

## CHAPTER XVII.

### PUBLIC LIFE AND VOLUNTARY SOCIAL SERVICES.

Public life in this district has attained a high level and the reasons are not far to seek. An incidence of high culture has been present in this district from very early times. In the Chapter on "History" the background in the past has been indicated. From the days of Lord Buddha there is historic evidence of an advanced public life in Monghyr district. Many of the villages of this district and particularly on both the sides of Kiul river were hallowed by Lord Buddha's time. It has been mentioned elsewhere how there were contributions from various sources up to the British period that helped in the development of civic consciousness and public life here.

The advent of the British rule brought in the introduction of occidental education which threw open the flood-gates of fresh thoughts and ideas. The western type of education had brought in a necessary cultural unity and made it possible for certain reformist movements which had a deep influence in the country and particularly in this district.

The Brahma Samaj of Monghyr was one of them. It was essentially a reformist movement with a broad-base of Hindu monotheism and ushered in a social revolution. The Brahma Samaj insisted on a brotherhood and a liquidation of the caste system, female emancipation, late marriage, remarriage of widows, and inter-marriage between different castes and communities. The gospel that Raja Ram Mohun Roy, the founder of Brahma Samaj preached was only a new interpretation of what may be described as monotheism of the *Upanishads* and what should be the best in a society of different communities. The great Raja was often mistaken for a Christian as he frequently interpreted the message of Lord Jesus while at the same time he also liberally drew inspiration from the holy *Quran* of the Muslims. He was a virulent opponent of image-worship.

By 1864 branches of the Brahma Samaj were established at Monghyr and Jamalpur respectively. Sri Keshab Chandra Sen and Sri Raj Narayan Basu came to these places frequently. The Brahma Mandir at Monghyr has preserved the ashes of Keshab Chandra Sen. Raja Ram Mohun Roy does not appear to have come to Monghyr but his great disciple Keshab Chandra Sen rightly honoured as the *Brahmanand*, or one who is God-intoxicated came to Monghyr, preached here and made Monghyr his second home for some time. He was a great religious reformer and the Brahma Mandir in Monghyr was built in 1868. Mr. Barlow, the then District Magistrate of Monghyr was approached by Rev. Dinanath

Mazumdar and a plot of land was secured from the Government for establishment of the Brahma Mandir. This site is just by the side of the Sadar Hospital and the Mandir is still there.

The *bhakti* cult or the faith movement of the Brahma Samaj that was preached from here spread far and wide in this district. A succession of Brahma Ministers preached from the pulpit here. Monghyr Brahma Samaj was very dear to Keshab Chandra Sen and in his later years he repeatedly referred to the inspiration he had from Monghyr and mentioned that at Monghyr he had gone from door to door and was eminently successful in securing a unique position for the Brahma Samaj. In later years Maharani Sucharu Debi of Mayurbhanj laid the foundation-stone for the pilgrims' abode at the same place and all important Brahma festivals, for example *Maghotsav*, Raja Ram Mohun Centenary, Keshab Jubilee Celebrations, etc., had been celebrated here.\*

The message of the Brahma 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. *Brahmanand* Keshab Chandra Sen visited Monghyr on a number of occasions in the sixties and seventies of the last century. An equally large number of sympathisers was found at Jamalpur where another Brahma Mandir was built. The Brahma Mandir at Monghyr still remains while the one at Jamalpur has disappeared. Keshab Chandra Sen lived at a Mahallah at Jamalpur known as Keshabpur after him (Keshopur).

The impact of the Brahma Samaj was considerable on the public life of Monghyr. For the first time, ladies left their *purdah* and started coming out in the open and sitting and taking part in the *kirtans* (devotional songs), prayers and other social meets. The impact on the society was indeed very great. Community dinners used to be held in which men of the different castes and creeds including those of the depressed and backward community classes participated. The religious fervour of the preachers and adherents of the Brahma Samaj movement was taken up by other social reformers. One of them was Paribrajak Krishnanand Swami, who as Krishna Prasanna Sen lived in Monghyr working for 12 years as a clerk in the Railway Workshop. He resigned in 1882 and had taken the religious order. He sponsored probably the first Hindi monthly in Bihar when he started editing the bilingual paper in Hindi and Bengali known as "Dharma Pracharak", from Monghyr in 1874. Krishna Prasanna Sen was given *diksha* at the Kastaharini Ghat by Mahatma Dayal Das Swami of the Punjab. Krishnanand had caught the religious fervour of Keshab Chandra Sen and others and his great oratory was an asset. Hearing his speech in the Monghyr Hospital in 1875 Rev. Mr. Evans had exclaimed "Had I had your eloquence I would have christianised the world in a day". At Monghyr he

\* Maharani Sucharu Debi was the daughter of *Brahmanand* Keshab Chandra Sen.

laid the foundation of the movement which was described by Indu Prakash of Bombay as "Preaching a sort of new religion like our Tukaram and Ramdas of by-gone days". In 1875 he established at Monghyr the first of a net work of over 500 such *Dharmasabhas* founded later throughout the Northern India. The same *Dharma-sabha* founded by Krishnanand Swami is still in existence in Monghyr Sanskrit College. He was very keen on *Hari Kirtans* and *Hari Sabhas* for religious discourses. The *Hari Sabha* in Jamalpur which is still in existence owes its origin to him. The *Hari Sabha* at Jamalpur is now a nucleus of *kirtans* and social meets. It houses a girls' school as well. The *Hari Sabhas* bring people of different castes together.

The influence of the Christians on the public life in this district has also been considerable. The Christian missionaries in the nineteenth century particularly made themselves a part and parcel of the public life in Monghyr. Some of the early Christians were Hindi Poets. John Christian\* of Bongaon wrote out a number of remarkable lyrical *Bhajans* in Hindi which are still known and current as *John Saheb Ka Bhajan*. Another man of Monghyr, Nain Sukh, also composed some Hindi *Bhajans* which are current in the Churches now. John Parsons, a Padre whose grave is in Monghyr also wrote out a number of hymns. Rev. Carey at Serampur had translated the whole of Bible in Hindi by the end of 1819. Carey's translation, however, was rather heavy and had to be re-done which John Parsons was supposed to have done. His grave in the graveyard of Monghyr mentions that he had translated the Bible in Hindi.

Along with the Christian missionaries, a mention may be made of a large number of European families that were prominent citizens of Monghyr town up to the third decade of the twentieth century. Many of them greatly contributed to the public life of Monghyr. One of them Mr. Herschell Deer as mentioned elsewhere had helped in advancing the civic life of Monghyr in various ways through his liberal donations. The Sadar Hospital at Monghyr practically owes its origin to Herschell Deer. The remnants of the family of Deer are still there in the Murrays, the Amblers and the Dewars. Besides there were the families known as the Christians, the Scots, the Aguilars and other families. Scattered about in the district were a number of European gentlemen-farmers. It should not be true to say that they had no contribution to the formation of public life in this district.

There is always a field for the propagation of parallel or even apparently opposite religious movements. One such was the Arya Dharma Pracharini Sabha as mentioned above founded under the leadership of Sri Krishna Prasanna Sen. In 1875 he and Shayama Charan Bhattacharya established the *Hari Sabha* and *Suniti Pracharini*

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\* John Christian was one of the better-known Indigo Planters of Monghyr district and the family is well remembered.

*Sabha* at Jamalpur. Krishna Prasanna had also set up at Monghyr a *Sanatan Dharma Sabha* as counterpoise to the Brahmo Samaj. Krishna Prasanna shifted his headquarters to Varanasi in 1882 and his school of disciples were merged in the broader school of the reformist Hindu movement. Swami Ram Krishna Paramhansa had visited Monghyr a few years before his ascension and there are at the moment hundreds of adherents of Swami Ram Krishna Paramhansa and his great disciple Swami Vivekananda.

Another religio-social institution that has a great contribution to the public life in Monghyr district is the Arya Samaj Movement. Swami Dayanand Saraswati came to Monghyr, Jamalpur and Bhagalpur between 1872 to 1873 and held religious discourses. His visit was followed sometime after by the visit of the renowned Arya Samaji, Pandit Lekhram. In 1897 the Arya Samaj was established as a separate organisation and later on its branches were set up at Jamalpur, Khagaria, Gogri, Kharagpur Haveli and other places. Like the Brahmo pioneers, the Arya Samaji leaders also suffered a lot because of their advanced views on society and religion. The Gogri Arya Samaj was burnt to ashes in 1919. But the movement went on and was nursed by other Pandits like Swami Nityanand, Swami Vishweshwaranand and others. This organisation took up the removal of untouchability, social distinctions and illiteracy.

The *Sabha* had also taken up Santhal uplift work. The Arya Samaj also works towards reconversion of people into Hindu fold. The office of the Arya Upa-Pratinidhi Sabha for Bhagalpur division established in 1939 is housed in the Arya Samaj temple at Monghyr.

This body runs some social service institutions like orphanages, literary and Sanskrit *pathshalas*. At present the *Samaj* has seven branches at Monghyr, Jamalpur, Khagaria, Kharagpur, Barbigha, Sheikhpura and Sikandra.

Public life has also had a great contribution from the Theosophical Society, a branch of which was opened at Monghyr by Sri Vaidyanath Basu, the first Principal of the Diamond Jubilee College in 1890 at Monghyr. Among other pioneers were Sri Chhedi Prasad Choudhury and Pandit Hari Mohan Mishra. The Monghyr Theosophical Society is affiliated to the Bihar Branch with headquarters at Patna.

Mention has particularly been made of these broad-based institutions with an all-India appeal that had worked in Monghyr in the nineteenth century. The impact of these institutions and movements was insidious and by a process of osmosis as it were helped in conglomerating the different factors and creating a healthy public life. As a result there were a few other social and political movements which became prominent. One such was the annual Bihari Students' Conference established in 1906. Dr. Rajendra Prasad, the first President of India, had a large hand in shaping the

Bihari Students' Conference (*Sammelan*) and most of the leaders of Bihar in our present times had their share in this movement in some way or other. The annual session in 1913 was held at Monghyr presided over by Dr. Rajendra Prasad. The Chairman of the Reception Committee was Sri Radhika Prasad Singh, the elder brother of the present Chief Minister of Bihar. The Kayastha Association in the early decades of the twentieth century was another institution that drew a large number of adherents. Some of the annual Kayastha Conferences were held in different parts of Bihar and there were always a number of delegates from Monghyr. The Kayastha Association took up social reforms as their main objective. All these factors helped in developing a political consciousness in the people of the district.

Any story of the development of the political consciousness in the district is difficult to be kept purely objective. It may, however, be broadly mentioned that the Swadeshi Movement of Bengal in 1905 had its great repercussion on this district. Monghyr along with a few other districts in Bihar contributed their share in some way or other to the great Swadeshi Movement where people had dedicated themselves and played with fire and bomb. A number of political leaders of Bihar in our times, drew their inspiration from this movement as students. Dr. Sri Krishna Sinha who comes from Monghyr is fond of repeating his experience in dragging Surendra Nath Banerji's carriage along with other students when Surendra Nath was released from the jail. The cult of agitation that Surendra Nath Banerji preached in Monghyr in 1906 exhorting the people to boycott foreign goods had borne its effect long after. The political philosophy that Sri Aurovindo Ghosh propagated has had its impact on Bihar in Monghyr district as well. Dr. Sri Krishna Sinha from the very beginning of his political career has always appealed to the people to base their political enthusiasm on a religious basis. The fervour of Sri Krishna Sinha's Political Philosophy has the background of some of the factors mentioned.

The district branch of the Indian National Congress was formed much later but the hold of the Congress on public life has been there since very early years. It has to be mentioned that though Bihar was a part of the old province of Bengal and separated only in 1911, the Congress had a separate office on an all-Bihar basis even before 1911. The Bihar Provincial Political Conference used to meet annually since 1908. The annual session of the Provincial Political Conference was held in 1927 at Monghyr with Dr. Rajendra Prasad as the President. Most of the leaders of the Bihar Provincial Political Conference were Congress men. The Home Rule Movement in 1917 got great support from the people of Monghyr and the leader of this movement in the district was Dr. Sri Krishna Sinha, the present Chief Minister of Bihar.

Then came the Non-Co-operation Movement followed by Civil Disobedience, Quit India Agitation and the uprising in 1942—all in quick succession and under the guidance of Mahatma Gandhi. Gandhiji had already prepared Bihar by his non-violent struggle against the European Indigo Planters of Champaran in 1916. The people of Bihar including those of Monghyr district very readily rallied round Gandhiji. The storm centres of this movement through different phases throughout under Dr. Sri Krishna Sinha and others were Monghyr, Jamui, Begusarai, Tarapur, etc. Gandhiji visited Monghyr in 1920 and carried the public life of Monghyr practically in his pocket. The non-co-operation programme of the Congress had received a popular response in this district.

A corollary of the Congress movement was the setting up of National Schools throughout the province and Monghyr had about eight of them. The Bihar *Vidyapith* at Sadakat Ashram, Patna, had a number of students from this district. The school at Lakhisarai was converted into Chittaranjan Ashram and was inaugurated by Gandhiji in 1927.

There was a great upsurge in 1930 when the Salt Satyagraha movement was launched. The fear-complex of the sturdy people of Monghyr was substantially liquidated. Villages like Garhpura, Majhaul, Rajāuna, Barahia were the scenes of the Salt Satyagraha. The lead was taken by Dr. Sri Krishna Sinha at Garhpura. Arrests and imprisonments were the order of the day but the upsurge could not be crushed. This was evident in the demonstration on firings at Begusarai in 1931, Barahia in 1932 and at other places. During 1932-33 alone about one thousand persons are said to have courted arrest. A fine of Rs. 75,000 was imposed on people of Barahia alone. Individual Satyagraha programme was also implemented in the district. In 1935 the office of the District Congress Committee was opened at Tilak Maidan in Monghyr. This was followed by the fourth district political conference at Begusarai.

The political upsurge that was being formulated through the storm and stress of the previous years found its echo in 1935 when the new elections were held for the Central Assembly and the State Assembly. Dr. Sri Krishna Sinha was elected and became the first Chief Minister of Bihar when the Congress Party won the majority of the seats. The fifth district political conference was held in 1937 under the presidentship of Sreemati Sarojini Naidu. The *thana* political conferences were organised in various parts of the district during 1937—1939 under leaders like Prof. Abdul Bari, Dr. Saiyad Mahmood, Sri Jaiprakash Narayan, etc.

The non-co-operation movement was essentially a movement led by the villagers. The villagers were made to feel that they were the people who counted as much as the intellectuals and being in the majority they had a bigger voice in shaping the administration.

A separate but closely associated movement was the *Kishan Mazdur Andolan*. In 1936 the District Congress Committee had constituted a committee consisting of Sri Karyanand Sharma, Sri Nand Kumar Singh and Sri Mahanth Ramswaroop Das to work amongst the peasants. In 1922-23 a separate but allied organisation known as the Kishan Sabha was founded in the district and a Kishan Conference (*Sammelan*) was organised at Kharagpur. Dr. Sri Krishna Sinha, Swami Sahajanand Saraswati, Karyanand Sharma and others actively participated in this movement directed essentially against the zamindars. The movement was the forerunner of the different parties known later as the Socialists or Communists. The Kishan movement had also been marked by sporadic cases of bloodshed and splits.

The labour front with the thousands of Jamalpur Workshop and Tobacco Factory workers could not be neglected. The labour wing of the Congress Party, however, could not remain the exclusive mentor of the labour movement and the Communist and other parties managed to establish their hold on groups of the labourers. A number of unions were organised, affiliated to different political parties. Want of unity is a characteristic feature of the labour unions.

The evolution of ideas of local self-government through municipalities, district boards and other autonomous or semi-autonomous bodies has been traced in a separate chapter. The electoral role has been broad-based and enlarged from time to time. The basic idea was to introduce the people to self-government with the ultimate object of taking up the reins of larger administration. The object has been partially fulfilled and there can be no doubt that these autonomous bodies have helped in contributing largely to the growth of public life. They have also been the training ground for many of our present day political leaders. The elections have become a part and parcel of the public life from the remote villages to the district headquarters.

The set up of the administration before 1947 was essentially that of a Police State and it is an anomaly that the police constable was the link between the administrator and the common man. It was the red-turbaned constable or the blue-uniformed *chowkidar* that commanded the biggest awe from the villagers. They were the collecting agency for information required by the Magistrate at the headquarters. This created a gap and the gap was partially bridged by the district board and the other autonomous local self-government institutions in the district.

Public life was largely affected and enlivened by the process of decentralisation of power that is going on since 1947. The development is seen in the Village *Panchayats* and the working of the *Anchal* administrations.

That the aroused political and civic consciousness is not capable of being blindly canalised is amply shown by the fact that although in 1959 the district boards were merged in the Government there has not been much of agitation. The electorates had realised that all was not well with the administration of the district board. The election fervour has not, however, blotted out the original village reconstruction work so dear to Gandhiji. There are several village centres where selfless workers belonging to Congress or other school of thoughts are working. One of them is the Sevagram about four miles from Jamui where orthodox Gandhism is fully implemented. The Khadi and Village Industries Board with a non-official Chairman is rekindling the work throughout the district. In a conference of all the Block Development Officers of Bhagalpur Division held at Monghyr in September, 1959 Sri Mahesh Prasad Sinha, the Chairman of the Khadi and Village Industries Board, had mentioned that the revival of the village industries had given occupation to a very large number of villagers and Dr. Sri Krishna Sinha, the Chief Minister, had specially asked the Block Development Officers to be absolutely village-minded in their thoughts and deeds.

Among the political parties the first mention has, of course, to go to the Indian National Congress Party. The election results which have been treated separately show that the majority of the persons elected belong to the Congress Party. Other political parties like the Praja Socialist Party, Communist Party, Forward Bloc, Rastriya Swayam Sevak Party and Hindu Mahasabha have also their adherents within the district.

The Praja Socialist Party earlier known as the Socialist Party had separated itself from the Congress and at one time had a considerable influence in the district. Sri Jaiprakash Narayan was the leader of the party for a pretty long time and he had visited the district in 1946 and 1948 and put the party on a solid basis. A large number of meetings in different parts of the district were addressed by him. The Railway Union at Jamalpur is controlled by this party. It may be remembered that the party is now practically run by men who belonged to the Congress Party at some time or other.

The Communist Party has been able to gain a certain amount of influence in this district in the recent years. Some of the other parties that had a hold in the district some time or other have now declined. The Kishan Sabha as such does not exist now. The Muslim League has also been liquidated after India became independent. The Rastriya Swayam Sevak Party had organised itself on a very wide scale in the district and had a branch at every *thana*. But after the death of Mahatma Gandhi this party was declared illegal and is now a defunct organisation. It may be mentioned that 116 members of this party were arrested in this district while the number of the arrested persons for the whole State was 595. In the



forties of this century the Khaksar Party had been organised as a militant body composed of Mohammadans. The Khaksar Party has also been liquidated.

The fact remains that at the present moment the Congress is the best organised political party in the district. The Congress Party fought the last two elections and the majority of the members elected from this district either to the State legislatures or to the Parliamentary bodies at the Centre are from the Congress Party.

Regarding the newspapers and periodicals, mention has already been made that probably this district claims to be the pioneer of journalism in Hindi. The Monthly Bilingual (Hindi-Bengali) *Dharma Pracharak* was edited from Monghyr in 1874 by Swami Krishnanand. The paper was published from Monghyr in 1874 for several years and then the office was shifted to Banaras.

At the present time there are only two Hindi Weekly newspapers published in the district. One is '*Sachchi Baat*' and the other is '*Dalit Mitra*'. There is also a monthly Hindi paper named '*Sarvodaya Sandesh*'. All these papers have a local circulation. '*Sachchi Baat*' is in the form of a weekly newsletter and about one thousand copies of it are widely read. It is understood that about five hundred copies of '*Dalit Mitra*' are printed. The monthly paper '*Sarvodaya Sandesh*' is published by the Sarvodaya organisation and mostly contains the news and views pertaining to Sarvodaya movement. The two Patna English dailies, the *Searchlight* and the *Indian Nation* have a good circulation throughout the district. The Calcutta papers that have a good sale are the *Amrita Bazar Patrika*, the *Statesman* and the *Hindustan Standard*. Among the English weeklies and periodicals that have some sale mention may be made of *Blitz*, the *Illustrated Weekly*, *Shankar's Weekly*, the *Careers and Courses*. The Hindi dailies that come in the district are the *Aryavarta*, the *Pradeep*, the *Aaj*, the *Navarashtra* from Patna. The paper *Vishwamitra* from Banaras has also some sale. The Hindi periodicals *Dharmayuga*, *Hindusthan*, *Maya*, *Manohar*, *Manorama*, *Chunnu-munoo* (for the children) have a good sale.

Among the Urdu dailies the *Seyasat-e-Jadid* and *Sada-e-Am* are popular. The two Bengali dailies of Calcutta *Ananda Bazar Patrika* and *Yugantar* have also a good sale. It is rather a hazard to give the circulation number as no authoritative figures are available. The Patna dailies, English and Hindi, have naturally more sale than the dailies in English and Hindi published from elsewhere.

For the moulding of public life the newspapers have certain responsibility. In the recent years newspapers are becoming very popular and great responsibility lies on the management and policy of the Hindi newspapers that circulate in the district.

Educational institutions have had their share in moulding public life in the district. There has been a rapid spread of schools and

colleges throughout the district and it has been possible for thousands of students in the villages to receive college education within a few miles of their villages. The rapid growth of the schools and colleges throughout the district as well as in other parts of the State has not been an unmixed good. Unemployment problem has been made extremely acute and there has been a marked growth of sense of indiscipline among the students. It is not necessary here to analyse the background but all that has to be said is that the student indiscipline and indecorum has been marring good public life. Some of the observations of Dr. Zakir Husain, Governor of Bihar, in his Convocation speech at Utkal University in December, 1959 could very well be quoted in this connection :—

“The licence they deem it appropriate to allow themselves, in what they do and what they leave undone, the uncontrolled obsessions, distractions, and dissipations of which these angry young men give frequent evidence, seem to indicate that there is nothing and no one that commands their respect, no higher value that can claim to have their acceptance, no objective standards to moderate their uncontrolled subjective urges, no individual thinking to keep explosive mass hysteria in check, easy to offend, easy to be manœuvred into awkward and desperate situations by unscrupulous exploiters of youthful immaturity and carrying all the while as it were in their heads some stuff with a very low boiling point.”

This sense of indiscipline is frequently seen in fracas for very petty reasons, travelling without ticket in the railway trains and buses and indecorous behaviour towards others, etc. There is no reason to think that this is not a passing phase and much depends on the teachers and the local authorities as well as the parents to make the students conscious of their obligations as well as of their rights.

The bench and the bar have also had their impact on the growth of public life. The members of the bar have been the natural leaders till very recently and the Monghyr bar has been well known for scholarship, dignity and advocacy. There has been an excellent relationship between the bench and the bar in this district. There is a deep regard for the judiciary. It is fully realised that the Courts of Justice have a constitutional role to play in a democratic system and that they have to uphold day in and day out the rule of law. The prestige and authority of the Courts of Justice remain unimpaired and this feeling is a great factor in the public life of the district. In a democratic form of Government there need be a system of checks and balances and the judiciary helps to develop the standards of public behaviour in a democratic State. The Bar helps the Bench in this great task.

## GENERAL ELECTIONS.

Like other districts of the State of Bihar, the first General Election, held on the basis of adult franchise—a unique feature and a new experiment in the political history of India took place in 1952 in the district of Monghyr.

Previously in public representation either in any local bodies or in any assembly or council the restrictions of property, tax, educational qualification and communities, etc., were responsible for low percentage of voters. The franchise in Monghyr district by the Act of 1935 was not more than 10 per cent which is the all-India figure.\* Adult franchise, the great feature of 1952 election provided equal opportunities for men and women, Scheduled Castes, Scheduled Tribes and the Backward Classes to exercise their right of casting votes and be equal to others along with others in the scheme of electing their representatives. It is not necessary to enter here if the State or the country was advanced enough for this very great stride in awaking public consciousness to civic rights. It has been a great experiment.

*General Election of 1952.*

*Legislative Assembly.*—In the 1952 General Election there were 20 constituencies for Bihar Vidhan Sabha out of which four were plural and 16 were single constituencies. The political parties that participated in the election for the 24 seats were of all-India character. 22 Independent candidates contested the 16 Assembly seats with no result. The result of the 1952 General Election with regard to the Assembly seats is given at the close of the chapter.

*Parliamentary Seats.*—In the General Election of 1952 the following were the three Parliamentary constituencies in the district of Monghyr :—

- (1) Monghyr Sadar-cum-Jamui.
- (2) Monghyr North-West.
- (3) Monghyr North-East.

Monghyr Sadar-cum-Jamui was a double member constituency for which six candidates, belonging to Congress, Socialist Party, Kisan Mazdoor Praja Party and one Independent contested. Both the seats, general and reserved, were captured by Congress.

Monghyr North-West was a single member constituency for which only three candidates, one each of Congress, Socialist and Communist Parties contested, and Congress got this seat also. But in the Monghyr North-East Parliamentary constituency there was a direct fight between Congress and Socialist Party. The Socialist Party bagged this seat.

\* *An Advanced History of India* by R. C. Mazumdar, H. C. Roy Chaudhury and K. K. Dutta, p. 925.

A list of the details of this election may be seen at Table 2 of this chapter at the close.

*1957 General Election.*

The Second General Election was held in 1957 on the basis of the electoral rolls made in 1952. These electoral rolls had undergone necessary changes because of previous omissions, casualties and additions of those who had come under the age-group.

There is one election office at the district headquarters with its subordinate subdivisional election offices at the subdivisional headquarters whose duty is to keep up-to-date electoral rolls of their respective jurisdictions. On the basis of this electoral roll the second General Election was held during 1957.

Parliamentary and assembly constituencies were delimited afresh in 1956 on the basis of latest census figures of 1951 under the provisions in Articles 82 and 170 (3) of the Constitution. For the civil district of Monghyr there was provision for 20 constituencies for Bihar Vidhan Sabha (Legislative Assembly) in 1952 which became 18 for 1957 Election. The parliamentary constituencies were also delimited and their areas were as follows :—

- (1) *Monghyr Parliamentary Constituency.*—Jamui subdivision and Monghyr subdivision (excluding Jamalpur Municipality and Chaukidari Unions nos. 1, 2, 4, 6 and 7 in Monghyr Mofussil Police-Station) of Monghyr district; and Asthawan Police-Station in Bihar subdivision and Sermera Police-Station in Barh subdivision of Patna district.
- (2) *Khagaria Parliamentary Constituency.*—Khagaria subdivision; Chaukidari Unions nos. 1, 2, 11 and 12 in Bakhari Police-Station in Begusarai subdivision and Jamalpur Municipality and Chaukidari Unions nos. 1, 2, 4, 6 and 7 in Monghyr Mofussil Police-Station in Monghyr Sadr subdivision of Monghyr district.
- (3) *Begusarai Parliamentary Constituency.*—Begusarai subdivision (excluding Chaukidari Unions nos. 1, 2, 11 and 12 in Bakhari Police-Station) of Monghyr district.

Monghyr Parliamentary Constituency has certain area within the Patna district also.

The number of seats in the Lok Sabha was the same. This time Monghyr was a plural constituency.

*1957\* Assembly Election.*—As indicated, there were 18 assembly constituencies, out of which five were plural and 13 were single member constituencies. Out of the five protected constituencies one in each for Scheduled Castes or Scheduled Tribes, in Jamui one

seat was reserved for one Scheduled Tribe candidate, and the remaining four were reserved for Scheduled Caste members. This time the contest was for 23 seats, although the number of constituencies had decreased by two. This time, as before, Congress, Praja Socialist Party, Communists, and Independents were the main contestants and Janata, Jan Sangh and Jharkhand were contesting in few seats. In all 31 Independents contested 16 seats. Out of all these Independent candidates Teghra Assembly seat was won by one Independent candidate. Out of all these 23 seats, 18 seats were captured by Congress, two by Communists, two by Praja Socialist Party and one by Independent candidate. The details of this election have been furnished in a tabular form in Table 3.

It may be observed here that the revised delimitation of constituencies has brought about certain significant changes in the electoral colleges. It would be evident from the above note that the Monghyr Parliamentary Constituency has taken two police-stations of Patna district. With regard to State Assembly the number of seats has been reduced by one and that of constituencies by two and the number of double member constituencies has been raised by one, creating a new seat for Scheduled Tribe at Jhajha. The number of seats for the Scheduled Caste has been left intact, although there has been some changes in the constituencies. The number of general seats has been slashed down by two, one being given to Scheduled Tribe and the other deleted.

*Parliamentary Election of 1957.*—After delimitation as discussed before, in the three Parliamentary Constituencies for four seats 12 candidates contested for the seats. For Monghyr double member constituency three Independents, two Congress and two Praja Socialist Party candidates were the contestants. Both the seats were captured by the Congress candidates. In Khagaria one Praja Socialist Party, one Congress and one Independent candidates were the contestants and here also Congress won the seat. In Begusarai the fight was direct between Congress and the Praja Socialist Party and the Congress candidate got the seat.

Further details of these elections have been given at the close of this chapter in Table 4.

From the results of the 1957 General Election for Parliamentary seats it seems that for Monghyr Parliamentary Constituency the total votes polled against Congress were greater than the votes polled in its favour. The winners of both the seats had polled only 22.7 per cent and 25.4 per cent of the total votes polled. But in Khagaria and Begusarai Parliamentary Constituencies the votes in favour of Congress were greater than the combined votes polled against.

So far the analysis of the votes cast for the Assembly representatives are concerned, in more than half of the constituencies the votes

polled against Congress were greater in number than the votes polled in its favour excepting in the Tarapur, Sheikhpura, Kharagpur, Monghyr, Parbatta, Chautham, Bakhtiarpur and Bariarpur constituencies. As a party the Socialist Party had faded away from the arena. The K. M. P. P. of 1952 had become P. S. P. in 1957 and besides setting up candidates for 19 Assembly seats and for the four Parliamentary seats, fought the election and secured two Assembly seats. The tendency of the common mass also was to vote for any party instead of supporting any Independent candidate. One Independent, who came out successful from Teghra constituency was an ex-Minister. The Communist Party in the district of Monghyr had made considerable headway during the interval of five years, although the net result was not very encouraging for them.

From the figures it is clear that the common voter had realised the importance of party system in the democratic set up of Government and he is not willing to back Independents, who work on their own. It is significant that two ladies on Congress ticket were also elected. But on the whole it has to be admitted that this is a poor beginning. The backbone of the society is the women-folk and the incidence of education among them so far is not very high. The responsibility is that of the men-folk. The number of women exercising their franchise was small.

TABLE I.  
1952 Assembly General Election.

Name of Constituencies.	Number of seats.	Number of candidates.		Number of electors.	Total number of votes.	Total number of valid votes polled.	Percentage of col. 7 to col. 6.	Party affiliations.	Number of votes polled by candidates.	Percentage of col. 10 to col. 7.
		Total.	Contesting.							
1	2	3	4	5	6	7	8	9	10	11
Kharagpur ..	1	6	5	37,668	37,668	22,802	60.53	Congress ..	9,357	41.03
								K. M. P. P. ..	6,279	27.53
								Socialist ..	5,002	21.93
								Independent ..	1,548	6.78
								Ditto ..	616	2.70
Tarapur ..	1	5	4	32,175	32,175	20,160	62.65	Congress ..	9,757	48.39
								Socialist ..	5,251	26.04
								K. M. P. P. ..	3,840	19.03
								Independent ..	1,312	6.50
Jamalpur Town ..	1	7	4	38,410	38,410*	23,074	60.07	Congress ..	11,850	51.35
								Socialist ..	6,250	27.08
								Jan Sangh ..	3,271	14.17
								K. M. P. P. ..	1,703	7.38

Name of Constituencies.	Number of seats.	Number of candidates.		Number of electors.	Total number of votes.	Total number of valid votes polled.	Percent- age of col. 7 to col 6.	Party affiliations.	Number of votes polled by candidates.	Percent- age of col. 10 to col. 7.
		Total.	Contesting.							
1	2	3	4	5	6	7	8	9	10	11
Monghyr Town ..	1	8	4	64,873	64,873	33,191	51.16	Congress ..	15,757	47.47
								K. M. P. P. ..	7,677	23.15
								Socialist ..	5,606	16.88
								Jan Sangh ..	4,151	12.50
Surajgarha-cum-Lakhi- sarai.	2	10	7	1,00,595	2,01,190	1,03,906	51.64	Congress ..	23,380	22.50
								Ditto ..	22,537	21.68
								Socialist ..	19,207	18.48
								Ditto ..	16,515	15.89
								Communist ..	8,230	7.82
								Ditto ..	7,477	7.19
Jhajha ..	1	8	5	43,585	43,585	18,628	42.71	Congress ..	9,405	50.48
								Socialist ..	3,777	22.75
								Independent ..	3,648	19.58
								K. M. P. P. ..	1,160	6.28
								Independent ..	638	3.38



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24.58	17,053	..	Congress	..	42.92	69,360	80,786	1,61,372	7	12	2	Lakshimpur-cum-Jamui
22.89	15,878	..	Ditto	..								
15.81	10,966	..	Socialist	..								
13.73	9,524	..	Ditto	..								
12.83	8,904	..	K. M. P. P.	..								
5.73	3,076	..	Independent	..								
4.47	3,059	..	Jharkhand	..								
49.62	12,956	..	Congress	61.09	26,107	42,405	42,405	4	7	1	..	Barbigha..
26.55	6,932	..	Independent	..								
17.13	4,521	..	Communist	..								
6.50	1,698	..	Socialist	..								
23.27	16,296	..	Congress	37.8	70,020	1,87,342	93,671	9	16	2		Shaikhpura-cum-Sikandra
23.03	16,130	..	Ditto	..								
12.70	8,895	..	Communist	..								
10.76	7,537	..	Ditto	..								
9.76	6,840	..	Socialist	..								
8.37	5,865	..	Ditto	..								
5.81	4,071	..	Jan Sangh	..								
3.83	2,685	..	Independent	..								
2.42	1,701	..	Ditto	..								

Name of Constituencies.	Number of seats.	Number of candidates.		Number of electors.	Total number of votes.	Total number of valid votes polled.	Percentage of col. 7 to col. 6.	Party affiliations.	Number of votes polled by candidates.	Percentage of col. 10 to col. 7.
		Total.	Contesting.							
1	2	3	4	5	6	7	8	9	10	11
Bariarpur ..	1	5	4	38,614	38,614	21,752	56.07	Socialist ..	11,283	51.87
								Congress ..	7,447	34.23
								Independent ..	1,671	7.68
								Ditto ..	1,351	6.21
Bachwara ..	1	4	3	41,272	41,272	22,662	54.91	Congress ..	8,658	38.20
								Socialist ..	7,510	33.15
								Independent ..	6,494	28.66
Teghra ..	1	4	4	38,085	38,085	18,904	49.94	Congress ..	11,238	59.31
								Jan Sangh ..	3,667	19.35
								F. B. (Marxist)	2,250	11.88
								Socialist ..	1,749	9.22
Begusarai North ..	1	9	4	31,715	31,715	15,929	50.85	Congress ..	9,430	59.2
								Socialist ..	2,826	17.61
								U. K. Sabha ..	1,891	11.87
								Independent ..	1,782	11.18

Begusarai South	1	5	3	34,689	34,689	18,222	46.76	Congress ..	11,804	72.76
								Socialist ..	3,007	22.23
								Independent ..	2,811	17.32
Bakhri ..	1	8	4	32,362	32,362	17,649	54.67	Congress ..	6,842	38.66
								Communist ..	4,693	26.52
								Socialist ..	4,187	23.66
								Independent ..	1,927	10.89
Balia ..	1	3	2	35,587	35,587	20,613	57.92	Congress ..	11,403	55.32
								Socialist ..	9,210	44.68
Khagaria ..	1	7	5	39,516	39,516	23,033	58.29	Congress ..	12,163	57.14
								Socialist ..	7,986	34.67
								Independent ..	1,356	5.88
								Ram Rajya Parishad ..	1,256	5.45
								Independent ..	272	1.18
Bakhtiarpur-cum-Chautham.	2	9	6	1,13,887	2,27,774	97,110	42.63	Congress ..	23,242	23.93
								Ditto ..	19,917	20.50
								Socialist ..	19,176	19.74
								Independent ..	18,175	18.71
								Socialist ..	12,339	12.70
								Independent ..	4,261	4.38

Name of Constituencies.	Number of seats.	Number of candidates.		Number of electors.	Total number of votes.	Total number of valid votes polled.	Percent- age of col. 7 to col. 6.	Party affiliations.	Number of votes polled by candidates.	Percent- age of col. 10 to col. 7.
		Total.	Contest- ing.							
1	2	3	4	5	6	7	8	9	10	11
Gogri .. ..	1	11	8	39,794	39,794	21,863	54.94	Socialist ..	8,194	37.47
								Congress ..	6,634	30.34
								Independent ..	2,124	9.71
								Ditto ..	1,644	7.51
								Ditto ..	1,601	7.32
								Ditto ..	743	2.39
								Ditto ..	426	1.95
Parbatta ..	1	9	4	42,797	42,797	24,617	57.52	Socialist ..	9,439	38.34
								Congress ..	8,581	34.85
								Independent ..	5,694	23.13
								Ditto ..	903	3.66

TABLE II.  
1952 Parliamentary General Election.

Name of Constituencies.	Number of seats.	Number of candidates.		Number of electors.	Total number of votes.	Total number of valid votes polled.	Percentage of col. 7 to col. 6.	Party affiliations.	Number of votes polled.	Percentage of col. 10 to col. 7.
		Total.	Contesting after retirement.							
1	2	3	4	5	6	7	8	9	10	11
Monghyr Sadar-cum-Jamui.	2	7	6	5,34,168	10,68,336	5,18,714	48.6	Congress ..	1,31,586	25.36
								Ditto ..	1,18,241	22.79
								Socialist ..	98,050	18.90
								Ditto ..	79,069	15.35
								K. M. P. P. ..	56,729	10.93
Monghyr North-West	1	3	3	2,16,737	2,16,737	1,15,332	67.68	Congress ..	53,473	46.36
								Socialist ..	34,345	29.77
								Communist ..	27,514	23.85
								Socialist ..	73,967	50.42
Monghyr North-East	1	3	2	2,71,581	2,71,581	1,46,688	54.0	Congress ..	72,721	49.56

TABLE III.  
1957 General Election.

Name of Constituencies.	Number of seats.	Number of candidates.		Number of electors.	Total number of votes.	Total number of valid votes polled.	Percentage of col. 7 to col. 6.	Party affiliations.	Number of votes polled.	Percentage of col. 10 to col. 7.
		Total.	Contesting after retirement.							
1	2	3	4	5	6	7	8	9	10	11
Monghyr ..	2	7	7	6,58,086	13,16,172	6,63,987	50.40	Independent ..	20,325	..
				3,93,972 M				Congress ..	1,50,621	22.7
				2,64,114 F				Independent ..	52,818	..
								P. S. P. ..	1,20,579	..
								Ditto ..	1,14,445	..
								Congress ..	1,68,397	25.4
Khagaria ..	1	4	3	3,63,573	3,63,573	2,05,000	56.50	P. S. P. ..	32,748	15.9
				1,98,254 M				Congress ..	1,21,677	59.4
				1,65,319 F				Independent ..	50,575	24.7
Begusarai ..	1	3	2	4,02,037	4,02,037	2,17,368	54.00	Congress ..	1,13,294	52.1
				2,23,734 M				P. S. P. ..	1,04,074	47.9
				1,78,303 F						

TABLE IV.  
1957 Assembly Election.

Name of Constituencies.	Number of seats.	Number of candidates.		Number of electors.	Total number of votes.	Total number of valid votes polled.	Percent- age of col. 7 to col. 6.	Party affiliations.	Number of valid votes polled.	Percent- age of col. 10 to col. 7.
		Total.	Contest- ing.							
1	2	3	4	5	6	7	8	9	10	11
Jhajha .. .. .	2	11	6	77,237	1,54,474	60,042	38.87	Congress ..	11,247	18.78
				52,885 M				Jharkhand ..	8,929	9.32
				24,352 F				P. S. P. ..	7,369	13.47
								Ditto ..	8,091	16.33
								Congress ..	14,429	23.43
Jamui .. .. .	2	14	6	99,293	1,98,586	89,988	45.29	Congress ..	16,898	18.78
				65,956 M				Independent ..	8,541	9.32
				33,337 F				Ditto ..	12,119	13.47
								Communist ..	17,378	19.33
								Congress ..	20,969	23.43
		P. S. P. ..	14,033	15.67						

Name of Constituencies.	Number of seats.	Number of candidates.		Number of electors.	Total number of votes.	Total number of valid votes polled.	Percentage of col. 7 to col. 6.	Party affiliations.	Number of valid votes polled.	Percentage of col. 10 to col. 7.
		Total.	Contesting.							
1	2	3	4	5	6	7	8	9	10	11
Sheikhpura ..	2	4	4	1,17,803	2,35,606	1,36,095	57.70	Congress ..	40,847	30.10
				69,456 M				Communist ..	26,219	19.30
				48,347 F				Ditto ..	26,916	19.70
Burhee ..	1	5	3	43,619	43,619	20,229	60.50	Congress ..	42,113	30.90
				29,617 M				P. S. P. ..	12,243	46.90
				14,002 F				Independent ..	3,764	14.20
								Congress ..	10,222	38.90
Surajgarha ..	1	3	3	65,062	65,062	38,455	59.10	Independent ..	3,450	9.10
				37,188 M				Communist ..	19,147	49.70
				27,874 F				Congress ..	15,858	41.20
Chautham ..	1	4	3	54,549	54,549	31,644	58.00	P. S. P. ..	6,685	21.10
				31,557 M				Congress ..	20,283	64.00
				22,992 F				Independent ..	4,696	14.90



Bakhtiarpur	..	1	5	3	62,573	62,573	41,013	65.50	Congress	..	24,337	59.30		
					30,645	M					P. S. P.	..	9,407	22.90
					32,028	F					Independent	..	7,269	17.80
Khagaria	..	2	13	10	1,20,787	2,41,574	1,10,747	45.53	Congress	..	27,153	24.70		
					68,799	M					Communist	..	9,132	8.20
					51,988	F					Ditto	..	8,087	7.30
											Independent	..	3,348	3.00
											P. S. P.	..	7,372	6.60
											Independent	..	5,645	5.10
											P. S. P.	..	6,363	5.70
											Independent	..	8,005	7.30
Balua	..	1	6	4	71,221	71,221	32,223	45.24	Jan Sangh	..	5,640	17.80		
					38,199	M					P. S. P.	..	8,183	25.30
					33,022	F					Independent	..	3,210	9.90
											Congress	..	15,190	47.00
Begusarai	..	2	4	4	1,31,177	2,62,354	1,47,674	56.28	Communist	..	31,691	21.27		
					75,354	M					Congress	..	39,519	26.99
					55,823	F					Communist	..	37,791	25.56
											Congress	..	38,673	26.18

Name of Constituencies.	Number of seats.	Number of candidates.		Number of electors.	Total number of votes.	Total number of valid votes polled.	Percent- age of col. 7 to col. 6.	Party affiliations.	Number of valid votes polled.	Percent- age of col. 10 to col. 7.
		Total.	Contest- ing.							
1	2	3	4	5	6	7	8	9	10	11
Tarapur ..	1	6	6	60,161	60,161	32,065	53.20	Independent ..	1,373	4.20
								Ditto ..	2,474	8.00
								Ditto ..	5,013	15.60
								Congress ..	16,878	52.50
								P. S. P. ..	4,906	15.50
								Janta ..	1,321	4.20
Kharagpur ..	1	4	4	66,699	66,699	33,756	50.60	Independent ..	3,378	10.00
								P. S. P. ..	7,513	23.10
								Independent ..	4,257	12.80
								Congress ..	18,308	54.20
Monghyr ..	1	7	5	61,957	61,957	35,030	56.50	Independent ..	562	1.60
								P. S. P. ..	2,679	7.90
								Congress ..	18,988	54.20
								Jan Sangh ..	8,171	23.10
								Independent ..	4,630	13.20

Jamalpur	..	1	5	3	54,755	54,755	31,663	57.80	Congress	..	15,659	47.50
					29,530	M			P. S. P.	..	7,837	24.80
					25,225	F			Independent	..	8,767	27.70
Parbatta	..	1	9	5	70,909	70,909	40,666	57.30	Independent	..	3,171	7.79
					39,024	M			Congress	..	22,279	54.70
					31,885	F			Independent	..	5,566	13.60
									Ditto	..	967	2.56
									Ditto	..	8,683	21.35
Bariarpur	..	1	4	4	60,594	60,594	35,602	59.16	P. S. P.	..	13,490	37.70
					32,567	M			Congress	..	19,123	53.50
					28,027	F			Independent	..	1,911	5.40
									Jan Sangh	..	1,278	5.30
Teghra	..	1	4	4	62,900	62,900	36,993	58.81	Independent	..	1,266	3.40
					33,663	M			Ditto	..	1,066	2.70
					29,237	F			Ditto	..	19,683	53.30
									Congress	..	15,028	40.60
Bachwara	..	1	6	5	76,145	76,145	35,573	46.71	Congress	..	13,246	37.30
									Independent	..	1,213	3.40
									Ditto	..	2,834	7.90
									Ditto	..	2,354	6.70
		P. S. P.	..	15,926	44.70							

## VOLUNTARY SOCIAL SERVICE ORGANISATION.

The social service aspect of the organisations like the Brahma Samaj, Arya Samaj and the Theosophical Society has already been indicated. Towards the end of 1959 the social service activities of the Brahma Samaj and the Theosophical Society in Monghyr district are rather on a decadent. There are other social service movements which are of recent origin and may be mentioned here.

The Bharat Sewak Samaj was evolved on an all-India basis to enlist public co-operation in translating into reality the concept of the Welfare State. A branch of the organisation was opened in Monghyr district in 1954. There are several committees consisting of officials and non-officials to implement the various items in the programme of the organisation. Some of the official members are the representatives of the District Magistrate, the District Agricultural Officer, the District Animal Husbandry Officer, the Assistant Registrars of Co-operatives of Monghyr and Begusarai, the Assistant Public Relations Officers of Monghyr and Begusarai, the District Education Officer, the Special Officer of the Monghyr District Board, the District Employment Officer, etc. These officers on the committee help the organisation by issuing instructions to their subordinates to help the Bharat Sewak Samaj in implementing its schemes. The Bharat Sewak Samaj has opened certain Lok Kalyan Kshetras (Welfare Centres) at Barauni, Lakshmipur, Jamui, Surajgarha, Sitalpur and Parbatta. Out of them the Centre at Barauni is on the approved list of the Government as well as the Central Bharat Sewak Samaj and has been sanctioned a sum of Rs. 5,000 to execute the work for a period of three years. The chief items of work for the villages consist of sanitation and public works. Public works schemes cover construction and maintenance of village paths, wells, pynees, etc., with the voluntary labour of its members. A pledge is to be given by every member of the Samaj to give six hours' service to the Samaj in a week or one hour every day for executing the objective of the institution. In the urban areas the Samaj has also taken up the work of rooting out corruption from offices and other establishments.

*Bhoodan Movement.*

Bhoodan movement was started in the district of Monghyr in the year 1952, when the founder of the movement, Sant Vinoba, came to the district and spent about two months. He camped at 18 places and delivered sermons. His mission is to get lands from the land-owners and to distribute them to the landless.

In the district of Monghyr there were 12,309 donors from 2,203 villages. They have donated an area of 27,445 acres to the organisation. Of the total donated land, 6,028 acres have already been distributed amongst 4,688 landless people of the district. Of the total donees, 2,353 are *Harijans*, 562 are aboriginals and 1,773 are

others. Some partial or full *gramdans* or gifts of the villages have also been made in the district. Such villages are Lalmatiya, Khiria, Bela, Bhudanpuri, Jor, Lavet, Rajghat, Berai and Borneasthan.

Apart from the collection and donation of lands, the district organisation of Bhoodan movement in Monghyr has several other organisations to look after. They are: *Gram Bharati* at Khadigram, *Ambar Vidyalaya* at Lakhisarai, and *Sarvodaya Sahitya Prakashan*. The *Gram Bharati* is the chief centre of education for all-India *Sarva Sewa Sangha* and is run by Shri Dhiren Mazumdar. The *Ambar Vidyalaya* imparts training in *Ambar Charkha*. The *Sarvodaya Sahitya Prakashan* publishes *Sarvodaya* literature and a monthly magazine, *Sarvodaya Sandesh*.

The organisation at Monghyr also looks after the management of the *Gramdani* villages in the district as well as the *Khadi* work. It is reported that there are some 50,000 spinners in the district and about 2.5 lakh people are connected with the *Khadi* work.

#### *Harijan Sewak Sangh.*

The local branch of Harijan Sewak Sangh is exclusively associated with the work of ameliorating the condition of the *Harijans*. An attempt is made to give them a better start in life and to introduce handicrafts for improving their economic condition.

#### *Depressed Class League.*

Organised by Shri Jagjiwan Ram, Minister, Railways, India, this league is associated with the uplift of the members of the depressed classes. The economic and social inequalities they suffer from the sought to be liquidated. Great work is being done and there are a large number of adherents who are mostly Congress-minded.

#### *Sri Krishna Sewa Sadan.*

This institution at Monghyr commemorates the diamond jubilee of Dr. Sri Krishna Sinha, the present Chief Minister of Bihar, who comes from Monghyr. The foundation-stone of the building was laid on the 21st December, 1947 by Shri Jairam Das Daulat Ram, the then Governor of Bihar. The institution has also published a book "*Sri Krishna Abhinandan Granth*" which was presented to the Chief Minister, Dr. S. K. Sinha by Shri Purushottam Das Tandan in 1949. A big library of books was donated by Shri Raghubar Narain Singh in the same year. The building is imposing and was completed in 1953. The institution was formally inaugurated by Pandit Jawahar Lal Nehru on the 31st October, 1953. The institution is run by a Board of Trustees and has been registered under the Indian Societies Act. The expenditure has been met chiefly from public contributions. It has a recurring expenditure of about Rs. 50,000 per year. Dr. Sri Krishna Sinha has donated his

personal library consisting of about 17,000 books to the institution (1959). The institution has several wings consisting of a Static Library, a Mobile Library, a Lecture Society, a Child Centre, a Reading Room, a Gymnasium, a Homeopathy Dispensary, a Lady's Section, a Publication Section, etc.

At the end of 1959 there were 41,000 books in the institution and the average daily issue of books is 106. The average daily number of readers in the library is 300.

#### *Khankah.*

This institution was established in 1899 by Maulana Syed Mohammad Ali, a Muslim saint. The institution is run by the descendants of the same family. It is meant to propagate the theological ideas of the Muslim saint who has a considerable number of disciples both outside and inside the State.

The institution has a good library of oriental books consisting of about 11,000 Persian and Arabic books. The library was originally located at Kanpur but was shifted to Monghyr in 1953. The new building of the library was constructed in 1955. The *Khankah* has a *madarsa* attached to it. There are more than 200 students in the *madarsa* studying up to *Alim* standard. About 200 students reside in the *Khankah* and a large number of them get free board and lodge. A big building for the *madarsa* is under construction. The mosque inside the *Khankah* is said to have been constructed in 1937 *Hizri*.

The institution is run from the contributions of the disciples of Maulana Syed Mohammad Ali.

#### *Jama Masjid.*

The *Jama Masjid* in Monghyr town is said to be about 300 years old. There is a *madarsa* attached to it since 1949 where about 150 students are taught in Persian and Arabic. A large number of students get free board and lodge. The expenditure of the *madarsa* is met from the public contribution and *jakat*, a fixed share that every Muslim has to pay from his accumulated wealth for religious purposes.

#### *Anjuman Hemayat Islam.*

This institution was started in 1888 and is an orphanage for the blind boys. The inmates are also taught crafts. The institution is run on the contributions from public and some grants from the Government. There is a Managing Committee to look after the institution.

#### *Child Welfare and Maternity Centre.*

This institution was started by Miss E. D. Murray, granddaughter of Mr. Herschell Deer at Monghyr about 25 years back. The

main-stay of the Centre is the interest from Lady Sifton Trust Fund of Monghyr and an yearly grant from Bihar Maternity and Child Welfare Society, Bihar. The present Secretary Mrs. E. N. Devar has been in that position for about 10 years but is associated with the Centre for nearly 20 years now. She is a cousin of Miss Murray and had fully associated with the Centre from Miss Murray's time. Several Governors' wives took keen interest in helping and developing the institution. The Centre is now very popular and is engaged in distributing milk to the babies, washing and cleaning them, training up the mothers for following hygiene in their daily life, etc. The expectant mothers and post-delivery cases are also taken care of. It is one of the best run Child Welfare and Maternity Centres in the State and is accommodated in a fine building.