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Report on native papers in Bengal for the week ending July 7, 1900

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## REPORT

ON

## NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 7th July 1900.

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## LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Places of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
	<b>BENGALI.</b>				
	<i>Monthly.</i>				
1	" Alo "	Calcutta	.....	June, 1900.	
2	" Prachar "	Bhawanipur	.....		
	<i>Weekly.</i>				
1	" Anusandhan "	Calcutta	.....	4th July, 1900.	
2	" Bangabhumî "	Ditto	26,000	3rd ditto.	
3	" Bangavasi "	Ditto	16,000	30th June, 1900.	
4	" Basumatî "	Ditto	35,000	5th July, 1900.	
5	" Hitavadi "	Ditto	1,600	29th ditto.	
6	" Mihir-o-Sudhakar "	Ditto	300	30th ditto.	
7	" Nava Yug "	Ditto	.....	27th June and 4th July, 1900.	
8	" Prabhat "	Ditto	3,600	2nd July, 1900.	
9	" Prativasi "	Ditto	3,000	29th June and 6th July, 1900.	
10	" Samay "	Ditto	.....	30th June, 1900.	
11	" Samiran-o-Viswadut "	Ditto	7,000	28th ditto.	
12	" Sanjivani "	Ditto	.....	3rd July, 1900.	
13	" Sign Board "	Ditto	1,000	25th June, 1900.	
14	" Som Prakash "	Ditto	.....	27th June, 1900.	
15	" Sri Sri Vishnu Priya-o-Ananda Bazar Patrika."	Ditto	.....		
	<i>Daily.</i>				
1	" Dainik Chandrika "	Calcutta	.....	2nd to 6th July, 1900.	
2	" Dainik Samachar "	Ditto	.....	30th June, 1st, 4th, and 5th July, 1900.	
3	" Samvad Prabhakar "	Ditto	2,000	3rd July, 1900	
4	" Samvad Purnachandroday "	Ditto	300	2nd to 7th ditto.	
	<b>HINDI.</b>				
	<i>Weekly.</i>				
1	" Bharat Mitra "	Calcutta	3,000	2nd July, 1900.	
2	" Hindi Bangavasi "	Ditto	10,000	2nd ditto.	
	<b>PERSIAN.</b>				
	<i>Weekly.</i>				
1	" Hablul Mateen "	Calcutta	1,000	25th June, 1900.	
	<b>URDU.</b>				
	<i>Weekly.</i>				
1	" Nausha Punch "	Calcutta	.....	29th June, 1900.	
	<b>BENGALI.</b>	<b>BURDWAN DIVISION.</b>			
	<i>Fortnightly.</i>				
1	" Ulubaria Darpan "	Ulubaria	.....		
	<i>Weekly.</i>				
1	" Bangabandhu "	Chandernagore	.....	30th June, 1900.	
2	" Bankura Darpan "	Bankura	630	1st July, 1900.	
3	" Burdwan Sanjivani "	Burdwan	360	3rd ditto.	
4	" Chinsura Vartavaha "	Chinsura	510	.....	
5	" Education Gazette "	Hooghly	1,500	6th July, 1900.	
6	" Mrđini Bandhay "	Midnapore	500	27th June, 1900.	
7	" Pallivasi "	Kalna	150	4th July, 1900.	
	<b>BENGALI.</b>	<b>PRESIDENCY DIVISION.</b>			
	<i>Monthly.</i>				
1	" Sevika "	Diamond Harbour	.....	.....	
	<i>Fortnightly.</i>				
1	" Hitakari "	Kushin	.....	29th June, 1900.	
	<i>Weekly.</i>				
1	" Khulna "	Khulna	.....	28th June, 1900.	
2	" Murshidabad Hitaishi "	Berhampore, Murshidabad	800	4th July, 1900.	
3	" Pratikar "	Ditto	603	29th June, 1900.	

## LIST OF NEWSPAPERS—concluded.

No.	Names of Newspapers.	Places of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
	URIYA. <i>Weekly.</i>	ORISSA DIVISION.			
1	“Sambalpur Hitaishini” ...	Bamra, Central Provinces.	500	13th June, 1900.	
2	“Samvad Vahika” ...	Balasore ...	290	14th ditto.	
3	“Uriya and Navasamvad” ...	Ditto ...	340	13th ditto.	
4	“Utkal Dipika” ...	Cuttack ...	500	16th ditto.	
	HINDI. <i>Monthly</i>	PATNA DIVISION.			
1	“Bihar Bandhu” ...	Bankipore ...	500		
	URDU. <i>Weekly.</i>				
1	“Al Punch” ...	Bankipore ...	500	15th and 22nd June, 1900	
	BENGALI. <i>Weekly.</i>	CHOTA NAGPUR DIVISION.			
1	“Manbhumi” ...	Purnia ...	600	3rd July, 1900.	
	BENGALI. <i>Weekly.</i>	RAJSHAHI DIVISION.			
1	“Hindu Ranjika” ...	Boalia, Rajshahi ...	500	4th July, 1900.	
2	“Kangal” ...	Kuch Bihar ...	300	4th ditto.	
3	“Rangpur Dik Prakash” ...	Kakina, Rangpur ...	1,000	5th July, 1900.	
4	“Rangpur Vartavaha” ...	Rangpur ...	1,000		
	HINDI. <i>Monthly.</i>				
1	“Darjeeling Mission ka Masiik Samachar Patrika.”	Darjeeling	.....		
	BENGALI. <i>Fortnightly.</i>	DACCA DIVISION.			
1	“Faridpur Hitaishini” ...	Faridpur ...	Local		
2	“Sikshak Suhrid” ...	Dacca ...	250	29th June, 1900.	
	Weekly.				
1	“Barisal Hitaishi” ...	Barisal ...	400	27th June, 1900.	
2	“Bikash” ...	Ditto ...	.....	26th June and 3rd July, 1900.	
3	“Charu Mihir” ...	Mymensingh ...	Above 1,000	26th June, 1900.	
4	“Dacca Prakash” ...	Dacca ...	500	1st July, 1900.	
5	“Kasipur Nivasi” ...	Barisal ...	About 300	27th June, 1900.	
6	“Sanjay” ...	Faridpur ...	.....	29th ditto.	
7	“Saraswat Patra” ...	Dacca ...	400	30th ditto.	
	ENGLISH AND BENGALI. <i>Weekly.</i>				
1	“Dacca Gazette” ...	Dacca ...	800	2nd July, 1900.	
	BENGALI. <i>Weekly.</i>	CHITTAGONG DIVISION.			
1	“Pratinidhi” ...	Comilla ...	.....	26th June and 3rd July, 1900.	
2	“Sansodhini” ...	Chittagong ...	500	29th June, 1900.	
3	“Tripura Hitaishi” ...	Comilla ...	600 to 700	3rd July, 1900.	
	BENGALI. <i>Fortnightly.</i>	ASSAM.			
1	“Paridarsak” ...	Sylhet ...	500		
2	“Silchar” ...	Silchar ...	.....		



## I.—FOREIGN POLITICS.

*Al Punch* [Bankipore] of the 15th June says that the Musalmans of Sumatra and Java are still being savagely treated by the Dutch Government. It is to be hoped that The Musalmans of Sumatra and Java. Her Majesty's Government will adopt stringent measures to relieve the Musalmans of those places from this oppression.

AL PUNCH,  
June 15th, 1900.

2. The *Habul Mateen* [Calcutta] of the 25th June has the following:—

The Persian functionaries. It is strange that the European nations should, after paying the Government dues which are very heavy in comparison with those paid by any Asiatic people, have still enough left at their disposal to be able to advance money to their respective Governments when the latter find it necessary to raise loans, while a rich and fertile kingdom like Persia, being unable to produce enough to support herself, should be under the necessity of borrowing twenty-two-and-a-half millions of *manats* from Russia. In what respect is Persia inferior to Russia? Persia is inferior to Russia in this that while Russia has good statesmen and trustworthy officials, Persia has none. To lay all blame at the door of the Government, the *alims* or the nation is the lesson which the Persian functionaries are taught from their infancy. To tell the truth, by doing so, they are doing a great deal of mischief to their nation and Government. No one is more like the fool who sets fire to his own house for basking in its warmth than the Persian dignitaries at home and abroad.

HABUL MATEEN,  
June 25th, 1900.

3. The same paper is sorry to hear that the people of Turkistan are speaking disparagingly of the *Habul Mateen*. They The function of the *Habul* ought to bear in mind that this paper points out *Mateen*. all the defects of the Musalmans of these days and cares very little for what its enemies may say. It is true that compared with the European nations the people of Persia are ignorant. But the people of Turkistan are more ignorant than any other people in the world. The *Habul Mateen* always gives good advice to his co-religionists. The Musalmans one and all ought to remove the veil of ignorance from their faces by all means in their power, and they ought not to quarrel with one another. They ought to feel sorry for their miserable lot, instead of falling out with one another.

HABUL MATEEN.

4. The same paper has the following:—

Persia's dependence on foreign nations. A nation cannot be called a nation in the proper sense of the word, so long as it is at the mercy of other nations for articles of every day use. It is this dependence which brought about the misery of the nations of olden times. European statesmen say that a nation which depends upon another is sure to come under its sway. The European nations send their men of learning to different parts of the world to see if there is any nation which requires their help in any way, and by rendering the help required they bring other nations into closer touch with them. They do not shrink from even sacrificing their lives and money for the purpose of bringing other nations under their sway. The people of Europe now-a-days enter foreign countries under the pretext of trade. In commercial matters they secure the confidence of other nations. By commercial tactics they rob other nations of their wealth and make them their dependants. Under the pretext of commerce they laid usurping hands on all the kingdoms between the furthest east and the furthest west, laid them waste and brought them under their subjection. Along with their commerce they brought Christianity, which is gaining a firm foothold in all that extensive region. By means of commerce they annihilated the religion of other nations, brought them into their pale and thus strengthened their own nationality. And under the pretext of commerce they laid the foundations of their political supremacy in foreign kingdoms. It must be borne in mind that this can be done only by a nation which does not depend upon others in any way, and which is free from all national defects. National want brings confusion of thought and confusion of thought brings confusion in all matters, temporal and spiritual. Unless we remove our national want and disallow outlanders to interfere in our national and political concerns, our nationality, wealth, personal and religious liberty and national supremacy and pride will not exist long. Spread of learning among our nation is very

HABUL MATEEN.

necessary. It is learning which has made the Europeans a superior people, and it is also learning which can remove our national want.

HABLU MATEEN  
June 25th, 1900.

5. The same paper has the following :—

The dishonesty of Persian merchants. The merchants of Persia who call themselves pious, honest and the cause of the prosperity of that kingdom, practise such dishonesty in their trade that their labours will bear no fruit. European merchants, on the other hand, are so truthful and straightforward in their dealings that their mere words have the effect of a divine commandment. Even Persian merchants have not such faith in the words of a big merchant of their own country as they have in the words of the commonest European merchant. This is simply because we are ignorant and the Europeans are learned. The Persians think that commerce does not require any learning at all, and that addition and subtraction with a knowledge of letter-writing are the only things indispensably necessary to a merchant. It is this false impression that is bringing pauperism upon Persians. In the olden times when the Persians did not know how to practise dishonesty, the goods manufactured by the Persians, ignorant as they were, were thought by foreign people as far superior to any other goods, and, therefore, sold at very high prices. The merchants of Europe used to admit the excellence of Persian manufactures. Persian merchants think that trade means only the business of the broker and the hawker. They do not try to introduce goods of Persian manufacture into foreign countries.

CHARU MIHIR,  
June 26th, 1900.

6. The *Charu Mihir* [Mymensingh] of the 26th June has the following :—

The combination against China. What has led the European Powers to declare war against China? If the Boxers committed oppressions on foreigners let them be punished. There is no use of breaking up the Chinese Empire for the fault of a small number of its subjects. The expelling of Chinese labourers from Australia and Canada has led the Boxers to make up their minds to expel all foreigners from their country. Why do you grow excited when China gives you the treatment which you yourselves deal out to her? The sole object of the European Powers in waging war against China is to appropriate the Empire to themselves, taking advantage of its weakness. No European Power dared to help the Boers in their war against the English, but now all the Powers have united in China for a share in the division of the Empire. It cannot be said whether it is another object of the war to ruin Japan after it has spent its strength in a war with China. But Japan will have to supply 20,000 troops in this war. The European Powers will make a division of the Empire after it has been brought to ruin by the efforts of Japan. There are reasons to fear that there will be quarrels between the Powers in the matter of division.

PRABHAT,  
June 27th, 1900.

7. The *Prabhat* [Calcutta] of the 27th June has the following :—

The Indian servants in the South African War. The Chinese dislike of foreigners generally and of Europeans in particular is the principal cause of the present Boxer rebellion in China.

The Boxers have addressed themselves to the task of expelling all Europeans from that country precisely for the reason for which Cape Colony and Australia are anxious to drive out Indians from their towns and America tries to prevent an influx of Chinamen into the United States. We hope this Boxer rising will not be described in English school-books as an illustration and outcome of oriental barbarism. There is, however, a small difference. The Indians are weak and the Europeans are strong. The Boxer opposition to the European, though rash and reckless, furnishes proof of noble courage, but in the persecution of the Indians by Cape Colony there is cowardice and not courage, the more so as in the hour of danger, when the existence of the Colony was in serious peril, Indian assistance was not slighted or refused. It is to be hoped that in the whiteman's song of victory Rudyard Kipling will suppress this fact and employ his vulgar English to make the whiteman cast an angry glance at the Boxers.

But at this moment, when England is intoxicated with her victory in South Africa, Sir George White has spoken a few kind words on behalf of the Indian servants in that Continent. He has referred to the steady and unflinching devotion of these men to their English masters, often at the risk of their lives, during the investment of Ladysmith. For them there were no

medals, or chocolate boxes, or liberal salaries. Their names were not even included in the mortuary returns. To die unhonoured and unknown, or to be spared as obscure cripples without glory or distinction, was the fate that was in store for them. Everybody is praising Sir George for his generous reference to the services of these unlucky men. He is certainly entitled to praise, for it is impossible for a man to feel the least gratitude for the work they have done unless he is gifted with an extraordinarily liberal heart. The fact is, the way these Indians have died is not a matter which deserves to be chronicled in history. Englishmen have died for the purpose of preserving the glory of the English name. Some Englishmen took to flight, some allowed themselves to be captured by the enemy. But that these Indian servants laid down their lives was because their end had come. They died doing their duty—the duty, that is, of cutting grass for the horses of the army. Such death is beneath notice. But death, none the less, it is. In going out to cut grass for horses they laid down their lives and did not take to flight. For the purpose of saving the lives of the invested British soldiers an Indian servant had stationed himself just in front of the death-discharging Long Tom and gone on ringing warning bells. His achievement was not indeed the embodiment of any grand idea; it was not, indeed, promotion of national glory or even of self-interest. Still he had kept sounding the note of warning before the mouth of the roaring cannon, and when everybody was entering into his safety-hole that one Indian was seated on the hilltop perfectly cool and composed. You may not respect or honour such men, but surely you can be kind towards them. The English public as well as people in this country have made most liberal money contributions in aid of the wounded British soldiers in South Africa, and the question is, has any portion of the fund fallen to the lot of these patient Indians who have so uncomplainingly served their foreign masters in a time of danger and difficulty?

We have another question to ask in this connection. The name of every English private who died of fever or dysentery has been published by means of the telegraph, but did not the names of those unarmed Indian grass-cutters who laid down their lives in their attempt to relieve the wounded British soldiers deserve that honour? In this war daily bulletins have been issued containing information regarding the expenditure of blood incurred by Canada, Australia and Cape Colony, and it certainly behoved the great English nation to keep the Indians informed of the quantity of her heart's blood that poor India was shedding in England's cause. It is true that in the long lists of the killed in the war no mention was made of the names of the common soldiers who lost their lives, but only their number was given. If those lists had only contained a statement as to how many of such men were Indians, that would have been gratitude shown to India. Is even such courtesy a superfluous item in the whiteman's burden?

Will anybody in future care to remember the story of self-sacrifice on the part of those who are now unable to secure respect and gratitude even by laying down their lives? Is not expulsion and pushing out by the neck the reward they are again destined to obtain in Cape Colony? We have seen this time that they have the right to die in the service of the Colony. It remains to be seen if they have the right to settle and live there.

8. The *Hitavadi* [Calcutta] of the 29th June has the following on the Boxer rebellion in China:—

The crisis in China.

The conflict between the Christian Missionaries

and the Boxers in China is only the exciting cause of the trouble which is, properly speaking, a war between China and Europe. Whatever may be the result of the attempt to suppress the Boxers, the present disturbances will not be brought to a termination when the Empress-Dowager has publicly authorised the expulsion and massacre of all foreigners.

This last effort of China will prove infructuous. This movement of her limbs is the prelude to an utter collapse. This rising will prove a vain endeavour to maintain her independence. It is brute force alone that is predominant in this age, and that is why China's downfall is inevitable. Li Hung Chang and the representatives of the Empress-Dowager may try their best to avert the catastrophe, but this Boxer insurrection will serve as an occasion for bringing ruin and devastation on China. The chances of peace

HITAVADI,  
June 29th, 1900.

are remote, and small Japan singly was powerful enough to deal a death-blow to China; but this time Europe and America are advancing to the attack. It would be no wonder if they should feel inclined to send her to the nethermost depths of the earth. This is why the thought of China's future causes us so much anxiety. The last of the Asiatic Empires is going to disappear. Is not that matter for sorrow to the people of Asia?

## II.—HOME ADMINISTRATION.

### (a)—Police.

BIKASH,  
June 26th, 1900.

9. The *Bikash* [Barisal] of the 26th June complains that the residents of Barisal town are now molested by wild animals. Wild animals in Barisal like boars and even tigers. A wild boar entered into the house of Babu Dinabandhu Sen, pleader, the other day, and did mischief. The inmates stood looking on, because they had no fire-arms. Barisal has become absolutely helpless against wild animals.

KHULNA,  
June 28th, 1900.

10. The *Khulna* [Khulna] of the 28th June fears that the case in which the wife of one Trinath, of village Naldhar, in the Khulna district, was ravished by some *badmashes*, outrage. is likely to be hushed up. The police came to the place of occurrence, and recorded the statements of a few witnesses, but nothing has as yet been done to bring the offenders to justice. It is said that all the accused have absconded, and none of them has been arrested up to this time. It is believed that the police will take no further action in the matter.

HITAKARI,  
June 29th, 1900.

11. The *Hitakari* [Kushtia] of the 29th June says that gambling is carried on on public roads in Kushtia, in the Nadia district, and even the police-constables are seen to take part in the gambling. Extension of the Gambling Act to this subdivision has, therefore, become necessary.

HITAVADI,  
June 29th, 1900.

12. Referring to the rules which have been published in the *Calcutta Gazette* for the examination of candidates for Recruitment for the superior admission to the superior grades of the police grades of the police service. service, the *Hitavadi* [Calcutta] of the 29th June says that, according to the custom which has prevailed up to this time, none but European candidates will be admitted to the examination. Though agreeing with the public about the advisability of employing natives in the higher grades of the service, the authorities are not yet listening to their prayer. Agitation has borne no fruit as yet. One fails to see the reason of the present practice. The Public Service Commission distinctly laid down that natives were perfectly fit for employment in the higher grades of the police service; and it is inexplicable why Government still adheres to the practice of filling those grades only with Europeans. People can have little hope of a redress of their grievance in this matter, if even a ruler like Sir John Woodburn shrinks from giving effect to a small reform like the one prayed for.

MIHIR-O-SUDHAKAR,  
June 29th, 1900.

13. One Wahed Ali Khan writing in the *Mihir-o-Sudhakar* [Calcutta] of the 29th June complains that the money which is every year collected from the raiyats, mostly Musalman, of Nawab Sir Ahsanulla Bahadur, K.C.S.I., for the celebration of the *punyaha* ceremony in a certain cutcherry of his, is spent by his Hindu *amla* (1) in celebrating Kali-puja in the cutcherry, (2) in feasting and making gifts of money to Brahmins, (3) in *jutra* and *nautch* performances, and (4) in purchasing goats, &c., for use in the houses of the *amla* on the occasion of the Durga Puja. A Musalman raiyat, who once objected to the money contributed by Musalman raiyats being wholly spent in this manner, and proposed that a portion of it should be spent for the benefit of Musalmans, was expelled from the cutcherry. While Hindus perform these festivities in the cutcherry, the Musalman raiyats who come to celebrate the *punyaha* are not provided with accommodation for reading their daily *namaj*.

14. One Dr. Satkari Das writes in the *Bangavasi* [Calcutta] of the 30th June that Bhutnath Bagdi, whose daughter Khanta Sundari had been enticed away from the village Pursura, in the Hooghly district, and sent to a tea garden as a cooly, has received the following letter from his daughter:—

BANGAVASI,  
June 30th, 1900.

A case of fraudulent cooly recruitment.

MY DEAR FATHER—A cooly-recruiter had sent me to the Barachapri tea garden in Gôlaghat, in the Sibsagar subdivision, Assam. Kindly take me back home as soon as possible. You will probably have to spend Rs. 60 or Rs. 70 to release me. Submit a petition to the Magistrate of Hooghly as soon as possible, otherwise you will not get me back, and I shall have to pass the remaining days of my life in Assam. My suffering is beyond endurance.

Khanta Sundari.

Khanta has left behind her her husband and a baby. Her poor parents and the baby are incessantly crying. It is beyond her father's means to spend Rs. 60 or Rs. 70 for her release. It is hoped that the Viceroy will kindly institute an enquiry into the matter and remove the anxiety of her parents.

15. Referring to the cow-killing case at Khidarchak, in Monghyr, the *B'rat Mitra* [Calcutta] of the 2nd July says that The Monghyr cow-killing case. it would appear from the evidence of the Musalmans that the Hindus are to blame in the matter, while the evidence of the Hindus would lead one to believe that the Musalmans are the guilty party. It is to be hoped that the officer entrusted with the investigation will decide the case in an impartial spirit.

BHARAT MITRA,  
July 2nd, 1900.

(b)—Working of the Courts.

16. *Al Punch* [Bankipore] of the 15th June is sorry that the introduction of the Nagri character in the courts of the North-Western Provinces has produced ill-feeling between Hindus and Musalmans. It must be borne in mind that both Hindus and Musalmans have an equal right to the loaves and fishes of the State, and that they should not, therefore, quarrel with each other, and thereby make other nations laugh at their folly. It is a fact that with the establishment of Muhammadan supremacy in India, Nagri ceased to be the court language in India, and such being the case, to give the Nagri character preference over the Persian character is to prefer an infirm creature to one that is young and lusty.

AL PUNCH,  
June 15th, 1900.

17. The *Bikash* [Barisal] of the 26th June has the following:—

BIKASH,  
June 26th, 1900.

The *amla* of the mufassal courts have to attend office from 7 to 10 A.M. and again from 11 A.M. to 8 or 9 P.M., and some have even to take work home after office hours. Sunday, which is a general holiday in all offices under the Government, is, with the mufassal *amla*, a day for making up all arrears of the week's work, and often proves a busier day than any other day. But even with such hard work, the mufassal *amla* fail to satisfy their masters. They are frequently fined and called upon to submit explanations. Lord Curzon has recently ordered that no clerk should be made to work on a Sunday or any other Christian holiday, but it is doubtful if this order will be carried out in the mufassal.

The treatment which the *amla* receive at the hands of their masters is enough to make one suspicious of the sincerity of Government's professions of kindness to them. The Government gets large sums of money from the law courts in the shape of court-fees, &c., and its net profit from the courts is also large. Still nothing is done for the poor clerks. Newspapers demand better pay for Deputy Magistrates and Munsifs, and good houses for the latter, but have seldom a word to say on behalf of the poor, overworked *amla*.

Nor does the Administration Report ever contain anything about them.

18. The same paper says that Babu Ambika Charan Datta, Third Munsif of Barisal, is very fond of harassing parties by The Third Munsif of Barisal. ordering their criminal prosecution. Lately he ordered the criminal prosecution of one Ajimaddi for having brought a false

BIKASH.

suit against one subadar and given false evidence. The case was disposed of by Babu Nagendra Nath Gupta, Deputy Magistrate, the prosecution being conducted, at the request of the Munsif, by the Government pleader himself. Nagendra Babu found Ajimaddi's claim in his suit in the Munsif's Court a true claim, and dismissed the case. The District Judge should not allow the Government pleader to be engaged in every prosecution which Ambika Babu orders. That causes waste of public money. An enquiry ought to be made as to the number of criminal prosecutions Ambika Babu has ordered up to this time.

CHARU MIHIR,  
June 26th, 1900.

19. The *Charu Mihir* [Mymensingh] of the 26th June says that it is the prevailing belief in Mymensingh that parties in the record-of-rights cases in the Mymensingh district have little chance of success in suits for the adjustment of the record-of-rights unless some particular

pleaders or mukhtars are employed by them. The people of Mymensingh also believe that they are not given sufficient opportunity of stating their objections in these cases. In some cases the objections are invalidated without even hearing the pleaders of the parties, and, in some, the pleaders are required to come later, and evidence is recorded in their absence. The record-of-rights system was introduced for the benefit of the raiyats, but it is doing harm to the raiyats of the Mymensingh district. The Government should come to the rescue of the raiyats

CHARU MIHIR.

20. A correspondent of the same paper says that Babu Anil Chandra Datta, Second Munsif of Tangail, does not often read the plaint, or written statement, before trying a case, and cannot, therefore, ascertain the relevancy or irrelevancy of a question put to a witness, and disallows many necessary questions. He does not also decide cases from the records; but after a case has been closed, he asks the pleaders of the parties to state their cases, and writes down what the pleaders say. He spends full one hour or one hour and a half over his tiffin, and is in the habit of striking off cases without reason. He allows sufficient time to certain pleaders to cross-examine witnesses, but to others he does not allow time to put even necessary questions or finish arguments.

21. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 27th June writes as follows:—

SRI SRI VISHNU  
PRIYA-O-  
ANANDA BAZAR  
PATRIKA,  
June 27th, 1900.

A sentence of the Calcutta Police Court. One Gopi Kahar, a bill-collecting durwan, went to one Mrs. Hilton to demand payment of a bill. Mrs. Hilton not only refused payment, but abused Gopi, and set her dog on him. Gopi fled and brought a case against Mrs. Hilton in the Calcutta Police Court. The trial took place before a native Honorary Magistrate, and it was hoped that Gopi would get justice at his hands. But, though the case was clearly proved, the accused was let off with a fine of only ten rupees. If a native had, like Mrs. Hilton, set a dog on somebody he would most probably have been sent to jail. Of course, it was not expected that a Native Magistrate would have the courage to put a European lady in jail. But the Magistrate ought to have considered that, taking into account the serious nature of the offence committed, a fine of ten rupees would have no better effect than if the accused were allowed to escape scot-free. The result of Dr. Bird's case has been that no European now fears to set a dog on a native. And the punishment inflicted on Mrs. Hilton will make matters worse in this respect.

SANJIVANI,  
June 28th, 1900.

22. The *Sanjivani* [Calcutta] of the 28th June has the following:—

Privates Smith and Tomkins of the Umballa cantonment were tried before the Chief Court, and Tomkins in Umballa, Panjab, on a charge of murdering two Rajputs, Sundarnath and Jiban. It was alleged that, on the 15th March last, Private Smith was chased by some villagers for shooting a peacock, near a temple, in a Rajput village, called Samalihare. The villagers stated that Smith and Tomkins intentionally shot at the deceased, but the accused and their friends Vesey and Johnston, said that the rifles accidentally went off in a scuffle with the villagers. The European jury found the accused not guilty, and the Judge acquitted them. We request Lord Curzon to call for the records of this case. Soldiers are forbidden to shoot peacocks and all other birds held sacred by the Hindus. Will the Viceroy kindly enquire why Smith gave a handle for this

unhappy occurrence by shooting a peacock near a temple? If soldiers strictly observe the sporting rules issued by the Government, and severe punishment is dealt out in all cases of violation thereof, accidents, like the above, can be, in some measure, prevented.

23. The *Sansodhini* [Chittagong] of the 29th June says that the peons of the Patia Munsif's Court, in Chittagong, extort money from suitors and persecute them in various ways. On the 19th May last Babu Sarat Kishor

Basu, Munsif of Patia, punished a peon for giving a false return on the application of Babu Joges Chandra Rai, Zamindar of Paraikarar. The attention of the nazir is invited to such misbehaviour on the part of the peons.

24. The *Sanjay* [Faridpur] of the 29th June draws attention of the District Magistrate to the case of Rahamat Khan, who has been long detained in *hajat* pending judicial enquiry into the cause of the death of a woman, alleged to be his wife. As no evidence has yet been forthcoming against Rahamat, he ought to be released.

25. The *Hitavadi* [Calcutta] of the 29th June writes as follows:—

Considering the way Mr. Hamilton, the Magistrate of Khulna, has distinguished himself in a remarkably short time by means of his judgment in the Lopez case and his refusal to furnish copies of the proceedings to the editor of the local paper, it is no wonder that various rumours should be circulated regarding him. The way in which he is discharging his official duties shows that he is utterly incompetent to exercise executive or judicial powers. Nothing else would account for his unwillingness to furnish the copies prayed for. He ought to have known that he could not lawfully refuse the prayer. It is to be hoped that the Editor of the *Khulna* will not rest until he has got an authoritative decision as to whether or no the Magistrate was bound, in the case under notice, to supply copies.

Mr. Hamilton is said to have at first expressed himself willing to furnish copies to anybody connected with the case who might apply for the same. Babu Dhruba Charan Sen, a witness, accordingly applied for copies of his deposition and of the Magistrate's judgment. But his application, too, was refused. People cannot, under these circumstances, consider Mr. Hamilton either a competent or an impartial officer.

The *Khulna* says that when the complainant deposited expedition fee and prayed for copies of the order sheet, the order passed by the Magistrate on his application was—"He must wait till the record is available." He has not been yet granted copies or told when he can expect to get them. The complainant and his witnesses were subjected to some harassment. He was fined. His application for a remission of the fine has not been yet disposed of. In the meantime the Magistrate is said to have called for a report from the Deputy Magistrate, Babu Durgananda Das, regarding the complainant's services. But although the Deputy Magistrate has submitted a very favourable report, still Mr. Hamilton has told the complainant that his prayer will be granted only if he tells the truth.

Is this what is really happening at Khulna? We seem to be dreaming, wide awake! Are we really witnessing such conduct in a Magistrate about the commencement of the twentieth century and when upwards of a hundred years of English rule have passed away?

26. The same paper has the following:—

"To condemn a stealer of potherbs to the spike" is a village saying in Bengal. But nothing is a matter of greater regret than that instances of such punishment should be cropping up every now and then under the enlightened British rule. Some little boys of Baranagore stole a kid belonging to the medical practitioner of the place, and having killed it, feasted themselves on its flesh. Kartik Chandra Nath and Dulal Chandra Nath were prosecuted at Sealdah for this offence, and sentenced to three months' rigorous imprisonment each. It is a common thing for boys to steal fruits and kids, and indulge in feasts. If detected, the only punishment which it is thought necessary to inflict on them is a good thrashing by their parents. In a law court their highest

SANSODHINI,  
June 29th, 1900.

SANJAY,  
June 29th, 1900.

HITAVADI,  
June 29th, 1900.

punishment should be a small fine. But what is this that has happened in the Baranagore case! Shakespeare himself stole kids when he was a boy, and if the law is as strictly enforced in every other case as it has been in the case of the two poor boys of Baranagore, many Deputy Magistrates themselves would not escape punishment. It is hoped the boys will be soon released.

27. The same paper writes as follows:—

HITAVADI,  
June 29th, 1900.

The case of alleged police oppression in Patuakhali reported in our last (Report on Native Papers for 30th June, paragraph 11) is probably going to terminate in a most disappointing manner.

Esenaddi, the complainant, whose wife and sister were stated to have been subjected to the outrage, prayed to the Deputy Magistrate to visit the various places where the two women were alleged to have been detained and outraged and take the evidence of witnesses locally in the presence of the accused, as otherwise it would be difficult to prove the case. The Deputy Magistrate granted the prayer, and fixed the 21st June as the date for the hearing of the case. But the accused, Kamarajjama, hearing that he and the head-constable had been called upon to appear before the Court, went to Barisal and moved the Magistrate, Mr. Weston, to have the case transferred to his own file. Strangely enough, Mr. Weston, without giving any notice to the complainant, and without even asking the Deputy Magistrate anything, at once transferred the case to Barisal. He has not, however, yet made it over to any Magistrate for trial, or fixed any date for its hearing. It is, indeed, a mystery why the case was transferred on the mere representation of one of the accused.

The Deputy Magistrate had served a notice on the accused, with the object of giving them every facility for proving their innocence when the preliminary enquiry was going on. The accused had, accordingly, appointed pleaders and mukhtars to defend them, and had also cross-examined the witnesses for the prosecution. So far the accused had no suspicions about the Deputy Magistrate. What was it then that made them suspect, as soon as they were required to enter appearance, that they would not get a fair trial at his hands? Did the accused get the case transferred because the witnesses were to be examined locally and a local investigation was to be held? Mr. Weston certainly did wrong to transfer the case merely on the prayer of an accused police officer, without consulting an experienced Deputy Magistrate like Babu Bagola Prasanna Majumdar, before whom the case was pending.

If the case had been investigated and the depositions of witnesses taken in the manner the Deputy Magistrate proposed to do, the truth underlying the case would have easily come to light. But as it is, Esenaddi is about to lose all hope of a fair trial and of getting a redress of his wrong. He has been himself sentenced in the theft case to two years' imprisonment.

We know Mr Weston to be a stupid boy, wanting in foresight, and we have personal knowledge of his haughty temper. On the occasion we came into contact with him we saw that he knew not how to respect the law. We ask the authorities to keep an eye on him in connection with the present case. They should see that the whim of a boy Magistrate does not stand in the way of a proper investigation and trial of the serious charges against the Patuakhali police.

28. The Samay [Calcutta] of the 29th June has the following:—

SAMAY,  
June 29th, 1900.

Dr. Gibbons, Police Surgeon of Calcutta, said in his report that Sarat Chandra Chakravarti had a diseased heart and died of that. A friend and neighbour of Sarat Chandra's was astonished at reading Dr. Gibbons's report, and has written to us as follows:—"The doctor says that the condition of Sarat's heart was such that for a slight cause he might have fallen down dead. I, however, knew Sarat since his childhood as a strong healthy man. He used to exercise every day with dumb-bells weighing twenty-five seers. He was strong-bodied and could endure fatigue. He was never known to suffer from any disease. After the examination held by Dr. Gibbons, Sarat Chandra's dead body ought to have been examined by some other competent doctor, in order that the public might be in a position to judge whether there was room for difference of opinion about the cause of Sarat Chandra's death. Sarat Chandra was a tally clerk, and in that capacity had to work every day from daybreak till dusk, and at

times also the whole night. Could a man with such a diseased heart, as Dr. Gibbons found, work so hard every day?"

The editor hopes that when the Magistrate makes his enquiry he will take notice of these facts.

29. The *Prabhat* [Calcutta] of the 4th July writes:—

The Patuakhali case.

The probable issue of the Patuakhali case is not very hopeful. The two outraged women are

Dhani, the wife, and Sadi, the sister, of Ensen Ali, who has been imprisoned for two years. The Subdivisional Officer recorded their statements and summoned some witnesses. He then summoned the accused. The Magistrate, however, transferred the case, on the application of the accused, to the headquarters. No notice of the accused's application was given to Ensen. He is confined in the Patuakhali jail, and the case is to be heard at Barisal. How is he to go to Barisal himself to conduct the case or to take his witnesses there? He petitioned the Magistrate for the trial of the case at Patuakhali, but the Magistrate rejected his application without hearing his pleader. Dhani and Sadi are poor women who depend absolutely upon the kindness of the public for pecuniary help.

(d)—*Education.*

30. The *Sanjivani* [Calcutta] of the 28th June says that whilst the female students of the Calcutta Medical College are not

Female students in the Campbell Medical School.

required to perform night duties, Dr. Kedar Nath Das, Lecturer on Midwifery in the Campbell Medi-

cal School, makes his female students perform such duties. It is expressly laid down in the rules and regulations of the hostel for female students, attached to that school, that they shall not be required to work in the hospital at night. Dr. Das is transgressing this rule.

31. The same paper has the following:—

Distribution of senior scholarships. The number of candidates who passed from the Dacca Division in the last F. A. Examination is double the number that passed from the Burdwan Division. But a boy passing in the first division from Dacca has not been able to secure a scholarship, whilst five boys passing in the second division from Burdwan have got scholarships. There are five scholarships of Rs. 20 each for the Dacca Division, but the number fixed for the Burdwan Division is eight. It is difficult to see why Dacca has been so unkindly treated by the Government in the distribution of scholarships. The Burdwan Division is not certainly more backward in the matter of education than Dacca, and its people do not, therefore, require special encouragement from the Government. Great injustice has, indeed, been done to the Dacca Division, and the Director of Public Instruction is requested to set matters right in this respect.

32. The correspondent of the *Mihir-o-Sudhakar* [Calcutta] of the 29th

A boarding-house for Musalman students wanted in Calcutta.

June, who, in its last issue (Report on Native Papers for 30th June, paragraph 34), complained of

the want of suitable boarding-houses for Musalman students in Calcutta, says that the only good boarding-house in Calcutta for such students is the Elliott Madrassa Hostel. But it is situated at so great a distance from all educational institutions, such as the Presidency College, the Calcutta Madrassa, the City College, the Ripon College, the Bangabasi College, &c., in which Musalman students read, that the students putting up in it have every day to journey six miles to and from college. The college nearest to the hostel is the St. Xavier's, which teaches only the B course in the B. A. classes. It is hoped that Musalmans of position will endeavour to establish a hostel for Musalman students in some convenient place in the town. The Manager of the *Moslem Chronicle* has taken up the question in right earnest, but he has not as yet succeeded in raising the necessary funds.

(e)—*Local Self-Government and Municipal Administration.*

33. A correspondent of the *Pratinidhi* [Comilla] of the 26th June says that the District Board of Tippera has passed a

A bye-law of the Tippera District Board.

bye-law, the transgression of which will be visited by a fine of not less than Rs. 5. The Board has,

indeed, found a novel way of adding to its income. The bye-law is an

PRABHAT,  
July 4th, 1900.

SANJIVANI,  
June 28th, 1900.

SANJIVANI.

MIHIR-O-SUDHAKAR  
June 29th, 1900.

PRATINIDHI,  
June 26th, 1900.

interference with the independence of Magistrates. The Magistrates will henceforth be compelled to impose a fine of Rs. 5 in cases in which a fine of 2 or 4 annas was inflicted before. A bye-law like this ought to be repealed at once.

HITAVADI,  
June 29th, 1900.

34. The *Hitavadi* [Calcutta] of the 29th June draws attention to the pressing necessity of improving the sanitation of Malaria and village sanitation in Bengal, villages which have become the favoured abode of malaria. The first thing to be done in

this connection is to fill up all old, foul tanks, and excavate new ones. This will solve the drinking-water difficulty. In the second place, attention should be paid to village drainage. Arrangements should be made for keeping the village drains free from obstruction and the villages free from jungle and rank vegetation. Every means should be used to make the village site perfectly dry. The assistance and co-operation of Government are necessary to give effect to these suggestions. It is to be regretted that while Government spends large sums every year on the construction of feeder roads and railways, it has as yet done little to re-excavate silted-up tanks and *beels* and water-courses.

HITAKARI,  
June 29th, 1900.

35. The *Hitakari* [Kushtia] of the 29th June says that the river Haulia flows out of the Dantbhanga mohana of the river Padma, near the Jalangi thana, in the Murshidabad district, and meets the Madhumati river after pass-

ing through Boalia, Alamdanga, Goswami Durgapur, Joradaha, and many other villages. Before the construction of the Eastern Bengal State Railway the river flowed with a strong current and did much good to the villages. But it is now gradually silting up owing to the construction of the railway bridge near Alamdanga. Two or three months after the rainy season, 14 or 15 miles of the river from the Dantbhanga mohana dries up, there remaining not more than half a cubit of water in most places in the river in November and December, and the villages on its banks suffer from water-scarcity.

Aquatic plants have grown in the bed of the river and has made the water unwholesome, and the residents make it more unwholesome by washing dirty clothes and bathing cattle in it. Dead bodies, also, are said to be thrown into the river.

TRIPURA HITAISHI,  
July 3rd, 1900.

36. The *Tripura Hitaishi* [Comilla] of the 3rd July writes as follows:—  
Government ordered every District Board to Water-scarcity how dealt with. spend at least Rs. 5,000 a year for removing water-scarcity within its jurisdiction. It was a fit order for the generous British Government to make. But we cannot praise the District Boards for the manner in which they have been giving effect to it. Tanks ought to be excavated in all villages where water-scarcity is severe. But the District Boards are excavating tanks only in the villages whose residents are applying for the same. But there are villages whose residents are all illiterate and are not aware of this order of the Government. The District Boards generally lavish their favours on villages which contain rich and educated men able to excavate tanks at their own expense. The names of the villages really suffering from water-scarcity ought to be ascertained from the officers of the Public Works Department, or from police officers, and their wants should be first attended to.

(g)—*Railways and communications, including canals and irrigation.*

CHARU MIIHII,  
June 26th, 1900.

37. A correspondent of the *Charu Miihir* [Mymensingh] of the 26th June says that the public will be greatly benefited by Wanted two roads in the Mymensingh district. the construction of two short roads from Kedarpur to Larugram, in the Mymensingh district. At present there is no easy communication between these two places.

BARISAL HITAISHI,  
June 27th, 1900.

38. The *Barisal Hitaishi* [Barisal] of the 27th June says that the Latukhai khal and the khal which passes through the Some khals in the Backergunge village Rahamat, in the Backergunge district, are gradually silting up, and large boats cannot pass through them during ebb tide, even in the rainy season. The Amtali khal, too, is in the same condition, and people desiring to go to Gaurnadi have

to go by the Fultala, Japur and other large rivers. The Batjora khal also dries up in winter. The District Board of Barisal ought to re-excavate these khals. If they completely silt up, the villages within the jurisdiction of the Gaurnadi thana will be converted into so many marshes, and there will be a fresh outbreak of malarial and other diseases.

39. The *Medini Bandhav* [Midnapore] of the 27th June says that there is no arrangement for lighting the underground passage leading to the south side of the Khargapur station, Bengal-Nagpur Railway.

The Khargapur station on the leading to the south side of the Khargapur station, Bengal-Nagpur Railway, and passengers have to experience the greatest difficulty in making their way through it, specially at night. A portion of the large room, which has been recently constructed between the north and south lines, was said to be intended as a waiting-room for passengers. But the present station-master of Khargapur does not allow passengers to use it, and compels them to go into the old dilapidated hut formerly used as a waiting room. A correspondent of the paper saw the station-master driving away passengers from that place.

40. A correspondent of the *Sri Sri Vishnu Priya o-Ananda Bazar Patrika* [Calcutta] of the 27th June says that the river Navaganga, flowing by Magura in the Jessore district, being about to completely silt up, the

A canal wanted in the Jessore district. District Board proposed excavating a canal, to be called Muchikhali, in order to bring good drinking water from the Padma to Narail, Magura and other places, and to keep up boat traffic. This year the Board gave up that idea and proposed re-excavating the Madhukhali, or, if that was found unsuccessful, excavating a canal joining the Madhumati with the Navaganga and passing by the village Barni. But neither scheme has yet been taken in hand. If something is not soon done to excavate a canal, Magura will, in a year or two, become an abode of malarious fever, and the steamer will not come even to Binodpur, as at present. The Board should take up the matter next year.

41. The *Sanjivani* [Calcutta] of the 28th June draws attention to the want of a platform in the Mankundu station, on the East Indian Railway, and the difficulty which passengers, especially female passengers, experience in getting into and getting out of a carriage.

Passengers have also to suffer much inconvenience at the Beliaghata station, on the Eastern Bengal State Railway, for the want of a suitable waiting-room for females and a platform. There is a small waiting-room for females in one extremity of the platform adjoining the gentlemen's waiting-room. But as male passengers accompanying their female relatives are not allowed to come upon the platform till a short time before the departure of a train, they do not venture to send their female relatives to it, because the gentlemen's waiting-room always remains full of Europeans and Eurasians. The hall, too, in which tickets for third and intermediate class passengers are sold, becomes so crowded that it is not considered safe to keep females in it. The other day a friend of the editor had to send his wife to the waiting-room for females, but he himself was not allowed into the platform.

There is also no good platform in the Goalundo station, on the Eastern Bengal State Railway, and female passengers have to get into a train with the greatest difficulty.

(h)—General.

42. The *Charu Mihir* [Mymensingh] of the 26th June complains that the Postage stamps in Mymensingh town do not keep postage stamps, although they are bound to do so under the law, and the public have to suffer much inconvenience on this account.

43. The *Hitavadi* [Calcutta] of the 29th June has learnt from a correspondent that Government has discontinued paying A postal complaint. boat-hire during the rainy season to postal peons in village Panchuria. This is causing great hardship to those poorly-paid men, and may lead them to reduce the number of their trips across the river.

MEDINI BANDHAV,  
June 27th, 1900.

SRI SRI VISHNU  
PRIYA-O.  
ANANDA BAZAR  
PATRIKA,  
June 27th, 1900.

SANJIVANI,  
June 28th, 1900.

CHARU MIHIR,  
June 26th, 1900.

HITAVADI,  
June 29th, 1900.

## V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

SRI SHI VISHNU  
PRIYA-O-  
ANANDA BAZAR  
PATRIKA,  
June 27th, 1900.

44. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 27th June contains two famine pictures. The first Two famine pictures. has the following below it:—

An agriculturist, reduced to a skeleton and impatient with hunger, is eating food thrown up by a dog. A woman, reduced to bone and skin, is, with her two hands, drinking with avidity the rice-gruel mixed with foul water, which is issuing from a kitchen drain, while a couple of boys, reduced to the same plight, are looking on, with eyes steadily and sorrowfully fixed on her, and thinking themselves unlucky because such food has not fallen to their lot.

To the second picture is attached the following:—

This unfortunate woman is holding in her breast the dead body of her child who has perished for want of food and is herself lying there like one dead through starvation. Another unfortunate creature, a hungry mother, sorely pinched with hunger, has given up her maternal tenderness and affection for her children and is eagerly and hurriedly devouring with one hand the leavings of a meal, while she is keeping them off with the other.

45. The *Sanjivani* [Calcutta] of the 28th June gives a famine picture, in which a youth, reduced to a skeleton, is represented as lying dead on the ground, and an emaciated boy

A famine picture. sitting by his side. The following note is appended:—

Such heartrending scenes may be seen in many places in the famine-stricken districts. The Government, with all its efforts, has not been able to prevent death from starvation. We, therefore, request the public to contribute what they can to the Famine Fund. Otherwise there is no hope of saving life.

## VI.—MISCELLANEOUS.

PRABHAT,  
June 27th, 1900.

46. The *Prabhat* [Calcutta] of the 27th June has the following:—  
Assaults on natives by Europeans. There is one subject which is frequently discussed in the vernacular newspapers. Almost all these newspapers are found to say that Europeans assault natives, and the injured party get no justice. We frequently come across the statement that in a certain place a certain European shot a certain native or kicked him to death, and that after a trial the defendant—European—was either let off without any punishment or lightly punished. Now, this statement has two parts: one part refers to the assault, and the other to the trial of the accused. These should be separately considered. Let us consider the assault first.

There are different kinds of assault. In the cases in which Europeans shoot natives in self-defence or on any other plea, no matter whether or no they have been out on a hunting excursion, no redress is possible. For the European has his rifle in his hand, while the native is perfectly unarmed. Next come kicks, blows, slapping, ear-pulling and beating with the cane. When the kick comes in contact with an enlarged spleen or liver, there can be no redress or remedy even then, though the offender can be brought up for trial before a law court. The party assaulted, though a black native, may survive the kick or the blow, if he is a healthy fellow. When such is the case, it is no wonder that the matter should be brought before the courts, or discussed in the newspapers; for Government has never authorised the assaulting of natives by Europeans through anger, or for any other reason. The law, except of course the Ilbert Act, makes no distinction between natives and Europeans. Both in speech and writing Government is known to be an advocate of the principle that whoever assaults anybody shall be liable to a criminal prosecution and punishment. We do not here speak of the result of a prosecution. Government, too, considers such occurrences extremely reprehensible. From time to time the Commander-in-Chief, as well as the Government, passes orders prohibiting soldiers from taking arms and ammunition with them when they leave their barracks for shooting purposes.

According to the law, it is an offence for a person to commit an assault, even though he may have been assaulted in the first instance. If a European beats you, you should prosecute him in a law court, but should not beat him in

return. But if you beat a European, what will he do, go to law or beat you? Of course, there are Europeans who, when assaulted, do not assault in return, but prosecute the assaulter. But the instances are few in which Europeans suffer themselves to be assaulted. One rarely reads of a European struck by a bullet or getting his spleen ruptured.

Government desires that Europeans should not assault natives. The law also makes such assault punishable. Why, then, do Europeans assault natives? Do Europeans do this because they are the rulers of the country, and physically stronger than the natives? If the facts were really such, even that would be an undesirable state of things. Why should there be such oppression when Government is opposed to oppression of every kind, and all are equal in the eye of the law? Now, it seems to us that in this matter the party assaulted is more to blame than the party that commits the assault. To be violent to the meek, and meek to the violent, is only human nature. You do not show before strangers half the bullying and grumbling to which you treat your servants, your sons and occasionally your wife, because you know that the latter will, and the former will not, put up with such treatment. One does not much think of the law when one gets angry. What one at that time thinks of, is whether the party about to be assaulted is likely to return blow for blow. A European does not readily strike a European. Why does he readily strike a native? In both cases the act is wrong under the law, but any thought of the law is an after-thought. The reason why the European so readily raises his hand against the native, is because the former is almost sure that the latter, though assaulted, will not strike in return. It is one thing to beat a man and quite another when the party beaten beats in return. In cases in which a reply and a return are possible, even Europeans do not seem willing to take a part. But low-class European soldiers or sailors apart, even respectable Europeans are found prone to assaulting natives. How to remedy this evil?

The remedy lies in the hands of those who are assaulted. A criminal prosecution or agitation in newspapers will do no good. Those that permit themselves to be assaulted, and do not assault in return, must go on bearing this treatment for ever. This is the rule. Laws and regulations or the orders of Government will never change human nature. Why should there be a lack of men to commit assaults if men are forthcoming willing to receive assaults? This putting up with assault is the real evil. When both the sovereign of the country and the law of the land say that nobody has the right to assault another, and that this rule applies to all persons without distinction of race or creed, it is wrong for anybody to put up with assault. It is not a question of physical strength only. It is idle to say that the European commits assaults on the native because the former is physically stronger than the latter. The Panjabi and the Pathan are physically stronger than the Bengali. Why, then, do they not assault the Bengali? The question is not merely one of physical strength, but has also a good deal to do with human nature. One readily raises one's hand to strike when beating is likely to be *ex parte*. It is raised slowly, and after much deliberation when the case is likely to be a contested one. What is to be decided in such cases, is whether the party about to be assaulted will quickly submit to the assault, or will assault in return. It is not the sort of deliberation in which the mice indulged when they wanted to bell the cat, but practical deliberation. There is a machiavelian maxim in English—

"Thrice is he armed who hath his cause just,  
But four times he who strikes on first."

The first line of the couplet is from Shakespeare and the second is by Mark Twain. Shakespeare may be the greatest of poets, but of the two, Mark Twain undoubtedly possesses the greater sagacity. He has very briefly expounded the whole philosophy of affrays, which is that laws and regulations are of no use: he comes out best who strikes first. If there were any fear of the law, no European would assault a native. The native will cease to be assaulted when the European comes to understand that the former will strike him in return. Of an exceedingly gentle disposition himself, the late Kristo Das Pal fully realised the truth of this observation, and whenever any case of assault on a native by a European was noticed in the *Hindoo Patriot* of

his time, the query that invariably accompanied the notice was—Why did not the person assaulted give blow for blow? It is not a question of physical strength, but of courage and just resentment. The difference between the native and the European in point of physical strength is not surely so great that the former will only put up with assault and be utterly incapable of striking in return. If the European gives two blows, the native can reply by giving at least one slap. That is what has become extremely necessary.

This ability to give blow for blow, when it is acquired by the native, will produce very beneficial results. It will lead to the removal of the ill-feeling which now exists between Europeans and natives, when the former hate the latter, and the latter fear the former, and cherish at heart a feeling of resentment, and will improve the relations between the two races. If the European is convinced that any assault on a native will be followed by the native's assaulting the European, there will very probably be an end of such assault cases. And if we bear in mind that we will not put up with assaults by Europeans, and that we will strike them the moment they strike us, we shall very probably be spared such treatment at the hands of Europeans.

Criminal cases and newspaper agitation will bear no fruit. There is, of course, no remedy in the case of shooting, but use your *lathi* (stick) when you get a kick, and the best reply you can give to a blow is either a blow or a slap. When we shall read in newspapers that Mr. So-and-So, having given a blow to a certain native, the latter slapped Mr. So-and-So on the cheek or took him clean up and dashed him on the ground, and that none of the parties having gone to law, the matter has been amicably settled, then shall we know that cases like these will become very rare. As it is, assaults of natives by Europeans will never cease so long as the former patiently put up therewith.

47. The *Hitavadi* [Calcutta] of the 29th June has the following:—

"Genuine" Englishmen and Imperial Anglo-

"Animosity to the blacks." Indians are almost going mad in their eagerness to save poor and helpless Englishmen and Englishwomen from the hands of turbulent natives. Correspondents of the *Englishman* and other Anglo-Indian journals are trying to convince the world how profoundly ignorant Lord Curzon is of the character and disposition of the natives of the country, and how these natives, by means of false evidence, put inoffensive Europeans to trouble. It is Lord Curzon's desire that natives may not suddenly and causelessly lose their lives at the hands of Europeans. Many European writers are labouring to prove that this desire is based on misconception and are pointing out in vigorous language that there is always justice and never miscarriage of justice in the British law courts, and that Lord Curzon has therefore displayed a most improper weakness by recording his minute after the Court has passed its final decision.

There is already no end of such (*abdars*) unreasonable demands as that one must *salaam* to a European whenever he is come across, must close one's umbrella, must put off one's shoes, must dismount from one's horse or other animal, and must make room for the European, and the demand now made is that in all matters the native must say "jo hukum" to any and every order which may be prompted by the *huzur's* caprice and always seek to humour him to the best of his ability. Uncommon love of peace, indeed, on the part of the European! This unreasonable assumption of superiority is daily becoming more aggressive. If everywhere in India justice had been done in all cases between a European and a native, Imperial Anglo-Indians would never have received such encouragement. It is because justice is not always done in the courts that Government finds itself called upon in season and out of season to express its opinion. Such expression of opinion, under the circumstances, is necessary. That justice is not done in all cases is clearly shown by the fact that Europeans have become bolder than before, that their *abdars* and ambition has increased, and that they have acquired most unwarrantable notions of self-respect.

If the courts had done justice, these low class Europeans would have seen that they have not the least claim to respect or *salaam* and that the honour they desire depends on the way they conduct themselves. The morbid dread of the native umbrella and the native shoes which now troubles them would have been easily removed. But, as it is, it is their belief that they

will not be punished if they assault the "niggers," and that if the "nigger" dares to raise his hand against them, he will be severely punished even for a light offence. It is because they cherish this belief that they have become so much more bold and have grown so impudent and oppressive. Many good Englishmen, too, are getting prejudiced against the Indians through association with these low class Europeans.

We admit that in the great majority of cases of ruptured spleen, &c., the European accused, in assaulting a native, had no deliberate intention of killing him. But they would have never recklessly indulged in such assaults if they had been convinced that for the commission of assaults attended with such fatal results, they would have to suffer the maximum punishment prescribed by the law. Nor would they have, in that case, assumed that air of superiority which now marks their attitude towards the native. There is no such pride or idea of superiority in England. An English shoemaker's son becomes a Divisional Commissioner in this country and a tailor's son in England may become an Indian *Lat-sahib*. Consequently it is very difficult for a European to keep his head cool and his disposition unchanged in this country. The man who in England has no place to lay his head is here a master of servants and maid-servants, carriages and horses. A small income brings many comforts, and the brain is heated.

Miscarriage of justice in the courts in cases in which the accused is a European and the plaintiff a native is principally due to the acquaintance and friendship that springs up between European and European in this country where the number of whitemen, particularly as in the mufassal, is very small.

It is no wonder that such should be the conduct of the Eurasians. But the conduct of genuine Englishmen has surprised us. We are subjects of the Queen of England. Why shall we not obtain justice at the hands of Englishmen? The conduct of many Anglo-Indians has really made us uneasy. These men, it would seem, are not Englishmen or subjects of the Queen-Empress, or why should they be so desirous of casting a stain on the name of their country by conducting themselves in this way? It is really the native's great good fortune that he is living under the rule of that nation who of their own motion and at an expenditure of their own blood and treasure undertook to abolish the slave trade in Africa, and who can never hear unmoved any story of human sorrow and suffering. It is certainly a reward that we have received for religious merit that we are living under English rule.

It is because we know the English to be such, and because we see the large-heartedness of the English nation expressed in every letter of the Queen's Proclamation that we feel mortified at the conduct of oppressive Englishmen and strongly protest against it. Who would like to see a small dark stain cast on the pure and spotless fame of the British nation? It is not wrong to tell the truth, disagreeable though it be, to the Englishman who, under the influence of a perverted judgment, misconducts himself in this country. We simply desire to bring him to his senses.

Is it not one of the proofs of the beneficent character of English rule that under it the Indians are passing their days as peacefully as gentle lambs, and that the indomitable Rajput, the invincible Sikh, the turbulent Pathan and the fierce and powerful Mahratta have all forgotten the art of war and are leading a life which is free from strife and disturbance? What we desire is that nothing may happen to impair or change this beneficent character of the British administration in India. What we want is that the English nation should conduct the work of administration in India with the same impartiality and with the same disregard of caste and creed considerations that mark the conduct of the administration in England. Why should you not, when you come out to this country, be the generous, kind-hearted and sympathetic Englishman that you are when you go to England?

#### URIYA PAPERS.

48. The *Sambalpur Hitaishini* [Bamra] of the 13th June is of opinion that the new rules promulgated in connection with the future abodes of convicts after their release, and published in the *Calcutta Gazette*, give additional powers given to the police

SAMBALPUR  
HITAISHINI,  
June 13th, 1900.

additional powers to the police, which are very likely to be misused, much to the vexation and oppression of men who may desire to pass their remaining days in honest labour.

SAMBALPUR  
HITAISHINI,  
June 13th, 1900.

49. The same paper is sorry to notice immense loss of life due to snake-bite and depredations of wild animals in different parts of India every year, and hopes that effective measures will be adopted by Government to minimise this loss every year. The writer recommends the appointment of a few *shikaris* for each outpost in the Central Provinces and other mountainous tracts, where such wild animals abound.

SAMBALPUR  
HITAISHINI.

50. The same paper strongly resents the new rule which proposes to make over all clerical appointments in military offices in British India to the Eurasians to the exclusion of other races, and observes that this racial circular militates against the spirit and letter of the *Queen's Proclamation*, upon which the loyalty of the Indians is based. The writer is sorry that such a circular should have been issued during the viceroyalty of Lord Curzon, who is admitted on all hands to be a distinguished, sympathetic and far-seeing statesman.

SAMVADVAHAKA,  
June 14th, 1900.

51. Referring to the loan of three crores of rupees, for which an advertisement has appeared in the *India Gazette*, the *Samvadahika* [Balasore] of the 14th June observes that this is a clear proof of the inability of the Indian Government to cope with the famine, and that the English Government should make a grant to relieve the distress of India without making the wrong assertion that the Indian Government stands in no need of money.

SAMVADVAHAKA.

52. The same paper is of opinion that the rains in the first two weeks of June did some damage to the paddy-fields by preventing the growth of the seeds that remained under water for many hours. The writer apprehends that this early setting in of the rains may be followed by its early cessation, which may end disastrously.

URIYA AND  
NAVASAMVAD,  
June 12th, 1900.

53. The *Uriya and Navasamvad* [Balasore] of the 13th June approves of the new rule which the Government have issued to the District Collectors, authorising them to receive land revenue payable in other districts, but remitted to them by mistake, and observes that this may save a large number of estates from the baneful effects of the rigorous sale law.

URIYA AND  
NAVASAMVAD.

54. The same paper is extremely glad that a permanent fund has been created with the object of relieving distress due to a permanent famine fund. famine that is visiting India almost every year, and hopes that the rich men in this country will contribute handsomely to it without any distinction of creed or caste.

UTKALDIPAKA,  
June 16th, 1900.

55. The *Utkaldipika* [Cuttack] of the 16th June puts much value on that religious principle of Lord Curzon, which His Excellency enunciated in his reply to the address of the *Anjuman* in Umritsar, namely, those that cannot pay proper respect to the religious opinions and faiths of others, cannot be said to have much regard for their own religious opinions and faiths, and observes that liberal sentiments like the above have endeared His Excellency to the people of India.

UTKALDIPAKA.

56. The same paper is sorry to find that Rai Joggeshur Chander Chunder Bahadur, the Honorary Magistrate of Cuttack, An Honorary Magistrate of Cuttack, inflicts heavy fines in cases under section 34 of India Act V of 1861 (The Police Act), thereby forming a striking contrast to other Bench Magistrates, who content themselves with inflicting smaller fines in such cases. As the offences are generally commission of nuisances by poor and ignorant men, who come from mafassal to visit the Cuttack town on business, and who are accustomed to ease themselves on open fields or in river-beds, and who have very little money with them, the writer observes that the convicting Magistrates ought to see that the fines that they impose do not harass the offenders in any way.

57. The same paper is glad that the decision of the Board of Revenue on the petition of appeal filed in their court by Babu

The Board of Revenue in the Rasanand Mahanti, kanungo of Anantapur Circle, kanungo case.

Cuttack district, has brought the provisions of Regulation V of 1816 and Section XI of the Revenue Officers' Manual regarding kanungo in Orissa prominently to the notice of the local Collectors and Commissioners, who seem to have put very little value on them. The writer hopes that the local authorities must not grudge the kanungos the little privilege that they enjoy under the Act and Rules in question.

UTKALDIPAKA,  
June 16, 1900.

CHUNDER NATH BOSE,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,

*The 7th July, 1900.*

T. A.—Reg. No. 1999C—77—11.7.1900.





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Report on native papers in Bengal for the week ending July 7, 1900

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## REPORT

ON

## NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 14th July 1900.

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— und mit dem Übergang auf das nach 1666 neu errichtete —

<sup>12</sup> *Recognition of the new joint venture* (the *Joint Venture*)

explosives and the former Commandant was the only person who could be considered the agent that made it possible known that the Page bombing was a complete success, and that the Commandant was liable for a lot of the failures. It also became known, owing to press information, that the man was in service to the Germans. It is believed the one competitor of the former Commandant who has an aim to beat his master is the young man, known as a native, from Georgia and that he is a master of the gun and is a good gun soldier.

The Puritan Fathers of New England as Slaveholders

4. The next issue concerns how the reported *Colloquy* may have passed off. Oregón's answer is as follows. The press does not publish the title and its summary in *Colloquy*. The author of the French *Université* passes on the title and the author, but neither has mentioned Oregón's journal and the printing of *Colloquy* in the *Université*. The *Université* has

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parade and disobedience of orders. He will draw half-pay during the period of suspension, which will not count as service."

The District Superintendent also refused Sailesh Chandra permission to appear at the Sub-Inspectorship Examination, although he had been permitted to appear at the previous year's examination and had obtained the Magistrate's permission to appear again. Sailesh Chandra has resigned his appointment, as also two other writer-constables, Surendra Nath Bauerji and Amar Nath Maitra. Writer-constable Joges Chandra Chakravarti also has sent in his letter of resignation. Everybody is filled with anxiety to see as many as four writer-constables, belonging to respectable families, resign their appointments within so short a time. Considering that the duties of writer-constables are not of a respectable nature, and their pay is only Rs. 7 a month, they should not be dealt with harshly if they commit faults. The Inspector-General of Police should make an enquiry into the cases of these writer-constables.

(b)—*Working of the Courts.*

6. The *Barisal Hitaishi* [Barisal] of the 4th July has the following:—

BARISAL HITAISHI,  
July 4th, 1900.

We fail to see what led the *Hitavadi* of the 29th June last to call our Magistrate, Mr. Weston, Weston.

"stupid," "wanting in foresight," &c. (Report on Native Papers for 7th July, paragraph 27). We, on our part, do not find Mr. Weston either "stupid" or "wanting in foresight." It is but a short time since he came to Barisal, and he has already secured everybody's good opinion and acquired the reputation of an up-right and cool-headed officer. The Patuakhali case, in connection with which the *Hitavadi* wrote so sharply, has not yet been disposed of, nor has any obstacle been placed in the way of a just disposal of it. Mr. Weston transferred the case to his own file, because the accused stated in an affidavit that, owing to the existence of ill-feeling between the police and the mukhtars of Patuakhali, they might not get a fair trial there. Was it wrong or unlawful on Mr. Weston's part to transfer the case, under such circumstances? His transferring of the case rather shows that he is anxious to secure a fair and just trial. Our experienced contemporary has, therefore, done wrong by unnecessarily finding fault with Mr. Weston.

7. The *Sri Sri Vishnupriya-o-Ananda Bazar Patrika* [Calcutta] of the 4th July has the following with reference to the Patuakhali case:—

SRI SRI VISHNU  
PRIYA-O-  
ANANDA BAZAR  
PATRIKA,  
July 4th, 1900.

The District Magistrate has transferred the case to his own file on the ground that the Subdivisional Officer is biassed against the accused. It appears that the Magistrate is a little biassed in favour of the police. If the case is tried in the district court, it will be almost impossible for the outraged girls to produce witnesses. This is the sowing season and the monsoon has burst. It will take some of the witnesses three or four days to reach the district court, and they will have to cross many large rivers. On these grounds Asenali moved the Magistrate to countermand his order for the transfer of the case or for its transfer to the file of another Deputy Magistrate. It is a regret that the District Magistrate has rejected the petition of this distressed man, who is now confined in jail. It is complained that he did not take the trouble to read the whole of the petition, or to listen to what the petitioner's pleader had to say. It is, however, hoped that the Magistrate will do justice in the case.

8. The same paper thus comments on Dr. Gibbons's evidence in the Augustine case:—

SRI SRI VISHNU  
PRIYA O-  
ANANDA BAZAR  
PATRIKA.

Dr. Gibbons in the Augustine case. Thanks to Dr. Gibbons's learning! It appears from his evidence that Sarat had long been suffering from heart disease, and that the valves of his arteries had lost their activity. Those, who have the least acquaintance with medical science, know that in a person attacked with such a disease, there is a serious obstacle in the circulation of the blood in the arteries, and dyspnoea and dropsy are the consequences. Dr Gibbons deposed that the deceased's heart weighed one pound and four ounces. Dr. Hughes Bennett speaks of a patient, William Ritchie, with a heart of the same weight, and suffering, like the deceased in this case, from eccentric hypertrophy of the cardiac ventricle. This man died in hospital and the *post mortem* examination disclosed his heart to be in a condition which the heart of

Sarat Chandra very closely resembled. But Ritchie had lost the power of locomotion and was suffering from dyspnoea, asthma, pain in the region of the heart, giddiness, insomnia, and dropsy.

Dr. Gibbons deposed that the body of the deceased was well nourished. Those who have the least acquaintance with Physiology will understand how worthless Dr. Gibbons's evidence is. It does not appear from his deposition that his knowledge of modern Medical Jurisprudence is very extensive. He deposed that the beating which the deceased had received did not cause his death, but that his death was caused by the excitement of the scuffle. Those who have read Dr. Taylor's Medical Jurisprudence know how the least force or violence may sometimes cause the rupture of the nervous ganglia, and thus bring about death. People, who caused death in this way, have been convicted of murder in England. But in this country when natives are killed by Europeans, excuses are not wanting to screen the offenders.

9. The *Sanjivani* [Calcutta] of the 5th July has the following:—

Kumar Ramendra Krishna Deb's rumoured appointment to the Magistracy of Malda. It is rumoured that Kumar Ramendra Krishna Deb, Deputy Magistrate, Howrah, will be appointed for three months to act as the Magistrate of Malda.

It is good to promote deserving Deputy Magistrates in this way, and the appointment of the Kumar Bahadur to the Magistracy of Malda will be the first appointment of the kind. But would it be just to overlook, in this case, the claims of those Deputy Magistrates who have a better claim to such promotion than the Kumar Bahadur?

10. The same paper says that Purna Chandra, a clerk in the Khulna

Departmental punishments in the Khulna case. Collectorate and complainant in the Lopez case, and his witness, Kailas Chandra, also a clerk in the same office, have been departmentally fined by Mr. Hamilton, Magistrate of Khulna. The second clerk in the Excise Department has also been dismissed by Mr. Hamilton on suspicion of having been implicated in the case. The Collectorate head clerk, too, has been transferred to Noakhali on a similar suspicion. The head clerk, who is an old man and would be entitled to pension two years hence, has been seriously inconvenienced by his transfer to an unhealthy place.

11. The *Nausha Punch* [Calcutta] of the 6th July gives a cartoon in which a European, standing by a table, is evidently

A cartoon. directing two peons to drive out of his presence a good-looking young woman, who stands for the Urdu character. Two other peons are represented as bringing in an ugly-looking mehter woman, with a broom under her arm and a pail on her head, who stands for the Nagri character.

The letter-press runs as follows:—

Banishment for the good-looking Urdu, and prosperity for the ugly-looking Hindi. *Nausha Punch*.—Good men have died away and God's world has been taken possession of by an ass.

12. The *Hitavadi* [Calcutta] of the 6th July understands that Sir John

The District Magistrate of Khulna. Woodburn has called for an explanation from Mr. Hamilton, District Magistrate of Khulna. It is not known how Mr. Hamilton has defended himself, but it is rumoured that he has strongly commented upon native papers. It is hoped that this rumour has no foundation. Mr. Hamilton's conduct is known to all, and the public ought to know what his explanation is. The Lieutenant-Governor will do well to make his explanation public.

13. A correspondent writes as follows in the same paper:—

Civil Court peons. The Civil Court peons are recruited from among low-class people, and are miserably paid, but the responsibilities with which they are entrusted are enormous, and their powers are almost unlimited. Their duty is to serve summonses, warrants, notices, decrees, and other processes. They often abuse their powers, and try to hoodwink the court. They have the power to injure the parties in a suit, and woe to the party who fails to humour them. He is sure to be harassed and injured.

In appointing these peons, the authorities do not call upon them to produce health certificates. The peons are, therefore, generally old, weak, and infirm

SANJIVANI,  
July 5th, 1900.

SANJIVANI.

NAUSHA PUNCH,  
July 6th, 1900.

HITAVADI,  
July 6th, 1900.

HITAVADI.

people. Many of them are physically unfit for the duties with the performance of which they are entrusted. They do not also wear any uniform, and it is very difficult to distinguish them from other people even in court time.

It is not expected that the attention of the higher authorities will be drawn to this matter. But much good may be done if the Judges and Munsifs keep a watch over them and try to reform their ways.

NAVA YUG,  
July 7th, 1900.

14. Referring to the appointment of Babu Rajendra Kumar Bose as Assistant Sessions Judge of Mymensingh and of Kumar Ramendra Krishna Deb as a Magistrate, the *Navayug* [Calcutta] of the 7th July says that, considering the ability of both these officers, no one will object to their promotion in supersession of the claims of senior men in the service. Rajendra Babu acquired the reputation of a specially good officer in the Subordinate Judicial Service, and Kumar Ramendra Krishna highly pleased his superior officers by the manner of discharging his duties. Sir John Woodburn is to be thanked for promoting these two officers in disregard of the seniority rule.

DACCA PRAKASH,  
July 8th, 1900.

15. The *Dacca Prakash* [Dacca] of the 8th July says that Mr. Howard, Subdivisional Officer of Narayanganj, in the Dacca district, has issued an order that no one not wearing a coat and pantaloons should enter his court with shoes on. Mr. Howard probably does not consider natives, dressed in *dhuti* and *chuddur*, as gentlemen. Nevertheless he should know that he has acted in an extremely indiscreet manner by passing the order. History says that one of those Englishmen, who established the British empire in India, finding that the lower classes in this country did not wear shoes, wanted to have every Indian shod. Mr. Howard, however, wants the Indians to leave off wearing shoes. Is this not strange?

PRABHAT,  
July 11th, 1900.

16. The *Prabhat* [Calcutta] of the 11th July thus comments on the trial of the Munda case:—

The Munda trial. The Mundas are being tried and punished. Birsa Bhagwan has died in jail and Gaya Munda has been sentenced to death. But did the Magistrate, who tried the case, know the Mundari language? The Government awards Rs. 1,000 for proficiency in that language. Why was not the case tried by a Mundari-knowing Magistrate? There was a Munda outbreak in 1895-96. Mr. Grimley the then Commissioner, who enquired into the matter, came to know that the Mundas had not threatened to cut off the head of the Magistrate. They said that if Birsa was not released the authorities might cut off their heads. Mr. Grimley entrusted the trial of the case to Babu Krishna Kali Mukharji, a Mundari-knowing Deputy Magistrate. Babu Krishna Kali is still at Ranchi. Why was not he entrusted with the trial of the case? None but a Mundari-knowing Magistrate is likely to understand whether in the present case the Mundas actually revolted or only acted foolishly and ignorantly.

(d)—Education.

MIHIR-O-SUDHAKAR,  
July 6th, 1900.

17. The *Mihir-o-Sudhakar* [Calcutta] of the 6th July will be glad to see a man knowing both English and Arabic appointed to the post of Superintendent of the Chittagong Madrassa, which has fallen vacant by the death of its late incumbent. English-knowing Maulvis are not rare nowadays, and no one can have any objection to the appointment of such a Maulvi to the post. The names of Maulvi Abu Nasar Muhammad Abid, M.A., teacher in the English department of the Calcutta Madrassa, Maulvi Syed Abdur Rashid, of the Arabic department of the same Madrassa, and Maulvi Hafez Abdul Jalil of the Bengal Secretariat may be mentioned in this connection.

MIHIR-O-SUDHAKAR.

18. A student of the College department of the Calcutta Madrassa writing in the same paper complains that though the annual examination of the students of the Madrassa College was finished along with that of the students of the Presidency College on the 18th June last, the authorities of the latter institution have not yet sent the marks secured by the Madrassa students to the Madrassa authorities. Madrassa students have not, therefore, yet got their

class promotion, nor is their attendance marked in the College register. They are thus losing in their percentage of attendance.

19. The *Prativasi* [Calcutta] of the 9th July complains that the scholarships in the payment of the students of the Presidency College are not regularly paid. It is said that the scholarships have, in many instances, remained unpaid for five or six months. Many students have to depend upon these scholarships for the payment of College fees as well as for defraying their lodging and boarding expenses, and they are very much inconvenienced by the irregularity in the payment of their scholarships. It is hoped that the attention of the Principal will be drawn to this matter.

PRATIVASI,  
July 9th, 1900.

(e)—Local Self-Government and Municipal Administration.

20. The *Rangpur Vartavaha* [Rangpur] of the 29th June complains of extortion by the contractors of the ferry ghâts, Dam Dama, Kaunia, Nispatganj, and Bamunikunda in the Rangpur district. Whether there is water in the river or not, everyone who crosses the river at one of those ghâts is made to pay four pice; and anyone refusing to pay is abused and detained till he pays. Babu Rajib Lochan was detained the other day at the Bamunikunda ferry ghât till he paid what was demanded, although he crossed the river on foot. He has brought a complaint against the ghât-keeper. Sometime ago a complaint of oppression at the Kaunia ferry ghât was brought to the notice of the District Board, but it is not known what steps the authorities took to check similar oppression in future.

Some of the ferry ghats in the district do not possess proper jetties, and this causes great inconvenience, specially to female passengers. On the ferry boats, there should be separate accommodation for male and female passengers. At the Sardubi ferry ghât, the writer once saw some male and female passengers huddled together underneath some carts with which the ferry boat was laden.

RANGPUR VARTA-  
VAHA,  
June 29th, 1900.

21. The *Charu Mihir* [Mymensingh] of the 3rd July says that the heavy rain of the 30th June last flooded the houses on both sides of the Ganginapur road and Tikapara road, in Mymensingh town. These places are flooded every rainy season for want of proper outlets for rain water. The canal to the south of the town, which drains away most of its rain water to the Brahmaputra, has silted up and cannot serve its purpose satisfactorily. The health of the town will be impaired if the municipality does not take steps to provide it with good drainage.

CHARU MIHIR,  
July 3rd, 1900.

22. The *Medini Bandhav* [Midnapore] of the 4th July says that no cholera patient in Midnapore, however helpless his condition, likes to go to the local public dispensary for treatment. Recently some such patients were advised to go there, but refused to do so, and died almost without any medical help. This unwillingness of cholera patients to go to the dispensary is due to a belief that they would not be properly cared for and would be sure to die. It is said that at the dispensary cholera patients are left without any attendant, and even their evacuations are not removed. As for medicines, it is said that something, once administered by the compounder, is the first and the last medicine which a cholera patient gets. The authorities ought to enquire if the public belief is correct. If it turns out to be so, matters ought to be improved at once.

MEDINI BANDHAV,  
July 4th, 1900.

23. The *Nava Yug* [Calcutta] of the 7th July says that Babu Jogendro Nath Srimani, a Municipal Commissioner of Calcutta, asked the Chairman of the Corporation a question regarding the uncleanliness of the northern division of the town. Mr. Bright replied that the Commissioner's statement was untrue, that he had kept a strict eye on the conservancy of the northern division, and that the conservancy arrangement of that division was better than that of any other quarter of the town. The writer, however, knows from personal experience that the municipal authorities pay little

NAVA YUG,  
July 7th, 1900.

attention to the cleanliness of the northern division. The lanes on both sides of Shambazar Street, for instance, always remain in such a filthy condition that one cannot pass along them without stopping one's nose. The Chairman may not have passed along these in his time of inspection.

24. The *Prabhat* [Calcutta] of the 11th July has the following:

PRABHAT,  
July 11th, 1900.

Maharaj-Kumar Pradyot Kumar Tagore as a Municipal Commissioner.

We have received the following letter from Maharaj-Kumar Pradyot Kumar Tagore:—

TAGORE CASTLE,  
The 2nd July 1900.

"The Maharaj-Kumar Tagore, Municipal Commissioner for Ward No. III, will have great pleasure in receiving at the Castle any representation that you may desire to place before him in regard to municipal matters on Sundays at 12 noon."

Maharaj-Kumar Pradyot Kumar Tagore is an inexperienced young man. Who has advised him to make himself ridiculous in this way? Not long ago, candidates for Municipal Commissionerships had to beg for votes from door to door. After the passing of the new Municipal Act no Commissioner has been elected from Ward No. III. If the rate-payers had elected a Commissioner, they would not certainly have elected the Maharaj-Kumar. Moreover, is a Municipal Commissioner a Viceroy that people should go to his house at a fixed hour to represent their grievances? If the Maharaj-Kumar had any sympathy with us, he would have refused the Commissionership. He is a nominee of the Government. Why should he try to sit on two stools?

(g)—*Railways and communications, including canals and irrigation.*

25. The *Khulna* [Khulna] of the 5th July makes the following complaints against the management of the Bengal Railway complaints. Central Railway:—

KHULNA,  
July 5th, 1900.

- (1) The fares on this line are heavier than those on other railways.
- (2) Sufficient second-class accommodation is not provided in each train.
- (3) The discontinuance of the practice of placing screens before the lamps in second-class carriages is causing great inconvenience to passengers.
- (4) All passengers, whether coming from Calcutta and the places near it or not, are subjected to plague examination, and are for that purpose treated as if they were criminals, being detained within spaces surrounded by strong ropes. It is quite inexplicable why the lady doctor or nurse at Khulna, whose duty ought to be to examine only female passengers, examines male passengers also.

26. The *Sanjay* [Faridpur] of the 6th July makes the following representations to the authorities of the Rajbari-Faridpur Railway complaints and suggestions:—

SANJAY,  
July 6th, 1900.

(1) Want of separate accommodation for female passengers in the trains on this line causes serious inconvenience to them. One third class and one intermediate class carriage in each train should be set apart for females.

(2) Want of a platform at the Faridpur station causes the greatest difficulty, particularly to female passengers, in getting into, and alighting from, carriages.

(3) The station-room at Faridpur being roofed with corrugated-iron, becomes intolerably hot in the summer. The authorities should, therefore, have it provided with a *punkha*.

(4) It would be doing the people of Faridpur a service, without inflicting loss on the railway administration, to extend the line, *via* Bhanga, up to Madaripur. The passenger and goods traffic will bring sufficient income to the administration to recoup it for the additional expenditure that would be incurred. A special train, besides the morning and evening trains, would be a boon to those who wish to come to Calcutta by the Chittagong Express. Faridpur being the head-quarters of the district is a more suitable place for a principal station than Goalundo, which is not only a subdivisional town, but is every rainy season threatened by the river.

27. The *Hitavadi* [Calcutta] of the 6th July has the following :—

The grievances of native railway passengers. It is a regret that the authorities are indifferent to the inconveniences of railway passengers.

It cannot be said to be a satisfactory arrangement that native railway passengers must suffer so much inconvenience even after paying for their tickets. It goes without saying that the railway authorities are failing in their duty by not paying any attention to the convenience of their passengers. Passengers are oppressed and ill-treated at every step, and their inconveniences and grievances are ignored. Does all this reflect credit on the authorities ?

Railway journey is becoming more and more inconvenient to native passengers. The foremost grievance of a native railway passenger is that he is not supplied with good drinking water during the journey, and that the native food available at railway stations is not good. The suffering of railway passengers, from the absence of the supply of drinking water is better felt than described. With the exception of the East Indian Railway, no other railway pays proper attention to the supply of drinking water to passengers. At a railway station the cry for drinking water is always a cry in the wilderness. As for food, the less said regarding it, the better. The arrangements for catering to European passengers are excellent. But native passengers, who have a prejudice against dining in European hotels, are undone. No good native food is vended at the stations. And why ? Trains stop at stations where there are Kellner's hotels for the dinner and breakfast time. Telegrams ordering dinner or breakfast have not to be paid for. Let a passenger complain of the badness of the food supplied in these hotels and a hue and cry is raised. But as for catering to native passengers, the arrangements are extremely unsatisfactory. Good native food is not available at the stations, Kellner is supplied with good house accommodation, but the rent of the native sweetmeat stalls is being continually enhanced. At many stations there are no stalls at all. Passengers formerly used to provide themselves with sweetmeats at the Burdwan Railway station, but they have now to provide themselves with food before they start on their journey. The quality of the sweetmeats sold at the Burdwan station is gradually deteriorating, while their price is rising. This would not have been the case if some consideration had been shown to the sweatmeat vendor. Native passengers are far more numerous than European passengers, and it is extremely unjust and unwise that the inconveniences of one class of passengers should be ignored, while the convenience of another class of passengers should be promoted at the cost of the railways.

There is another grievance. There are closets in the first and second class carriages on the East Indian Railway, but not in the intermediate and third class carriages. If such closets can be provided in all classes of carriages on the Great Indian Peninsular and the Punjab Railways, one fails to understand why they cannot be provided on the East Indian Railway also. After a good deal of agitation, the Government has provided closets in third class female compartments, but no closets have been provided in intermediate class female compartments.

Colonel Gardiner, the late Agent of the East Indian Railway, used to take pains to promote the convenience of native passengers, and complaints made by railway passengers used to be enquired into during his time. But those days are gone ! How complaints made by railway passengers are treated in these days will appear from the following letter :—

CHANDERNAGORE,

The 8th June 1900.

To

W. A. DRING, Esq.

General Traffic Manager,  
East Indian Railway.

DEAR SIR,

I HAVE to acknowledge your letter No. 2288G., and thank you for your readiness to re-investigate the matter in my presence.

HITAVADI,  
July 6th, 1900.

I am surprised to learn, however, that your first enquiry has not borne out my complaint. Of course, it would be rash for me to say that the officer who was charged with the enquiry made a mere perfunctory investigation, but when the staff of the Tarakeswar Station, specially the Assistant Station Master, have confessed their guilt to more than one person and have, moreover, apologised to me through a third party, I cannot but have a doubt about the seriousness of the first investigation.

I request you to note the following points:—

A gentleman, unless seriously provoked, will not go the length of formally laying a charge against anybody. He would not have done so on any account if he could not substantiate his charge.

What interest have I, an occasional traveller to Tarakeswar, to complain against the staff, if the grounds of my complaint were not just and reasonable?

A consideration of these points will help you in the proper conduct of the enquiry.

But I come to more direct proofs. On the Queen's Birthday some employés of the Hooghly Collectorate went to Tarakeswar, when the station staff, specially the Assistant Station Master, confessed their guilt to them, and requested them to plead on their behalf and induce me not to press the charge. If you would kindly refer to Babu Kali Charan Bhar, Tauzi-navis of the Hooghly Collectorate, you may have fuller details.

As for my presence before you, I can only say that I am always at your disposal between the hours of 1 and 4 P. M. If you would fix the day, I shall be much obliged.

Yours truly,  
ASHTOSH DAS.

It is clear from the above that the railway employés complained against have apologised to the complainant. Is it not, then, strange that the enquiry instituted by the authorities has failed to prove the complaint? Such a travesty of enquiry was never made during the time of Colonel Gardiner.

So much for the East Indian Railway. Here are two letters to show how enquiries are conducted by the authorities of another railway:—

*First letter.*

No. 71—1900-30-3T.

Bengal Central Railway.

159, Bowbazar Street, Calcutta,  
The 4th April 1900.

BABU HIRA LAL MAJUMDAR,  
P. O. PANJIA (JESSORE).

DEAR SIR,

COMPLAINT against the guard of No. 1, Up, Bengal Central Railway train, of 29th March 1900. I beg to acknowledge the receipt of your letter, dated the 1st instant, and in reply to state that the matter will be duly enquired into.

Yours faithfully,

F. C. LITTLE,  
Assistant Traffic Superintendent.

*Second letter.*

No. 71—1900T.  
4212

The 31st May 1900.

DEAR SIR,

IN continuation of my No. 1313, of 4th April 1900, I beg to state that I deputed my Traffic Inspector to enquire into this matter, and he informs me that he asked you by letter to be present with your witnesses at Sealdah to

confront the staff at his enquiry, but you did not put in the appearance. I regret you did not do so as you have by this act prevented my going any further into the matter.

Yours faithfully,

(Signature unintelligible.)

Assistant Traffic Superintendent.

Babu Hira Lal Majumdar complained against a guard. He is told nothing—informing of nothing,—but is at once informed that his absence from the place of enquiry has led to the giving up of the enquiry. Who fixed the date of enquiry and when was the date fixed? Was the complainant informed of the date and place of enquiry?

28. The *Prativasi* [Calcutta] of the 9th July writes as follows:—

A complaint against the Eastern Bengal State Railway. Some time ago a European volunteer stabbed one Bhut Nath Ghosh, a milkman, at the Sealdah station. Bhut Nath was taken to the hospital profusely bleeding and was confined to bed for a month. The complainant's version of the occurrence was this: He was trying to get into a third class compartment. There were four passengers in that compartment who were trying to prevent him from entering it. The noise thus created annoyed a European, who was a first-class passenger, and he came out and stabbed him. The Railway police, who enquired into the case, believed the complainant's version and reported against one Mr. Parker. The railway authorities, however, were not of the same opinion as the police. They let off Mr. Parker, but have not yet been able to detect the culprit. Was the culprit a stranger to the railway authorities? The crime was committed in broad daylight. Why was not the offender arrested then and there? If the culprit were not connected with the railway, why was he so anxious to punish Bhut Nath for the noise he was creating? The public will be led to think that the railway authorities made no attempt to detect the offender.

PRATIVASI,  
July 9th, 1900.

(h)—General.

29. The *Rangpur Vartavaha* [Rangpur] of the 29th June makes the following complaints against the post office:—

Postal complaints.

1. In the villages postal peons have to take receipts for every postal article which they deliver. But they do not always deliver such articles to the addressees, but content themselves with delivering them to and taking receipts from persons acquainted with, or living in the same village as the addressees. Thus, our paper is not regularly received by subscribers in Guratipara and other villages under the Rangpur post office. No one ever cares to enquire if the receipts, which are thus taken, are genuine. Some time ago we suggested that Inspectors should enquire about the proper delivery of letters, &c. But our advice has produced no good. It would be better to abolish the post of Inspectors, because they are of no service to the Postal Department. A portion of the money which would be saved by such abolition may be utilised in giving rewards to the peons and post-masters who do their work well. This will lead to a more satisfactory working of the department than at present. The Superintendents should spend most of their time in inspecting work in the mufassal, instead of spending it at head-quarters.

2. Proper receipts are not given by the post office for unregistered value-payable articles. This gives post-masters opportunities for totally denying the receipt of such articles or substituting for the contents of a value-payable parcel something it did not contain. The post office should make it incumbent on post-masters to give a proper receipt for every value payable parcel.

3. Letters, &c., the postage of which turns out to be insufficient, are charged for at the same rate as bearing letters, &c. This is unjust. No one knowingly sends an insufficiently-paid article, and the addressee should be made to pay only the difference between the proper postage and the postage paid.

RANGPUR VARTA-  
VAHA,  
June 29th, 1900.

SRI SRI VISHNU  
PRIYA-O-  
ANANDA BAZAR  
PATRIKA,  
July 4th, 1900.

30. The *Sri Sri Vishnupria-o-Ananda Bazar Patrika* [Calcutta] of the 4th July has the following:—

The office of Comptroller of Post Office, Nagpur.

In reply to the petition of the clerks of the office of the Comptroller of Postal Accounts, the

Comptroller-General informed them on behalf of the Viceroy that the Deputy Comptroller-General would inspect the Nagpur office during the hottest part of the summer. But this decision has apparently been modified, and it has been notified that the Deputy Comptroller-General will inspect the office in the first week of July. Why is this so? Why has the Viceroy's order been modified in this way? If the Deputy Comptroller-General had paid the office a visit in June he would not have had to make an office inspection in order to understand how great was the suffering of the poor clerks. He would have found even the Bengali clerks wearing *puggrees* to protect their heads from the abnormal heat. He would have found how it was possible for even a strong clerk to die from the suffocating heat of the season. He would have found the clerks working from six in the morning to nine in the evening. The July rains have cooled down the atmosphere, and the Deputy Comptroller-General will not be able to form an idea of the suffering of the poor clerks. It is hoped, however, that the Deputy Comptroller-General will examine clerks drawing less than Rs. 500 a month. High-paid officers will not sympathise with the poor clerks.

Famine has broken out in the Central Provinces, and famine prices prevail in Nagpur. Rice is selling at Rs. 5-8-0 to Rs. 6-8-0 per maund. There are no vegetables and potato is selling at 7 annas per seer. How are the poor clerks to make two ends meet under such circumstances? As for office work, it is being very perfunctorily done. Progress reports are up to date, but there are mistakes and blunders in the work done. Many clerks are off to Calcutta and many more are ill. The office is undermanned and the clerks are being overworked. They have not the time to check vouchers. The office superintendents, whip in hand, made the clerks work at night to prepare the annual statement of the Savings Bank. The statement is prepared, but the ledger bristles with mistakes. Is not the Government responsible to the public for these mistakes? The depositors as well as the Government have suffered loss on this account. If there is a discrepancy of a pice in the treasury accounts, the accountant is punished. But the Government is not moved by the loss, which it has incurred on account of the inefficiency of the Deputy Comptroller. The Deputy Comptroller-General will do well to examine the letters from post offices pointing out mistakes in the annual Savings Bank statement. He should also enquire how many clerks have been forced by the Deputy Comptroller's abuse to resign. He should also call for the letter which the Deputy Comptroller wrote to the Civil Surgeon, instructing him not to give certificates even to clerks who were really ill, as he was determined not to grant leave to any clerk intending to go to Calcutta.

31. The *Sanjivani* [Calcutta] of the 5th July writes as follows:—

SANJIVANI,  
July 5th, 1900.

A certain Eurasian was employed as a clerk An appointment in the Bengal in the Military Department on a pay of Rs. 50. Secretariat.

For some unknown qualification which he possessed, he was translated to a post of Rs. 125 in the Chief Secretary's Department in the Bengal Secretariat, in supersession of the claims of clerks in lower posts in that office. But the Eurasian found himself wanting in the qualification necessary to discharge the duties of his post and has reverted to his former appointment in the Military Department. It is rumoured that another Eurasian will be brought to fill up the vacancy in the Secretariat. Is it right to show so much favour to Eurasians in disregard of the claims of more competent men employed in the office, and who got their employments on the result of a competitive examination? It is neither just nor good for the public service to do this.

32. The *Sanjay* [Faridpur] of the 6th July has heard it complained that

SANJAY,  
July 6th, 1900.

A postal complaint. postage stamps, &c., are not sold at the Bhanga post office in the Faridpur district between the hours of 10 A.M. to 3 P.M., because the postmaster and all his peons are in the habit of taking a long midday nap after their morning meal.

33. The trial of the Mundas, writes the *Hitavadi* [Calcutta] of the 6th July, is over, and Gaya Munda has been hanged. The Munda affair.

The Munda difficulty has been settled, the Munda outbreak has been quelled, and the uncivilised Mundas have been punished. But will the officials enquire how far the Munda's respect for British justice has been increased?

HITAVADI,  
July 6th, 1900.

34. The same paper is sorry to understand that a worthless and insignificant Calcutta newspaper is going to be prosecuted for defamation, at the instance of the Government. This paper had been abusing all classes of people, high and low, and the silence of the abused emboldened it. Lately a Police Inspector of Baranagore was abused in its columns, and, with the permission of the Government, the editor has been prosecuted in the Court of the Joint-Magistrate of Alipore. The writer will be glad to see the paper let off. Why should the lion desire the destruction of a mole?

HITAVADI.

Government sanctioning the prosecution of a Calcutta native paper.

35. The same paper writes as follows:—

Target-practice at Dum-Dum. We are glad to learn that since the accidental death from gun-shot of one Saiyad Ali, son of Bachhatulla Shaikh of Narayanpur, near Dum-Dum, the authorities are taking steps to prevent such accidental deaths in future. A survey is being made of Narayanpur and the adjoining fields, and it is said that the Government will acquire about 500 *bighas* of land for the purpose of extending the ground for target-practice at Dum-Dum. The village Kadihati has been surveyed twice or thrice, but the Government, it is said, is not going to incur the cost of acquiring it.

It will be a great relief to the residents of Kadihati if bullets from the guns of soldiers engaged in target-practice are prevented from straying into their village. They have long been living in constant fear and anxiety, like one that has a serpent for his fellow-lodger. The authorities are best able to judge whether the acquisition of the land which is being surveyed will serve their purpose. It will, of course, make Narayanpur safe, but Kadihati will not be safe if the face of the butt or target is not turned. It is hoped that the authorities will not lose sight of this point.

While on this subject, we wish to bring another fact to the notice of the Government. We thought that the Government would take the initiative in the matter, but we have been disappointed. Is not poor Bachhatulla, whose son was accidentally killed by a stray bullet, entitled to compensation? He depended a good deal upon his son for the cultivation of his land, and he is quite helpless and hopeless now that that son has been taken away from him. The hopelessness of his condition is better felt than described. It is hoped that our kindhearted Lieutenant-Governor will take pity on this poor man and pay him something in his present hopelessly straitened circumstances.

BANGAVASI,  
July 7th, 1900.

36. The *Bangavasi* [Calcutta] of the 7th July says that a post of Rs. 125 having fallen vacant in the Bengal Secretariat, many experienced M.A.'s, among others applied for it. But the Under-Secretary, who was to fill up the post, rejected their applications and gave it to a Eurasian assistant from the Military Department, who used to get only Rs. 50 there. The Under-Secretary, it is said, has since had to eat the humble pie, as his Eurasian assistant has failed to understand his work and fled away from his new appointment. The favour of an office master may promote a *chaprasi* to a superintendentship, but cannot give him the qualifications required for a due discharge of duty.

### III.—LEGISLATIVE.

37. The *Prabhat* [Calcutta] of the 11th July writes as follows with reference to the nomination of Nawab Mohammad Haiyat Khan to the Supreme Legislative Council:— The Council is full of Punjabi members. Messrs. Tupper and Fanshaw were lately nominated in addition to Sir Hurnam Singh and the Lieutenant-Governor of the Punjab. Now comes the Nawab Saheb. A Sikh or a Punjabi Hindu member, and the

PRABHAT,  
July 11th, 1900.

Nawab Mohammad Haiyat Khan, a new member of the Supreme Legislative Council.

list will be complete. We know all about the Nawab Saheb, and we can assure the Government that he is not the man to protest against anything said or done by it. He is a pandit without possessing any learning and a Judge without possessing any legal knowledge. He will now be a member of the Legislative Council without knowing English.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

SANJIVANI,  
July 5th, 1900.

38. Referring to Lord Curzon's statement that it is impossible for Government to give relief to the old, the crippled, the sick and the dying and to children, orphans and poor but respectable men and women, the *Sanjivani* [Calcutta] of the 5th July writes as follows:—

We fail to see the reason why Lord Curzon considers it impossible for Government to give relief to these helpless classes. Will Government give no relief except to those who can work? Does not His Excellency consider it one of the duties of the Government to save the lives of old or crippled men and of children who cannot labour and of those destitute, but respectable men and women who would rather die of starvation than disgrace themselves by working on Government relief operations? If not, why should the people of England consider it their duty to help such people? In Europe and America, people are already levelling jokes at England. The British Government is spending millions of money to destroy the Boers; the English people are contributing enormous sums of money to secure the comfort and happiness of wounded soldiers; large sums have been subscribed for the supply of small luxuries like cigars and tobacco to the soldiers on the battle-field. But not a pice has been given from the Imperial Exchequer to save the life of the Indian dying from starvation. The English people have certainly lost the noble quality of charity in their present craze for war. Is it not strange that whilst Germany and America have been contributing to the Indian famine fund, the Government in England has not only not thought fit to contribute a cowrie for that purpose, but is holding out the assurance that the resources of the Government of India are not yet exhausted, and that that Government would be itself able to save the lives of the Indian people? Why is the Government of India begging, if it needs no help from the Imperial Exchequer? It is Lord George Hamilton's conduct which is preventing the people of England from fully responding to Lord Curzon's appeal for money.

39. The *Hitavadi* [Calcutta] of the 6th July has the following:—

HITAVADI,  
July 6th, 1900.

The dreadful figure of famine has alarmed Lord Curzon in the famine. everybody. A perusal of Lord Curzon's letter to the Lord Mayor of London produces in the mind a combined feeling of gratitude to the Viceroy and sorrow for the sufferers. His Excellency has described in vivid and vigorous language how in her present distress India stands as a beggar at the door of America, Germany, Turkey, China, and all other Powers. The fact that the Viceroy is at this moment begging the Lord Mayor for alms on behalf of the Indian people is one that cannot fail to bring grateful tears to the eye. Government is trying its utmost to grant relief to the starving people, but still finds it necessary to appeal to outsiders for help.

The spectacle of thousands of people dying from starvation and from disease caused by starvation is as dreadful as it is discreditable to the administration. Government is now straining every nerve to relieve the sufferings of the famished population by supplying their wants and remitting revenue. But will there be no enquiry as to who is responsible for the present state of things, or as to the reason why the failure of one crop leads to such widespread distress? Once look at India. Hungry men and women in a state of emaciation and reduced to skeletons, crying in a weak and plaintive voice for food and gradually falling down dead; the emaciated baby sucking in vain the dried up breasts of the mother who has just died and screaming in hunger; human beings quarrelling with dogs and jackals and with crows and vultures in the expectation of feasting on the putrid carcasses of animals; the country strewn with dead bodies of men and women, the courtyard converted into a cremation ground; the mother selling her baby for a trifle, husband deserting wife

and mother abandoning offspring. Not to speak of fruits and bulbs, even the leaves of trees are being eagerly sought for food. This is no imaginary picture drawn by the Indians, but a description of the real state of things as given by foreigners. Cottages have been converted into tombs, smiling corn fields have assumed the appearance of burning grounds, and the air is surcharged and defiled with a putrid smell. Did Government do anything in time to prevent all this?

One cannot help indulging in plain speaking at this time of distress, though such plain speaking is very likely to be disagreeable. The present state of things is the inevitable result of the extravagant and costly system of administration which obtains in the country. Are the Indians unable to understand that Government has more than once broken its promise, has not done what it promised to do, and has disregarded its pledges after having raised false expectations in their minds? In imposing the famine tax Government distinctly said that the proceeds of the tax would be expended only on famine relief and for no other purpose. It said:—"The resolution which Government has proclaimed will be faithfully carried out, and the proceeds of these taxes will be expended for the purpose of providing what I have called an insurance against famine and for no other purpose whatsoever." The proceeds of the tax regarding which assurances like those were given by Lord Lytton and his Finance Minister were not, however, reserved for famine relief except during the administration of Lord Ripon. The late Mr. Bradlaugh clearly pointed this out in Parliament and showed that the Famine Insurance Fund had been spent on the construction of palaces and the prosecution of wars of annexation while the people were dying from starvation. Government made many attempts to deny the existence of the fund, but was at length obliged to disgorge the money that it had diverted to purposes other than famine relief. Arrangements were now made to secure a legitimate expenditure of the Famine Fund, but this state of things did not last long, and at the earliest opportunity the fund was drawn upon to recoup the Exchequer for the loss on exchange.

Lord Curzon might well have at this time of financial embarrassment abolished the exchange compensation allowance. If we had possessed a command of vigorous language like that of which Lord Curzon is a master, we would have addressed His Excellency in these words:—My Lord, now that you have appealed for outside help it behoves you at the same time to put a stop to all wasteful expenditure of money by your own Government, and before you beg the Lord Mayor for alms, you should abolish the grant of the exchange compensation allowance—and thereby prevent a deliberate misuse of public money, the heart's blood of the Indians.

#### VI.—MISCELLANEOUS.

40. The *Prabhat* [Calcutta] of the 4th July has the following:—

In a previous article we called attention to the Anglo-Indian ascendancy. fact that in ancient India, as appears from old Sanskrit poems and dramas, the king's brother-in-law was regarded as one of the evils that afflicted the State. Reckless beyond measure, these men went about parading before the people with *zuberdust*, the authority and influence with which their connection with the royal family invested them.

PRABHAT,  
July 4th, 1900.

We now see that like the thorny plant the king's brothers-in-law are immortal in this world. At all times and in some form or another they sprout up and develop thorns to the great misfortune of the people. They want to apply the whip anywhere and everywhere and to extort *salaams*, and the beating of "tom-tom" on the occasion of native weddings makes them so angry that they want to easily and summarily stop the sound by shooting those that make it.

Now-a-days an all pervading something called Government fills the throne in the place of the king. The number of the king's brothers-in-law has therefore increased. These men, so proud of their relationship with the ruler, had formerly no newspaper to advocate their interests. They have now got even that. For some time past we have been troubled with a fear and the fear has gone on increasing that the king's brothers-in-law may grow more numerous and powerful than the king, and we have been afraid lest like the small head of

a comet the king should find himself overpowered and obscured by his own tail. We saw during the Ilbert Bill agitation that the king's relations were more powerful than the king himself, the bamboo twigs, that is to say, were harder and stiffer than the bamboo itself.

During the administration of Lord Lansdowne and more particularly of Lord Elgin we were unable to realise the independent existence of the king, and it seemed to us as if the newspapers of the king's brothers-in-law had assumed the royal sceptre. The threatening and roaring, the chastising and blustering of those days were not like those of a king and seemed to express at one and the same time fear and defiance, cowardice and despotism. Nor were they marked by the large heartedness and self-restraint, the gravity and forbearance which characterise the action and utterances of a powerful sovereign. In those days the heavy responsibility attaching to the royal sceptre seemed suddenly to disappear and that emblem of sovereign power became as light, sharp, scurrilous, and stained with and steeped in the ink of animosity as were the steel-pens wielded by the editors of the *Englishman* and the *Times of India*. Even the speeches which were in those days delivered in the Indian Legislative Council and elsewhere by highly placed officers like Sir Alexander Mackenzie, the Lieutenant-Governor of Bengal, read like editorials from those newspapers published in a wrong place. Indeed, no other person had ever succeeded in so short a time in so ably and completely bewildering and upsetting the mind of the whole Indian population as the late Viceroy.

What we feared and doubted at that time was whether India was being then protected by the Government of the English sovereign or assailed by the rule of the non-official English community. At one time the English community in India was small and limited, and the officials of those days kept a sharp eye on it. That small community has at the present time, in the persons of its sons, wives, daughters and sons in-law, spread over the whole of India. Naturally the connection of these men with the country is one of self interest and their connection with their own people one in which they find their whole delight. There is no harm in that. Nor should there be any objection to the fact that by constantly moving within their own social groove, within the limits, that is, of their own tennis grounds, theatres and dinner halls, the English are gradually keeping the Indians at an increased distance. But what alarms us is that, like a gigantic creeper, the thousand and one interests of the Anglo-Indian community are entangling the Indian administration in its intertwining folds and meshes.

The more numerous a community will grow, the more powerful and pernicious will become the ideas and prejudices cherished by it as a community. During the early years of British rule in this country English officials came into direct contact with the Indians, with the result that personal tastes and predilections made some Englishmen enemies of India and some her friends. In those days the appearance in this country of men like David Hare was possible. In those days learned scholars like Mr. Cowell respectfully approached the Indian pandits. Not many years ago when we were boys, we knew Dr. Baillie, a true and sincere and kindhearted friend of the natives like whom we can never expect to find among the present European doctors in the country.

That is because Englishmen now come not to India, but to the Anglo-Indian community. Who can fully protect and save himself from the contagion of the language, the manners and customs and the prejudices which prevail in that community? Not only does this vast and powerful community, which alone in a strange land makes the holding of pleasant social gatherings possible, keep the new arrival aloof and away from India, but teaches him to look upon her with reckless contempt. The moment the Englishman lands in the country he finds a number of stock ideas and expressions placed at his disposal, and from that time allows himself and his family and friends to be swayed in their daily life by the powerful prejudices which dominate the European community in India. Where does he come in contact with the heart of greater India, with her pleasures and sorrows? Does he find them in the one or two clay models made by the Anglo-Indian humourist and deposited by him in the museum of the Anglo-Indian community?

Considering the gradual increase, as a result of the operation of natural laws, of the Anglo-Indian community, both in number and power, the existence

of an independent sovereign power, clearly different and distinct from that community, is absolutely necessary to our safety. We fear a Government of the country and its people by this thousand-handed Contempt.

We have been re-assured by the noble independence which is a characteristic of the present Viceroy. It matters little whether or no the public measures of Lord Curzon's administration are all of them, without exception, agreeable to us, but it will be considered a signal gain to the subject-people and a great glory of the sovereign, if His Excellency can, by an exercise of the independent sovereign power, see his way to save the Indian throne which has been gradually sinking and disappearing in the sea of Anglo-Indian ascendancy and to establish it on the basis of independence which appertains to sovereignty.

41. The same paper writes as follows:—

*The effect of the Augustine case* Whatever be the result of Augustine's trial, what we feared from the beginning is probably on the native community. going to happen. In the Police Court, the other day, a large number of Eurasians, who had assembled to express joy, treated the Bengalis scornfully; and Eurasians now-a-days treat the Bengalis in the same manner in tram cars. All this is the result of the hue and cry that has been raised over the case by the native community. So long the natives had to fear Europeans and European soldiers only. Are they henceforward to live in dread of the Eurasians too? The black figure of a Eurasian seen by night in some narrow lane does, it is true, send a thrill through one's heart, but are black Eurasians to be feared in broad daylight also? The Bengali has himself brought this danger to his door. Everybody who wears a hat considers himself a *saheb*. But the mere wearing of a hat does not make a man a *saheb*. Men of Augustine's community are called *topases* in Bombay, and nobody fears a *topas*'s hat there. Are the Bengalis so great cowards that they will fear a *topas*? From our personal experience of different parts of India, we know that Bengalis possess much more courage than many other peoples. Supremacy should on no account, therefore, be accorded to black Eurasians, and should be disputed even with white Eurasians. The honour of a man is in his own keeping. If we do not become frightened at seeing a Eurasian, Eurasians can commit no oppression on us. Sarat Chandra has suffered what fate had kept in store for him; but it is a consolation that he did not die without beating Augustine. English education teaches that you must strike a Eurasian before the latter has an opportunity of striking you. That is the only way of putting a stop to such quarrels.

PRABHAT.  
July 4th, 1900.

42. The *Sanjivani* [Calcutta] of the 5th July quotes from Lord Curzon's letter to the Lord Mayor of London and remarks as

*Lord Curzon's estimate of the Indian people.* follows:—

We are glad to hear from Lord Curzon himself the true and frank statement that the people of India do not enjoy happiness even in their good times. That His Excellency has realised the poverty of the Indian people is our great good fortune. We are also delighted to hear that His Lordship considers the Indians subjects of Her Majesty in the same sense as the English people. Many Englishmen look down upon us as coolies; others treat us with contempt on account of our black skin; others, again, refuse to recognise us as human beings and deride us as monkeys or other creatures of the same order. Lord Curzon has honoured us by calling us creatures of the same order as Englishmen. We are accustomed to hear from Englishmen that they are the conquerors and we are the conquered; that they are the kings and we are their subjects; that they are the rulers and we are the ruled, and so on. The language used by Lord Curzon in his letter is, however, very different. From his high and dignified seat on the throne as Her Majesty's representative he has said: "The Indian is as much a subject of Her Majesty as I am." There is no touch of pride or contempt in his letter. Lord Curzon's words have, indeed, filled us with the deepest respect for, and devotion to, him.

SANJIVANI,  
July 5th, 1900.

43. The *Samiran-o-Viswadut* [Calcutta] of the 7th July has the following:—

*The rulers hating the ruled in India.*

The English are our conquerors and we are the conquered people. It cannot be expected that the relations between the conquerors and the conquered should be perfectly good

SAMIRAN-O-  
VISWADUT,  
July 7th, 1900.

and sweet. It may be the law of nature that the conquered should always be trampled upon by the conquerors. There should be nothing to regret in this.

But it cannot be the law of nature that the conquerors and the conquered should always live a cat-and-dog life, the life, to use a Bengali phrase, of a serpent and a mongoose, a life, that is, of eternal hatred and animosity. There is a limit to everything. But in the British empire, the conduct of the conquerors towards the conquered seems to have lately overstepped all natural limits.

The history of the conquest of India is not like the history of the conquest of other countries. The history of the conquest of Bengal stands by itself; it is a strange history. In Bengal, the people deposed their Musalman sovereign and placed English merchants on his throne. It is they who shed their blood to defend, maintain, and consolidate British rule in India. The history of the British conquest of Bengal somewhat resembles the history of the Saxon conquest of Britain. In both cases the people invited the conquerors to their country. But the conquest of Bengal has no other parallel in history. So the difference between the conquerors and the conquered cannot be fully maintained in Bengal. The rulers, the ruling nation, and their mixed progeny ought to take this fact into their consideration.

India has *not* been conquered by the sword, and the policy that the country which has been won by the sword should be ruled by the sword should by all means be given up. Has India been conquered by the British sword and the British sword alone? Is it not true that the Indian sword of one province has been used in conquering another province? Is it not true that India was conquered by India, and that she offered herself at the feet of England? The Indian people are naturally led to think that their conquerors may somewhat tone down the harshness of their conduct without prejudicially affecting the efficiency of their rule.

But we are hoping against hope. There is no room for hope, and hope is gradually yielding place to fear. The proverbial cosmopolitanism of the British nation is not flourishing on Indian soil. English apples can be grown on the snow-crested hills of India. But the Indian climate has proved prejudicial to the growth of British large-mindedness and large-heartedness.

But why this malice, this hatred? India is loyal and she cannot do without England. It is also well known that England cannot do without India. British commerce, British prowess, and even the British Empire have India for their basis. Look upon India at least kindly, if not affectionately; India, whose wealth has placed you at the head of all nations, who is the cause of your envied commercial prosperity, whose wheat and barley are feeding your millions. You are so great, so wealthy by milking the milch-cow, India; treat her well, treat her kindly.

Lord Curzon's just and impartial resolution on the O'Gara case has offended you, and your papers are full of your ravings. Is this manliness? O'Gara killed a punkha-puller by breaking his head with dumb-bells. He was tried and let off. Lord Curzon called for the papers of the case, studied the case minutely, and came to the conclusion that there had been miscarriage of justice in it. He has dismissed those officers whose indifference and apathy brought about this miscarriage of justice, and has laid down the procedure which should be followed in future in the investigation of such cases. Lord Curzon's resolution has made the Indian people glad and grateful and hopeful; but it has thrown the European community in India into a panic.

It appears that Lord Curzon has disturbed a veritable hornet's nest. But why? Is it true that the punishment of a white beast guilty of murder will shake the British Empire to its foundations? Is it true that nothing but a barbarous and cruel rule will maintain the permanency of the British Empire in India? Is this the feeling of brave Englishmen? Can a civilised nation be so much fond of brute force in the beginning of the twentieth century? Has European civilisation at last come to this?

There is, again, another aspect of this question, which led by our sense of duty we feel ourselves called upon to present to our rulers. There is a limit to everything. Is it advisable to overstep all limits in this case? Is it a wise policy to keep the chains of subjection eternally clanking in the hearing of the subject people, and create an ill-feeling in their mind? When the relation

between England and India is so intimate, when England and India cannot do without each other, does so much hatred, so much malice bode good to either?

Do you know the consequence of such a policy, the consequence, which blinded by malice, you cannot see? When a strong nation becomes accustomed to oppressing and ill-treating a weak nation, the national character of the oppressor is sure to deteriorate. The English nation is now at the head of all nations. Let it not ruin the foundations of humanity—the foundations of its own manliness by indulging in the luxury of trampling upon the Indian people.

#### URIYA PAPERS.

44. *The Uriya and Navasmvad* [Balasore] of the 20th June is sorry to notice a collision between a mail train and a goods

A collision on the Orissa branch of the Bengal-Nagpur Railway.

train between Contai road and Dantun stations of the Orissa branch of the Bengal-Nagpur Railway on the 23rd of last *Jaista* at about 11-30 P.M., in consequence of which 200 passengers were wounded. The writer is informed that the driver of the mail train was rash and careless, as he neglected the danger signals that were given to stop his progress, and observes that a strict and thorough enquiry should be made with a view to prevent such accidents in future.

45. *The Samvadvahika* [Balasore] of the 21st June is glad to find that

Contributions to the Famine Fund.

Babu Rajnarayan Das and others of Balasore have contributed Rs. 800 to the Famine Fund, and

hopes that other zamindars and rich men of that district will contribute to that Fund according to their means. The writer observes that any—the smallest—contribution will be looked upon both as generous and sacred, for it is intended to save human life.

46. *The Sambalpur Hita shini* [Bamra] of the 20th June is of opinion

Removal of India's poverty.

that famine in India is mainly due to the poverty of the Indians, and this can only be removed by establishing manufactories and industrial arts in different parts of India. The Indians, if left to themselves, will never, for want of proper training and education, compete in these matters with other advanced nations. The writer, therefore, supports the proposal of the *Ananda Bazar Patrika* of Calcutta, which requests Government to collect money from the Indians in the shape of shares of a corporation, invest the same in some profitable undertaking, keep the management in its own hands for a certain number of years, train up the Indians to the proper limit and extent, and then retire from the management. In this way manufactories may be established in different parts of the country, giving work to a large number of men, women and children, who die, under the existing state of things, simply for want of money to purchase food.

#### ASSAM PAPERS.

47. *The Silchar* [Silchar] of the 30th June says that in spite of the stand-

Condition of pathsala rooms in Cachar. ing order of the Director of Public Institution, Assam, that the grants-in-aid of those pathsalas,

which are held in bad rooms and in the midst of filthy surroundings, should be discontinued, many pathsalas in Cachar are held in rooms which are worse than cattle sheds. The Sub-Inspector of Schools should keep an eye on the cleanliness of pathsala rooms and draw the attention of their teachers to the Director's order.

A story told by the late Babu Bhudev Mukharji, Inspector of Schools, Bengal, of how a school room was once constructed by the sole efforts of teachers and pupils in a certain village in the Hooghly district may here be reproduced for the instruction of pathsala teachers in Assam. The house in which the Middle Vernacular School in a certain village in the Hooghly district was situated having become dilapidated, the pandit bethought himself as to the means of getting it reconstructed. He could count upon no outside help, as the village was a poor one. He invited the boys to work with him for one or two hours every day at brickmaking. So, in a short space of time, he had fifty to sixty thousand bricks made. With the assistance of the boys, he also procured the necessary wood from the jungle, and a small sum raised

URIYA AND  
NAVASMVAD,  
June 20th, 1900.

SAMVADVAHika,  
June 21st, 1900.

SAMBALPUR  
HITAISHINI,  
June 20th, 1900.

SILCHAR,  
June 20th, 1900.

by subscription supplied the other necessities. A new school-house was thus constructed with a very small expenditure of money. School rooms can be kept clean if teachers and boys work for a few hours every Sunday to plaster the same with cowdung.

SILCHAR,  
June 30th, 1900.

48. The same paper says that though Mr. Cotton ordered Local Board Travelling allowance of Local Overseers in Assam to be paid a daily allowance Board Sub-Overseers in Assam. of Rs. 2-4 if they travelled more than five miles from the station, he did nothing for the Local Board Sub-Overseers who get no allowance whatever the distance travelled by them from the Sadar station. Sub-Overseers in the Public Works Department receive an allowance of two annas per mile if they travel more than twenty miles a day. And an allowance at the same rate should be given to the five Local Board Sub-Overseers in Assam. The pay and horse allowance given to these hard-worked officers are, at present, extremely poor.

PARIDARSAK,  
July 1st, 1900.

49. The *Paridarsak* [Sylhet] of the 1st July says that the want of a students' hostel wanted in Sylhet. The writer has more than once drawn the attention of the authorities to the subject but in vain. Every school manager in Sylhet knows how the students are gradually losing their health as the result of living in filthy, insanitary hotels, and what risk they run of contracting immoral habits in lodging houses in which there are none to guide or look after them. The Government should, therefore, lose no time in establishing a hostel in Sylhet under the supervision of the Government School authorities. There was such a hostel once, but it is not known why it was abolished. It is extremely necessary for the good of the student community of Sylhet that a hostel should be again established.

PARIDARSAK.

50. The same paper has been astonished at the manner in which the appeals sub-committee of the Sylhet Municipality is disposing of objections against the new assessments. The Sylhet Municipality. The objections of those really unable to pay the newly-assessed tax are being rejected, whilst the assessments of many who are well off are being remitted or reduced. Is it private influence or something else which is leading the sub-committee to do such injustice?

CHUNDER NATH BOSE,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,  
The 14th July, 1900.

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