



# Sarat Chandra Bose

*Lok Sabha Secretariat  
New Delhi  
December 2004*

# *SARAT CHANDRA BOSE*

LOK SABHA SECRETARIAT  
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DECEMBER 2004

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## PREFACE

Sarat Chandra Bose was one of the illustrious sons of contemporary India who had struggled to achieve the goal of the Indian national movement, complete independence "undiluted and undefiled", and the establishment of a strong and vibrant nation till his last breath. A lawyer of eminence, prolific writer, brilliant orator and a thorough gentleman, his was one of the stirring voice that still reverberates in the political horizon of Bengal and India. He was not only the elder brother of Netaji Subhas Chandra Bose, but was the friend, philosopher, guide and the principal driving force, who immensely influenced and contributed to Netaji's activities.

A grateful nation honours the memory of Sarat Chandra Bose on 3 December 2004 when the Hon'ble Vice-President of India, Shri Bhairon Singh Shekhawat will unveil his portrait in Parliament House. To mark the occasion, the Lok Sabha Secretariat is bringing out this booklet containing the profile of Sarat Chandra Bose and some select photographs. The profile is based on published sources relating to the life and times of Shri Sarat Chandra Bose.

We are deeply beholden to the Hon'ble Speaker, Lok Sabha, Shri Somnath Chatterjee for his benign guidance in organizing this function. We are thankful to the Government of West Bengal for donating the portrait of Shri Sarat Chandra Bose, which has been painted by Shri Subha Prasanna. We also thank Smt. Krishna Bose, Chairperson, Netaji Research Bureau, Kolkata for providing valuable literature on Shri Sarat Chandra Bose.

This publication is a humble tribute to the indomitable leader that Sarat Chandra Bose was. We hope it will be found useful and informative by all.

**G.C. MALHOTRA**

*Secretary-General*

*Lok Sabha*

New Delhi

3 December 2004

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# SARAT CHANDRA BOSE

- A Profile -

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An illustrious visionary, a man of immense determination, a firm believer in the principles of secularism and a dedicated worker for the cause of common man, Sarat Chandra Bose was an outstanding son of mother India. A versatile personality passionate freedom fighter, political activist, social worker, prolific writer and an eminent lawyer, he waged a relentless battle throughout his life for the cause of a free and independent India. Sarat Bose was an active political activist, who had struggled for the establishment of an egalitarian society, getting rid of British imperialism and ushering in an era where people from all walks of life irrespective of their caste, creed, religion, colour and sex enjoy equal status. His life revolves around the saga of struggle and sacrifice. Though Netaji Subhas Chandra Bose occupies a predominant role in the long-drawn history of our freedom struggle, Sarat Bose also played a predominant role in achieving the goal of complete freedom. In fact, Sarat Bose played a dual role one of his struggle for freedom and another of his wholehearted support to his loving younger brother Subhas Bose.

## **Early Days**

Sarat Chandra Bose was born on 6 September 1889 at Kodalia village in 24 Parganas district of West Bengal. He was the fourth child and second son of Janakinath and Prabhabati Devi. He belonged to an old and aristocratic Kayastha family. His father, Janakinath Bose was a leading lawyer at Cuttack (Orissa). Bose's forefathers were all known for their intellect, breadth of vision and efficiency and had gained recognition from the royal court of those days.

After completing matriculation and successfully passing the entrance examination only at the age of twelve and half, he joined the Ravenshaw College, Cuttack (Orissa) in 1902. He passed F.A. (Intermediate) and joined the Presidency College. He graduated from the Presidency College, Calcutta and completed his masters in English literature from the same institution in 1909. In the same year, he married Bivabati, daughter of Akshoy Kumar Dey and Subala Dey of Pataldanga. She was his life-long companion in his joys and sorrows.

Sarat was initiated into national and patriotic activity from his early student days way back around 1905 in the midst of the agitation against

Lord Curzon's partition scheme of Bengal and inspired by the generation of leaders represented by Aswini Kumar Dutt and his contemporaries. As a young man he would roam about the streets with his peers singing songs some of which he used to recite in later life:

*"Let us on to the battle of life, where the battle  
drums will beat, infusing strength in our hearts".*

*"Mother India now downtrodden hath need of thee,  
O Lord of the Universe come and give us strength".*

He was attracted towards the Indian National Congress when he was only eighteen. He had the opportunity to watch the pre-Gandhian Congress leadership of both moderate and extremist complexions as well as the violent revolutionary movement that erupted in Bengal and other parts of India before the First World War.

### **A lawyer of eminence**

Sarat Bose received B.L. degree from the Calcutta University in 1910 and enrolled as a lawyer in Cuttack where he started his legal apprenticeship in 1911-12. His initial legal career was quite impressive. One account has it that he argued a Will case against his father and the English judge was so impressed with Sarat that he encouraged the young man to go to England to be called to the bar.

He studied law in the Lincoln's Inn and came back from England in 1914. Upon his return, he enrolled at the Calcutta High Court Bar and joined the chambers of Sir Nripendra Nath Sircar, a distinguished barrister, who became his mentor and friend.

Sarat worked very hard at perfecting his legal skills and followed his father, who was renowned for his mastery of cross-examination. Though he had often complained while in England of his inability to concentrate, as an adult, his great powers of concentration, discipline, intelligence, and remarkable memory were conspicuous assets in building his practice and reputation. One of his juniors, P. B. Mukherjee, later wrote of him that ".....even work to him was an expression of life itself and not merely the means of earning subsistence". He was never fascinated about financial success and



did not turn away poor litigants. He worked in both the civil and criminal fields and was in great demand. He was ambitious, a perfectionist, and combative. But he was not greedy and he knew how to work within the rules and customs of the bar. His juniors described him as self-assertive and yet unselfish, cheerful and a devoted friend, but with a power of satire and ridicule that did not endear him to every opponent. From the unsure young man sitting for the bar in London, he became reputed as 'Bose-Sahib', one of the proud and able leaders among the Indians at the Calcutta High Court Bar.

## **Foray into politics**

Having grown up in the turbulent times of early twentieth century and being a participant in the patriotic upsurge in his youth, Sarat Bose was very much impressed by the new leadership that was emerging under Gandhiji in the all India plane and under Deshbandhu Chittaranjan Das in Bengal. He joined the Indian National Congress in 1918.

He worked in close co-operation with Dr. Bidhan Chandra Roy, Nalini Ranjan Sarkar, Nirmal Chandra Chunder and Tulsi Charan Goswami, known as the big five. Indeed, the "Big Five" dominated Congress politics and the affairs of the Calcutta Corporation for many years. With the support of Deshbandhu Chittaranjan Das, he became the Managing Director of the Forward Publishing Ltd., which published the English daily newspaper, "Forward". It was the official organ of the Swarajya Party and Sarat Chandra Bose was one among the Directors such as, Motilal Nehru, Deshbandhu Chittaranjan Das, Prabhudayal Himatsinghka and Tulsi Charan Goswami. In April 1924, he became Alderman of the Corporation of Calcutta and continued in that capacity till 1932.

He suspended his practice in 1930 at the call of Mahatma Gandhi to join the national movement. Confiding in his father regarding his decision to suspend the practice he wrote:

".....I think it is extremely necessary that some of us should for the next four months devote our whole time to Congress work." ".....For the fair name of Bengal which has been in the past in the forefront of the fight it is necessary that we should make this small sacrifice."

Such writings sum up his love for Bengal and India. It was a juncture of our freedom movement when Civil Disobedience movement was suffering for want of wholetime leaders and workers, as a result of large-scale arrests of Congressmen throughout Bengal. Sarat Bose provided sound leadership. His wife, Bivabati, was also actively involved in hawking *Khaddar* and selling 'Contraband Salt' from house to house. She was also organizing women and conducting meetings at her residence to rouse nationalist fervour among them.

Though he was a firm believer of non-violence, he had sympathy for the revolutionary fighters of the freedom movement. He rendered free service to the accused as defence counsel in the Chittagong Armoury Raid Case. In his memoirs, Ananta Singh, a member of Chittagong Armoury Raid whom he defended at his trial, wrote, "He (Sarat Bose) was a friend of the revolutionaries and the greatest revolutionary of them all".

On 1 February 1932, Sarat Bose was arrested and sent to Seoni Jail under Regulation III of 1818 for his sympathy for the revolutionary members. The Act enabled the British Government in India to detain persons of standing in social and public life without trial indefinitely. By that time Netaji was already in the same prison. Both the brothers were later transferred to Jabalpur Jail. Due to his poor health, Sarat was kept under house-arrest at Gidhapahar, Kurseong. During his imprisonment, he had waged a relentless struggle for the rights of political prisoners. Quite a large volume of correspondence passed between Sarat Bose and the Governor- General and the Home Department of the Government of India relating to the grounds and conditions of detention. Although the Government would refuse to bring him to trial or before a tribunal to answer the charges against him, their spokesmen would make sweeping allegations in the Central Assembly of his being 'deeply involved in the terrorist movement'. A distinguished leader like Sarat Bose, who was the epitome of civilized norms and upholder of the best traditions of Bengali culture, intellect and sophistication would hardly support any such cowardly act. In a strongly worded letter to the British Government he wrote:

"It is of course open to your Government to get rid of their future obligations.....by putting me up for trial before the established Courts of

the land and having me convicted on evidence... ..I would indeed welcome the adoption of such a course. It would enable me to vindicate my character and my position in the legal profession and in private and public life and at the same time to expose mercilessly the false, garbled and surreptitious reports of the C.I.D. and their miserable band of spies, informers and others of that unholy fraternity...."

The British administration was stubborn and did not respond to his letters nor put him up for trial in the courts of law.

The Communal Award created discontentment among a large section of Congressmen in Bengal and other parts of the country. This led to the formation of the Nationalist Party at the initiative of Madan Mohan Malaviya. Sarat Bose and other members of the Nationalist Party were elected to the Central Legislative Assembly in 1934.

In spite of continuous demands on the floor of the House and even after a proposal condemning his arrest was passed in the Central Legislature, the administration was unwilling to release him. He was, however, released from the jail on 26 July 1935. After his release, he was elected President of Bengal Provincial Congress Committee.

In the 1937 elections, the Congress became the single largest party in the Bengal Legislative Assembly and Sarat Bose was elected the leader of Congress Parliamentary Party. He became a member of the Congress Working Committee when Subhas Chandra Bose became the Congress President in 1938. He resigned from the Congress Party alongwith Netaji in 1939 due to their differences with other members of the Congress Working Committee.

Sarat was again imprisoned in 1941 and suffered in different jails of the country till 1945. On his release from the prison, he was cordially invited by the All India Congress Committee to attend its meeting at Bombay. In the elections held for the Provincial and Central Legislature he emerged as the only and inevitable leader of the Congress Party in West Bengal. He was elected leader of the Congress Party in the Central Legislative Assembly in 1946 and became the Leader of Opposition. He was also elected to the Constituent Assembly in July 1946.

## **Part of Interim Government**

When the decision to form the Interim Government was taken by the Congress High Command, Sarat Bose was the Leader of the Opposition in the elected Central Legislature of the country. He was not invited to take a leading part in its formation, not to speak of being asked to form the Government as would be the normal constitutional procedure. It was also believed that the British Viceroy Wavell resisted his inclusion in the Cabinet till the very end. With the insistence of Pandit Nehru for observing the propriety of including the Opposition Leader, he held the portfolio of Works, Mines and Power. His attention to detailed scrutiny and his usual thoroughness in the matter of administration was not particularly welcome to all his staff. His membership of the Interim Government lasted less than two months. Even during this very short term in office he was greatly disturbed by what he thought was rampant corruption in administration. His attempts to check and control such practices made him unpopular in certain high Government circles. Differences with the Congress Working Committee led to his resignation from the Interim Government and subsequently from the Congress Party.

## **On the Division of India**

Sarat Chandra Bose was one of the strong opponents of the division of any part of India, be it Punjab or West Bengal or the partition of India and Pakistan into two Provinces. When the Congress Working Committee supported the division of Punjab, Sarat Bose vehemently opposed it. He could not accept that religion could be the sole basis for such a division. In this context, in a statement to the Press released at Calcutta on 15 March 1947, he stated:

"To my mind a division of Provinces on the religious basis is no solution of the communal problem. Even if the Provinces were to be so divided, Hindus and Muslims will still have to live side by side in them and the risk of communal conflicts will remain. Supposing we divide Bengal and Punjab on the basis of religion, what about the Muslims in Western Bengal and the Hindus in Eastern Bengal or about the Muslims in Eastern Punjab and the Hindus and Sikhs in Western Punjab? What again is going to happen to the minority religious groups in the other

Provinces of India? Are we going to have Hindu, Muslim, Sikh, Buddhist, Christian, Parsee and other religious states or pockets throughout the country.....?"

He was of the opinion that creation of such religious states or pockets would result in risking of armed communal conflicts or clashes. He added:

"It will further aggravate the communal problem, and will make its solution extremely difficult, if not altogether impossible. As the population of India all over the country is composite in character, this sort of communal segregation or religious quarantine is neither desirable nor feasible. We have to find out a solution that applies to the entire country. The solution of the communal problem lies ultimately in social justice, and, so far as our collective life is concerned, in an emphasis on the political and economic aspects and interests of life and in the divorce of religion from politics and economics. Whether we are Hindus or Muslims, Sikhs or Christians, our political and economic problems and interests are the same for all of us. In Socialism, therefore, and in all it means lies a solution of this vexed communal problem. Any division of the country or of the provinces on religious basis will not help us in bringing about amity, not to speak of unity, which the Congress has so long stood for. An overhasty surgical cure will involve us in confusion and disaster."

On the division of Bengal he was extremely saddened by the developments around the country during those days. He had exhorted the people of East and West Bengal not to be pawns in the hands of those instigating reprisals in the name of the safety of the minority community across the border. He turned them as the real enemies of society in disguise.

In one of his statements to the Press on 11 February 1950 he appealed:

"Brother Bengalis of East and West Bengal, I appeal to you in the name of all that is sacred, in the name of Bengal's past, in the name of the comradeship that was and will remain, in the name of humanity, to abjure the cult of violence, to restore sobriety and sanity and re-establish communal peace and harmony. Do not look Delhi way or Karachi way, for light will not come from there. Be guided by the light that is within you."

To that problem, he offered a solution that the people of India and Pakistan should accept East Bengal as a distinct and separate State. East Bengal should join the Indian Union and that the people of India and Pakistan should bring pressure to bear upon their respective Governments to bring it about as soon as possible. Sarat Bose never made any distinction at any time of his life between Hindu or Muslim in undivided Bengal or in divided Bengal. To him, the population in both the Bengals remains as composite in character as before.

### **Partner in Netaji's activities**

Sarat Chandra Bose had shared an extraordinary relationship with his younger brother Subhas Chandra Bose. Since childhood Subhas Bose found his brother Sarat as the person with whom he could share his thoughts and draw inspirations from. Whenever Subhas Bose felt to unburden his heart, Sarat Bose was readily available to lend him support. Sarat Bose, in fact, made important contributions to Netaji's activities by shaping and influencing his mental and intellectual development through a series of letters he had exchanged while studying in England, when Netaji was only fifteen years old. It was Sarat Bose, who along with his father wanted Subhas Bose to go to England in 1919 to compete for the Indian Civil Service (ICS) and it was again Sarat Bose whose consent and moral and psychological support Subhas Bose sought when he resigned from the ICS. In one of his letters, Netaji wrote to his brother, "I realize that it will require more strength of mind on your part to consent to my proposal than has been required of me in formulating this proposal.....".

In another letter Netaji mentioned:

"The magnanimous spirit revealed in your letters has touched me profoundly. I know that that spirit is worthy of you and all that I shall say is that I am proud of you".

The strength of mind and magnanimity of spirit the younger sibling recognized in his elder brother were instrumental in binding them together. Sarat Bose was more than a brother and indeed a partner in politics.

In 1935, when a surgeon in Vienna asked Netaji for a message before placing him on the operating table for a major surgery, he said: "love to my

countrymen, debts to my brother Sarat". These words aptly sum up the relationship between the brothers through their lives and the contributions Sarat Bose made to Netaji's activities.

If for the young and impetuous Subhas Bose freedom from British rule was a passion and a dream, for the elder and more mature Sarat Bose, it was a question of working steadfastly and uncompromisingly towards the accomplishment of the goal. When the two brothers were together there was fusion and merger of the passion and the dream on the one hand and dearly held principles and beliefs on the other. Many a time, both the brothers used to have prolonged argument and discussion on varied subjects. But there was no room for any major conflict for both of them knew that even though their areas and nature of activity might not be the same they were working towards the same goal. If one person seeks to serve revolutionary ends, he must find the necessary support where his ideology is not only accepted and tolerated but are looked upon with sympathy. This was coming handily from both Sarat Bose and his wife. She was involved rather deeply after the arrest and deportation of Subhas Bose to Burma in October 1924. Both Sarat Bose and his wife were the principal driving force and support system to the activities of Subhas Bose. Many decisions and moves of Subhas Bose were in fact largely guided by Sarat Bose. For instance, he was instrumental in making Subhas Bose a candidate from North Calcutta to the Bengal Legislative Council in 1926.

## **On Regional Cooperation**

Sarat Bose was a political realist. In 1948, he had advocated for the formation of a regional organization in South Asia. He was of the view that 'non-alignment' could not be enough as the basis of India's foreign policy. He, therefore, opined for the establishment of a United Nations of South Asia (UNSA) which would include a Customs Union and common defence alliance in the region, excluding military alliance of member countries of the group with any outside power or powers and the adoption of a kind of 'Monroe Doctrine' for the Indian Ocean. The present formation of South Asian Association of Regional Cooperation (SAARC) could have very well drawn inspiration from Sarat Bose's concept of UNSA.

## **A friend of the poor**

Drawing inspiration from his father Janakinath, Sarat Bose was involved with many charitable activities. A free clinic was running at his ancestral village (Kodialia) which his father had established. After the death of his father, Sarat Bose continued to finance for the social welfare activities. He was a man of kindness and compassion from his student days and was very sensitive to the problems of needy and poor students. A crowd of students of various disciplines used to gather at his residence on the first two or three days of every month.

While in prison, in one of his letters to the then British Government, he wrote:

"I should also mention that a large number of poor students have been dependent on me for their maintenance and education every month and my normal expenditure on that account varied between Rs.300/- to Rs. 400/- every month. Details of the above expenditure and also of the expenditure incurred on account of public institutions which depended on me can be furnished...." Such was his heart which was always beating for the poor and needy.

## **On Youth Power**

Sarat Bose was always of the view that the youth has tremendous potential with regard to building a modern nation. Therefore, he had great expectations from the youth of the country. During the tumultuous years of our national movement, he was one of the ardent supporters of the idea of inclusion of the youth in the struggle to carry its message to every nook and corner of our country.

Sarat Bose was a strict disciplinarian. It was obvious for him to expect the same discipline from the youth of the country. He was also of the opinion that some form of military training is essential for maintaining discipline. He also made it clear that non-violence (Ahimsa) does not come in conflict with discipline. He said: "Non-violence is not for the weakling nor the indisciplined". He considered youth as an integral part of our freedom struggle. He believed that the adventure and energy of the youth



should be harnessed by the old and experienced section to achieve the highest good of society. He always admired the idealism, courage and the unconquerable urge of the youth. Exhorting the youth, he once said that without the impulse to translate ideas into action, all the simmering intellectual and moral life of youth, all its treasures of faith and hope would be condemned to mere idle day-dreaming.

He added :

"Our youth must wake up, abandon day-dreaming for activism, and find joy through work. Every healthy idealist knows that what matters is not the disparity between one's ideals and the reality, but the consciousness that we are working incessantly and to the best of our power for bringing our ideals nearer to fulfilment. I appeal to the youth of India to welcome toil as the hero's portion in life and become workers in the noblest and widest sense of the word".

## **Other Dimensions**

Sarat Bose was an avid buyer and reader of literature, history, religion and politics. Reading gave him immense pleasure and provided an opportunity to understand the traditions and accomplishments of the British rulers of India. He loved English poetry, had a sharp memory and continued to read and recite poetry throughout his life. Familiarity with the great traditions of the English helped him to perfect his linguistic and oratorical skills. The literature taught in Presidency College included Chaucer, Milton, Shakespeare, the Romantic poets and the Victorians. The writings of Tennyson, Arnold, and Thomas Hardy also enriched his thought process in a substantial manner. He was also fond of Bernard Shaw, H.G. Wells, Francis Wellman and Walter Bagehot.

He was a nature lover and was very fond of the mountains. He would usually take his vacation with the entire family at some hill station. He would also often include his parents in the party. Although he chose different hill resorts from time to time, he purchased a house on the hills, at Kurseong in Darjeeling district. The holiday home was at a rather secluded spot on the highway to Darjeeling commanding a magnificent view of the plains and the river valleys below.

He was an outstanding journalist and was associated with Newspapers such as 'Forward' and 'Liberty'. Towards the end of his career, he started 'Nation', which was carrying his political ideas to the masses. He toured many countries of Europe and Asia.

Sarat Bose was a person who loved his family, parents, wife and children dearly, whose heart went out to all in need and whose patriotism was of sterling gold. He was above all a lover of humanity. In his humanism, he went far beyond family, community and national limitations and dreamed of a 'new worldism' based on a new religion of man. With dedication and commitment he worked tirelessly with complete non-attachment for the realization of his high ideals 'complete independence' till he breathed his last.

## **Death and Tributes**

Sarat Bose died of a heart attack on 20 February 1950, half an hour after he penned his last write up, at the age of 61. He belongs to a galaxy of eminent persons, who the nation will always remember with reverence and gratitude. Rich tributes were paid to him on his demise. Appreciating his stunning qualities and rich contributions to the nation, Pandit Jawaharlal Nehru, the then Prime Minister said:

"May I, Sir, with your permission, refer to the passing away yesterday of a renowned Member of this House and one who played a noble part in the struggle for freedom in this country I refer to Shri Sarat Chandra Bose. A member of a very distinguished family and a lawyer of eminence, he occupied the highest position in the organisations engaged in the struggle for freedom. He was a member of the Congress Working Committee for some years. He became a member of this House and was chosen as the Leader of the Congress party in this House. Later he became a member of the interim Government which came into existence in 1946. Later, on the political plane, he parted company with some of us and was one of our severest critics. But whether he was a critic or not, which he had every right to be, he has played an eminent role in the struggle for freedom and it is a matter for sorrow for us that an eminent Indian should pass away. At any time that would have been a matter for sorrow for us; but, at the present time, more especially when grim

tragedy faces us in Bengal and when the voice of controversy should be hushed before this tragedy, both actual and potential, it is a great sorrow and regret that an eminent son of Bengal and of India should pass away....."

"..... I would like you, Sir, and I am quite sure the House will agree with me to convey the regret of this House and the condolence of this House to the members of the family of Shri Sarat Chandra Bose."

Paying tributes to the departed leader, G. V. Mavalankar, the then Speaker, Lok Sabha said:

"I associate myself entirely with what has fallen from the lips of the Leader of the House. I had the privilege of close personal contact with the late Sarat Chandra Bose during the period of his leadership of the Congress Party in the Central Assembly and of his Membership of the Interim Government. We all bemoan his loss and our sympathies naturally go to his widow, sons and daughters".

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# A PICTORIAL PROFILE

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With wife Bivabati, soon after marriage (1909)



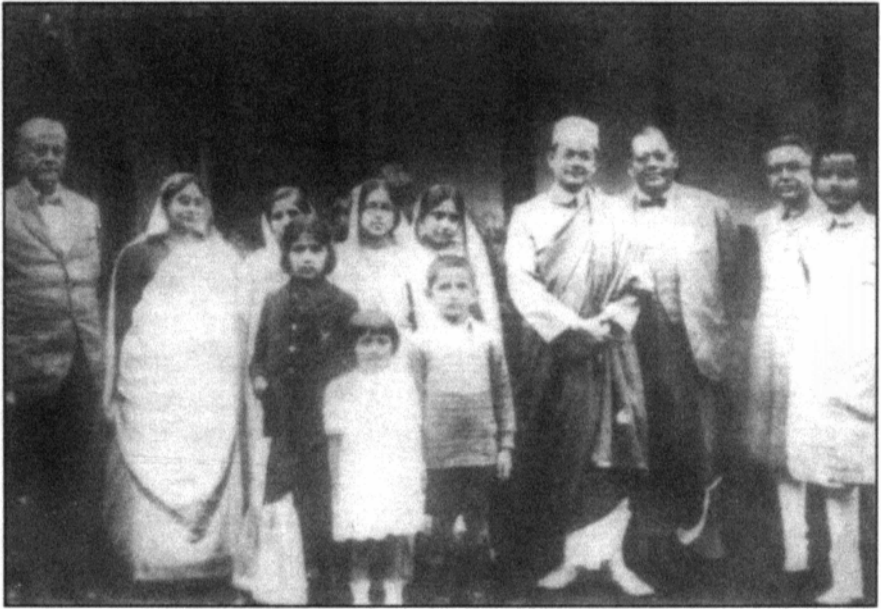
As a law student in England (1913)



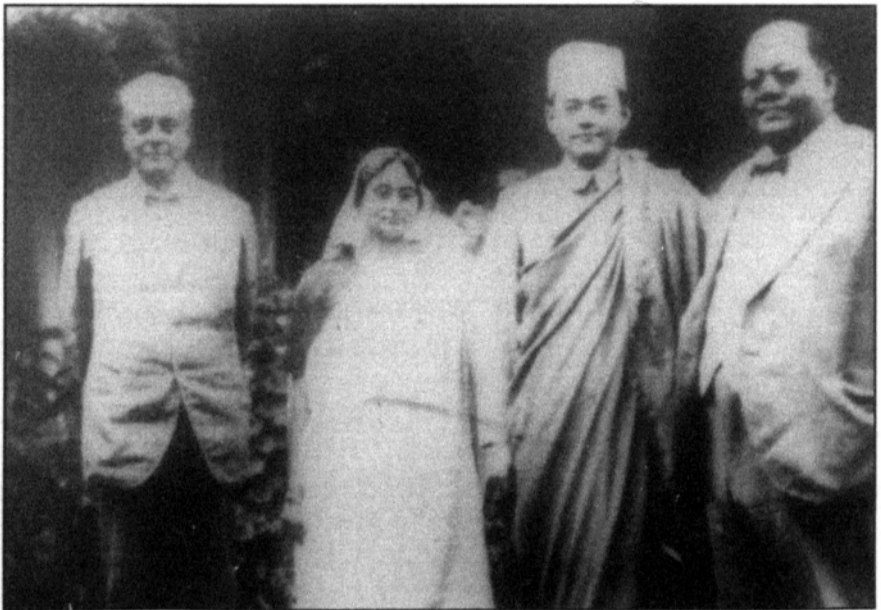
Sarat Bose with parents and other members of the family



The Bose House at Oriyabazar, Cuttack (Orissa)



Sarat Chandra Bose with his family including Subhas Chandra Bose



Janakinath (father), Bivabati (wife), Subhas and Sarat Bose





Sarat Bose with his wife and children at Gidhapahar, Kurseong,  
Darjeeling (1926)



Sarat Bose with wife Bivabati in  
Switzerland (1948)



Family Group Photo with Widow of Subhas Chandra Bose, Emile  
(standing second from left) and his daughter (Anita)



Family Group photo with Eamon de Valera, the then President of Ireland  
(Dublin) (1948)



Sarat Bose with son Sisir Bose in Italy, 1948

# Sj. Sarat Bose Arrested

## Taken To Seoni Jail

Dhanbad, Feb. 5.

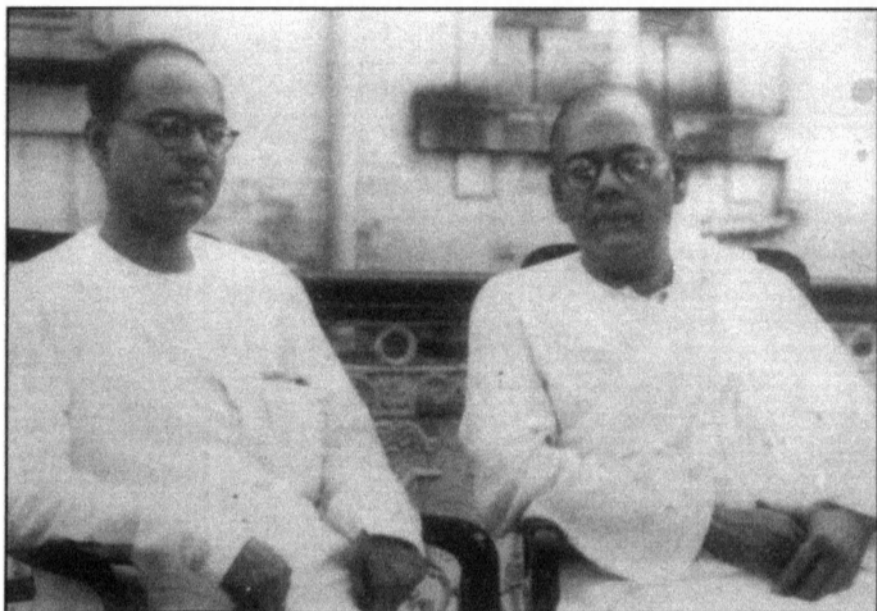
Mr. Sarat C. Bose, Bar-at-Law, Alderman, Calcutta Corporation, who came here on a professional call, was arrested here last night under Regulation III of 1818 at the bungalow of Mr. Bipin Bose at Lodna Colliery, where he was staying.

He was, it is believed, immediately taken to the Seoni Sub-Jail by the Bombay Mail.—Associated Press.

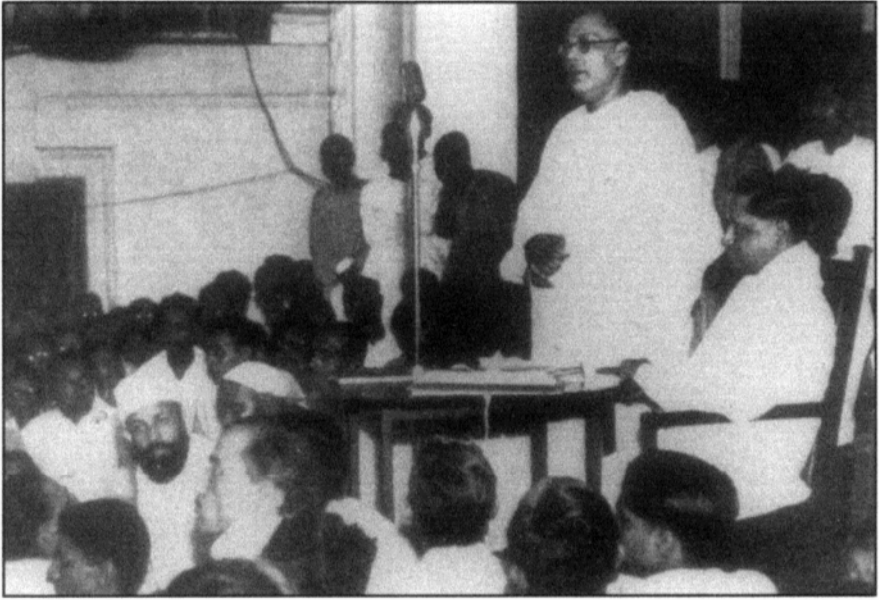
Newspaper clipping reporting the arrest of Sarat Bose (1932)



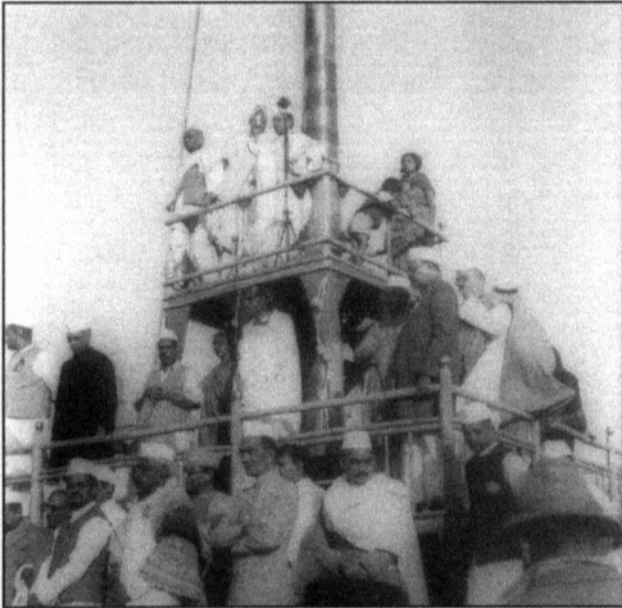
During Election Campaign with Jawaharlal Nehru (1937)



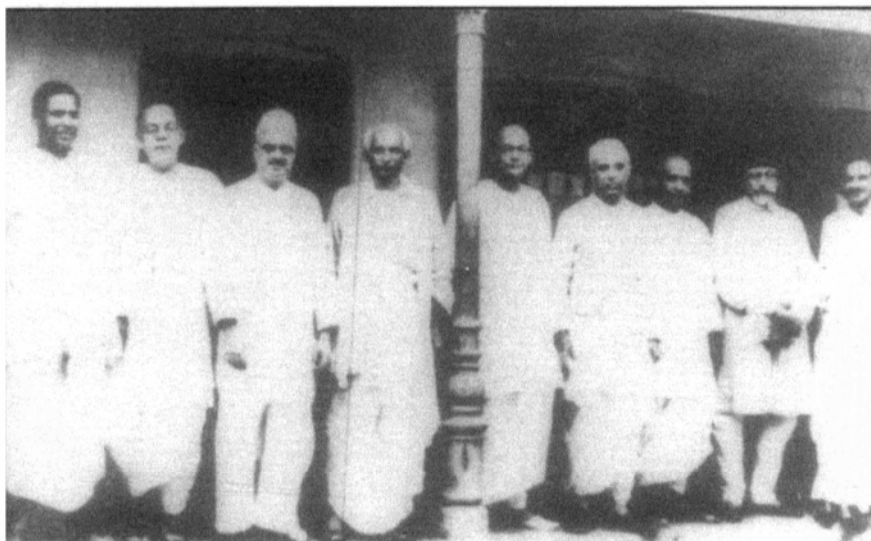
Bose Brothers Sarat and Subhas



Addressing a public meeting On his left, Bengal Congress Leader Tulsi C. Goswami (1938)



At the flag hoisting ceremony of the Haripura session of Indian National Congress (1938)



Sarat Bose with Members of the Congress Working Committee (1938)  
(Hare Krushna Mahtab, Jairam Das Daulatram, Pattabhi Sitaramyya,  
Subhas Chandra Bose (President), Jawaharlal Nehru, Vallabhbhai Patel,  
Abul Kalam Azad, J.B. Kripalani) from left to right



Foundation stone laying ceremony of "Mahajati Sadan" by Rabindra Nath  
Tagore at Calcutta. Sarat Bose seated on the ground between  
Rabindranath Tagore and Subhas Chandra Bose (1939)

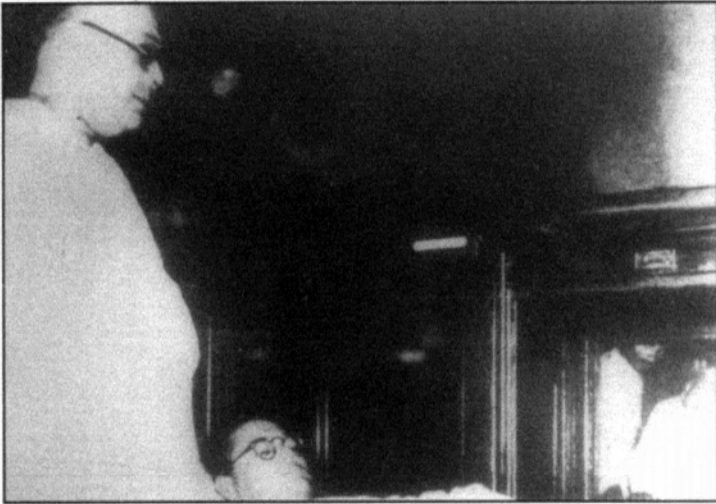




With Mahatma Gandhi and Mahadeb Desai at Sarat Bose's residence in Calcutta (1939)



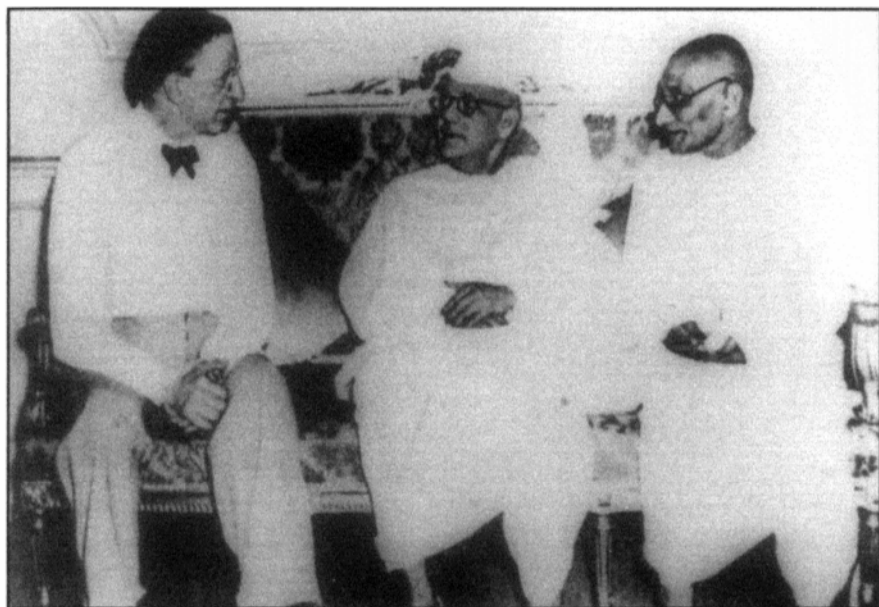
Being felicitated at a function in Rajshahi (now in Bangladesh), 1939



With ailing brother Subhas on way to Tripuri to attend Congress session after Subhas was elected President defeating Pattabhi Sitaramya (1939)



Newspaper clipping reporting the arrest of Sarat Chandra Bose in December 1941



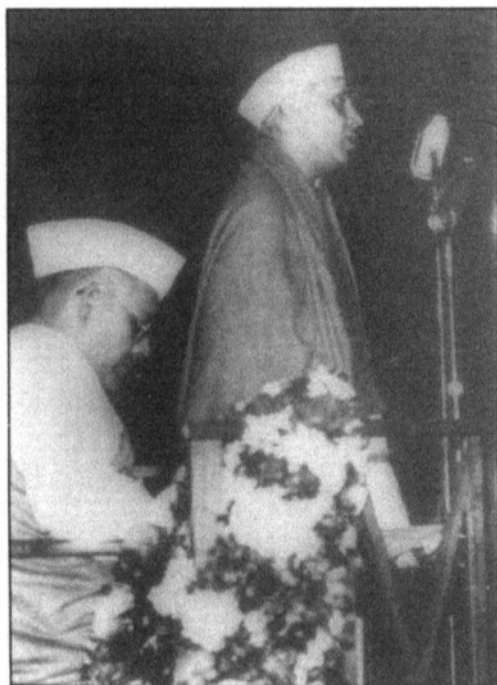
Public reception at Calcutta after his release in 1945



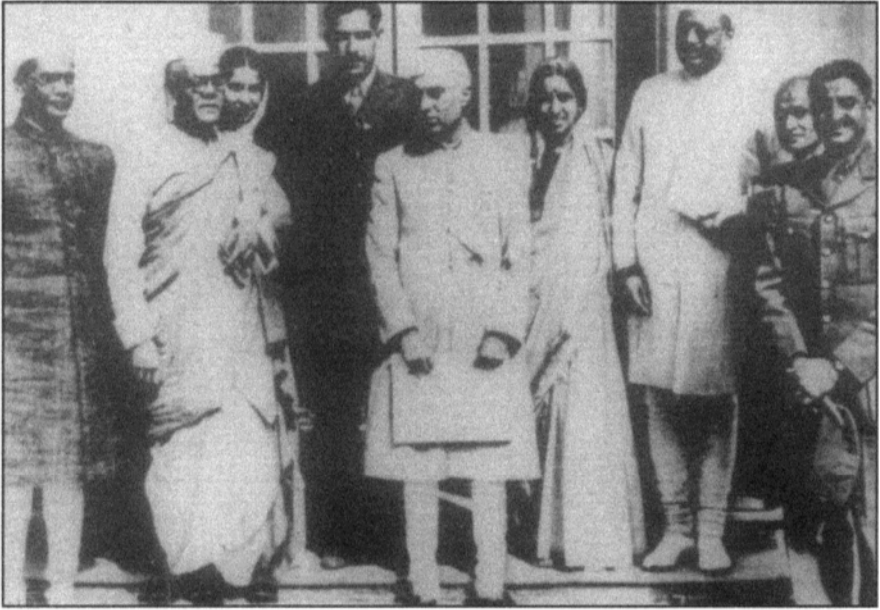
With wife Bivabati, sons, daughters, daughter-in-law and sons-in law  
(1945)



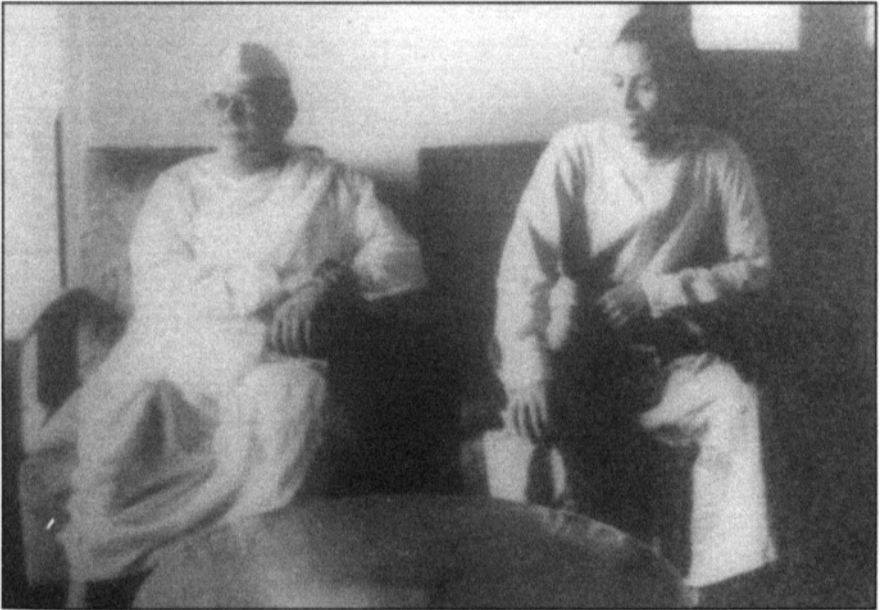
On way to the dias at a public meeting in Calcutta with Sardar Patel, and Pandit Nehru (1945)



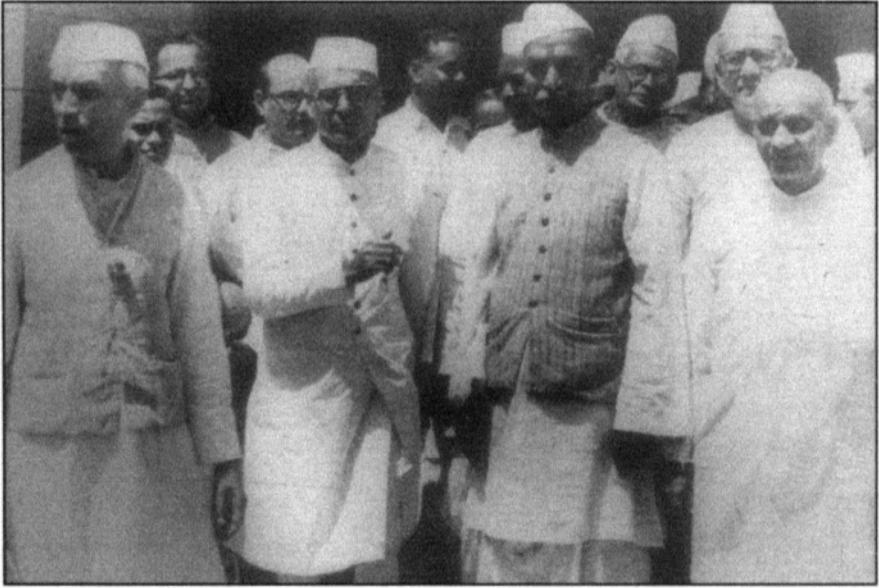
At a public meeting with Pandit Nehru in Calcutta before a meeting of Congress Working Committee (1945)



At a meeting of the INA Relief Committee with General Shah Nawaz Khan and Col. P.K. Sehgal of INA and Jawaharlal Nehru (1946)



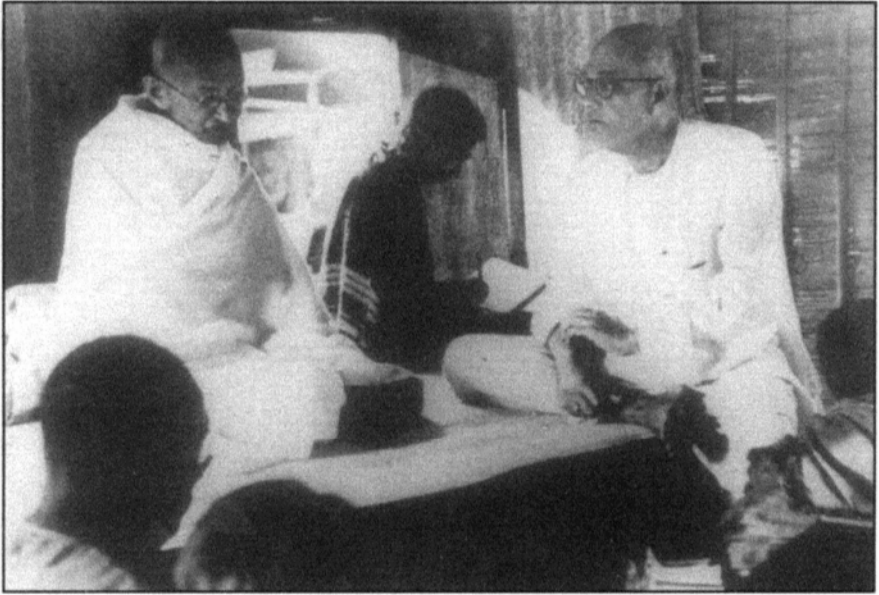
With U Aung San, revolutionary leader and the first Prime Minister of independent Burma in Yangon (Rangoon) (1946)



After the swearing-in of Ministers of Interim Government (From L to R)  
Jawaharlal Nehru, Syed Ali Zaheer, Rajendra Prasad, Sarat Bose,  
Vallabhbhai Patel (1946)



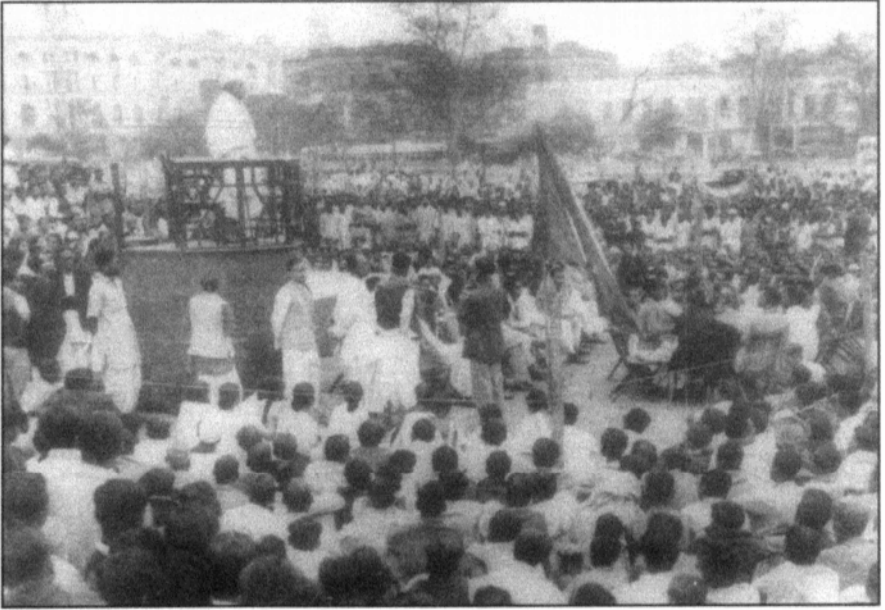
First Cabinet Meeting of Interim Government (1946)



With Mahatma Gandhi on a peace mission at Noakhali after eruption of communal violence in Bengal (1946)



With Mahatma Gandhi at Sodepur Asram (West Bengal). Also in the picture, Satya Ranjan Bakshi, Dr. Sushila Nayar and Prof. Nirmal Kumar Bose (1947)



The last public meeting (1949)



