GLIMPSES OF INNOVATIVE HISTORIC RESOURCES IN THE FIELD OF MODERN INDIAN HISTORY



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Modern history covers period from mid 18th Century onwards. The modern history predominantly includes the imprints left by the European rule over India namely the British India as rightly called by Bipin Chandra. The historic sources like news papers, official letters, weeklies, Journals etc. carry very interesting accounts of the modern period. My talk will focus chiefly on how these sources can be innovatively involved in the study of modern history.

From 1851 to 1905, a Christian weekly newspaper *The* Bombay Guardian(BG) was published from Mumbai. It was an interdenominational paper which covered leading features of home and foreign rule, reported progress in the mission field, tried to uphold the banner of public morality in accordance with scriptural teaching. It had at the start in March 1851, half a dozen editors, all of whom, with the exception of one had either died or left the country in 1854.

Bombay Guardian.

CURRENTLY WEEKLY NEWSPAPER CIRCULATING THROUGHOUT INDIA AND THE EAST

SATURDAY, FEBRUARY 18, 1905.

He of delivered of beauty our andre is administ. When Posters Re. 5.

WEEKLY REVIEW

PARLIAMENT was opened on Tuesday by the King in person. The following is the telegraphic summary of the speech from the Throne:—

"My relations with foreign Powers continue

inter and my Government has been careful to sheare neutrality in the strictest manner.

The condition of the basians chananxiety. The recognization of the Gredmery has produced some amelication, a radical reforms, especially financial ones, still exquired, and his Majesty notes actifaction that Russia and Austria havely lately addressed proposals to the Porte for i

France has been duly ratified and cannot full to strengthen the friendly relations imposly substitute between them.

The speech then mentions the meeting of the Commission in Paris for the purpose of apportioning the responsibility for the dederable incident in the North Sea.

"An agreement calculated to place the relations between Tibet and India on a settifactory footing has been concluded at Linus. The great difficulties the Mission encounter. The graphilizatily surmounted by the Civil and Nilhary authorities responsible for its canduct. The control of the control of the conduct. The control of the conduct of the conduct of the conduct.

"The Aspect lins sent his son to pay a complimentary visit to the Vicercy, and a high effect of the Government of India has been deputed to Cabol to discuss with the Ameroquestions affecting the relations between the

two Governments.

"The Estimates have been framed with the
utmost admissible economy and the programme
of legislation includes the redistribution of
seats, the Aliens and Worksneh's Compensation
Bills and the establishment of a Minister of

"It is expedient also to provide permanent

The last great enterprise which engaged the attention of that scholarly saint; the late Rev. Murray Mitchell, M.A., Line, was the preparation of a series of a school and the scholar series in connection with the Duff Missionary Lectureship, instituted in 18% both as a memorial of that prince of missionaries the late Rev. Dr. Alexander Duff, and at the same time as a means of advancing that cause to which he had devoted his life. The lectures, which must not be fewer than six in number must be delivered every four years both in Edinburgh and Glasgow. Dr. Murray Mitchell spent nearly eighteen month upon the preparation of the lectures which were delivered in January an February of 1904; subsequently he commenced the work of preparing them 16

the press, but failing health compelled him to leave the completion of this task to another. Dr. Murray Mitchell's volume is entitled "The Great Religions or londin," or as be says in the first Lecture "it might almost have been called his great religions of the world; for all or these—with the exception of Confucian issm—now exist in India." Ye Christianity is not the subject of either of the Lectures, nor, would Dr. Mitchell have been the man to include it for as his nephew, Dr. Janues Mitchell.

"He (Dr. Murray Mitchell) delighted in the comparative study of these religions, and intracting the points of resemblance between Christianity and Buddhism and between the Bubb and the Koraa—yet never with the result, which Some have arroyed in, of regarding positions, and on Some have arroyed in, of regarding positions, undo which has its idiationities excellence—possibly the But of their 321, but yet having no mon diffut to be regarded as the one truth thum any of the result."

The Publishers, Messrs Oliphant, Ander you and Ferrier, of Edinburgh and London, are to be congratulated or having presented these valuable lecture in a form particularly easy to read, it welcome contrast to the overcrowder valuable contrast in the overcrowder valuable contrast in the volumes who valuable contrast in the volume is the beautiful frontispiece, a faithful reportulation of a recent photo of Dr. Mitchell The volume is the particular to the property of the volume is the particular to the property of the volume is the particular to the property of the volume is the particular to the property of the volume is the particular to the property of the volume is the particular to the property of the volume is the particular to the property of the volume is the particular to the property of the volume is the particular to the property of the volume is the property of the volume of the volume is the volume of the volume in the volume is the volume in the volume in the volume in the volume is the volume in the volume in the volume in the volume is the volume in the volume in the volume in the volume is the volume in the volume in the volume in the volume is the volume in the volume in the volume in the volume is the volume in the volume in the volume in the volume is the volume in the volume in the volume in the volume in the volume is the volume in th

A high purpose and fervent missionary piprit sustained Dr. Murray Mitchell in this his last great contribution to the cause of missions. He says in the first tecture: "The object of the lectureship is the furtherance of the great cause of Missions to the heather." Again of the lectures be says: "My object them will be not to denounce but to describe; not to expose but to exponed." Again, "My effort in these lectures will be to give an unprejudiced and true account of heathen systems. And in doing so I shall feel if a solemn duty to try to be perfectly fair to these systems, and to avoid all exaggeration." Great Britain's connection with India is mentioned. "The population of India is much more than double that of the uncient Roman Empire even in its duty—that may well associate in the most solemn and searching thoughts in the most solemn and searching thoughts in the most solemn and searching and dauwiters."

Oh day of days when East and West the have been sundered for ages shall, with o heart, worship at the Father's footstot

d "East is East, and West is West; and never the

the text and rend :-- "East is East, and West is West! and yet it

"East is East, and West is West and yet the twein shall meet, And Eastern mea join Western mea in fellowship

Enough has been quoted to indicate the value of these loctures. A word as to their scope. The first lecture is a masterly review of the whole. Then follow foot lectures, one each devoted to Hindaism. Zoroostramism, Buddhishi, and Muhammadanism; the sixth and last leeture deals with the chipron of the wilder naces.

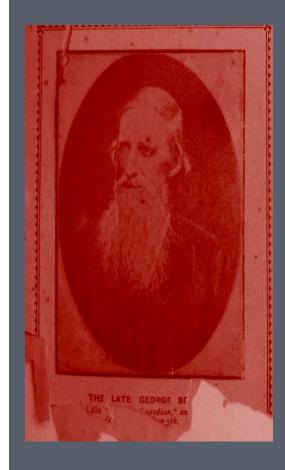
The place of bosour in the Cherch Minimury Intifficers for February is given to an incident which is, likely to be remembered as memorable in the history of missions. This is the receipt by the Clurch Missionary Society in London of a letter from Lord Cromer inviting them to start missionary work, including simple forms of industrial and agreeditural instruction, among pagan tribes in the Upper Nile Valley. The reply which the C.M.S. will give to this invitation cannot be determined at once; but previous exhibit expensive the control of the

The letter, which we reproduce below, is prefixed in the Indeligence by a volumble sketch of the progress of messions in the great Advance continent. Thirteen distinct part with their dates are given, the local part of the progress of messions in cluding Sciend, Joson Agree, the Barbary States for North Africa, Assising, Zouladard's territories and ligenda. In additionally territories and ligenda, In additionally the shower of the progress of

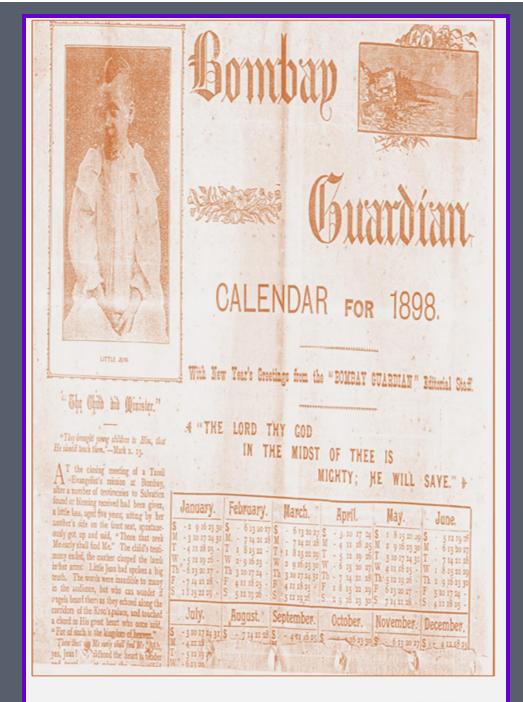
On the West side they led to the formation of the present discose of Western Equational Africa, to the independence of the Native Chaeria in the Niger Deline Niger, to the Indian Chaeria of the Native Chaeria of the Native Chaeria of the Native Niger, to the Indian Chaeria of Robinscot's brother fnow the S.P.G. Editorial Secretary) to Hausaland, and to the new C.M.S. Mission three. On the East side they led to Fillington's going to Uguada and giving the Bagania Chueria of the Native Chaeria of Parkington's going to Uguada and giving the Bagania Chueria of Basica Chaeria of Parkington's Chaeria of Parkington's Chaeria of Parkington's Tucker, and all the influence exerted by him—an indianece which had no small part in saving Uguada frees British withdrawal; to say nothing of Hooper's own self-sacrificing over's at Jiloce.

et us therefore not doubt that the present

Slide 5.9: One of the front page of the Bombay Guardian



Editor of BG G
Bowen was actively
associated with BTBS



The above calendar could be seen in Bombay Guardian, 1898

The Bombay Guardian News paper (December 20, 1902, P.2) has news entitled 'An Indian rulers views on the industries of India'. In this issue "the Gaikwar of Baroda spoke on the occasion of the opening of industrial exhibition at Ahmedabad. He referred to the problem as the most tremendous question of our times... we can only grow poorer and weaker more dependent on foreign wealth, we must watch our industrial freedom fall Sayajirao Gaikwar 1863-1939 was the first Indian ruler who in 1906 started free and compulsory primary education in his princely state. into extinction and drag out a miserable existence as the hovers of wood and drawers of water to any foreign power which happens to be our master. His speech revealed his deep insight into national characteristics and with a rare probed the Indian character courage he revealing weaknesses and the source of weaknesses.

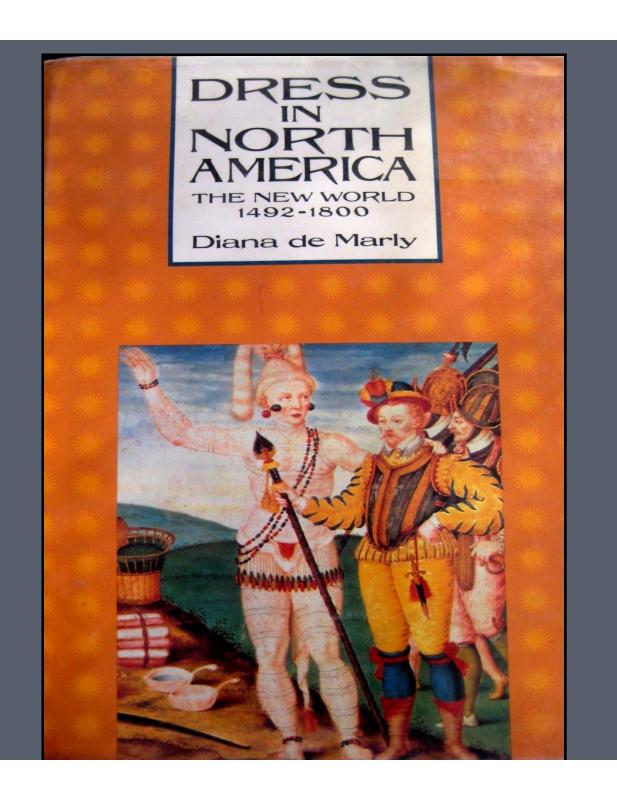


O Herald O was a two page Portuguese news paper which covered information on Gandhi, V D Savarkar and Mohomed Ali Jinnah in 1945 issues. Coincidently it also shows advertisements of Amrutanjan Balm, Lifebuoy and Pears Soap which are also used in present times.

Available in central library, Goa

This book on 'Dress in North America -The new world 1492-1800' by Diana de Marly, published from USA has pictures and descriptions of a variety of dresses used in North America and Canada during that period. It also covers the related glossary of textile terms. This can form innovative topic of research in social history.

Yet another topic on "Fashion in the Western World (1500-1990)" covering the period wise changes in the styles of dresses of women, men and children. It displays the hairstyle, hats, evening wear, outdoor wear, coats, jewellery, cosmetics, sports jacket etc. It has a section on influence of uniforms during the war. Recently a news paper coverage on 'Wear the Sikh Pagadi, 21st Century Style' (DNA Newspaper, 2012) was equally interesting. Doreen Yarwood, Fashion in the Western World (1500-1990), 1992, New york.



A COMPUTER PROGRAMME HELPS YOUNGSTERS CHOOSE TURBAN STYLES AND COLOURS THAT SUIT THEIR FACE STRUCTURE

Wear the Sikh pagdi, 21st century style



Ajay Bharadwaj. Chandigarh

Youth anywhere will always want to do things their way, and so why not hair styles?

So the attempt by a senior member of the Shiromani Gurdwara Prabandak Committee can best be described as an attempt to tie up one of the more serious problems that Sikhism confronts as its youth increasingly shear off their hair because they don't want the time-consuming hassles of tying a turban

Now, Jaswinder Singh feels that by combining modern computer software with a religious tradition, he can get more youth to jump onto the "back to the turban" bandwagon. He has, therefore, set up a "turban clinic" in Amritsar, Sikhism's holiest city.

This is a saloon where Sikh youths usually throng in the evenings to learn not only how to tie a turban smartly but also to select designs that

will go well with their looks and face structure.

After all. the traditional three styles of tying turban, that of the Majha, Malwa and Doaba may just look archaic and too conservative to inspire them any more.

Jaswinder, who runs an organisation called the Akal Purakh Di Fauj (Army of the God Almighty) to work for Sikh causes has installed special software in his computers which offer more than 40 styles of turban tying. Those who visit the clinic are shown a variety of pictures and can then choose a matching style.

"It has been a roaring success among the Sikhs here", says Singh, who says he has never charged for this service.

He said the basic purpose of the clinic was to dissuade youth from cutting their hair and for this, at times, "we even suggest an appropriate colour for a turban."

This Amritsar saloon hopes to motivate the youth not to cut their hair, and yet look smart in a pagdi. It offers more than 40 styles of turban tying

The turban, says Singh, is an integral part of the Sikh appearance. He wants youngsters to feel that a turban can make them look smart.

After all pagadi sambhal jatta (hold your turban) has been an agelong folk song for Sikhs.

In order to get more youth interested, Singh has begun organising "Mr Singh" contests. Over two dozen young Sikhs will display their turbanwearing styles at a competition in Amritsar this week.

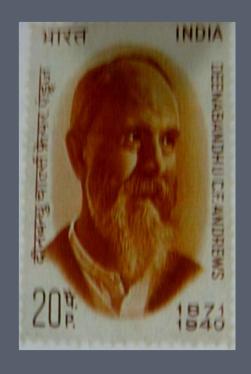
Issues of another four page weekly marathi news paper 'Hindu' from 1924 to 1930 edited by Sukerkar can again be traced in Central Library Goa. It has article on Bajirao- I in the December 1925 issue. Gadge Maharaj's death was covered by English daily news paper *The Hindu*, Dec 22, 1956 Page 8 . It stated that he was born in 1876 in a shephard's family and in 73rd year the leader was admitted in the Irwin Hospital.

Young India (1919 onwards)



Copies of News Paper by Gandhiji available in our CGS Library

Topics covered in YI	Details
Death of Journalist Benjamin Horniman	May, 10, 1919 p6
How India became poor	May, 24, 1919 p4
Prevalence of cholera plague and other infectious diseases in Thana area	May, 31, 1919 p6
The Opium Traffic article by C.F. Andrews	Aug, 18,1921 p258, 259
The Ahimsa Principle article by C F Andrews	May, 15, 1923 p81
Article on Swaraj by C. F.Andrews	Dec, 13 1923 p415
The Vykom Struggle by C.F.Andrews	Jan, 29,1925 p43
The Vykom Struggle also covered on	Feb 26,1925
first page of YI	
Choka Mela	July, 30,1925 pp267,268
Alcohol and Opium by C.F. Andrews	Aug, 1925 p286



Sikhism	Oct ,1 1925 p336
The Poet and the Charkha(Gandhi's reply to Tagore's criticism of the Charkha)	Nov, 05, 1925
What Should (the scholars who left their schools during the struggle)They do?	March,26 1931 p 49
Burma Congress recognises the right of the people of Burma to claim separation from India and to establish an independent Burma	April, 9 1931 p64
A big article on Gujarat Vidyapeeth	April,16, 1931, p73 74
Malaviyaji and Working Committee	April,16, 1931 p78
What is Satyagraha	April and May issues of 1931

Foreign Missionaries Again has James P Rutnam's letter to Mahatma and Gandhi's reply	May,7 th 1931 p102
An article on A twentieth Century Sati and Gandhi's Views	May,21 1931 p115 116
Missionary Methods in India	June,4 1931 p134
Virus of Untouchability	June,4 1931 p140
A big article on Congress Worker K.K. Subanagounder of Coimbatore	June,11,1931

Hindi in the South	June, 18,1931 p150
A visit to Udvada (The above article speaks of holy place of Parsis)	July,2 1931 p162
Racial discrimination in Railways	July, 2,1931 p165 166
Valji Govindji Desai's writeup Cattle in Ancient India	Aug, 27,1931 p242
Role of National Opium Suppression of China in stopping opium Trade in China highlighted	Aug, 27,1931 p242
Beware of Corruption	Sept, 24,1931 p269

Dr. B. R.Ambedkar came out with weekly 'Mooknayak' in Mumbai in 1920. Then he came out with a fortnightly 'Bahishkrit Bharat' (excluded India) in 1927 followed by Samata (1929), and Janata (24th November 1930) which later named 'Prabuddha Bharat' from 4th February 1956. Some of the topics covered in the issues of Janata >>

Valerian Rodrigues, *The*Essential Writings of Dr B R
Ambedkar, OUP, 2012, New
Delhi

Topics covered	Details
Advertisement of Ram	October 1931
Rajya Book in English	(many issues)
Nasik Mandir Pravesh	31st October 1931,
Satyagarahaca Ladha	p34 (many issues)
Round Table Conference	21st November 1931 (cover page)
Poem on <i>Nasik Mandir</i>	6 th December 1931,
<i>Pravesh</i> by Changdev	p62
Narayan Mohite	
Magistrate Jahalele	13 th February 1932,
Pahili Asprushya Mahila (article on V M	p134
Meenambala from	
Madras)	
Balvir Sanstheche	17 th September
Mahatva (Parel)	1932, p24

विपारी पसिद्ध होतें.

Regd. No. B. 2779

हो. बीकाच रामजी आंचेडकर एस् . ए. पीएच. डी. डी रहसी. बार-अंट-ली, यांच्या नेतृत्वाखाळी निधणारें.

जनहित पवर्तक साप्ताहिक पत्र

किंमत एक आणा

- क्षेत्रपट -देशका विश्वपु वर्ष्ट इसके विश्वपु केंद्र तेष्ट इस्त-नुंबई के १४.



— व्यवस्थायक व सुद्रक — श्री. भास्कर रघुनाथ कंद्रेकर भारत पूषण गिरिण देख कामाठीपुरा ३ रा रस्ता, सुंबई वं ८.

वर्ष २ रें]

दादर-शनिवार तारीख २४ सप्टेंबर सन १९३२ इसवी.

अंक ३९ वा.

गांधीजीला वांचिवले-भीमराव नांव सार्थ केले!

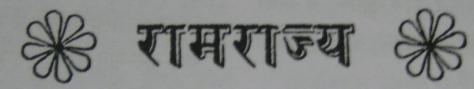
हिंदु पुढाऱ्यांची परिषद.

अन्तरपान स्वतंत्र मानदार सोध स्वतः वे गड़ा ग्राम रागास सावीन'

यांच्याच धोरणावर अवलंबून होती. डॉ. अथिडकर परिषदेला नकती हजर स्हाणार पंडितवींच्या विनंतीयरून प्रथम डॉ. अंबेडकर बोलाक्यास उठले. त्यांनी आपले प्रामाणिकपणाचे यत कोणत्याही भोडेस बजी न पडता परिषटेपुढे मांडले. त्यांनी आपली बाजू परिषटेपुढे मांडलांना सांगितले को. "ह्या परिषदेच्या कार्यक्रमाकरून पहाला ही परिषद अरविष्याचे प्रयोजन आहे असे यला वाटल नाही. आमच्या भाषणानंतर रा. व. राजांचे भाषण हाले. त्यांनीही व. गांधीजींच्या नवीन योजांशिकाय आपणास त्याष्ट्र असे नत उद्यशित करता येत नहीं असेच सांगितले. वि. पी. वाक्-सरेच त्यांभिमानाची इतको उगांच त्यांच्या अंगी असेल असे आन्द्राला कथीय चारले नक्तो. स्मृश्य जनतेपुढी नद्भता उगार करणाची सीम सोहम झालेले त्यांची भाषण

समाज समता संघातर्फं

— प्रसिद्ध होणारे ---



(IN ENGLISH)

हें पुस्तक कारवारचे सुप्रसिद्ध छेखक श्री, एस. डी नाडकणीं यांनी छिहिडें आहे.

म. ग्रांधीच्या 'यंग इंडिया' मधं वेळोत्रेळीं प्रसिद्ध झालेल्या पत्रांच्या आधारावर क्रांतिकारी विचारांचे व स्वतंत्र विचारांना चालना देणारे असे हैं इंग्रजी भाषतळें पुस्तक नरूर वाचा. पुस्तक लवकरच प्रसिद्ध होईल.

किंमत १० आणें मागविण्याचा पत्ताः - थी. देशाव नाईक, C/o गंगाधर प्रेस दादर-मुंबई नं. १४.

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कुलाबा समाचार

वर्ष तेरावें चाल्. वार्षिक वर्गणी २ ह. टपाल सर्व ४१३ निराळा. जिल्ह्यांतील लोकांच्या संसाराला उपयोगीं अशी हरएक प्रकारची माहिती व ताजी वातमी वाचकांना कुलावा समाचारांत दर शनिवारीं नियमींतलों वाचण्यास मिळते. वाहेर राहणाऱ्या कुलावेकरांना आपल्या जिल्ह्याची भाहिती समजण्याला याच्यासारसें उत्कृष्ट साधन नाहीं. नमुन्याकरितां अंक मोपत पादव्ं. केव्हांहि अंक सुस करतां येतो.

पत्ता:-स्यानेजर कुळावा समाचार पोष्ट पेण, जि. कुळावा,

कुलाबा जिल्हा शेतकरी परिषद.

अधिवेशन दुसरे

गुरुवार तारीख ३१-१२-३१ रोजी रोहे-अष्टमी येथे कुलाबा जिल्हा शेतकरी परिषदेचे दुसरे अधिवेशन महाराष्ट्रातील प्रसिद्ध पुढारी श्री. बाळ गंगाधर खेर सॉलिसिटर मुंबई, यांच्या अध्यक्षतेखाली मोठ्या थाटाने पार पडले. शेतकऱ्यांचे पुढारी

भाई चित्रे व आमदार पाटील

यांच्या प्रयत्नामुळे गेल्या वर्षापासून कलाबा जिल्ह्यातील शेतकऱ्यांत अपूर्व जागृती झाली आहे. व ते आपापसातील हिंदु मुसलमान, स्पृश्य अस्पृश्य वगैरे कृत्रिम भेदभाव बाजुला ठेवून जमीनदार, सावकार व सरकार यांनी चालविलेल्या पिळवणुकीला आळा घालण्याकरिता आपली वर्गसंघटना करीत आहेत. अशाप्रकारे वर्गसंघटनेच्या मार्गावर असलेल्या शेतकऱ्यांनी आपल्या सुखदु:खांचा विचार करण्याकरितां व मागण्यांचा मसुदा तयार करण्याकरितां परिषद भरविण्याचे दोन तीन महिन्यांपूर्वी ठरविले. ही बातमी समजतांच परिषद भरविली जाऊ नये म्हणून, जमीनदार सावकारांनी शेतकऱ्यांत फूट पाडण्याचा प्रयत्न केला व सरकारने शेतकऱ्यांच्या हिताकरिता तनमनधनाने झटणारे पुढारी भाई चित्रे व आमदार पाटील यांजवर जमीनदारांविरुद्ध शेतकऱ्यांना चिथविले असा आरोप ठेवून क्रि. प्रो. बोर्डच्या रणदिवे, देशमुख, म्हात्रे, पाटील, रेडकर, बेलोसे, पॉतकर, सिताराम धाकू, माया पोसू जाधव, गोळे यांनी प्रामुख्याने भाग घेतला होता.

दुसऱ्या दिवशी जिल्ह्याच्या दरेक भागातून परिषदेकरिता शेतकऱ्यांचे थवेच्या थवे लोटले. परिषदेच्या कामास सुरवात होण्यापूर्वी मुंबईतील कामगारांचे पुढारी कॉ. एस. व्ही. परुळेकर यांच्या पढाकाराखाली

५००० शेतकऱ्यांची प्रचंड मिरवणुक निघाली. मिरवणुकीच्या अग्रभागी लाल बावटा फडकत होता. जातीधर्म आपल्या हिताच्या आड येत असतात ही गोष्ट शेतकरी संघाने सर्व शेतकऱ्यांस पटवन दिली असल्यामुळे स्पृश्यास्पृश्य वगैरे भेदभाव न मानता सर्व शेतकरी बंधुभावाने प्रेरीत होऊन मिरवण्कीत आनंदाने सामील झाले. ती मिरवणूक पाहून शेतकऱ्यांचे वैरी मनांत थिजले असतील ! लालबावटे की जय !! शेतकऱ्यांचा विजय असो, जमीनदारशाही नष्ट होवो !!! वगैरे शेतकऱ्यांच्या गगनभेदी गर्जनांनी रोहे शहर दुमदुमून गेले. शहराच्या मुख्य मुख्य रस्त्यांनी वळणे घेतघेत, मिरवणूक अष्टमी येथे परिषदेकरिता खास उभारलेल्या मंडपाजवळ विसर्जन पावली, बरोबर तीन वाजतां अध्यक्ष सभामंडपांत आले. त्याबरोबर शेतकऱ्यांनी टाळ्यांच्या

शेतकऱ्यार

पन्हळघरचे बातेरा हे कळवित गेल्या आठव पहेल गावी बाळ शेतकऱ्याने गळ्य आत्महत्या केल काढल्यावर ख गोरेगावच्या ब्राह्मण घेतले, तरीही झाल्यामुळे त्यान बाकीसाठी तुझ्याव धमकी दिली. गाड्या भरून ने याने आपली मुले व "यांना थोडेत उपाशी मारू आकुळतीने हात परंतु खोताच्या म खळ्यावरचा दाण

थोड्या वेव दुसरा खोत—पा खळ्यावर येऊन लागला. बाळूजव धान्य गोरेगावच्य कळतांच त्याने अद्वातद्वा शिळ्या केली. खळ्यावर शिळ्या असह्य लागली त्याबरोब व तिच्या आईमा तिची अब्रू घेतव

ह्या खेदज झालेला बिचारा पाटणे याने त्या फास लावून घेर

प्रेमाचा इषारा ----

(अटक कैण्यावर काराग्रहांत जाताना कु. केरु तेजाळ, यांचा मित्रांस व अरपृक्ष्य सर्याग्रहींस प्रमाचा ह्यास)

गजल ० - चाल ० - हमारे प्राणके ध्यारे.

तंत्राळ, यळ फेरचा । इपारा ऐका शीयांचा ॥ भू० ॥
सदं हो जार्ग व्हा आतां । किसी हो शांप तुरही चेतां ॥
सदे हो काळ शोपण्याचा । इपारा याळ केरचा ॥ १ ॥
पुरे ती जाहळी शांप । जन्माची पुरी कांप ॥
आठवा याणा पुर्वेजांचा । इपारा याळ केरचा ॥ २ ॥
सित्रही यांचा फंवर । चळा च्या हाता मध्ये शांर ॥
कराया मांड महींचा । इपारा याळ केरचा ॥ ३ ॥
आपुज्या कंघ शक्ति । आणि ईश कृपेन ॥
असे शो वळ कत्याची । तथारी शांती — मुत्ताची ॥
असे शो वळ कत्याची । तथारी शांती — मृत्ताची ॥
असे शो वळ कत्याची । तथारी शांती — मृत्ताची ॥
स्वानी याणा भांगात । यावया करा महनत ॥
शिका तो केळ ळाळीचा । इपारा याळ केरचा ॥ ६ ॥
भिरवा किला पुढाच्यांचा । त्यांच्या स्वार्थत्यागाचा ॥
तुम्हाळा अर्ज हा प्रमाचा । स्वारा याळ करचा ॥ ७ ॥

—एस. जी. भामगरें. (बालबीर) परक.

नाशिक मंदिर प्रवेश

सत्याग्रही

(कवि - चांगदेव नारायण मोहिते)

[चाल - आनंद कंद देश]

मंदिर प्रवेशाला। सत्यामही निघाला॥ धू० करोनी वरि गोला। घेवोनी शुर मेळा ॥ सत्यात्रहा रणाला । सत्यात्रही निघाला ॥ १ ॥ सत्यास घालि मोडी ॥ निष्ठा असोनि करी॥ प्रभुराम दर्शनाला ॥ सत्यामही निघाला ॥ २ ॥ सर्वात बेष्ठ धार। हिंदू घर्मानिवार॥ धर्म स्वतंत्रतला। सत्याग्रही निघाला। ३॥ काडी, लाही मारा। सोशीत वेम भारा॥ हा वेजुलमीवाला । सत्यायही निघाला ॥ ४ कारागृहीं तंव वास । सत्याशीं होय खास ॥ मानवी हक्कवाला । सत्याग्रही निघाला॥ ५॥ हीं हिंद भूचि वाळे। भिणार नाहीं काळें॥ काळासिं झेजण्याला । सत्यात्रही निघाला ॥ ६॥ भिमराव हेत माझा। दुजं नयेचि काजा॥ भूपवी हिंद भूला। सत्यात्रही निघाला॥ ७॥ अस्पृश्यता नियावी । ही गांधिजींचि चावी ॥ ढावानि ती पहाची। सत्यात्रही निघाला ॥८॥

बालवीर संस्थेचा महोत्सव

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अध्यक्ष डॉ. आंबेडकर यांचे भाषण,

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(खास वातमीदाराकइन)

शानवार ता. १०-१-३२ शेजी रात्री महार वालवीर संस्थीमार्फत परळ येथील वामोदर हॉलमध्ये सभा झाली. त्यावळी डॉ. वाबासाहेब ऑबेडकर यांचे भाषण झाले त्याचा मोषवारा :-

नामोनर हॉल आवालवृद्ध स्वीप्रवानी अगदी फुल्म गेला होता. आतं प्रवेश म मिलाल्यामुळे शेकडो लोक मोल्या उत्सकतेने बाबासाहेबांचे अमृत्य बोल कानी पडावे म्हणून भड्णड करीत होते. आमध्या वातमीनारास समेस यावयास थोडा उशीर झाल्यामुळे मोठ्या मश्किलीने त्यास आत जाता आले. राळ्यांच्या प्रचंड कडकडारात वावासाहेब बोलावयास उमे शहिले. परंत हाच प्रचंड ध्वनी त्यांच्या मुखातून शब्दध्वनी उपटताच निमिषाधीत स्तत्थ झाला व सभा निश्चल होऊन वाकासाहेकांचे कोल श्रवण करू लागली, प्रारंभी मंडलाच्या बहुविध कार्याबद्दल समाधान व्यक्त करून त्यांच्या शैक्षणिक कामगिरीची त्यांनी विशेष प्रशंसा केली. मंडलाने सादर केलेल्या विशोबाच्या तसयासंबंधी बोलताना त्यांनी सांगितले को, मंडळाने माड्या स्वतःच्या गौरवाकरिता पुष्पनाशानिमित्त जी स्वकम खर्ची घातली आहे ती अधिक उपयुक्त कामाकडे खर्च करावयास पाहिजे होती. व त्या खर्चाचे ओडो मंडल्अच्या आर्थिक शक्तीकरे पाहिले असता असहबीय आहे. म्हणून ते ओड़ी पंडळावर पड्न नये व त्यास कार्यविस्तार करण्यास मदत व्हानी यासाठी त्यांनी या वसंगी मंत्रकाम आत्पत्री महत म्हणून

रेष्णाटले. त्यांनी शांगितले की या देशातील उच्चनीचता दृहसूल होण्यास समाजातील जातीव्यवस्था है तर कारण आहेच पण तीस चिरस्थायित्व जातीजातीतील मुणवैशिष्ट्यामुळे आले आहे. काही ठराविक जातीचे श्रेष्ठत्व इतर जातीतील ज्ञानाभावायुळे कायम राहिले. सरकार दरबारातील मोठमोठ्या नोक-या मामलतवारी किंवा पोलीस अधिकारी वर्गरे सारख्या लोकांवर सत्ता गाजविणाऱ्या जागा या सर्वति अस्पृष्य समाजास अद्याप पावेतो संपूर्ण मञ्जाव असे. यामुळे प्रत्यक्ष व्यवहारात या समाजाची अवहेलना तर होतेच पण या समाजाकडे इतर जातीचा पहाण्याचा दक्षिकोनही अगदी भिन्न प्रकारचा असतो. हा अंक्रिशत दक्तिकोन बदल्न आपल्या समाजाबाबत इतरांच्या मनात वावरत असलेली असमानतेशी भावना नष्ट करावयाची असेल घर स्यास रामबाण उपाय महरला म्हणजे या अमलवारीच्या जागा संपादन करणे हा होय, प्रत्यक्ष उदाहरण वावयाचे म्हणजे आज है, कलेक्टरचे काम करीत असलेल्या एका अस्पूड्य सरुणाचे होय से उथा उथा जिल्ह्यात जाताल सेशील अस्पृष्य समाजास आपत्यावर स्वरेश्वरे कृपाछत्र आहे असे तर वाहतेच पण जिलाय अस्पृष्ट्यांना सुम्छतेने लेखण्याची जी इसर समाजाधी भावना सी कमी व्हावयास लागते. असे अनेक अधिकारी झाल्यास आजधी परिस्थिती पालहरूयाजिलाय

पहरत असे. पण अर्थ महत्त्वाकांका व विवरी साजनात्त्रसा सावर असाऱ्यामके महा ही काकाशी स्टाना कर समाजास उपानच्य अ साधाने व परिश्यितीत पाहिली असता आपा उमेव येते असे स्यान

याचवेळी आ आयुष्यातील एक मन असा एक अनुभव ह आपण जेक्स इंग्रजीर भंबईस आली स्थावेळ त्यांनी कथन केली १० फर लांबीची वस्तीतील आपली करणारी ४-१४ जिल एका बाजाना मोरी : व डोकीवरील माकय धराच्या कडेलोटात अनेक तन्हेचा ह्यह व्यासंगप्रिय संगर्त काल्याय परिविधानील निरनिराक्तया परीका लागल्या याचे वावासा वेडले आजास्या नानाप्रकारच्या शिष वसतीयहै व विवार लाभत असल्यायके अधिक सकर आह संधीया व साधनांचा घेकन समाजाची य प्रस्थेक सरुणाने क ह्यांनी विशास्त्रांश असा उपवेश केला; वि साख असमा स्यांनी

कांति=

यूगार्कित विक्रेंद्र विक्रिय विक्रिय

कोंकणचें दणदणींत साप्ताहिक

वा. वर्गणी)सिंघु-दुर्ग (ट. ख. सह २॥

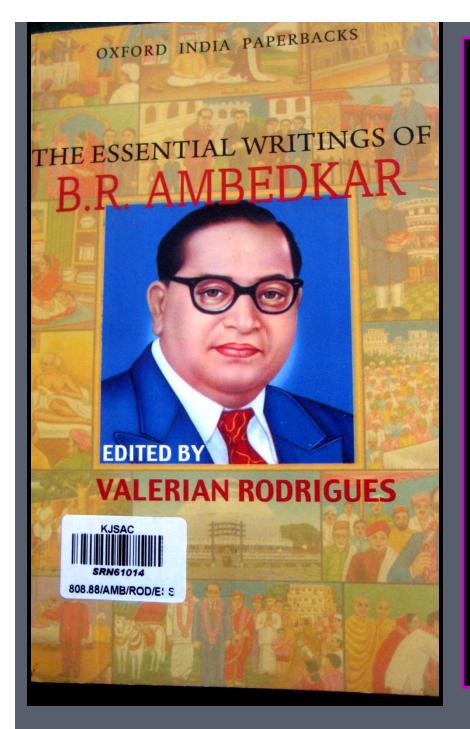
दुसरें वर्ष सुरुं आहे.

सदर पत्रांत कॉकण विषयक झणझणींत लेख, खेड्यापाड्यां-तील बातमीपर्ने, दरबारी अहेर, चाबुकके चमकारे, आठवड्याचें भविष्य, वैगेरे चटकदार लेख येत असतात. आजच वर्गणीदार व्हा. नमुना मोफत. लिहा:—

-सिंधु-दुर्ग ऑफिस

मालवण जि. रत्नागिरी.

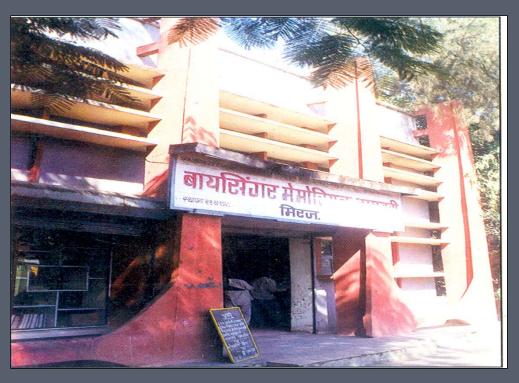
Michaldrich abridation and the late of the



All through the late 1940's upto his death in 1956, Dr B R Ambedkar travelled to many parts of Buddhist Asia - Sri Lanka, Burma, Tibet and Japan in order to forge spiritual alliances. Dr. Ambedkar as Law Minister visited Sri Lanka and attended first World Fellowship of Buddhists Conference in 1950. He visited Burma as Opposition leader in 1954 and Nepal in 1956, where he spoke on Buddha and Karl Marx depicting the superiority of Buddha's method of peaceful revolution over Karl Marx method. An independent research needs to be done of how news papers in the above countries covered Dr Ambedkar's work.

Dharam C Vyas, *Life history of Dr Bhimrao Ambedkar*, Cybertech Publications, 2008, New Delhi.

Western India Notes (WIN) was a quarterly paper of the Presbyterian Church USA covering information of its work in Western India. From 1893 onwards. The issues of WIN can be found at Biasinger Memorial Library opposite Wanless Hospital, Miraj.

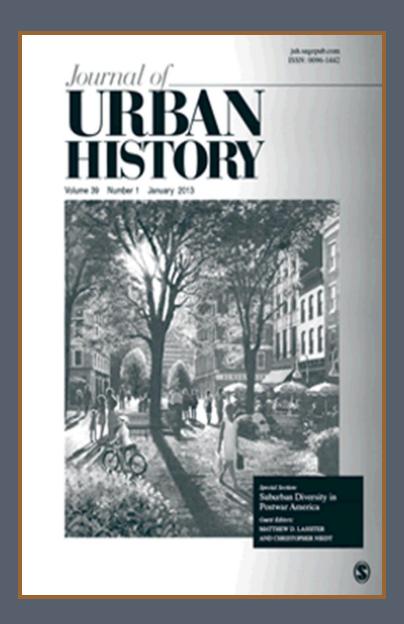


Western India Notes H Bi=Montbly Publication of the American Presbyterian Mission in Western India WOMEN'S WORK NUMBER VOL. VI MAY, 1924 No. 1 "SHE HATH DONE WHAT SHE COULD" Not the five talents hers, Hers not a world wide fame, Riches nor rank had she, Unknown her name. Only a woman's heart. Oftentimes hardly press'd, Weary and sorrowful Longing for rest. Only a woman's work, Yet she forgot her care, Finding on every side, Burdens to bear. Only a woman's work Telling of Jesu's love Echoing His gracious call Pointing above. Only a woman's work Count it not small or slight, While in a world of woe, She shed her light. Humbly she walked with God, Listening to catch His voice, And 'twas His work for her. Not her own choice. And when that work was done, Life's quiet evening come, What then awaited her? Only a tomb? Nay, but a Mansion fair, Near to the Great White Throne, And the dear Master's voice, Saying, "Well done."

The *New Review Journal* from Calcutta was published twice a year Jan to June and July to Dec. In 1947 it covered Gandhi's tour to Noakhali, The Inter-Asian Conference in Delhi, Essential of good constitution article by R J Venkateswaran, B.K. Majumdar's four page article on Ashoka's services to Buddhism.



Indian Journal of Youth Affairs published by Vishwa Yuvak Kendra, Chanakyapuri, New Delhi covers many good articles like Relevance of Gandhian Values amongst Indian youth by Jagdish Solanki and Sunita N (Jan-June 2012 issue).



In Journal of Urban History Vol 38, No 5, Sept, 2012, p959., Prashant Kidami of Leicaster highlights 'Gandhian Nationalism and the city in colonial India Bombay 1890-1940'. Gandhian nationalism in Bombay produced an impressive array of political spectacle-hartals, flag salutations, drawn marches, sit-downs, pickets, parades and processions that reinscribed the city's public arenas as nationalist space. Esplanade Maidan in South Bombay later renamed Azad Maidan ("Freedom Park") earlier was a space for Bombay's Colonial elite, but later Gandhian nationalists began to lay claim here.



Mohammad Nazrul Islam of Hong Kong has written an article on Repackaging Ayurveda in Post Colonial India: Revival or Dilution? In South Asia: Journal of South Asian Studies, Vol XXXV No.3. It highlights how modern- day Ayurvedic Practitioners tend to perceive their Ayurvedic training from an allopathic perspective. Also the health system inherited from the colonial state remained dominant even in post-colonial India.



In Indian Historical Review (Vol 39 No 1, June 2012) of ICHR one can find articles like Iqtidar Husaini Siddiqui from Aligarh 'Science of Medicine and Hospitals in India during the Delhi Sultanate period'. Sajal Nag of Assam has written an article on p57 " Rescuing Imagined Slaves: Colonial State, missionary and slavery Debate in North East India 1908-1920". It highlights that although the colonial state and the Christian missionary shared the same colonial space pursuing their modernist respective projects, they did not really share similar ideas on modernity and civilization. The result often was open conflict.

Dr.Arun Bhosle reviewed book of Amar Farooqui Sindia's and the Raj: Princely Gwalior 1800-1850 Primus Books, Delhi 2011, can be seen in Indian Historical Review of June 2012. p 103-105. Another bbook review by Dr Mariam Dossal of Siobhan Lambert-Hurley and Sunil Sharma eds, Atiya's Journeys- A Muslim Woman from Colonial Bombay to Edwardian Britain, New Delhi, OUP, 2012 is published in the same. Atiya (1877-1967) was niece of Badruddin Tayabji (country's first muslim solicitor). Atiya studied in Zenana Bible Mission School, later known as the Queen Mary High School for Girls. She maintained day-book of her life and experience in Britain (1906-07) and sent weekly letters in urdu to her sisters who quickly published her letters in *Tahzib un-niswam* the urdu language women's journal in Lahore.

Journal of South East Asian Studies (Vol 42, No 3, Oct, 2011) has articles on Burma, Thailand, China, Cambodia, Singapore, Java Malaysia, Laos, Philippines, Vietnam.



Study of local history of the region is very important. It includes local community, social groups, and various changes that have taken place in the locality, political, social and economic life of people. Research can be undertaken on issues like

- Contribution of Chawl Life to the Social Fabric of Mumbai
- The Political Movements that emerged from Chawls
- Depiction of Chawl Life in Cinema, Art and literature.