1940s. All

\textsuperscript{50} Ibid.
\textsuperscript{51} Ibid, p. 325.
\textsuperscript{52} Ibid, p.327.
\textsuperscript{53} S. Neyogi, \textit{op. cit.}, p.95.
\textsuperscript{55} Ibid. p.122.
\textsuperscript{56} Ibid. p.122.
those three teachers were renowned for their profound erudition and often delivered extra mural lectures on spiritual, religious and historical themes.\textsuperscript{57}

In the field of journalism, it was the Brahmo lawyer Guru Prasad Sen, who laid the foundation of English journalism in Bihar by publishing and editing the newspaper \textit{Bihar Herald} in 1875 from Patna.\textsuperscript{58} It was a great force in those days. It is the only English weekly in India to have completed more than one hundred years of uninterrupted publication. It is still being published.

In South Bihar, the Brahmo Samaj was established at Deoghar, Hazaribagh, Giridih and Ranchi, during the seventies of the nineteenth century.\textsuperscript{59} These places being health resorts many Brahmo families acquired land, built homes and settled down as permanent residents at these healthy spots. Their presence at these places became a source of inspiration to the Samaj workers.\textsuperscript{60}

The ‘Chotanagpur Balika Vidyalaya’ of Ranchi was started by the Brahmos and was called ‘Bengali Balika Uchha Vidyalaya’ in the beginning. Babu Tripura Charan Rai worked hard for its starting. The Brahmos also started the ‘Hazaribagh Balika Vidyalaya’. The world famous scientist Dr. Jagadish Chandra Bose spent a few years of his life at Giridh. As an active Brahmo, he did a lot to attract the inhabitants of Giridih towards education. The Giridh Brahmo Samaj was doing a very useful work. It ran a girls boarding school, the second in Bihar and a Ladies Society – both pioneering efforts.\textsuperscript{61} The Brahmo Samaj though exerted little influence on the Biharis; the intellectual life of the province was definitely stirred.

\subsection*{5.2 Theosophical Movement in Bihar}

The Theosophical Movement with its North Indian headquartes at Benaras had an influence on the intelligentsia in Bihar, because of its element of mysticism, as well as its attempts at a rational and scientific explanation of the principles of

\textsuperscript{57} S. Neyogi, \textit{op. cit.}, p.96.
\textsuperscript{59} S. N. Pandey, \textit{op. cit.}, p. 145.
\textsuperscript{60} \textit{Ibid}, p.146.
\textsuperscript{61} \textit{Ibid}, p. 145.
Hinduism. It attracted the attention of the educated youngmen of Bihar almost from its very inception. Purnendu Narayan Sinha who was the Government pleader of Patna for a long time and who rose to the General Secretary of the Theosophical Society of India (1919-1923) penned an illuminating picture of the mental condition of those who were receiving Western education in the last quarter of the nineteenth century and showed the Theosophy saved them from barren agnosticism and hostility to the culture of India.

Annie Besant had a very close contact with Bihar. She frequently visited the province. Annie Besant herself inaugurated many of the lodges of the Theosophical Society. She visited Bankipur and Arrah in 1896. She again came to Bihar in 1899, 1900 and 1901. Again accompanied by Miss Wilson she visited Chapra, Muzaffarpur and Motihari in early April 1906. She next visited Purnea on 12th April, 1906 where she presided over the meetings of the Bihar Theosophical Federation. She lectured to large audience on “The Unity of Religions, India’s Awakening, Indian Education and the like”. She presided over the eighth sitting on the Bihar Theosophical Federation held at Muzaffarpur on 18 and 19 April 1908. A league of ‘Theosophical order of service’ was formed. Mrs Besant lectured on ‘Duty of the Theosophical Society to India’ and the ‘Place of Yoga in Evolution’. She was keen from the very beginning on the spiritual awakening of India and the Theosophical Society playing an active role in this direction. She laid the foundation stone of the Theosophical Lodge Building at Gaya in January 1910, also visited Bankipur, Bhagalpur and Ranchi in the same year, and lectured at all the places. She visited Bankipur again in September 1912 and also visited Gaya and opened the splendid Lodge building there in the same month.

Thus the Biharis greatly influenced by the Theosophical movement, which had its centres and branches at every important town. The daily newspaper, The Searchlight writes on the seventeenth session of the Society that was held in Purnea on seventeenth and eighteenth of November 1918, “The enthusiasm prevailing in Purnea on this occasion was unique as the town was notorious for inactivity, apathy and indifference.”

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64 The Searchlight, 5 December 1918, p.6.
5.3 Educational Institutions opened by the Theosophists in Bihar

The Organisers of the Theosophical Society thus contributed to the progress made in the State in the social and cultural spheres. However, the field in which the Society was most active was that of education. It opened schools for boys and girls in several towns.

When the first lodge of the Theosophical Society was formed at Bhagalpur in 1882, one the prominent citizens of the town Babu Tej Narain Singh started under the auspices of the Theosophical Society a school for boys. Col. Olcott writes in his ‘Old Diary Leaves’ that when he visited the school, the very next day of his arrival at Bhagalpur in 1883 he found “above 300 Hindu boys were receiving instruction in the national religion and Muslim pupils in the tenets of Islam”\(^{65}\). He further writes that Tej Narayan Singh had spent Rs. 20,000 on the building and made a monthly grant of Rs. 150, towards current expense account, and a supplement to the Rs. 250 per mensem derived from school fees. The able Manager was Dr. Ladli Mohan Ghosh, one of our old and staunch Theosophical Society members\(^{66}\). The Society however did not retain the connection with the Theosophical Society for long.

It was this school, which later became the nucleus of the well-known T.N. Jubilee College, Bhagalpur and now with slight modification is known as the T.N.B. College, Bhagalpur.

The late Rai Bahadur Purnendu Narayan Singh, one of the leading Theosophists of his time, established the ‘Anglo Sanskrit School’ at Bankipur in 1885, which is still flourishing.\(^{67}\) This school together with the large building in which it is at present located, he made over to the Theosophical Society. His passion for the development of Industries and Agriculture led him to organize an Annual Exhibition at Patna. He keenly left the want of a Technological Institution and it was through his persistent endeavours that the Survey School at Patna was raised to the

\(^{66}\) *Ibid.*, p. 15
\(^{67}\) P.C. Ray Chaudhury, *op. cit.*, p. 615.
status of an Engineering School.\textsuperscript{68} He also started a night school for the depressed classes.

In 1939, the Society established a Harijan Industrial School at Mahendru, Patna for the welfare of the Harijans\textsuperscript{69}, it trained them in handicrafts, woodwork etc. Though the society tried its hand at spreading education for males, and it did not venture into women’s education, an equally relevant area.

\section*{5.4 Ram Krishna Mission in Bihar}

Bihar has also been an important centre of R.K. Mission. Shri Ram Krishna visited Bihar only once in the year 1868, when on his way to Varansasi he halted at Deoghar.\textsuperscript{70}

Swami Vivekanda’s most devoted Irish disciple, Sister Nivedita (Miss Margaret E. Mable) wrote various articles on the subject who was published mostly in ‘Modern Review’ and ‘Karmayogin’ and these were later completed and published by Udbodhan Office, Calcutta under the title “Hints on National Education in India”.

The field of education to which Sister Nivedita particularly devoted her attention was that of women’s education, and it was here that her contribution to Indian education is greatest. In her ideology of women’s education, she was certainly inspired by her master, for like, him she stood for the ‘traditional ideals of Indian history and heroic literature”.\textsuperscript{71} To put her plan of women’s education into practice, Sister Nivedita thought of starting a pioneer institution for women. For this, she started collecting funds in America, in the year 1900 and published a pamphlet, \textit{Project for the Ram Krishna Girls School}, in which she explained at length the plan of the school she intended to visit at Bodh Gaya. It is significant that Sister Nivedita, for the first time preached the messages of Shri Ram Krishna and Swami Vivekenanda in Bihar in 1904, She spoke thus at Bankipore:

\begin{footnotesize}
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\item \textsuperscript{68} \textit{The Behar Herald}, Bankipur, Saturday, October 6, 1923, p. 10.
\item \textsuperscript{69} P.C. Ray Chaudhury, \textit{op. cit.}, p.616.
\item \textsuperscript{71} Sister Nivedita \textit{Hints on National Education}, Calcutta, 1923, p. 30.
\end{itemize}
\end{footnotesize}
The educational policy, which is now being followed gives anything but University education. The Indian Universities are going to make a political speech. My object is to make you think and think. I am carelessly thinking on the educational problem. Sometimes I find a way out and sometimes I do not. I have come here to help you in thinking out for yourself, for I have a belief in the power of right thought. The educational problem is one of national life, and no one ignorant of your national life can contribute in any way to your wants. A foreigner can do so only when he acts with a correct ideal of national life and adjusts his deeds to the influences of the times. A foreigner cannot help you and you must help yourselves. It is for you to do and you should not crouch before the Government to get done by the Government what you ought to do for yourself. ........ you must look at the educational policy of the Government in a different attitude. By the Bill before the Legislative Council many of the schools are to be disaffiliated and then will come your turn to sweep out the hypnotism of the past..... you must be grateful to the Government will allow you much freedom of thought. However, you must not sit back and thank the Government. You must work, and remake the meaning of education. 72

Commenting on the lecture, the next day, the Behar Herald wrote: 'We wish there were more persons amongst us of the type of Sister Nivedita to rebuke and chide us as she had done and for which she can but have our sincere gratitude'. 73 Sister Nivedita again went to Bodh Gaya twice, in March and October 1904. In the middle of October, she had in her company Dr. Rabindranath Tagore, Acharya Jagadish Chandra Bose and Acharya Jadunath Sarkar. 74 The Ram Krishna Mission became a registered body in 1909 having centres all over India and abroad also. In Bihar, there were seven centres – at Patna, Jamshedpur, Ranchi, Jamtara, Deoghar, Dungri and Katihar. The first centre to be started in Bihar was at Jamshedpur in 1920.

Incipient stage being over, the management of the Society so far not affiliated to the Ram Krishna Mission, Belur Math, strongly felt the necessity of having direct supervision and guidance of the experienced monks of the holy Order, founded by illustrations Swami Vivkenanda, in the Philanthropic works they would carry on. Accordingly, to give a permanent and bonafide shape to the organisation the Society was affiliated to the Ram Krishna Mission, Belur Math, in the year 1924. It was renamed as Ram Krishna Mission Viveknanda Society. The Society continued to be managed as a Branch Centre of the Ram Krishna Mission in accordance with its constitution and byelaws embodied in the Memorandum of Association under Act

73 Ibid.
74 Ibid.
XXI of 1860. Since then the scope and sphere of activity of the Society was enlarged and its attention was focused on the spreading of education amongst the depressed classes in slums. With this end, in view the Society started free night classes for the boys and girls of Harijans in different localities. In addition, some free day classes including free supply of books and slates were organized for the children of the depressed classes. The society initiated this move long before Mahatma Gandhi started his Harijan Movement.

5.4.1 In South Bihar

With the expansion of the Tata Steel Company, the residents of the different localities of Jamshedpur pressed their demands for starting educational institutions for the boys and girls who were the children of the Tisco employees, especially in Bengali Medium. In response to this pressing demand, the Society started expansion of their educational activities from the year 1936 onwards. Some of them, thanks to the untiring zeal and dedicated service of the Ram Krishna Mission monks and Brahmacharies and the sustained efforts of lay devotees and honorary workers, have developed into big Higher Secondary School with bilingual medium of instruction – Hindi and Bengali, some of those institutions are still functioning as Middle Schools and U.P. Schools.

The Viveknanda Middle School, Sakchi – This school was started in 1936 as a primary school. The girls sections of this school from IV to VII were removed to Sardamoni Girls School in the year 1952.

The Vivekenanda U.P. School, Bhuyadih – The school started in May 1923 was specially earmarked for the Harijan students. However, students of other communities availed of any seat available after absorbing the Harijan students. The medium of instruction was Hindi and Bengali. It had immense possibilities for growth and development into a Middle School. The R.K. Mission Centre at Patna came in to existence in June 1922. Apart from regular religious classes etc. in and outside the Ashram, it organized Viveknanda Boys’ Association through which it conducted

\[75 \text{Ibid, p.4.} \]
\[76 \text{Ibid, p.4} \]
philanthropic and other cultural activities of the Ashram with the publication of a weakly named, *The Morning Star* that subsequently became a monthly from January 1930. This organ of the Ashram specially dealt with the subject of nation building as expounded by Swami Vivekananda through practical Vedanta. The first editor was Swami Auyaktananda.77

The Ashram had been contemplating seriously of opening a student’s home to impart systematic physical, intellectual, practical, civic and religious educations to the youths as a necessary supplement to the University education. Here in this new accommodation, with 12 college students, the nucleus of the *Students Home* was formed in 1927. The daily life of the Home was in conformity with the ideal of man making education as envisaged by Swami Vivekananda.78

The Ashram published a book “Vivekananda the Nation Builder” in 1929. It is a comprehensive study dealing with the manifold Indian problems in the light of the teachings of Swami Vivkenanda. During this year several night schools were opened in and outside the town.

5.5 Arya Samaj in Bihar

In a situation, when the threat from Christianity was becoming more acute and the Brahmo Samaj was scarcely able to meet this growing challenge that Dayananda Saraswati started his visit of the Punjab in 1877. He toured the towns of the province and lectured extensively.79 A wandering holy man from Gujrat, Dayananda developed and preached his own brand of reinterpreted and purified Hinduism. He was in favor of reviving the golden past of Vedic Hinduism, which he considered ideal. He presented a scene of reforming each aspect of Hindu social and religious life and made it a principle of Arya samaj.80

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78 Ibid.
79 ‘Dayanand lectured constantly, practically everyday spent in a town and tried to cover all the main aspects of his teachings. He did give special lectures on Islam and Christianity and some on Brahmo Samaj and Sikhism. He also criticized contemporary degenerated Hinduism’. J.T.F. Jordens., *Dayanand Saraswati: His Life and Ideas*, New Delhi, 1978, pp.165-166.
Dayanand took no less interest in girl’s education. That was the time when orthodoxy regarded it a veritable sin to teach girls. Brahmins, to secure their in 1902, he founded Gurukul Kangri, at Haridwar which is a monumental modern institution of old type. In those days, he was jeered at and had to face great difficulty, because education was imparted through Hindi and in oriental style. But with the advance of time public opinion underwent considerable change.

Thus, some leaders of the Arya Samaj like Lala Lajpat Rai, Mahatma Hansraj, Gurudutta Vidyarthi and others decided to start a chain of D.A.V. colleges and schools in order to give a religious bias to the Western system of education. White Swami Shraddanand and others thought of founding Gurukuls to impart education based on the ancient system for the resurrection of ancient Hindu culture and Vedic literature. 81 Both the approaches to education had their sway and educational institutions inspired by them were started throughout the country.

The impact of the Arya Samaj on the life of the Hindus in Bihar was felt from the very beginning. 82 The spread of the movement here, owed its origin to Dayanand himself. He came to Bihar on his way to Calcutta in 1872. Touring Dumraon and Arrah in connection with his campaign against idol worship, he arrived at Patna on 6th September, 1872. At Patna, he converted P. Ramjiwan of Patna College, a non-believer in idol worship. Then he went to Monghyr and Bhagalpur where he had a discourse (Shastrarth) with the orthodox Hindus. He also gave public lecture, preaching against idolatry and challenging the orthodox Brahmans to have Shastrarth (discourse) with him. 83

While coming back from Bengal in early 1873, he stopped again at Bhagalpur and Patna and delivered speeches condemning idols, ‘Shraddha’ and ‘Puranas’. He arrived at Chapra on 25 May 1873 and was cordially received by Rai Shivagulam Sah. The orthodox Brahmans of Chapra brought one Pandit Jagannath to have a discourse with Dayanand. He was badly defeated by Dayanand, which infuriated the

82 R.R. Diwakar, op cit., p. 678.
83 S.N. Pandey, Education and Social Changes in Bihar, Delhi, 1975, p. 147.
orthodox Brahmans. *The Bihar Darpan* for May 1873 contained an interesting note on this incident.\(^8^4\)

Makhan Lal and Shyamlal of Danapur went to Mirzapur to invite Dayanand in 1879. They brought him to Danapur on 30 October and Dayanand Saraswati camped in the bungalow of Jones, a merchant. Dayanand, while campaigning for the Arya Samaj ideals at Danapur, converted many persons to his fold. He delivered lectures daily from the second to 16 November except 13. Saudagar Singh, Subedar Singh and Jairam Singh once saved Dayanand’s life when some orthodox Hindus entrapped him in a conspiracy. ‘Eventually they all joined the Arya Samaj and became devoted Arya Samajists’\(^8^5\)

The very presence of Dayanand at Danapur turned the place into a strong hold of Arya Samaj in Bihar. It has continued to occupy a central palce for the Samaj activities since then. Danapur as the headquarters of the Arya Samaj movement for the whole of ‘Eastern India turned into a place of pilgrimage for the Arya Samajists in the early years of the present century. In 1901 when the 24th anniversary of the Danapur branch was celebrated, a proposal for organizing a ‘prantiya Prathinidhi Sabha’ was discussed. There were 16 Arya Samajis in Bihar at that time. On 5 October 1904 the ‘Arya Prathinidhi Sabha’ for Bihar and Bengal was established with the headquarters at Patna. Balkrishna Sahay, a Vakil of Ranchi, and Mithila Sharan Singh a Vakil of Patna, were elected President and Secretary respectively.\(^8^6\)

After the death of Balkrishna Sahay who had the distinction of becoming, one of the Vice- President of the All India Arya Samaj in 1911, Shyam Krishna Sahay, was elected the Secretary for Bihar. He remained the Secretary until 1918 when Ranchi became the headquarters of the Samaj – an important centre of Arya Samaj activity in Bihar. Eventually when Shankar Nath of Arya Samaj and Hargovind Gupta of Calcutta became the chief office bearers, the office was transferred to Calcutta.\(^8^7\)


\(^{8^5}\) *Ibid*, pp. 236-237.

\(^{8^6}\) S.N. Pandey, *op.cit.* p. 148.

\(^{8^7}\) S. N. Pandey, *op. cit.*, p. 149.
Around 1911 the Arya Samaj movement seems to have made a strong appeal in North India. The including of the Arya Samaj in Phulwari Thana of Patna was so great that about 2575 Aryas were recorded in the census of 1911.\textsuperscript{88} The lower castes of the Patna district responded most enthusiastically to this new movement because the theory of the submergence of caste in the Arya community appealed very much to the lower castes. These regarded Dayanand as their saviour and his system as aiming at improving their position and bringing them at par with the upper classes.\textsuperscript{89} The samaj formed Sudhi movement to prevent low castes from conversion to other religion and to reclaim those who had already been converted. In Bihar, it had a strong appeal for low castes such as Kurmis, Goalas and Mushashars.\textsuperscript{90}

\textbf{Arya Samanj, Danapur (Patna)}

The first centre to be established in Bihar was that at Danapur in 1875. The main credit for its establishment goes to Shri Gulabchand Lalji;\textsuperscript{91} Danapur had the privilege of having Swami Dayanand Saraswati on its soil on 30 October 1879. It was at this time that he had declared Shri Madhavaji; the Trustee of his trust, later at the Lahore Session Swamiji made Dr. Lakshmipati the Trustee of the Danapur Samaj in place of his father Sri. Madhavaji.\textsuperscript{92} To fulfill the aims, ideals and works of the Aryam Samaj, Shri Madhavali established an Arya Sanskrit Pathshala, which was eventually turned into Aryan Anglo Middle School. This very Middle School, which was established in 1875, is at present known as the D.A.V. Uchha vidyalaya, Danapur.\textsuperscript{93} This institution is for the 1st hundred years awakening thousands of students to the importance of Vedic ideas and ideals. In the beginning, Shri Madhavlal and Shri Janakdharilal looked after his institution. Later Doctor Lakshmipati, after returning from his foreign trip, gave his full help to the institution. Even now, a member of his family, Shri Vidyapatji, is an active member of his family, Shri Vidyapatiji, is an active member of schools managing Committee. The education imparted\textsuperscript{94} in these institutions is

\textsuperscript{89} Har Bisla Sharda, \textit{op.cit.} pp. 81-82.
\textsuperscript{91} Bihar Rajya Arya Samaj Shapna Shatabdi and Arya Pratinidhi Sabha Swarna Jayanthi Samaroh Smarika, p. 136.
\textsuperscript{93} \textit{Ibid.}
\textsuperscript{94} \textit{Ibid.}, p. 14.
along the lines set out by Dayanand Saraswati. Other institutions run by the Danapur branch are as follows:

An eminent Arya Samaji named Shyam Lal Chaudhary in 1903 established Shri Madhyanand Ariathalaya. The work of this institution was to look after the food, clothing and education of orphan children whom they kept there. This institution continues to do its work very efficiently.\(^{95}\) Vanita Ashram This Ashram had its building near Danapur Bus Stand. This Sanstha would look after poor, destitute, helpless and orphan women. They would be brought back on right path if they had fallen out, given technical training to earn a livelihoos etc. However, at present the building which housed the ‘Ashram’ in most collapsing.\(^{96}\) Balika Vidya Mandir This was established in the Thakur Shah Estate land. Even the library of the Estate is for the Samaj use.\(^{97}\) Arya Kumar Sabha and Arya Veer Dal This was a very famous organization of Danapur. Here every year its Annual function is celebrated with great pomp and show. Here elocution contests, debates, essay contests, competition in games and physical exercises are being held.\(^{98}\) The Arya Samaj was established in the Shahabad district in 1878. It is a very old organization, which is working at social reforms in the district. It was established with a view to bring out all round social reforms in Hindu Society. The main aims are extensive social work in the district such as Hindu widow marriage, girls’ education, child marriage, abolition of untouchability, adult education; literacy campaign etc.\(^{99}\) Arya Samaj, Ranchi, The Arya Samaj was established in the district in 1894, primarily with a view to propagate the Vedic Philosophy as propounded by Dayanand Saraswati. It started publishing a weekly, named the ‘Aryavarta’ in 1897 and opened a school named, ‘Ved Vidyalaya; in 1900. Both of these were functional till 1908-09. To carry out its programme, it has been arranging lectures and discourses by scholars. It also holds a weakly meeting every Sunday in its Mandir on the Shraddhanand Road. It keeps paid preachers to carry out its mission. Persons of other faiths are admitted into the folds of the ‘Arya Samaj’ though ‘sudhi’ (i.e. purification). In respect of social activities, the Samaj has been working for the upliftment of the aboriginals, depressed and backward classes.\(^{99}\)

\(^{95}\) Ibid. p. 16.
\(^{96}\) Ibid., p. 16.
\(^{97}\) Ibid.
\(^{98}\) Ibid.
Arya Samaj Mandir, Monghyr

Another Arya Samaj centre to be established in Bihar was at Bara Bazar Monghyr on 13 April 1897. In 1904, the first annual function of the Samaj was held with great pomp and show. Pandit Gauri Dutt Sharma with great enthusiasm published the 'Vedic Sidhants' and the Arya Samaj became very popular there. By the donation of Shri Syam Lalji, a resident of Khagaria and the famous Doctor, Gaurang Prasad Chatterjee, land was bought for the Samaj building. The financial help of Dr. Kartik Prasad Deo constructed a huge hall constructed, which is known as the 'Lajpat Hall'. In 1924, 'Sumitra Arya Anathalaya' was established. A 'Vidhwa Ashram' was established for the welfare of widows. They were looked after and given technical training to earn a livelihood. Various centres of Arya Samaj were established throughout the Monghyr district. Being impressed by the works of the Arya Samaj the Samaj received gifts of 25 bighas of farmland near Janui and 4 bighas near Dharhara.

It was from the produce of those farms that the expenses of the widows and orphans were met. Shri Satynarayan Sharma gifted to the Arya Samaj his house at Mania Chauraha, and two schools were also established by the Samaj there. These were the Samprati Swami Dayanand Arya Visy Bhawan and Arya Bal Niketan. Both these institutions are busy educating the students along Vedic lines.100

Arya Samaj, Siwan

The Arya Samaj centre at Siwan was established in 1898. The Arya Samaj Mandir there was made on public donation and was finally completed in 1915. Slowly the Samaj received a lot of land as gift and so established a number of social welfare institutions in them. The chief among them were, D.A.V. Pathshala, D.A.V. Dalitodowar Pathshala, D.A.V. Middle School, D.A.V. High School, Arya Kanya Middle School Shri Bramanand Vidwa Anath Ashram, D.A.V. College, Arya Kanya Uchha Vidyalaya and Dayanand Ayurvedic College. The credit for the successful running of these institutions should be given to Shri Baidnath Prasadji (Darhi Baba).101

Arya samaj, Maner (Patna) The Arya Samaj at Maner was established in

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101 Bihar Rajiya Arya Samaj Shapna Shatabdi, op.cit, p. 139.
The people who helped greatly in the working of this Samaj are Shri Brajbihari Lal, Brajmohan Lal, Fakirchand Sahu, Topan Prasad Singh, Dwarika Singh and Pandit Ramchandra Dwivedi. Shri Brajbihari Lal, Brajmohan Lal, Topan Prasad Singh, Dwarika Singh and Pandit Ramchandra Dwivedi of Sampadak of Gurukul Mahavidyalaya, Baidyanathdham. Fakirchand Sahu gifted a piece of land to the Samaj in which the Samaj runs an ‘Arya Kanya Vidyalaya.’

Arya Samaj, Khushrupur (Patna) The Khushrupur centre of the Arya Samaj was established in 1903 by the cooperation and help of some local Arya Samajis. They were Jamurat Lal, Karu Lal, Jagrup Ram, Lakshmi Mahto and Baburam Dasji. In 1919 Khushrupur became the permanent abode of Shri Munishwaranandji Maharaj. Babu Raghunandan Prasadji being impressed by the ideals of the Arya Samaj made over his entire moveable as well as immovable property to the Samaj, by a Trust made in 1932. By the influence of Babu Narayan Singhji, a resident of Patna City, the place was rid of its anti social elements and on 10th February, 1919, an institute named Shri Vijaya Gau Rakshini was established. On 22 June 1919, ‘Dayanad Bal Vidyalaya’ was established. In 1923 the Vidyalaya building was made. After that in 1924 the Dayanand Kanya Vidyalaya, Khushrupur building was established. All the educational institutions there owe their establishment and maintenance to Raghunandan Prasadji, the great philanthropist whose trust bore the expense of all the institutions run by the Samaj at Khushrupur. Later Shri Ram Dasji gave his entire moveable and immovable property to Dayanand Sanskrit Ved Vidyalaya, Khushrupur.

Arya Samaj, Barh (Patna) The Arya Samaj, Barh was established in 1906. The founder of this Samaj was Lakshman Prasad, the younger brother of Shri Kali Prasad. The Samaj there runs Arya Kanya Vidyalaya, Bal Vidya Sadan, Datavya Aushadhalaya, Arya Mahila Samaj Mandir, and Vedic Mandir.

Arya Samaj, Bankipur (Patna) The Arya Samaj, Bankipur was established in the house of Khajanchi Sahib at Khajanchi Road on 5th of May, 1906. It was established by the efforts of Shri Fakrichand Sah, Shri Ram Khelawan Hakim and some other Arya Samajis. On 10 February 1909, the Samaj building was made and by the efforts of Dr. Singheshwar Prasadji, the Arya Kumar Sabha was established at Machuatoli Akhara. Its two-storied building was made by the efforts of Rai Bahadur Brijnandan Singh, Rai Bahadur Baliram Taneja, Shri Arjun Das Agarwal, Shri Ram Khelawan Hakim,
Raghunandan Prasad Trust and Swami Munishwaranandji Maharaj etc. After this, Shri Kunkun Sahji by spending four thousand rupees constructed a *Vedic Hindi Pustakalaya Bhawan*. It runs also a Vyayamshala and a Yajnashala in the premises of its headquarters. The Samaj has also taken up a scheme of moral education to public to dissuade them from drinks, gambling and such other vices and write out mottoes, such as ‘*nasha chhoro sach bolo*’ (quit drinking, speak truth), etc. on vantage points. The educational institutions of the Samaj are – Dayanand School, Mithapur, Dayanand Primary School, Bankipur, Dayanand Kanya Vidyalaya, Mithapur and Dayanand Kanya Vidyalaya, Nayatola.\(^{105}\) The Dayanand Kanya Vidyalaya (Mithapur) was started in 1928. The local people of the area had felt the need for a girl’s school in the locality and so they established the Dayanand Kanya Vidyalaya (Mithapur) under the supervision of Sri Brajnandan Singh. The school started as a *Nimn Prathmik Pathashala* and gradually developed into a high school.\(^{106}\) The Dayanand School (Mithapur) for boys was also founded in 1928, together with the Kanya Vidyalya there. This school was also founded under the guardianship of Rai Bahadur Brajnandan Singh. The founder Principal of the school was Shri Ramdev Singh (1930-48). The school got affiliated to Patna University in 1934. Besides these, a Vedic School, called the Shraddhanand Vedic School was also established at Patna City. The school imparted education along Vedic lines.\(^{107}\)

**Arya Samaj, Khagarta (Monghyr)**

The Samaj of Khagaria was established in 1913. The Samaj has its own building, which was gifted to it. It also has a Vedic Pustakalaya with 700 books in it. Besides this, there are the Arya Kumar Sabha, Arya Veer Dal Mahila Arya Samaj, Arya Kanya Vidyalaya, Madhya Vidyalaya Primary Pathshala, Shri Nathuni Yogashala and Shri Govinda Sthal. The Chief donor of the Khagaria Samaj is Babu Shyam Lal Verma, whose entire property was turned into a trust, which maintains the Samaj institutions and runs the Shyam Lal Rashtriya Ucha Vidyalaya, at Khagaria.\(^{108}\)

**Arya Samaj, (Bhagalpur)** The Samaj here was established in 1916. On the efforts of Shri Shital Prasadji, the Arya Samaj Mandir got the land on which it stands. The main

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\(^{106}\) *Dayanand Kanya Vidyalaya, Golden Jubilee Souvenir (1928-78)*, Patna, p.68.

\(^{107}\) P.C.Ray Chaudhuri, *op. cit.*, p.91.

\(^{108}\) *Bihar Pratinidhi Sabha Swarnajayanti Smarika*, p. 133.
donors of the Samaj were Shri Anirudh Prasad and Shri Mahavir Prasadji. At Bhagalpur, the Samaj has three centres at Deepnagar (Mansurganj), Nathnagar and Mahila Aryasamaj, Mandichak Aryasamaj. The Samaj here has made remarkable contribution in the field of social reform. They did a lot for the removal of untouchability and caste distinctions on birth. They preached that caste distinctions should be made on merit and talent not on birth. Welfare of women was one of the important fields in which the Samaj worked hard. They encouraged women to receive education. They gave women equality. They did a lot to help Ved, conducting ‘Yoga’ etc. were concerned. They did a lot to help women who were poor, helpless and in distress including orphans, widows and prostitutes. It has a library with 2,500 books in English, Hindi and Urdu.109 Arya Samaj, (Darbhanga) The Arya Samaj Mandir was established in 1921 at Laheriasarai. Essentially, it was a religious institution, which aimed at the revival of Vedic culture. The founder Sri Dayanand Swami laid a good deal of stress on social service. The Arya Samaj of Laheriasarai had engaged itself in widow marriage, inter-caste marriage, rehabilitating helpless and abandoned women and children, and cremation of the unclaimed dead bodies of Hindus etc. The Samaj also ran a Girls Middle School at Laheriasarai and had branches at Madhubani, Samastipur, Rosera, Bettiah, Tajpur, Jainagar and Kamtare. The contribution of the samaj since its establishment has been considerable.110 Arya Samak at Masaurhi was established in 1927 by the efforts of Shri Mitranlalji. The help of Shri Jagat Singh established the Arya Samaj Mandir. In this Mandir itself, a Sanskrit Vidyalaya has been established and is running well the Samaj has its own building besides a good library also.111 Swami Munishwaranandji established Arya Samaj, Islampur (Nalanda) the Samaj here in 1930. The main educational institutions run by this Samaj are a Pustakalya and an Arya Kanya Vidyalaya.112

Arya Samaj, Malshi (Gopalganj)

This centre of Arya Samaj was established in 1930 by the efforts of Shri Dinanthji Arya, Shri Harinandan Pandey, Shri Jagannath Prasad and Shri Shiv Shankar Prasadji.

109 Bihar Pratinidhi Sabha Swarna Jayanti Smarika, Patna, p. 140; Ray Chaudhary, Bihar District Gazetteer, Bhagalpur Patna; Danapur Arya Samaj Sthapana Shatabdi Smritigranth, p. 61.
110 P.C. Ray Choudhary, Bihar District Gazetteer, Darbhanga, Patna, 1967, p. 60
111 Ibid., p. 136.
112 Ibid., p. 136.
The Samaj runs an Arya Bal Vikas Vidyalaya, besides Arya Samaj Mandir, Vedic Pustakalya and Vachnalaya and Arya Kanya Vidyalaya.\textsuperscript{113} \textbf{Arya Samaj, Jehanabad (Gaya)} The Samaj here was established in 1930 by the efforts of Shri Murlidhar Khetan, Rampadarath Sah and Yadhulal Sah. The Samaj had its own Pustakalya and held Vedic lectures etc. to educate the public.\textsuperscript{114} \textbf{Arya Samaj, Dhanbad} The Arya Samaj Mandir was established in 1933 at Dhanbad. Essentially, a religious institution the Arya Samaj branches associate themselves with various social service works like widow remarriage, inter-caste marriage, rehabilitating the helpless and abandoned women and children etc. The Arya Samaj also runs the D.A.V. Higher Secondary School and the D.A.V. Middle School at Dhanbad and has branches at Sindri, Katrans and Jharia.\textsuperscript{115} \textbf{Arya Samaj, (Daltonanj)} This centre was established in 1937-37 by the efforts of Ram Bahadur Jagustji. The Samaj has a double storeyed building. Besides this the Samaj has a three storeyed Dayanand Madhyamik Arya Vidyalalya. There is also an Arya Uchha Vidyalaya there.\textsuperscript{116}

5.6 \textbf{Indian National Congress and Education in Bihar}

The foundation of the Indian National Congress, in the year 1885, gave to the National Movement a character and spirit, which it had never known before. The earlier national movements, such as the Brahmo Samaj, Arya Samaj, and Ram Krishna Mission etc. were essentially socio-religious in nature, for their chief aim was to eradicate the domination of the West. With the coming of the Congress, politics not religion became the sheet anchor of nationalism. In the beginning, its aim was to agitate for reform in the administration of the foreign Government on constitutional lines, but, within a few years, the movement took a militant tone, and started aspiring for the political emancipation of the country.

After having become a comprehensive movement of national reconstruction, within a few years of its inception, the Indian National Congress tried to deal with the many problems, which had become the chronic maladies of Indian society, sapping all its inherent strength and vitality. Of all these problems, the problem of education was

\textsuperscript{113} \textit{Biha Pratinidhi Sabha Swarn Jayanthi Smarika}, p. 140.
\textsuperscript{114} \textit{Ibid}, p. 137.
\textsuperscript{115} P.C. Ray Choudhury, \textit{Bihar District Gazetteer}, Dhanbad,1956, p.9
\textsuperscript{116} \textit{Biha Pratinidhi Sabha Swam Jayanti Smarika}, p. 141.
considered a vital one by the leader of the movement. They felt that the official system of education, introduced in the country and interest of the Indian people. To bring about a silent social revolution, they believed that the minds of men were to be moulded, and the minds of mean an appropriate system of education was necessary. This belief led the leaders of the movement to concrete a good deal of their attention on the problem for education.

The people were disgusted with the ‘filtration theory’ of the official bureaucracy, and were convinced that it could never deliver the goods as far as the education of the masses was concerned. With this instinctive love for humanity, and with growing experience of Bihar, Mahatma Gandhi himself felt deeply convinced, as he said that ‘work of a permanent nature was impossible without proper village education. The ryot’s ignorance was pathetic’. Therefore, he thought it necessary to penetrate the villages and to start primary schools there, the villages being required only to provide the teachers with board and lodging. To get teachers of the right caliber was a problem. “My idea was”, writes Mahatma Gandhi, “never to entrust children to common place teachers. Their literary qualification was not as essential as their moral fiber.

Mahatma Gandhi made a ‘public appeal’ for voluntary teachers, which “received a ready response.” On the 8 November 1917, he returned to Champaran with a number of cultured women and men from Maharashtra and Gujarat, where valuable educational and social works for the good of common person had been undertaken for several years under the auspices of the Prarthana Samaj. The Deccan Education Society and the servants of India Society and subsequently at the Sabarmati Ashram, to do social service work in Bihar for six months:

I think that I ought to keep you informed of my doings. Having received an offer of ready-made schools building and an invitation to open a school in a Khan village, I opened one today in Barharwa Lakhansen near Daka. I have put there the best volunteer teachers from among those who have ered their assistance. They are Mr. And Mrs. Gokhalay, Shrijut Baban Gokhale, and their assistance. They are Mr. And Mrs. Gokhale, Shrijut Baban Gokhale, a Europe trained reputed Engineer of Bombay, and his

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118 Ibid, p. 515
119 Ibid.
wife Srimati Abantikabai Gokhale from Bombay. They have independent means and Mrs. Gokhalay was doing educational work in Bombay. The nature of work they will do I have already described to you. I am hoping with the assistance, if possible, of the heads of the respective concerns to open similar schools one in the Peeprah Dehat and another in Tarkaula Dehat, and I hope to open one Beliva Dehat. As this attempt is in the nature of experiment, I do not want to open more than five schools until some definite result is obtained. I hope that I shall have the cooperation of the officials in an experiment, which I known is full of difficulty but which is fought with important consequences, if it becomes successful.\footnote{120}

The type of education to be imparted in the village schools and the methods to be followed for it, were explained by Mahatma Gandhi in the following manner in another letter to Mr. Merriman, dated 19 November 1917:

In the schools I am opening, children under the age of twelve only are admitted. The idea is to get hold of as many children as possible and to give them all round education. I.e., a knowledge of Hindi and Urdu, and through that medium of Arithmetic, rudiments of History and Geography, a knowledge of simple scientific principle and some industrial training. No cut and dried syllabus has been yet prepared, because I am going along an unbeaten track, I look upon our own president system with horror, and distress. Instead of developing the moral and mental faculties of the little children, it dwarfs them. In my experiment whilst I say draw upon what is good in it, I shall endavour to avoid the defects of the present system. The Chief thing aimed at is contact of the children with men and women of culture and unimpeachable moral character. That to me is education. Literary training is to be used merely as a means to that end. The industrial training is designed to give the boys and girls, who may come to us for an additional means of livelihood. It is not intended that on completing their education they should leave their hereditary occupation viz., agriculture, but make use of the knowledge gained in the school to refine agriculture and agriculture life. Our teachers will also touch the lives of the grown-up people, and if at all possible penetrate the 'Purdah' Instruction will be given to grown up people in hygiene and about the advantages of joint action for the promotion of communal welfare, such as the making of village roads, the sinking of wells, etc. and no school will be manned by teachers who are not men or women of good training, we propose to give free medical aid so far as is possible. In Barharwa, for instance Mrs. Aventikabi Gokhaley, who is a trained nurse and midwife and who, assisted by the husband is in charge of the school, has already dispensed castor oil and quinine to scores of patients during the four days that she has been at work, and visited several female\footnote{121} patients. If you desire any further information, I shall be very glad to supply you with it, my hope is that I shall be able to enlist in my work full co-operation of the local authority. I am opening another school tomorrow near Sherampur about two miles from Amolwa.\footnote{122}

\footnote{120}{K.K. Datta, \textit{History of Freedom Movement in Bihar}, op.cit, pp. 268-269.}
\footnote{121}{S. Avinashlingam, \textit{Gandhiji's Experiments in Education}, New Delhi, 1960, pp. 25, 26, 27.}
\footnote{122}{K.K. Datta, \textit{op. cit}, pp. 270, 271.}
Another school was opened by Mahatma Gandhi on the 20 November in village called Bhitherwa, situated in the Nepal Tarai about 40 miles north of Bettiah.\textsuperscript{123}

With the help of a rich merchant, Seth Ghanshyam Das Seth, of Madhuban, a school was opened there in his house on 17 January 1918. It was served by Shrijut Narahari Dwarkadas Parikh, his wife Shrimati Manibai Parikh, Shrijut Mahadeva Haribhai Desai, his wife Shrimati Durgabai, Shrimati Anandibai, the sister of Shrijut Divakar, Registrar of the Women's University at Poona. Professor Kripalani and Shrijut Vishnu Seetaram Randiva alias Appaji also worked here for some time. The Madhuban School taught about 100 boys. A Girl's school also started there and about 400 girls received education in it under the guidance of Shrimati Anandibai.\textsuperscript{124}

Other volunteers also came later to serve in the school. They were Shrijut Brajlal Bhirnji Rapani of Satyagraha Ashram, Shrijut Pranlal Prabhuram Yogi from Kathiawar, Shrijut Ramaraksha Brahmachari and Babu Shyamdeva Sahay alias Dipji of Saran. Paid teachers were also employed at times.\textsuperscript{125}

The missionaries with their devoted work, turned these schools into varitable 'Ashrams' and thus greatly impressed the people. Dr. Rajendra Prasad while expressing his own experience observed:

The women of the villages became special objects of attention and the woman volunteers easily found entrance into their houses and soon won their confidence. Even grown up women used to come to the 'Ashrams' for instruction and 'Purdah' seemed to be distinctly dissolving. The women began to feel free. They started not only to learn spinning which some of them knew already, and reading and writing but also to join in village functions such as Ramayan parties, which used now and then to be held and in the 'Ashram' prayers.\textsuperscript{126}

In his trip to Bihar in December 1920, Mahatma Gandhi not only addressed public meetings but also met the students in special gatherings. Of the four things that Gandhiji asked the people to boycott, the Government controlled and aided institutions were one, the rest being foreign cloth, liquor and the Councils. One of the resolutions passed in the special Calcutta session advised "the gradual withdrawal of

\textsuperscript{123} Ibid.
\textsuperscript{124} Ibid. p. 272.
\textsuperscript{125} Ibid.
\textsuperscript{126} K.K. Dutta, op. cit., pp. 272, 273.
children from schools and colleges owned, aided or controlled by the Government, and, in place of such schools and colleges, the establishment of National schools and colleges in the various provinces.\textsuperscript{127} Gandhiji believed it to be a national sin to study in the institutions of a Government that was guilty of the Punjab and Khilafat wrongs. “It is sinful” he said “to receive any education under the control to the present government, no matter how high its quality may be, even as it would be to take the richest milk when it is tainted with poison.”\textsuperscript{128}

He further wrote that the moral education, which the students will gain in a moment while employing the Government, controlled schools and colleges will more than make up for the temporary loss of literary educating. For the day that the boys and the girls empty Government, controlled schools will be the day that will make a very definite advance towards the goal. It will mark a revolution in the national thought. It will mark our freedom from the hallucination of schools and colleges. Is not the nation able to take charge of its own education without any Government intervention, protection, advice or of its own education ourselves inspite of Himalayan difficulties?”\textsuperscript{129} He stressed further the need of re-orientation of the educational system in his appeal to the parents of Aligarh boys on 3 November 1920, and in this month, he founded the National University of Gujarat. Ahmedabad, which in his opinion, “marked a silent and peaceful resolution.”\textsuperscript{130}

It was during Gandhiji’s short trip to Bihar in December 1920 that some national schools were opened in 1921 and some existing schools were nationalized by reputation of affiliation of University and refusal to accept grant-in-aid from Government.\textsuperscript{131} In June 1922, there were 41 high schools spread all over the province teaching 4,500 students, and there were about six hundred primary and middle schools teaching 17,000 students.\textsuperscript{132}

Mahatma Gandhi was decisively in favour of the establishment of a National College (Rastriya Mahavidyalaya) in Bihar. The local leaders of the new movement

\textsuperscript{128} \textit{Young India}, 29 September 1920 p. 48.
\textsuperscript{129} \textit{Young India}, 29 September 1920 p. 49.
\textsuperscript{130} \textit{Ibid}, 17 November, 1920.
\textsuperscript{131} Dr. Rajendra Prasad, \textit{Mahatma Gandhi and Bihar}, 1949, Bombay, p 43.
\textsuperscript{132} \textit{Report of the Bihar Vidyapith and its affiliated Institutions} 1921-26, Patna, p. 2.
were at first not in favour of this proposal due to uncertainty of funds for its maintenance as the "senior leaders had all parted company on the question of non-cooperation." However, Mahatma Gandhi gave them the much-needed impetus by also placing at their disposal for this purpose seven or eight thousand rupees then collected by him in Bihar. Then "with the object of providing instruction to the students who are withdrawing from Government and Government controlled institutions and with a view to provide education on sound lines to young men of the province, to prepare them for service to the country, as also to give them instructions of a practical nature to enable them to earn their livelihood." The Bihar National College was started on the 5 January 1921. Mahatma Gandhi made its formal inauguration shortly on the 4 February 1921 together with that of the Bihar Vidyapith.

In his speech on the occasion, Mahatma Gandhi exhorted the professors to live up to the ideals of the great seers of ancient India, and advised the students to behave in such a manner that the institutions must be an example to the country. He also announced that during his recent tour to Jharia, he was able to secure Rs. 60,000 for the National University, mostly from Gujratis, Bengalis and Marwaris and a Bengali Zamindar from Katras in the Manbhum District had given him Rs. 2,000 for that purpose. He then went to Dinapore, where he opened a National school and in the afternoon opened the Patna City National School.

Sri Mahazarul Haque became Chancellor and Babu Braj Kishore Prasad, Vice Chancellor, of the Vidyapith and Shri Rajendra Prasad became Principal of the National College. Resigning from their respective posts Shri Badri Nath Verma of the Department of English, Bihar National College, Shri Jaganath Prasad of the Department of Sanskrit, Patna College, Shri Prem Sundar Bose of the Department of Philosophy. T.N.J. College, Bhagalpur, joined it as professors. Shri Jagat Narain Lal, Shri Ram Charitra Singh and shri Abdul Bari were also on its teaching staff. On the persuasion of Shafi Muhammad Dandi, arrangement was made to examine the students who did not want to appear in the Government College examinations of the national University which were held from 14 March 1921, at ten centres in the

133 Dr. Rajendra Prasad, op.cit. p. 43.
134 Ibid.
province. The matriculation examinations were held at all the centres and the I. A., I. Sc., B. A and B. Sc. Examinations at Patna, Bhagalpur, Muzaffarpur and Monghyr. 387 candidates appeared for the Matriculation. 75 for the I. A., and I. Sc., 33 for the B. A. and 10 for the B. Sc. Examination. Candidates were examined in the courses they were preparing for the Government University examination.\(^{137}\)

The National College started with a few students. “Soon afterwards”, wrote Dr. Rajendra Prasad in 1931, “some of the best students of the University, who were most of them scholarship holders and prizemen, came out of the Government college and marched in a body to the National College where they were welcomed by us, we had hardly anything to offer them to compare with what they had left behind except a noble ideal work and live for. Some of them stuck to us and are still doing national work. The ‘Rastriya Shiksha Mandal’, which consisted of four categories of members namely, owned the Rastriya ‘Mahavidyalaya’: patrons, donor’s subscribers and honorary members. Persons paying Rs. 5,000 or more in a lump sum became patrons while those who paid Rs. 500 or more were called Donors. A subscriber had to pay Rs. 5 annually, where as those who had rendered notable service to the cause of national education were entitled to become ordinary members. The Shiksha Mandal regulated and guided the general policy of the institutions, and the details of administration were left in the hands of another body called the College Council of fifteen members, consisting of the chancellor, the vice chancellor and the Registrar of the Vidyapith, the Principal of the Rastriya Mahavidyalaya, five members of the College staff and six persons elected by the Rastriya Shiksha Mandal.\(^{138}\)

By the end of the year 1920, several students of the colleges and schools including no less than 110 students of the Bihar School of Engineering left their respective institutions. Foundation of a national school was laid at Hajipur during Mahatma Gandhi’s tour in Bihar. A national school was started at Nawadah in the Gaya district and another national school at the Bakarganj, ‘Mahalla’ of Bankipur, Prof. Kripalani performing its opening ceremony. Students, who had left schools and colleges, with a batch from the Bihar school of Engineering, were accommodated in the ‘Sadaquat Ashram’ near Digha in the Patna district under the charge of Sri

\(^{137}\) Ibid.  
Mazharul Haque. He, like an inspired hero had marched to that site with his youthful comrades by leaving his magnificent building called the Sikander Manzil on the Fraser Road and discarding all the luxuries of life ‘determined to give the rest of his life to Swaraj work.’

Dr. Rajendra Prasad, the principal guide of the non-co-operation movement in Bihar, revived its progress in schools and colleges till the middle of March 1921.

5.7 The Caste Sabhas

The Caste Sabhas were a form of caste organizations, which come into existence during the last part of the nineteenth century. Their main object was to improve the social condition of the caste, and their organization was modeled upon European associations or companies. The money of the Sabha was to be spent for promoting education amongst the caste and nor improving their religious, social and moral condition.

In his annual report on the general administration for the year 1875-76, the Commissioner of Patna made the following observations on public life of Patna:

In the city of Patna, there existed throughout the year several societies, which have for their object, the encouragement of learning. Excellent addresses, both in English and Vernacular languages, are delivered at their meetings on education and other social subjects. There is every disposition on the part of these societies to develop into something practical and useful for the good of their province. It seems to me that they are far more eager to take irritative action for the good of their respective castemen than we give them credit for, and I anticipate the very best results from the encouragement of these societies.

Thus, the Kayasthas organized a number of caste sabhas came into existence in Bihar in quick succession. The earliest of the caste conferences, the Kayastha conference was the first caste conference to be organised on a large scale and to be held regularly thereafter. A representative national assembly of the ‘Chitruguptavanshi’ Kayashtas, called the Kayashta Conference, was established in

139 Young India, 20 December 1920, p.6.
140 Census of India Report, 1911, p. 348.
141 General Administration Report, Patna Division, p. 139 (1875-76).
1887 with the object of spreading education, sowing the seeds of union, introducing social reform and advancing the material prosperity of the Kayashtas.\textsuperscript{142} The sessions of the Kayastha Conference continued to be held year after year. The second session was held at Allahabad in September 1888. The third Kayastha Conference was held at Bankipore, Patna on November 6, 1889. Kayastha National papers were run in English, Urdu and Hindi throughout the country. In Bihar, they published the \textit{Bihar Guardian}.\textsuperscript{143}

They established schools and social clubs throughout the county. In Bihar, they established schools and clubs at Gaya. They also stated the \textit{Putri-Pathshalas} for promotion of education among females. Besides the Kayasthas, other castes were also organized for promoting social reforms. In the North Western Provinces there were the ‘Vaishya Sabha’ the ‘Bhargava Sabha’ the ‘Agrawal Sabha’ etc. The Khatris were permeated with a similar spirit. In 1882, at Punjab they started their first Sabha.

Similarly, the \textit{Bhumihar Brahman Mahasabha} was established in 1885. It advocated the cause of education, both secular and religious by the establishment of schools and boarding houses, female education on national lines etc. In 1899, the annual meeting of the Sabha was held at Patna in Bihar. Its main aim was to improve moral, social and educational reforms of the community and to represent the wants of the community to the Government. The Sabha set up Boarding Houses at Muzaffarpur, Tikari, and Benaras etc. It was the Bhumihar Brahman Sabha, which seeing that there was no provision for higher education in North Bihar upto 1899 and the students being obliged to go either to Patna, Bhagalpur or Calcutta for higher studies held a meeting in March, 1899, at which it was decided to establish a college at Muzaffarpur. The college was actually opened on 3 July 1899 and was known as the Bhumihar Brahman College.\textsuperscript{144}

The \textit{Kanya Kubja Sabha}, was established in 1890 in order to improve the existing position of the Kanyakubja Brahmans, and introduces social reforms among them.\textsuperscript{145} The Gand Mahasabha was established in 1896 with the vowed object of

\textsuperscript{144} P.C. Ray Choudhury, \textit{Bihar District Gazetteer}, Muzaffarpur, p. 60.
\textsuperscript{145} Report of the \textit{Fourteenth National Social Conference}, p. 34.
introducing social reforms into the community of Grand Brahmans of the Punjab and North West Provinces.\(^{146}\)

These were followed by the establishment of the 'Saryoupari Brahman Sabha (1905): the 'Rajput Sabha, (1906), The Revani Kahar Sabha (1906): the 'Marwari Youngmens Association (1907): the Dursad Sabha (1911); the 'Gope Jatiya Mahasabha (1912); the 'Keat Sabha (1912); the 'Kumi Sabha (1912); and others. The contemporary Government records show that Enyvett, the Superintendent of Police, Patna was instrument for the caste movement among Dusadhas and Gowalas.\(^{147}\) He deputed his subordinates police officers of those caste to organize their castemen and him presided over a number of their early members.

There were too many Caste Conferences and Sabhas. They continued to very active during the first two decades of the twentieth century as well. They had all the same aims and objects, and were particularly advancing the interests of their members. In Bihar the main current of social reform movements, assumed a relatively minor place. The cause of social reform movement was carried under the auspices of these different caste organisations. These played a progressive role in championing the cause of social changes.

The leaders of the National Social Conference acknowledged the caste association as Social Reform Societies, and several caste leaders (example, Sachchidanand Sinha) became prominent in conference proceeding.\(^{148}\) Most of these caste organizations, which were established in the nineteenth century, drew their leadership from western educated caste members, men who were aware of the social reform movement and for whom advancement of their caste implied adoption of modern social ideals.\(^{149}\)

Thus, the practice of holding caste conference became common, many of them showing progressive learnings. Interest in practical, social reform began to grow, all

\(^{146}\) Ibid. p. 37.  
\(^{149}\) Ibid. p. 280.
over the country efforts were being made in different directions and as a result, a gradual change in ideals began to come over the community as a whole.  

Consequently, due to the impact of education every caste in the Hindu Society developed a tendency to form the associates comprising all members of the caste. The function of these new organizations included the opening of schools and colleges for caste boys and girls and to start funds to provide studentship for the needy and deserving students of the caste.

The work of social change was started by many other agencies. The ‘Bihari Students Conferences’ was opened in 1906 in Patna College Hall. In Bihar, it was the first organization of its kind, which included educated men of all the communities. It held its annual sessions in different parts of Bihar. The sessions resolved to create public opinion against local evils.  

The formation of educational societies in Bihar accelerated the trend of social change among the educated classes of the province. Two such associations were established, one each in South and North Bihar. The ‘Patna Board of Education’ was established in 1910 through the initiative of Purnendu Sinha, for improving female education in Bihar. It was felt that Government and public bodies might spend money in female education, but they could not force guardians to send their girls to schools. Private agencies could do much to popularize female education especially in those pockets where conservation persisted. It included mass education and education of depressed and commercial education. Men like Hasan Imam, S. Sinha, Mazharual Haque P.P. Sharma and Sheoshankar Sahay were associated with the Board.

Another similar organization, The Tirhut Education Society, was started under the chair of Parmeshwar Mehta. The Society founded in May 1908 established many primary schools and night schools in North Bihar. A respectable Kayastha woman

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151 *The Beharee*, 8 October 1907, p.5.
152 *The Beharee*, 17 July, 1910, p.8
153 Ibid.
was so much impressed with the account the work of the society that she became a life-member and donated a handsome amount to the society.\textsuperscript{154}

The Bihar Industrial and Agricultural Exhibition and an association attached to it namely the ‘Bihar Industrial and Education Association’: The association established many scholarships for students in Bihar. It promoted foreign travel by providing financial assistance to willing students. It sent two students to England in 1905.\textsuperscript{155} Even co-operate credit society’s conference at its annual sessions demanded educational facilities in Bihar, adopting resolution relating to educational and social development.

Thus, the Arya Samaj with its network of educational institutions spread throughout the state has made remarkable contribution in the field of education in Bihar, in the pre- independence era and continues doing it even today. Besides the Christian Missionaries and various Reform Movements, in Bihar, these voluntary agencies consisted of the zamindars and landlords, philanthropic persons, nationalist leaders, caste associations and societies. Nothing substantial however was done in the direction of mass education, by the Government, because of the apathy of the people towards Western education. Nevertheless, the Government realized that to make Western education popular among the masses, if was necessary to enlist the support of the people. Tayler, the Commissioner of Patna Division, felt that there was no proper means of communication between the Government and the people and the only means available for influencing people were the landlords to whom general mass turned for guidance.\textsuperscript{156} Tayler called a meeting of the principal landlords of the four districts in his division with a view, “firstly to secure the hearty and zealous aid and cooperation of the great landlords in all the four districts\textsuperscript{157} and in communication with them to establish a few schools in some of the principal towns and villages within their estates in such a way as to ensure their stability and permanence and to ‘show to the people

\textsuperscript{154} \textit{Ibid.}, 20 May, 1910, p.12.
\textsuperscript{155} \textit{Ibid.}, 15 May, 1909, p.9.
\textsuperscript{156} P C Ray Chaudhury, Gaya \textit{Old Records}, 1958, pp. 109-111.
\textsuperscript{157} \textit{Ibid.}, p. 112.
that their Zamindars are actually interested and practically engaged in the work".\textsuperscript{158} It was only by personal contact, considerable reasoning and persuasion that Tayler succeeded in receiving from the landlords assurances of cooperation and support, for the cause of western education. Thus, the Government made efforts to interest the Zamindars in the spread of education in Bihar.

\textsuperscript{158} Ibid