



Remembering the Legacy of

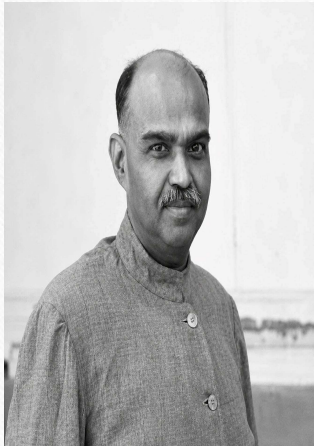
**Dr. Shyama Prasad Mukherjee**

Fortnight Observance

23rd June, 2026 - 6th July, 2026

*Shyama Prasad Mukherjee*

Directorate of State Archives  
Department of Higher Education  
Government of West Bengal



Source: Wikipedia

**MOOKERJI, SHYAMA PRASAD (DR.)**  
(1901-1953)

Born at Calcutta on 6 July 1901, Dr. Shyama Prasad Mookerji inherited a rich tradition of erudite scholarship, fervent nationalism and fearlessness from his illustrious father, Sir Ashutosh Mookerjee. His mother, Shrimati Jogamaya Devi, was a typical Hindu lady, devoted to her husband, family and *Dharma*. Being an upper-class Brahmin family with a high social status, the Mookerji house in Bhowanipur, Calcutta, was known as much for its “Poojas” as for its cultured and scholarly atmosphere. It was the *rendezvous* of literary and political luminaries of Bengal who gathered there to get guidance and inspiration from Sir Ashutosh, who as the Vice-Chancellor of the Calcutta University and a Judge of the Calcutta High Court occupied a unique position in the life of Bengal.

Shyama Prasad Mookerji, together with his elder brother, Rama Prasad, and younger brother, Bama Prasad, was brought up by Sir

Ashutosh with filial care and affection, tempered with severe discipline and austerity befitting Brahmacharins. He got his early education at the Mitra Institution, from where he passed his Matriculation examination at the age of sixteen with a scholarship and joined the Presidency College, Calcutta, in 1917. He stood first in the University in Inter Arts examination in 1919 and passed the B.A. examination with Honours in English, securing a first class first in 1921. But for his M.A., he took Indian Vernaculars instead of English. This was in keeping with Sir Ashutosh’s policy of giving Bengali and other Indian languages their rightful place in the University education which was till then dominated by English alone.

The high idealism which characterised Shyama Prasad Mookerji’s entire life began to find expression through actions and words from his student days. Writing to Professor Percival in London on 2 September 1920 for an article for the Presidency College Magazine, of which he had been appointed the Editor, he requested him to “bless me from your innermost heart that I may live a pure and manly life”. “Pure and manly life” was the ideal he set before himself while still in his teens, and he lived up to it right till the end of his crowded life in 1953.

While studying for his M.A. he was married, in April 1922, to Shrimati Sudha Devi who bore him four children—two sons and two daughters—before she died in 1934. Shyama Prasad refused to marry again and decided to devote the rest of his life to the service of the nation with single-minded devotion.

He did his B.L. in 1924, once again standing first in the University, and was called to the English Bar in 1927 from the Lincoln’s Inn, England, which he joined in 1926. But he never practised law. The death of his father in 1923, whom he had been assisting from his student days in the work of running the Calcutta University, brought him into the educational field even while he was still a student. He was known to have the closest insight into the educational plans and policies of Sir Ashutosh. The well-wishers of the University, therefore, considered his association with the University administration

## SHORT BIOGRAPHY OF Dr. S.P. MUKHERJEE

as essential for its healthy growth on the lines laid down by Sir Ashutosh. He was elected to the University Senate and Syndicate in 1924 and became its youngest Vice-Chancellor in 1934.

He began his political career in a small way as early as 1929 when he was elected to the Bengal Legislative Council as a Congress candidate from the University Constituency. It was in a way a necessary adjunct to his educational work. He was supposed to act as a watchdog of the Calcutta University in the Legislature. He resigned his seat in the Council in response to the Congress call for boycott of Legislative Councils, but soon after re-entered it as an independent to be able to safeguard the interests of his University. The training that he got in parliamentary life and the insight he acquired into the working of the Muslim League and the Congress mind during this period stood him in good stead in later life and helped him to chalk out his political course with an open mind.

He was again returned from the University Constituency to the Bengal Legislature in 1937 when it was first constituted on the basis of the Communal Award. In a house of two hundred and fifty, Hindus had been given only eighty seats for which mostly Congressmen were returned. The rest was divided between the Muslims and the British interests which both had been given heavy weightage. The Muslim members were divided between the Muslim League and the Krishak Praja Party led by Fazlul Haq. Had the Congress Party formed a coalition with the Krishak Praja Party, Bengal could have got a non-Muslim League stable Government. But the British interests wanted the Muslim League to form the Government. The Congress leadership also played the game of the British and the Muslim League by refusing to form a coalition with the Krishak Praja Party. This came as a rude shock to Shyama Prasad, who was amazed at the utter bankruptcy of statesmanship in the Congress and its cowardly policy of appeasing the Muslim League at the cost of the wider interests of Bengal and the country as a whole.

The Muslim League Ministry, as soon as it was formed, decided to strike at the educational

structure which Sir Ashutosh and Shyama Prasad had so assiduously built up by passing the Secondary Education and the Calcutta University Bills. After having failed to persuade the Congress leadership to change its suicidal policy of allowing the Muslim League a safe spell of power, he decided to go ahead single-handed to topple the Muslim League Ministry. The way he rallied round himself non-Congress and non-Muslim League nationalist forces in Bengal, ousted the Muslim League Ministry and formed the coalition ministry with Fazlul Haq as Chief Minister in which he became the Finance Minister, established his position as a practical and far-sighted political leader.

During the same period he came under the influence of Veer Savarkar who after his release in 1937 refused the Congress offers of power and position and put new life in the Hindu Maha Sabha, of which he was elected the President. The pure nationalism and patriotism of Veer Savarkar coupled with his realism came to Shyama Prasad as a refreshing contrast to the utopian idealism and pseudo-nationalism of the Congress. He joined the Hindu Maha Sabha and became its acting President in 1939.

Soon after he joined the Bengal Cabinet, Gandhiji started the Quit India Movement and the British Government let loose a reign of terror in the country. The rapid advance of the Japanese armies through Burma added new dimensions to the situation. The British Government, instead of taking the people into confidence, began the policy of scorched earth in the Eastern region of the country. Since all the Congress leaders were in jail, there was no one to take up the national cause against the British. Shyama Prasad, even though he was a member of the Government, decided to take up the cudgels with the British Government on behalf of the nation. His correspondence with Lord Linlithgow, in which he urged upon him to release the leaders, trust the people and permit the raising of a National Defence Force to meet the Japanese threat, is a classic example of persuasive firmness in the national cause. Having failed to persuade the Central Government, he decided to quit the Bengal Cabinet and lead the nationalist forces

against the British unshackled by the strings of office.

The man-made famine of 1943 brought the humanitarian in Shyama Prasad to the forefront. The massive scale on which he organised the relief work and the ready response that his appeals for funds evoked in all parts of the country went a long way in saving lakhs of lives from the clutches of sure death.

No sooner had the people overcome the rigours of famine than the shadow of partition began to overcast the sky. The Muslim League, encouraged by the British and fortified by the appeasement policy of the Congress, decided to have its full pound of flesh in the form of Pakistan before the British left India for good. Shyama Prasad Mookerji organised a countrywide campaign against the partition of the motherland. But the ground slipped under his feet when the British Cabinet Mission, before which he was arguing against partition, confronted him with the Poona resolution of the Congress Working Committee which said that the Congress would not coerce any unwilling part to remain in India. It came as a shock and surprise to him. He had supported the Congress in 1946 elections because he was assured by Sardar Patel that the Congress would never accept Partition. He never knew till then that the Congress Working Committee had already conceded the right of the Muslim Majority Provinces to opt out of India.

Thereafter Shyama Prasad Mookerji bent his energies to partition Pakistan. Had Congress and Muslim League had their way, the whole of Punjab and the whole of Bengal would have gone to Pakistan. It was primarily due to the efforts of Shyama Prasad Mookerji that half of Punjab and half of Bengal was saved for India. That explains Dr. Mookerji's famous retort: "Congress partitioned India and I partitioned Pakistan."

Shyama Prasad was invited by Gandhiji to join the first National Government in August 1947. He accepted the invitation in the hope that he would be able to influence the policies of free India in its formative period and safeguard the interests of crores of Hindus who had been left back in Pakistan much against their will.

His performance as Minister for Industries and

Supplies in the first Government of free India was truly prodigious. He laid the firm foundations of the industrial development of the country by setting up the Chittaranjan Locomotive Factory and the Sindri Fertilizer Factory.

But on broad matters of policy, particularly regarding Pakistan, his differences with Pandit Nehru came to the surface quite early. The Nehru-Liaquat Pact of 1950 brought those differences to a climax. Having failed to prevent that ignominious pact being signed, Dr. Mookerji decided to leave the Cabinet and organise opposition to Nehru's policies from outside the Government. He thus became the first member to sit in the opposition in the Parliament-cum-Constituent Assembly of India.

The statement he made in Parliament about his resignation on 19 April 1950 has proved to be prophetic. It is the most realistic assessment of Indo-Pak relations that has ever been made. The reasons he enumerated why the Nehru-Liaquat Pact would not solve any problem are as valid today as they were in 1950.

The history of Indo-Pak relations since then, the fate of the Tashkent Agreement and the continued genocide of Hindus in Pakistan are eloquent testimony to his foresight and realism.

After quitting the Cabinet, Dr. Mookerji concentrated his energies on creating a political platform through which the ideology and policies he stood for could be projected. He had already said goodbye to the Hindu Maha Sabha because it refused to accept his suggestion to open its doors to all Indians, irrespective of caste and creed. The Bharatiya Jana Sangh was the concrete result of his efforts. He became its founder-President in October 1951 and spent the rest of his life in building up this organisation as a nationalist democratic alternative to the party in power.

He was returned to the first Lok Sabha from North Calcutta in the first general elections held in 1952. Jana Sangh could return only two other members. But Dr. Mookerji was not the man to despair. He brought together a number of small parties including the Ganatantra Parishad of Orissa, the Akali Dal of Punjab, the Hindu Maha Sabha and a number of independents to

## SHORT BIOGRAPHY OF Dr. S.P. MUKHERJEE

form the National Democratic Party in the Parliament, of which he was elected leader. This made him the virtual Leader of the Opposition in the Parliament and alternative Prime Minister of the country.

His role in the Parliament as Leader of the Opposition earned him the title "lion of Parliament". Parliament has yet to see his equal as a parliamentarian.

Soon after he entered the Parliament, the secessionist activities and policies of Sheikh Abdullah drew his attention. He decided to take up the cause of Jammu and Kashmir Praja Parishad which had been demanding that Jammu and Kashmir State be fully integrated with the rest of India and that it should have the same flag, Constitution and President as the rest of the country. During his visit to Jammu in August 1952, he told a mammoth meeting: "I will get you the Indian Constitution or lay down my life for it." His words proved prophetic. When he decided to visit Jammu again in May 1953, to study on the spot the situation created by the reign of terror let loose by Sheikh Abdullah against the people of Jammu, the Government of India first decided to arrest him at Gurdaspur in Punjab but later changed its mind and allowed him to enter the State to be arrested there so that the Supreme Court of India, which till then had no jurisdiction over Jammu and Kashmir State, might not set him free. It was part of a conspiracy to remove him from the earthly scene. The way he died as a prisoner at Srinagar and the refusal of Pandit Nehru to hold an inquiry about his death in spite of the universal demand for it strengthened the doubts that he did not die a natural death. He thus became a martyr to the cause of Indian unity.

Dr. Shyama Prasad had a well-built stately body and an alert and analytical mind. He was an intellectual giant. His habits were simple. He usually wore dhoti and kurta. He led an austere life and was an embodiment of simple living and high thinking.

He was a nationalist to the core of his heart. "Country comes first" was his watchword. His approach to all problems, internal and external, was uninhibited by any consideration of left or

right. He stood for a reciprocal policy towards Pakistan, closer cultural and economic relations with the countries of South-East Asia and bilateral arrangements with other countries including the U.S.A. and the U.S.S.R. on the basis of mutuality of interests.

In the economic field he stood for market economy but did not rule out the entry of the State in the economic field in exceptional circumstances.

His views regarding education and language were clear-cut. He wanted to reorientate the entire system of education with stress on vocational education and greater attention to moral and national content in the curricula. He was a great advocate of regional languages and accepted Hindi as the official language without any reservations. He continued to take a keen interest in the educational and cultural life of the country even when he became totally engrossed in politics. As President of the Mahabodhi Society, he acted as a link between India and the Buddhist world. His visit to Burma and Cambodia in 1952 with the remains of Sariputta and Maha Moggallana was a great essay in revival and strengthening of cultural ties with these countries.

His death created a void in the cultural and political life of the country as a whole and particularly of Bengal which still remains to be filled.

Dictionary of National Biography

## APPOINTED VICE-CHANCELLOR OF CALCUTTA UNIVERSITY

**Calcutta.**—No. 1911Edn.—19th July 1934.  
—In exercise of the powers conferred by section 5 of the Calcutta University Act, 1857 (Act II of 1857), the Government of Bengal (Ministry of Education) are pleased to nominate Mr. Syamaprasad Mookerjee, M.A., B.L., Barrister-at-Law, to be Vice-Chancellor of the University of Calcutta, in the room of Sir Hassan Suhrawardy, Kt., O.B.E., LL.D., M.D., F.R.C.S.I., D.P.H., with effect from the 8th August 1934.

H. R. WILKINSON,  
*Secy. to the Govt. of Bengal.*

## REAPPOINTED VICE-CHANCELLOR OF CALCUTTA UNIVERSITY

### *Reappointment of Mr. S. P. Mukherjee as Vice-Chancellor of the Calcutta University.*

22. *The Star of India* (Calcutta) of 6th July writes: The re-appointment of Mr. Shyama Prasad Mukherjee as Vice-Chancellor for another term, in spite of the great dissatisfaction which the Muslim community voiced against his policy and his administration, has caused great resentment among the Muslims.....We certainly think that unless it is made very clear to the Vice-Chancellor that his reappointment does not mean a vote of confidence in him and a rejection of the charges brought by the Muslims against his administration and against the University generally he is likely to be still further emboldened to think that the dissatisfaction and the resentment of the Muslim community do not matter, and that he and his administration can continue to ride roughshod over Muslim sentiments.

## Draft Resolutions prepared by the Reception Committee

|| Condemnation of the Bengal Ordinance Act from the Chair. ||

### I

Resolved that this Session of the Mahasabha supports the resolutions passed at its Benares, Allahabad and Belgaum Sessions and appeals to all Hindus to make greater efforts:—

- (1) To work, so far as it lies in their power in friendliness and harmony with the other communities in all matters of common national interest.
- (2) To promote both religious and secular education among boys and girls of all classes of the community combined with the due observance of the time honoured system of Brahmacharya and physical culture.
- (3) In any event, as a rule, not to perform the marriages of girls before the age of 12 and of boys before the age of 18.
- (4) To organise *Samaj Sevak Dals*, or Social Service Leagues, for the service of the community, which should co-operate, wherever possible, with members of other sister communities in maintaining peace.
- (5) To study the Hindi language and specially the *Nagari* characters, in which all sacred Hindu scriptures are primarily written.
- (6) To take every lawful step to protect cows.
- (7) To promote the use of *Swadeshi* cloth, and preferably of hand spun and hand woven *Khaddar*.
- (8) To organise *Kathas*, *Harikirtans* and *Satsang* in every Hindu Mohalla or Ward for religious instruction.
- (9) To re-admit to their "*berathari*," such Hindus as may have been out-caste on account of their being forced or misled to adopt non-Hindu practices and may now be desirous of giving them up.
- (10) To admit into Hindu fold such non-Hindus as may have *Shradha* in Hindu religion and culture and may seek admission to it.
- (11) To take all reasonable steps for the education and uplift of those Hindu brethren who are regarded as the depressed classes.
  - (a) by encouraging the admission of their children to public schools which are open to the children of the followers of other religions and also, where necessary by establishing separate schools for them.
  - (b) by removing, with the consent of other residents of the locality, the obstacles from the way of the members of the depressed classes obtaining water from public wells, and, where necessary by having special wells dug for their use; and
  - (c) by appealing to the *Abhikaries* or managers of temples to offer them, where it may be feasible in conformity with the *Maryada* of the institution, opportunity for gratifying their laudable desire for *Devadasan*.

The Conference also draws the attention of the Hindu public to those *Shastri* authorities according to which no *Sparsha-dosha* is incurred on the occasion

## POLITICAL AFFILIATION

## HINDU MAHASABHA

( 2 )

of pilgrimage, festivals, marriages, on boats, during war, and similar other occasions.

### II.

Whereas a united Indian Nation is most essential for the attainment and preservation of peace, happiness and swarajya in the country and whereas the Hindu Mahasabha after ascertaining the Hindu public opinion through its Committee appointed at its Belgaum Conference, has come to the conclusion that the introduction of separate communal representation in the public bodies and services of the country has proved injurious to, and destructive of the growth of common nationality in the past and is bound to prove similarly harmful in the future, be it resolved that the Mahasabha is opposed to this method of representation and it earnestly appeals to the leaders of all sister Communities to educate their co-religionist to give up their demand for communal representation for the common good of the country and to co-operate with the Hindu community to form an united Indian Nation.

### III.

Resolved that this Mahasabha most strongly condemns the callous indifference, and criminal neglect of duty and discreditable incapacity shown by the Government officials in protecting the lives property, temples and honour of the Hindus of *Kohat* from the barbarities committed on them in the last September by the Mohammedans of *Kohat* and its neighbourhood and appoints a Committee of the following gentlemen with power to add to their numbers, to study the question of safety of the Hindu inhabitants of *Kohat* and of other places in the N. W. Frontier provinces and to submit their report to the All India Hindu Mahasabha Samiti within two months. And further resolved that a sum of Rs..... be placed at the disposal of the Committee for its necessary expenses.

### IV.

Resolved that a Hindu Mission be formed with a view to save and protect the Hindus from being misled and also to spread among the non-Hindus the Hindu culture and religious truths vouchsafed to the Hindu *Seers* and *Sages*.

### V.

Resolved that proper arrangements be made for employing and training workers to push on the works of the Mahasabha.

### VI.

With a view to give a symbolical expression to the cultural and racial unity of the Hindus the Mahasabha thinks it necessary to have a Hindu Flag and resolves that the Flag should consist of two colours, the upper being *Garric* and the lower being *red* with the inscription of "*Om*" surrounded by an *aurora* and also a picture of *Cow* should appear on the Flag.

### VII.

Resolved that a Committee consisting of the following gentlemen with power to co-opt provincial members be formed to complete the work of establishing Hindu Sabhas all over the country by making an extensive tour and to submit a quarterly report of their work to the All India Hindu Sabha.

### VIII.

With a view to establish and demonstrate the fundamental unity of Hindu culture and religion the Hindu Mahasabha feels the necessity of compiling a work containing the ideals, traditions and teachings common to all the sections of the Hindu community and directs its Working Committee to make necessary arrangements for its compilation and publication.

(b) It also directs its Working Committee to issue cheap editions in various Provincial languages of or extracts from the Sacred books of the Hindus as well as the Sayings of the founders and Saints of the various sects of the Hindu Community.

IX.

(a) Resolved that in the opinion of the Mahasabha the use of foreign language and foreign scripts in any province in place of Hindi or Provincial script is harmful to the best interest of the country, therefore, the Hindu Mahasabha calls upon the Hindu Sabhas of the Punjab and Sindh to induce the Hindu public of their provinces to give up the use of foreign script so far as lies in their powers and to encourage the use of Devanagri script instead.

(b) The Mahasabha draws the attention of the Hindu Public and Hindu Sabhas of Bengal, Behar, Assam and Central Provinces to the baneful effect of the activities of the Christian Missionaries who are introducing denationalising customs and beliefs and Roman script among the tribal population of those places and calls upon them to take necessary steps to check its growing menace to the Hindu Culture and Hindi language.

(c) The Mahasabha draws the attention of the Hindu Sabhas of the Provinces of Agra and Oudh to the Resolutions passed in the last Session of the Provincial Muslim League requesting the various District and Municipal Boards to reintroduce Urdu place of Hindi in their offices and calls upon them to counteract this misguided move on the part of the league by all legitimate and proper means.

(d) The Mahasabha requests the authors and publishers of Sanskrit books to make use of Devanagri script in their works instead of their provincial script.

X.

The Mahasabha condemns the custom of dowry prevalent among the Hindus of all Provinces and appeals to the parents and youngmen concerned to give up this ruinous *unshastric* practice.

XI.

The Mahasabha directs all its branch Sabhas to take particular cares of Hindu orphan and widows in their localities and to take all necessary steps for their protection and well being and to establish at least one orphanage and Widows' home in each District.

XII.

Resolved that the Mahasabha expresses its most heart-felt indignation and condemnation of the actions of the Mohammedans of East Bengal who forcibly abduct Hindu girls and married women and perpetrate most barbarous outrages on them and calls upon the Bengal provincial Hindu Sabha to take all necessary steps such as forming *Samaj Sevak Dal* etc. at all places to protect the unfortunate victims. It also appeals to the Leaders of all communities and specially the Hindu Leaders of Bengal to help the Sabha in its efforts in this direction.

(b) The Mahasabha is of opinion that the Girls and Women so abducted should not be considered as fallen and out-cast and appeals to the community concerned to take back into *Beratheri* such girls and women after due *Prayasachit* when they are rescued.

(c) The Mahasabha expresses its satisfaction on the moral courage shown by *Narayan*, the husband of *Sahasini*, the unfortunate victim of Rangpur abduction case, in accepting her as wife after this sad event and commends his noble conduct to individuals & family concerned as an example to be followed wherever such unfortunate case happens.

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### HINDU MAHASABHA

POLITICAL (POL) FILE 222, 1925

XIII.  
Resolved that the Mahasabha requests the Mahanths and Mathadhishis to devote the temple income, for the upkeep of the prestige of the temple concerned and for the religious education of the Hindus and other allied objects relating to the welfare of the Hindu Community.

XIV.

Resolved that the Hindu Mahasabha hereby appeals to the Hindu Ruling Princes, Zamindars, Bankers and the Hindu public, in general, to place a permanent fund of *One Crore Rupees* in the hands of the Hindu Mahasabha to enable it to give practical effect to the Resolutions passed by it from time to time. That this fund be called "*Hindu Raksha Fund*" and it also authorises the All India Hindu Sabha to take all necessary steps to collect the above mentioned fund.

XV.

Resolved that the Mahasabha protests against the authority of the Calcutta University in making only the Bible extracts a compulsory subject for study in its different examinations.

XVI.

Resolved that with the object of increasing the Hindu population of India, which is progressively diminishing, active and legitimate steps be taken to increase the same by adopting such measures in each province as may be approved of by the Hindu Sabha of that province duly constituted and affiliated to the All India Hindu Mahasabha.

XVII.

A Resolution for the release of Katarpur case prisoners.

XVIII.

That the Rules and By-laws of the Mahasabha be amended as follows :—

XIX.

Elections of Secretaries and Auditors for the Next year.

XX.

Determination of the venue of the next Session of the Mahasabha.

## CORRESPONDENCE & ACTIVITIES

175.03.541.

77 Asutosh Mookerjee Road  
Calcutta  
12th May, 1941.

Dear Dr. Naidu,

Thank you for your letter. Our President has suggested 14th and 15th June for the All-India Committee and we have accepted the dates. You must have been informed of this by now. We shall arrange for free board and lodging in Calcutta. In the notice you will issue, please mention that the members will be the guests of the Bengal Provincial Hindu Mahasabha during their two days' stay in Calcutta and each member should inform our Secretary, 211, Bowbazar Street, Calcutta, whether he will attend the meeting and accept our hospitality. He should also state if he is a vegetarian or not. After we get the names of the persons attending the meeting, we shall communicate to them the details.

I had again been to the affected area in Dacca last week. The havoc caused is indescribable. But it is satisfactory to find that instead of being terrorised into submission, the Hindus are fully prepared to face the situation and are getting or-

175.03.541.

ganised for self-defence. But the problem can never be solved unless we can rouse Hindu consciousness throughout the country and here Madras can play a great part in moulding true opinion of Hindusthan. As regards your meeting I<sup>had</sup> suggested the first week of July in view of the fact that I may have to come to Bangalore on or about 14th July. Where do you propose to hold your conference? Please draw up provisionally a programme for me for about a week. I have been asked to go to Sind to preside over the provincial conference at Hyderabad sometime in July. This will depend to certain extent on my Madras programme.

With kind regards,

Yours sincerely,

*Syama Prasad Mookerjee*

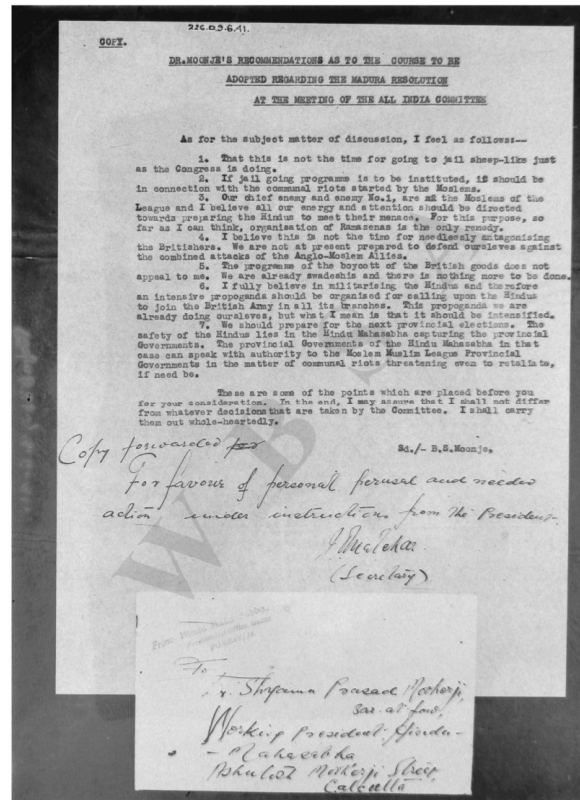
Dr. P. Varadarajulu Naidu.



Dr. P. Varadarajulu Naidu  
General Secretary, Hindu Mahasabha,  
Thyagarayanagar,  
MADRAS.

LETTER TO Dr. NAIDU FROM S.P. MUKHERJEE DATED 12/05/1941  
PHOTO ARCHIVES, WBSA

## CORRESPONDENCE & ACTIVITIES



LETTER TO S.P. MUKHERJEE FROM B.S. MOONJE JUNE 1941  
PHOTO ARCHIVES, WBSA



# CORRESPONDENCE & ACTIVITIES

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*Copy forwarded  
for favour of personal  
personal & informal  
with kind regards  
V. D. Savarkar*

From: Hindu Maha Sabha,  
Presidential Office, Bazar,  
POOMBAY, 14.

28th October, 1942.

To  
Dr. Shyamprasad Mukherjee,  
Minister,  
Ministry,  
Maharashtra.

Your letter posted at Darjeeling dated the 24th inst., to hand, for which thanks.

(1) I was glad to know that you appreciate the proposal to send a deputation to America. You will be glad to know that all arrangements are complete and Dr. Koonje has already written to the Viceroy for passport. I doubt very much whether we shall get it, but the Government also will give itself in a fix. A good will mission granted by a section of Indians seems to be allowed to proceed to Russia under the leadership of Mr. Gandhi. A deputation to the States to accept the American public with the ideology, policy and programme and to present the Hindu case" cannot be refused permit on in view of the fact that the Hindu Mahasabha is not a banned organization and is recognized even by the Government of Devaswami's only last week in the Parliament as the "second largest Hindu organization in India". It is true that the Government may still refuse passport, but the Hindu Mahasabha is now so well advertised in America - at any rate, that section of the American public which knows something of the Congress, of the League and is interested in Indian politics, - as to create a sensation in the American press. It is refused passport and thus prohibited from acquainting America with the Hindu view. There is bound to be some bad blood created in the American public regarding the British policy in keeping America, their allies in the Dark and not trusting them with the Indian situation. The Americans whose interests are now get mixed up with Indian affairs are sure to exclaim "there must be something wrong in the state of India in their own paper, for weeks and that also will serve our purpose of securing sympathy for the Mahasabha as an outstanding representative of the Hindus in American estimation. Well, if on the other hand we are allowed to proceed, so much the better.

(2) Of course, we must send a deputation to England too. Especially so if Rajaji goes on a pilgrimage to the British Museum. Will you kindly recommend as soon as possible the name of one of our President Hindu Mahasabha leader from Bengal who is willing to undertake to lead the deputation to England with some other prominent leaders like Sir Gopalchandra Narang or Dr. Varadachari Nayar. Rajaji could not be a Minister in Bengal is a unique that he should, under no circumstances, vacate it of our own will. Nor can you be replaced in that position by anyone else. Consequently, I feel that you should

P. T. C.

22092041

recommend after consulting all the friends in Bengal some outstanding leader to represent the Hindu cause in England.

(3) I am enclosing under this cover a copy of a letter I have received only today in which the Rt. Hon. Mr. Winston Churchill, the Prime Minister acknowledges my telegram sent to him some days ago, which you must have seen in the press. I had placed our National demand before him in that cable and demanded that in view of the British Government's plea that they should grant independent status to India and the National Government during the war time if but a national demand could be produced by India. The copy of Churchill's letter speaks for itself. You may use a statement exposing the fallacy that underlies his argument.

By the by, the chief planks of the platform of our Deputations to America and England will be the National demand which the Hindu Maha Sabha has succeeded in framing on at least three outstanding points and secondly to a lot then know the reasons for which the Hindu Mahasabha presents an uncompromising opposition to the Pakistan proposition.

(4) New new elections are coming on. Under the kind pressure of all our colleagues I withdrew my resignation from the Working Committee met at Delhi in August, and as was promised by me then I have continued to serve the Mahasabha as a President till now the time for the new election. It is consequently now that I am therefore going to inform to the General Secretary and of course your good self as the Working President that I withdraw my name from the new panel list of names to be set up by the Provincial Mahasabhas for the election of the next President. I cannot sufficiently thank all my colleagues and the Hindu Mahasabha public in general for the overwhelming kindness and forbearance they have shown towards me through all these years. I am informing you of this intention before I make it publicly known so that my intimate friends and trusted colleagues may not be taken unawares and may have time enough to themselves consider who their next President should be.

*with kind regards*

Yours sincerely,  
sd/ V. D. Savarkar

LETTER TO S.P. MUKHERJEE FROM V.D. SAVARKAR DATED 28/10/1942  
PHOTO ARCHIVES, WBSA

*An extract from the Proceedings of the meeting of the Bengal Legislative Assembly, held on Friday, the 12th February, 1943.*

**SPECIAL MOTION.**

**Fast undertaken by Mr. Gandhi and his unconditional release.**

**Mr. DEPUTY SPEAKER:** Dr. Shyamaprasad Mookerjee.

**Dr. SHYAMAPRASAD MOOKERJEE:** Sir, I beg to move the following motion under section 95 of the Assembly Procedure Rules:—

“This Assembly is of opinion that the Government of Bengal should immediately take the necessary steps to represent to the Government of India that in view of the fast undertaken by Mahatma Gandhi in the present state of his health he should be unconditionally released forthwith.”

Sir, let me make it clear in the first place that this resolution is not intended to raise any controversial political issue. The life of one of the greatest men of the age is today at stake. That life considered valuable and sacred by millions of men irrespective of caste, religion and politics can be saved from an impending peril by his immediate release. Bengal wants her voice to be added to the demand of the rest of India that Mahatma Gandhi be forthwith released from detention and the fast brought to an immediate end. Already the relations between the Government and the people are sufficiently strained, and we do not want any further experimentation to be made with Mahatma Gandhi's life which may well embitter mutual relations to an extent from which recovery will be impossible. I hope, Sir, this resolution will be supported from all sides of the House and carried without much discussion.

HOME POLITICAL (CONFIDENTIAL) FILE 133,1943

## ON GANDHI'S FAST

FS.2 880677  
1943

To The Special Superintendent, I.B.,

The undersigned has to state that on 27/2/43 a Namasudda girl while passing through a field in Tularampur, P.S. Narail was suddenly caught hold of by a Muslim youth who made every attempt to outrage her modesty. A small boy who was with the girl raised an alarm which drew the attention of several persons who were near about the place of occurrence. This frightened the Muslim Youth who then took to his heels. Within a short time the information spread like wild fire in the Namasudda areas and the Namasuddas became ready to retaliate. The muslims on the other hand were also preparing themselves for the fight. The local police got information about this and took every possible steps to prevent a breach of the peace. The leaders of both the communities were called and a peace meeting was held in the locality, which slightly eased the situation but the tension of feelings between the two communities do not appear to have subsided. The Namasuddas did not institute any case as they thought the institution of case which concerns a female will not be proper.

Information has been received that Babus Prodyot Kumar Roy, the Narail Zemindar and the President of the Narail Hindu Mahasava and Babu Romesh Chandra Banarji, Professor of Narail College and the Secy of the Hindu Mahasava, Narail, are making arrangements to bring Dr. Shyama Prasad Mukharji, the Ex-Finance Minister and the working President of the All India Hindu Mahasava, just to lend encouragements to the local Hindu Mahasava workers and also to give strong footing to the Hindu Organisation at Narail. Sometime past there had been communal troubles at Ghanashampur (P.S. Kalia) and at Atlia (P.S. Terokjadia- Khulna district both the villages being contiguous and on the borders of Jessore and Khulna districts, between the Namasuddas and the Muslims. There were several arsons and loss of lives. The present trouble has also originated in the same Subdivision- Narail and the presence of Dr. Mukharji will further embitter the feelings at this time when there is a tension and it will add fuel to the fire. I am therefore thinking if Dr. Mukharji's visit at Narail can be stopped for the present moment.

33/-  
Supt. of Police, Jessore.

INTELLIGENCE BRANCH, C.I.D.,  
15, Lord Sinha Road,  
Calcutta, the 10<sup>th</sup> March, 1943.

Memo No. 6691/2  
167-43(Jessore) Gen.

- Copy forwarded to :-
- (1) G.H. Mannooch, Esq., I.P., J.P., Inspector General of Police, Bengal.
- (2) A.E. Porter, Esq., C.I.E., I.C.S., Additional Secretary to the Government of Bengal, H.D., for information.

*[Signature]*  
Superintendent of Police, I.B.,

ZH/ED.  
9/3/43.

# CORRESPONDENCE & ACTIVITIES

## POLICE RESTRAIN ON S.P. MUKHERJEE'S NARAIL VISIT

Express Letter.  
Government of India,  
Home Department.

SECRET.

From Home, New Delhi.

To All Provincial Governments.  
(Copy to Chief Commissioners, Delhi  
and Ajmer-Merwara).

No. 28/3/43-Poll(I), New Delhi, the 10th August 1943.

6/40] 8  
com 33/43] 8

We recently had occasion (our letter no. 74/4/41-Poll(I) dated 19th July, 1943) to draw attention to the increasingly objectionable activities of the Khaksar organisation and to urge that the provisions of notification no. 74/3/40-Poll(I) of 5th August 1940, should be strictly enforced to prevent the performance of military exercises and the wearing of military uniforms by members of that organisation. The attached note by the Intelligence Bureau regarding the recent activities of the Rashtriya Swyam Sevak Sangh discloses a distinct tendency on the part of this organisation also to disregard the ban on military drill and also indicates considerable variations from Province to Province in the latitude allowed to members of the organisation. We would emphasize the importance in our view of a reasonable degree of uniformity in the treatment of volunteer organisations and we would suggest that the desired uniformity can only be obtained by a strict adherence to the terms of our notification of 5th August, 1940, and by allowing no deviation whatever from the ban on military drill and uniforms. We trust you will agree that such uniformity is desirable and will take steps to ensure that activities of the Rashtriya Swyam Sevak Sangh and any other volunteer organisations which may offend against the notification of August 5th do not go un-checked.

R. S. S. S.  
Addl. Secy. to the Government of India.

No. 28/3/43-Poll(I).

New Delhi, the 10th August 1943.

Copy to Secretary to the Governor General(Personal),  
Secretary to the Governor General(Public), Political  
Department, External Affairs Department, Director,  
Intelligence Bureau and the Director, Military Intelli-  
gence.

By order,

Under Secy. to the Govt. of India.

Au.(20/-8-43)-D

## POLICE OBSERVATION ON THE PRACTICE OF MILITARY DRILL BY R.S.S.

SECRET.

Note on Rashtriya Swayam Sevak Sangh Camps  
held since March, 1943.

Since the last note on Rashtriya Swayam Sevak Sangh was written in March last (copy forwarded to Home Department under this Bureau's u.o.no.37/DG/43, dated 18th March, 1943), further quasi-Military activity on the part of the Sangh, especially in connection with the holding of so-called Camps, has been noticeable. In spite of a circular which was reported to have been issued by the R.S.S. Headquarters at Nagpur early in May, 1943, removing military training from the Sangh's curriculum and abolishing all posts connected with military training, various Provinces have reported instances which show that Sangh volunteers are still being trained on military lines. A brief summary is given below:-

Bombay.

The Annual Officers' Summer Training Camp of the Sangh was held at Poona from 26-4-43 to 27-5-43. About 2000 volunteers from the Maharashtra districts attended. About 2300 volunteers were present at the closing ceremony over which V.D.Savarkar presided. He was given a general salute by the volunteers and was entertained to a demonstration of lathi drill and physical exercises.

U.P.

During the first half of May, 1943, batches of volunteers, usually between 20 and 60 in number drilled frequently in various parts of Benares city. Twenty-two of these batches or groups were reported to have been formed in Benares. The most important event, however, was the Officers' Training Camp which was held at Benares from 22-5-43 to 19-6-43 and was attended by volunteers from all over the U.P., Bengal, Bihar, Gwalior and Bombay. The daily programme included drill and marching, physical training, lathi displays and sword exercises. On 19-6-43, a flag hoisting ceremony was followed by a ceremonial parade of 600 volunteers at which M.V.Golwalker took the Salute. In Meerut a local camp held on May 17th, 1943, was attended by 100 volunteers in which the special features were the holding of a sham fight and a military Court of Enquiry, and practice in bridge building. The camp was probably a rehearsal for Officers' Training Camp which was held at Meerut from 27-5-43 to 27-6-43. It was attended by about 500 volunteers. The programme included physical training, parade on military lines and lectures held behind closed doors, admission being restricted to holders of special passes. A band was in attendance. Golwalker, accompanied by Sir Sita Ram and Seth Birla (presumably J.K.Birla), said to be the two chief organizers of the Camp, paid a visit to the Camp when all volunteers sprang to attention. Lathis formed part of the training equipment, while tin swords and daggers were supplied at the camp.

Sangh

## POLICE OBSERVATION ON THE PRACTICE OF MILITARY DRILL BY R.S.S.

5

Sangh volunteers were noticed drilling in four places in Cawnpore City during the week ending 28-5-43. During June, 1943, new branches of the Sangh were opened at Allahabad, Rae Bareli and Unao, where youths were trained in drill and in the use of the lathi. Sangh volunteers in uniform were seen attending meetings held at Lucknow.

C.P.

R. S. S. Sangh Training Camps were held at Nagpur and Amraoti in the Central Provinces.

The Nagpur Camp, which started on 3-5-43, terminated on 1-6-43 with a flag salutation ceremony and displays of drill, sword and lathi exercises by about 1000 volunteers in the presence of 1500 visitors. The training classes were split into sections of 30 volunteers; the training consisting of drill, lathi and physical exercises. A novel feature of this year's camp was in the inauguration of a censorship branch which scrutinised all outgoing letters posted in the camp.

A similar camp was held at Amraoti from 5-5-43 to 3-6-43. About 800 persons attended the closing function. Here also training consisted of drill and lathi exercises.

SHAMPUR

## POLICE OBSERVATION ON THE PRACTICE OF MILITARY DRILL BY R.S.S.

## HINDUS TO TAKE THE DECISION OF THEIR FATE

157/47 (1)  
2

A big provincial conference of the Bengal Hindu Mahasabha at the Rajendra Lal Roy nagar in Tarkeswar on 4th, 5th and 6th April 1947.

L.V.Bhopatkar, President of the Hindu Mahasabha Dr. Shyama Prasad Mukherjee, Sikh leader Master Tara Singh and other distinguished leaders of Hindusthan will participate in this conference.

The Hindus of Bengal will determine their future at this large gathering of Hindus.

Assemble at Tarakeswar in large numbers.

Let the sky ring with the cry of Bandemataram.

Opening ceremony at 4 P.M. on 21st Chaitra, 1353 B.S.

P.

18.3.47

157/47 (1)  
3

ভারকেশ্বরে  
রাজেন্দ্রলাল রায় নগরে  
বঙ্গীয় হিন্দুমহাসভার  
প্রাদেশিক মহাপরিবেশন  
৪ঠা, ৫ই ও ৬ই এপ্রিল ১৯৪৭  
হিন্দু রাষ্ট্রপতি এল. ভি. ভোপটকার, ডক্টর শ্যামাপ্রসাদ মুখার্জি, শিখ নেতা মাস্টার তারা সিং প্রভৃতি হিন্দুস্থানের বিশিষ্ট নেতৃবর্গ এই অধিবেশনে যোগদান করিবেন।  
এই বিরাট হিন্দু সম্মেলনে  
বাংলার হিন্দু তাহার ভবিষ্যৎ নির্ণয় করিবে।  
দলে দলে ভারকেশ্বরে সমবেত হউনঃ  
বন্দেমাতরম মন্ত্রে আকাশ প্রণীত করুন।  
২১শে চৈত্র, ১৩৫৩ সাল  
অপরাহ্ন ৪টায় শুভ উদ্বোধন

# খণ্ডিত হাঙ্গের হিন্দুদের রক্ষা করার দায়িত্ব নববঙ্গ প্রদেশের

অবিলম্বে বাঙ্গলার বর্তমান মন্ত্রিসভা ভাঙ্গিয়া  
দিবার দাবী

ডাঃ শ্যামা প্রসাদ মুখোপাধ্যায়ের বিবৃতি

কেন বিভিন্ন সম্পর্ক সিদ্ধান্ত গৃহীত হইবার  
পর ভাঃ শ্যামা প্রসাদ মুখোপাধ্যায় নিম্নলিখিত বিবৃতি  
বিব্রাজেন :-

হাঃ অবশ্যকারী, তাহাই ঘটিয়াছে। একমাত্র  
বঙ্গ বিভাগের সাহায্যেই হিন্দুগণ তাহাদের কৃষ্টি  
জীবন, সম্পত্তি ও সম্প্রদায় বঁচাইতে এবং ভারতীয়  
ইউনিয়নের সাহায্যে যোগাযোগ রক্ষা করিতে সমর্থ।  
বাঙ্গলার উত্তর অংশে পুনর্গঠিত করিতে  
রাজনৈতিক মন ও সম্প্রদায়নির্ভয়ে প্রত্যেক ব্যক্তি  
সহযোগিতা আবশ্যিক। অস্বাভাবিক সাম্প্রদায়িক  
অভ্যুত্থানের ফলে বাঙ্গলার হিন্দুর অস্তিত্ব লোপ  
পাইতে বাসিয়াছিল। তাহারা এখন স্থানান্তর  
নিবাস ফেলিয়া ২০শে জুন তারিখকে মুক্তি দিবস  
বলিয়া স্বপ্নে করিতে। জনসাধারণের স্বার্থ রক্ষাতে  
সর্বতোভাবে চেষ্টা কর, যে সম্পর্কে সম্পূর্ণরূপে  
অবহিত হইয়া তাহাদের ভবিষ্যৎ গঠন করিতে  
হইবে। যে সমস্ত হিন্দু তাহাদের ইচ্ছার বিরুদ্ধে  
ভারতীয় ইউনিয়নের বহিষ্কৃত প্যারিস্থান বাস  
করিতে বাধ্য হইয়াছে, তাহাদের রক্ষার দায়িত্ব  
সাম্প্রদায়িক গণসংগঠন ও কেন্দ্রীয় গণসংগঠন  
উপর বর্তাইবে। পূর্ববঙ্গের হিন্দুদের অবিলম্বে  
এক সংসদগণে সম্বলিত হইয়া প্যারিস্থানে ও ভারতীয়  
ইউনিয়নে তাহাদের ভবিষ্যৎ অর্থনৈতিক, রাজনৈতিক  
এবং সাম্প্রদায়িক অধিকার সম্পর্কিত বস্তু প্রণয়ন  
করা উচিত। উহা উত্তর গণসংগঠনের সম্মুখে  
উপস্থাপিত করা হইবে। সর্বপ্রথম গণসংগঠন  
হিন্দুদের দ্বারা পূর্ববঙ্গের প্রান্ত ও  
ভূমিগোচর করা হিন্দুতে হইয়া বঙ্গ বিভাগকে  
কেবলমাত্র নিজেদের নিরাপত্তার উপায় বলিয়া

মন করেন, তবে তাহা কেবলই অন্যায় হইবে।  
সম্ভবতঃ উত্তরবঙ্গের সংখ্যাগরিষ্ঠ সম্প্রদায় তত্তর  
সংখ্যালঘুদের রক্ষা করিতে সক্ষম হইবেন এবং  
সাম্প্রদায়িক মনোমালিন্য দূর করিতে সমর্থ  
হইবেন। হাঃতে বাঙ্গলার দুইটি অংশে সম্প্রদায়-  
অনৈক্যভাবে পারস্পরিক ঘৃণা করিতে পারে, সেজন্য  
আমাদের চেষ্টা করা উচিত।

আমাদের দাবী, বাঙ্গলার বর্তমান মন্ত্রি-  
সভাকে অবিলম্বে ভাঙ্গিয়া দেওয়া হউক।  
গবর্নর এই সিদ্ধান্ত গ্রহণ করিতে বাঃতে একজনও  
বিশ্বাস না করেন, সেইসময় তাহাদের অনুরোধ  
জানেনো হইতেন। তাহাদের বিরুদ্ধে আনীত  
সম্প্রদায়িক অধিযোগ হাঃতে যে সমস্ত উত্তর  
অংশের ভবিষ্যৎ শাসনতন্ত্র, বিশেষতঃ সীমানা  
নির্ধারণ কমিশন গঠন করা সংগ্রহ প্রচেষ্টা কর  
অবিলম্বে সিদ্ধান্ত গ্রহণ করিতে হইবে, তখন  
মন্ত্রিসভার পক্ষে আসীন থাকিতে তাহাদের কেহ  
নৈতিক বা আইনগত অধিকার নাই। যদি কোর  
কিংশ করলে আঞ্চলিক মন্ত্রিসভা গঠন করে  
বিলম্ব হই, সেক্ষেত্রে আমরা গণ সম্মেলন গঠন  
২০ তারিখ প্রত্যাহা পদক্ষেপ করি। আমরা পূর্ব  
মন্ত্রিসভার অনুসরণই ধরী করিতেই না,  
বাঙ্গলার শাসন ব্যবস্থার অনেকগুলি পূর্ববঙ্গ  
বিভাগকে চালিয়া সাজিতে হইবে। সমস্ত ভারত  
ইহা অব্যাহত, অন্তর্ভুক্ত ও সাম্প্রদায়িকতার জন্য  
কৃৎঘাত অস্বপ্ন করিবে। আসুন, এই সংকট  
হাঃতে আমরা একত্র হইয়া বাঙ্গলার  
নেতৃবৃন্দ পক্ষে পুনর্গঠিত করি।

## S.P. MUKHERJEE'S STATEMENT

TO OBSERVE 20<sup>TH</sup> JUNE AS FREEDOM DAY  
FOR WEST BENGAL

ডাঃ শ্যামাপ্রসাদ  
মুখার্জী

—

প্লেউরিসি রোগে আক্রান্ত হওয়ার  
সংবাদ

শ্রীনগর, ২২শে জুন—কত মানে  
আটক জনসম্মত নেতা ডাঃ শ্যামাপ্রসাদ  
মুখার্জী প্লেউরিসি রোগে ভুগিতেছেন  
বলিতা জানা যায়।

চিকিৎসার জন্য তাহাকে একটি  
নাসিং রোমে স্থানান্তরিত করা  
হইয়াছে। —পি টি আই

ANANDA BAZAR PATRIKA 23<sup>rd</sup> JUNE, 1953

S.P. MUKHERJEE ILL  
IN SRINAGAR



## DEATH IN CONFINEMENT