

## Bipin Chandra Pal and his Socio-Political ideas

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### Abstract

Bipin Chandra Pal, the celebrated radical leader of Swadeshi days was not only an ace political leader of colonial India, but is also highly relevant through his ideas and activities in post-colonial India. His socio religious activities also attract various contemporary topics and suggests numerous policies to deal or tackle such issues. In this regards it can be pointed out that Mahatma Gandhi is a gigantic figure which possess a high relevance in post-colonial India. But Bipin Chandra Pal though possess equal, if not less relevance but is less known in the academic sphere for his ideas and activities. In the early 20th century, there were few political leaders of the Indian National Movement who considered that social reformation was also an integral part of political emancipation. But Bipin Chandra Pal was among such exceptions who considered social reformation as an important aspect of political emancipation. Pal was though well known in the intellectual circle of Bengal for his political zeal, but he was also admired for his high sense of moral value system. Such was his name and fame in this particular genre that Sir Ashutosh Mukherjee, popularly knew *Banglar Bagh* or Bengal Tiger engaged Pal as a teacher to train Dr. Shyamaprasad Mukherjee (son of Sir Ashutosh Mukherjee) to impart lessons on social morality. Pal was widely appreciated for his genius during his heydays by the contemporary political titans. His socio-political ideas were not only reformative but was also revolutionary in true spirit. He was a man of principles, and rather a stubborn follower of his principles. He had a vast idea of the various happenings and developments around the globe. His ideas were quite international and were always at pace with the various developments happening in the world.

**KEYWORDS** –Principles, Society, Ideas, Culture

### Introduction

As early as 1804, even before the formation of the Indian National Congress in 1885, Bipin Chandra Pal, the famous radical leader of Bengal started a Bengali monthly journal named *Alochana* in the year 1884. Through this newspaper, he propagated various ideas and reform measures, which were related to education and women's emancipation. Due to his such activities, stalwarts like Sir Gooroodas Banerjee, Sir Ashutosh Mukherjee, and Acharya Brajendranath Seal were all great admirers of Bipin Chandra Pal. According to Pal, social reform meant that religion, philosophy, social ethics, and politics are all interdependent and go hand in hand. A well-adjusted standard of assimilation of all these factors eventually leads to reforms in society<sup>1</sup>. He further added that political reforms and social reforms go parallel to each other. Therefore, those who wanted to call themselves religious or social reformers and yet hate or fear politics had never gone through the crescendos of social structure. If anybody wanted real reforms, he must dedicate himself to the task of simultaneous reforms of those prime social wings. Any one-sided effort in this regard would not give a fruitful result. Thus, Pal attempted to broaden the area of the social reform

<sup>1</sup>*Alochana*, 24th March, 1884.

movement during a period when reformers were socially ostracized, humiliated and social reforms were not considered to be part of mainstream politics.

Despite the general view that social reforms are not a vivid part of politics, Pal did not agree to undermine social problems over political issues, and therefore he opposed those who used to give exclusive attention to politics at the expense of social reform. He did not agree with the view of K.T. Telang who argued that though England had social evils, still it had produced a politically advanced system and India could expect to do likewise. Pal did not agree with the idea of Telang and according to him, the social evils in the two countries were dissimilar and cannot be measured under the same weighing scale as social evils were more dangerous in some respect in India<sup>2</sup>. According to Pal, the successful working of modern nations needed citizens of progressive ideas and cultures who were politically conscious and were capable of discharging the duties of a citizen. Thus, to run a modern, successful government, social evils needed to be uprooted from the minds and practices of the citizens. In this process, political reforms should alleviate social reforms. Thus, the struggle for Indians should not only be to achieve political reforms but also radical social changes<sup>3</sup>.

### **Materials and Methods**

The source material of the paper is based on both primary and secondary sources. The sources are collected from Nehru Memorial Museum and Library, Teen Murti Bhavan, New Delhi; Bipin Chandra Pal Memorial Library, New Delhi; National Archive of India, New Delhi; Jawaharlal Nehru Library, New Delhi; Central Secretariat library, New Delhi; Library and Museum of Asiatic Society, Kolkata.

The method undertaken to write this paper is mainly based on historical method using both the primary and secondary sources and following analytic and synthetic operations.

### **Results**

The paper tries to analyse the ideas and activities of Bipin Chandra Pal. The paper tries to evaluate the reformatory character of Pal in the light of various source materials. The paper challenges a political Swadeshi cult leader is not only compartmentalized in politics only but also in other dimensions. Pal's activities and ideas reside as an important chapter in the post renaissance period of Bengal.

### **Discussion**

Pal throughout his life advocated various ideas related to many social topics and the necessary steps to be taken to address such issues. In some cases, his activities were worth mentioning as they defied various conventional social customs and taboos. But in a few instances, his advocacy was confined to ideas and writings only.

The British Government in India since the days of the administration of Cornwallis made it a matter of policy to increase revenue from excise duty. Subsequently, licenses were granted to open liquor shops in huge numbers in towns and rural areas which provided a booster to wine addiction. This especially adversely affected the morality of the younger section of the society in an alarming proportion. Like India, in

<sup>2</sup>Pal, Bipin Chandra (1920) *The New Economic menace of India*, Ganesh and Co, Madras.

<sup>3</sup>*Ibid.*, p. 433.

England and the United States of America also the bane of the drink was a problem causing serious concern among social thinkers and social reformers. Therefore, a social movement for mobilising public opinion in Europe and the U.S. against the dangerous consequences of liquor addiction was started. This movement of mobilisation of public opinion against alcoholism was known as the Temperance Movement. Almost immediately the movement reached India and also Bengal. In the seventies of the nineteenth century, the problem of drinking reached such an extent in Bengal that even the contemporary intelligentsia also became concerned about it. Surendranath Banerjee was one such figure who found the issue to be grave and called for a Temperance movement for the protection of the youth. The ground for the Temperance movement was also prepared in Bengal in the second half of the nineteenth century by Keshab Chandra Sen and the Brahma Samaj. Bipin Chandra Pal was a staunch supporter of the Temperance movement and asked for the prohibition of drinking culture. He regarded wine addiction to be a curse to young Bengalees of that generation. Possessed with such an outlook, Pal vigorously started campaigning against the drinking culture. According to Pal, 'the greatest danger lay in the fact that the educated Bengalees as a class, living a free life of wild appetites and unrestrained passions. The drinking habit got its stranglehold even on the finest flowers of the Universe and was rotting the society'<sup>4</sup>.

The Indian public opinion became highly agitated when in January 1882 the Bengal Excise Act was passed. Pal also opposed and criticised the law. The Law indirectly encouraged the drinking culture. Pal viewed the harmful effects of Excise regulations in a global context and it made him announce that 'it is well-known fact to everybody that the Excise Act has vitiated immeasurably morality of the Indian people and a great deal of harm is also being done in England where such legislation has been enacted'<sup>5</sup>. Bipin Chandra Pal also cited the example of the Russian Excise Law which was making the people in their country alcoholic. In the meantime, W.S. Caine, a social worker and liberal politician of England and the prominent figure of the British Temperance Movement came to India and had started the Anglo-Indian Temperance Association to promote the Temperance movement in India.

Bipin Chandra Pal met Caine during the Congress session of 1891 at a temperance demonstration at Calcutta, where the former was invited to deliver a lecture. Gradually Caine got acquainted with Pal. As Caine was becoming eager to intensify a united movement against the evil of drinking both in England and in India, he found Pal to be an able and serious co-worker. Caine asked for the service of Pal for the Temperance movement in India. Pal got himself engaged in the Temperance movement and provided his valuable services to Caine in propagating the temperance movement, not only in India but also in England. In the year 1898, Pal visited England for the first time on a scholarship and carried on with his Temperance propagation. During his stay in England, he got an invitation from the National Temperance Association of New York to visit America.

Pal campaigned dynamically for the Temperance movement in England and also in the United States of America. Bipin Chandra Pal criticised the drinking habit chiefly on moral grounds. He propagated that drinking habit was making the Bengalee youths indisciplined and ultimately leading them to ruination. He supported the prohibition

<sup>4</sup>Pal, Bipin Chandra (1954) *Swadeshi and Swaraj (The Rise of New Patriotism)*, Yugayatri Prakashak Ltd, Calcutta.

<sup>5</sup>*Ibid.*, p. 25.

of liquor. Pal vehemently criticised the addiction and expressed scientific reasons for it. He opined that the question of drinking should also be seriously approached from the standpoint of modern psychology which is organically bound up with physiology. The psychological structure and constitution control the morale of the people far often and in a more powerful way than people generally think it to be the case. The drinking problem was, therefore more a psychological and medical problem than a simple moral issue. Pal also suggested that whenever any attempt is made to cure the drinking habit of any person, some substitute should be provided for strong drinks to wean people away from them.

Despite his opposition to drinking, Pal was not in favor of forcible prohibition. He rather preferred to depend on propagating its dangers so that people may become conscious. He did not approve forcible measures for moving prohibition because according to him, freedom was a too sacred thing to be sacrificed even for promoting virtue. He added that 'fear is the rule of life of the lower animal kingdom that knows no moral law. Fear funds universal hypocrisy, deceit and legal prohibition must tempt the individual craving for strong drinks or drugs to a thousand tricks which must inescapably hurt his higher moral nature and cripple his manhood'<sup>6</sup>.

However, Pal proclaims that he has all his life been a teetotaler, practically an ardent advocate of temperance but still finds it impossible to support the demand for complete prohibition. In place of forcible measures implementing the prohibition of liquor, he made two important suggestions. Firstly, circulating the dangers of excessive drinking among the people to make them aware of its dangers. Secondly, providing a substitute for strong drinks in order to deter people away from them. According to Bipin Chandra Pal, 'Indian society was under the sickening grip of the caste distinctions which was nothing short of a nefarious social system'<sup>7</sup>. He denounced the system of untouchability and tried to explain the cause and effects of the caste system prevalent in India. He pointed out that in a case study of the system of untouchability in South India, there were large scale conversions from Hinduism to Christianity. The converts came mostly from the lower and the oppressed castes of the Malabar Hindus. According to Pal, the principal cause of these conversions was due to the outrageous caste restriction. Pal advocated that if some relaxations were not done in the prevailing caste system in India then a dark future is waiting for the Indian society.

According to him, 'the system of untouchability is the weakest point in Hinduism and it is this which makes it helpless against the idea of proselytizing'<sup>8</sup>. After assessing the caste system prevalent in India, Pal held two views. Firstly, there should be a relaxation of caste restrictions and secondly, there should not be a total abolition of various castes in India. In this context, Pal further elaborated his argument by expressing that in the origin and development of the caste system in India there were first three castes that belonged to the Aryan race and represented the three great functions of the social whole, i.e., the intellectual and the spiritual, the administrative and the military, and the economy and the industrial. Originally the Sudras did not fall in the Aryan race, it was later on incorporated, and eventually, the Sudras got the status of domestic or agricultural labour. According to Pal in the ancient societies,

<sup>6</sup>Pal, Bipin Chandra(1919) World Situation and Ourselves, Banerjee Das and Co., Calcutta.

<sup>7</sup>Legislative Assembly Debates(1924), Vol. IV No. 20, Official Report, Delhi, Government Central Press.

<sup>8</sup>Mookherjee, A.P (1974) Social and political Ideas of Bipin Chandra Pal, Minerva publications, Calcutta.

there were distinctions based on social functions and a tendency of pride evolved in those persons who accomplished higher functions. Side by side envy also prevailed in those who discharged inferior functions. He added that in ancient days the 'Varnashrama Dharma' was amalgamated into the caste-system to keep the system in strong shape but gradually through the passage of time the system had slowly evolved according to the need of the society.

According to Pal, in every period of history, some pieces of evidence showed that the enlightened section of the people worked out some organisations, arrangements, and modifications to reconcile for a feasible existence of social life. Gradually the arrangements change and form a new structure. Hence the bygone structure loses its form and a new shape emerges. The caste system in India came out in a similar fashion and therefore the structure of the bygone days should no longer be followed<sup>9</sup>.

Pal further added that the caste system created divisions among the people of diverse castes. Such divisions, in turn, raised the difference between high and low caste. Therefore, Pal suggested that this tendency of discord should be checked. Pal in a similar context advocated the view that when the restrictions of the caste – system will loosen up then gradually the whole system will wither away. He also rendered his view that the false pride of caste was stabbing Hinduism at its core and was working as a vice that effects India and its improvement towards modernity.

Pal opposed the idea of the revival of Varnashrama Dharma. According to him, 'by praising Varnashrama, one is trying to establish the European class distinction or class war in the Indian society and eventually, the class distinction will destroy the Hindu culture and civilisation'<sup>10</sup>. He, therefore, wanted to abolish as well as obviate class conflicts. Pal was also opposed to the interference of foreign influence in the field of the caste system. This was because proselytising the so-called lower castes of Hinduism by any foreign ideas will make the caste-based classes transferred into a system where class distinctions will be done based on the economy.

Bipin Chandra Pal had radical views on child marriage, widowhood, and women's education. He was opposed to child marriage and the obligatory practice of widowhood by a section of Indian women and considered such practices to be the offshoots of the rigid caste system. In this connection, he agreed with Behram Malabari, the famous Parsi social reformer. In 1884 Malabari openly criticised the system in his work, *Notes on Infant Marriage and Enforced Widowhood*, and recommended punitive measures for the abolition of the system. But public opinion was hostile towards Malabari's social reform activities. However, Pal was among the few who rendered his support towards Malabari. Nevertheless, Pal did not approve of the latter's methods. Regarding approaches to eradicate the social evils, Pal believed that the best way to remove social evils was to mobilise public consciousness. He overruled the methods of punitive measures and on the contrary, asked for opposing such social evils and taboos from the perspective of consciousness and justice.

On the issue of widow-remarriage, Pal disagreed with Akshay Chandra Sarkar, the editor of the newspaper *Navajeevana*. Sarkar was against the practice of widow-remarriage. Pal supported widow remarriage and eagerly argued as an advocate of the widows. He argued in favour of widow-remarriage through his columns in the

<sup>9</sup>Pal, Bipin Chandra(1902)*The Religious Returns of the Last Census, New India*, ( Vol. I, No. 39).

<sup>10</sup>*Ibid.*, p. 34.

newspaper *Alochana*. He also described about the sufferings of the young widows in his writings. Pal was prepared to accept widowhood in cases where a woman had voluntarily approved to lead a life of widowhood. But he also argued that such widows of exceptional nature were very few. Generally, widows wanted to lead a usual life like all other women. Hence justice demanded that they must be allowed to lead a normal life and to get themselves remarried.

Pal's ideas and activities towards widow remarriage were reformative and radical. He set a good example when he married not once but twice (after the death of his first wife) to a widow who was both married off during their respective childhood. The widows were called Bala Bidhavas. There were many social reformers or activists who though advocated stringent changes against various social evils and taboos but there were only a few who followed the same in their personal life. Pal falls in the second category. Another unique aspect of Pal was that he never used the fame achieved from his activities for his personal benefit. It was rather strange and awe-striking that though he was involved in active politics and was a renowned political figure, but he never used the name he earned from his social activities to better off himself or drew a saintly portray of himself in front of the general public. His first marriage with Nityakali Devi was in fact the first Brahmo marriage of Bombay and it raised many eyebrows in the contemporary period of time and caused severe ostracism and public exclusion for Pal. On top of such an antagonistic situation, Pal was also suffering from a severe shortage of funds as he was disowned by his father for his radical Brahmo activities. Thus, due to his social reformative ideas and activities, the situation of Pal became challenging. However, he faced the ugly and contradictory situation like a pioneer. He gripped hard to his ideas and cared less about personal gain and hardship.

When Pal remarried for the second time to the niece of Surendranath Banerjee, yet again a child widow, he challenged the old-time custom of forbidding widows to remarry. In 1891 the Age of Consent Bill was ordained which prohibited the consummation of marriage before the bride turns twelve. In reaction to this act, the orthodox section of the Hindu society severely protested. But Bipin Chandra Pal supported the cause and also wrote in support of the Bill in his journal *Alochana*. In the year 1924, the issue yet again came before the Indian Legislative Assembly with a proposal to raise the minimum marriageable age for girls to fourteen from twelve. During the time, Pal was appointed as a member of the Select Committee and was surprised to witness that even after a lapse of thirty years the situation has not changed and the same matter was being opposed. Again in 1924, he raised his voice in support of the cause, in the same fashion as he supported earlier. Though in the year 1924 he was near about in the juncture of political oblivion but then too he put announced his opinion in the matter. He proclaimed that he supported the whole cause on social and humane grounds. He further added that it will be a distinct moral gain for the whole nation as it will help to psychologically boost the strength of the women section of the society.

Polygamy had been in practice in the various classes of India since time immemorial. According to Bipin Chandra Pal, the practice of polygamy was a vice. He criticized the classes who indulged in this practice and considered it to be immoral. He added that Hinduism consents to bigamy only under certain conditions. The key among which was sterility. But this does not mean that educated young men will practice polygamy because it was acceptable by society! Pal considered polygamy to be a

game of vulgar nature instigating immense harm to the women of the Indian society. Pal even recommended that the University should take away the degrees of those educated persons who humored in this reprehensible act. Thus, Pal fought for the social rights of women through his various activities but his contributions remained lesser-known in the minds of his immediate successors.

In terms of providing education to women, Pal had twofold ideas, viz. in the first place, women should be provided with the facility to get schooling, so that they can become educated and enlightened. Secondly, he demanded that women should be given the right to franchise. In a meeting in connection with the women's franchise in 1921 held in Calcutta, he said that each and every section of the society, men or women, rich or poor, should possess the right to education, which will help to develop human qualities and it is for the fruitful consciousness of these human qualities that women must be deliberated with all the rights that a political structure deals. Thus, the view of Pal, on the various issues of women were reformatory and, in some instances, was even ahead of his time. When he was demanding for the franchise of women or for the right to education for women, he was asking for an equal society where all humans would be treated on the same ground and not based on their gender. Thus, a high consciousness of gender equality and gender neutrality is intensely visible in Pal's activities. Secondly, the Constitution of India after the independence in the year 1947 also provides every citizen with the fundamental right to education to all children in the age group of six to fourteen by article 21 A, which sounds very familiar to the demands raised by Pal, way before the constitution came into effect.

Education was considered to be one of the stronger tools of civilization and the backbone for developing the minds of the youth. In the field of education, Bipin Chandra Pal encouraged major reforms and introduced the concept of National education. He held the view that the then educational system was unscrupulous and was unfit to pour enlightened ideas into the minds of the youth. So the treatment of unscrupulous educational system should be withered away and in place of that, a good educational system must be started. He categorically pointed out that there were two principle major flaws which widespread in the educational system of contemporary India. According to him, the first flaw was that the educational system was not on national lines and secondly it was not a lucid system.

Pal explained his arguments by pointing out that the then educational system was not national in character because the Universities were being controlled by the British and not by the Indians. Secondly, it was also not lucid because it was not modified in the way in which students would be made capable to apply for any employment. The education provided was not suited for any employment. So, in place of the then system of education in India, Pal desired to host National education in India. He urged that National education be conducted along national lines and controlled by the legislatures of the nation. The main features of National education advocated by Pal can be subdivided under the following heads -:

1. Education must be directed along national lines and it should narrate the history of the evolution of India as a nation.
2. The department of Education must be under domestic control and matters like finances of a specific national institution should be managed by the people themselves and the management of these finances might be vested to the chosen, elected agents of the people.

3 (i) In the lower school level, liberal, scientific education and technical training up to the age of twelve years must be made compulsory.

(ii) When a student will reach thirteen or fourteen years of age, he must be trained based on the advancement of his earlier classes, which was based on merit and not simply based on his age category. The students will also be trained to produce various marketable products. The whole process will start at a basic level and then will be promoted step by step to the advanced level.

(iii) In the next stage comes the college level in which there would be three different divisions of education namely (a) General liberal (b) Pure science and (c) Higher technical study. In the General liberal division, the students will be taught Language, History, Philosophy, and Fine Arts. In the second branch, the students will learn Pure science. In the third branch, higher technical studies will be encouraged for the production of sophisticated merchandise.

(iv) The affluent students who were not in dire search of livelihood might opt-in for pure literary or humanitarian studies. In these departments, Lecturers, Historians, Philosophers, Lyricists, Journalists, Painters, and artists will be trained. Then in the branch of Pure science, men of scientific knowledge will be produced, who will dedicate themselves to innovative scientific explorations. In the third branch, there will be students who will apply the principles of science for the production of goods.

The whole structure of National education proposed by Pal tried to maneuver as a cementing force in economic emancipation and national integration. He also suggested the reorganization of the prospectuses of the Civil Service Commission Examination. He proposed that Sanskrit be made an obligatory subject of consideration along with vernaculars and Hindustani since Hindustani was the lingua franca of India. Bipin Chandra Pal thus rendered due weightage upon both science and Sanskrit and considered them to be equally significant.

Pal was also influenced by the Vaishnavic philosophy, particularly the cult of Bhakti or piety. This made him a disciple of Bijoy Krishna Goswami, the famous religious guru of Bengal. Bijoy Krishna was a Brahmo in his early days and even tried to vigorously introduce the Bhakti tradition in the Brahmo movement, but he could not get much success. But Pal as a Brahmo rationalist tried to carve out a meeting ground between the rationalism of Brahmo faith and the spirit of Bhakti which preached universal love and fraternity. Pal thought that Theodore Parker would be of great help in this direction and therefore resorted to the note of devoutness and humanism of Theodore Parker and translated his sermons in Bengali and named it Bhakti Sadhana.

After the death of his first wife, Pal was bereaved due to such a tragic loss. In such a situation, he gradually got drawn towards Bijoy Krishna Goswami and became highly enthralled by the teachings of Goswami. Eventually, Pal was initiated to Vaishnavism by Goswami in 1895. Thus, after a span of eighteen years, Bipin Chandra Pal received the initiation to Vaishnavism from Bijoy Krishna who once denounced Vaishnavism and became an ardent Brahmo. Thus, a contradiction is visible in the religious standpoint of Pal. Pal was so convinced with Goswami that he felt that later in any way never militated against Pal's lifelong Brahmo convictions. According to Pal, Goswami did not claim any supernatural authority and also did not demand the disavowal of Brahmo faith.

Pal after the initiation by Goswami, took up detailed studies of Indian philosophy and comparative religion. In addition to this, he also wrote about Hinduism in his various newspapers. According to Pal, the Christian concept of Trinity can be found in more philosophical accuracy in the Indian Vaishnava thought in terms Sat, Chiht, and Anandam. He added that Hinduism cannot be conceived as a religion but as a family of religion and like a federation of many cult and cultures with a homogeneous unit. According to Pal Hindu religion like Hindu society is also not a unit, but a federation of many units<sup>11</sup>.

Bipin Chandra Pal was a great dreamer of a free and prosperous India. He visualized a socio-political picture of free India in which there would be no capitalists or exploiters. The primary unit of the organisation was to be the village blessed with all economic amenities. Pal in this context explained that the village must be taken as the unit of the network organisations. Their object shall be to organise the entire life of the village on a cooperative basis. It should be the function of these organisations to help the economic protection and advancement of the villagers. Co-operative granaries, co-operative rural banks, co-operative stores, all these will have to be organised upon the principle of self-help and self-reliance, among the villagers by themselves for the protection of their economic life against capitalist exploitation, whether indigenous or foreign. Pal was keen to improve the minor public works as well as medical and famine-relief. He wanted all these to be seriously undertaken by the village organisations as no large financial help will be necessary to work this scheme because a well-considered plan of economic co-operation will be able to find the necessary finances for this project from the villagers themselves if not in actual cash immediately, but through the organisation of the very large potential credit of the village communities. Pal was of the view that public finance, whether in the case of the state or in the case of public bodies like those contemplated in these cases, was always and everywhere built not upon cash possessions but upon the potential credit of the people.

Bipin Chandra Pal's socio-political ideas were quite revolutionary in many ways. His high courageous attitude towards fighting social stigma, taboos, superstitions, etc. marked a remarkable character of a social thinker. He could be even attributed as a social reformer as he took personal pain, social ostracism, hard financial crisis for revolting against many social evils of the society. He was a man of principles, and rather a stubborn follower of his principles. He was prepared to take up the cup of poison, rather than deviating from his philosophies. It was rather awe-inspiring that a man who was rather popular in the pages of history as a radical political leader was also highly radical in terms of holding up to his principles. Bipin Chandra Pal was though a nationalist leader but his political ideas did not just linger around politics. He understood that polity was high intertwined with the economy. Therefore, he demanded and asked to strengthen the economic core of the Indian masses. His ideas were not limited to the Indian scene only. He had a vast idea of the various happenings and developments around the globe. His ideas were quite international and were always at pace with the various developments happening in the world. Thus, it will not be wrong to say that Bipin Chandra Pal had good command over western economic thoughts and Indian finance.

<sup>11</sup>Chatterjee, Saral kumar(1984). Bipin Chandra Pal(In Builders of Modern India Series) Publication Division Ministry of Information and Broadcasting, Government of India.

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