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REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 9th January 1909.

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I.—FOREIGN POLITICS.

REFERRING to the despatch from Teheran stating that the German Minister has informed the Nationalist refugees that he was unable to lend the grounds of the

NAMAI MUQUADDAS
HABUL MATIN.
Dec. 28th, 1908.

Situation in Persia. Legation for a political demonstration and advised them to return to their homes, the *Namai Muquaddas Habul Matin* [Calcutta] of the 28th December has the following :—

We have been writing for over 6 months that the excesses of the Russian courtiers or the ignorance of the Russian representatives and the silence of the English due to their regard and love for their long-standing alliance with the Russians have welcomed a formidable rival (Germany) in Asia to face them. We now see that Germany is making a rapid advance in Asia and attracting the Persians towards herself by the magnetic influence of giving practical help to them. Ere long the English will have to be ashamed of their dubious policy of coaxing the Russians who themselves will repent for the wrong course adopted by them of retarding Persia in the field of progress. The Persians will however frustrate their object and introduce the Moroccan policy into their own country. They have never relied on the Russians; but what is to be regretted is they may shortly lose their confidence in the English too owing to the recent incidents.

2. In the removal of the restriction by the Amir of Afghanistan to the use, by the Hindus, of the water of a certain stream in Afghanistan, the *Hindi Bangavasi* [Calcutta] of the 4th January reads His Majesty's love for his Hindu subjects.

HINDI BANGAVASI.
Jan. 4th, 1909.

3. The *Bharat Mitra* [Calcutta] of the 2nd January, referring to the above, says that the king who loves his subjects as his own children can alone be acknowledged as one appointed to extend God's Kingdom in this world.

BHARAT MITRA.
Jan. 2nd, 1909.

II.—HOME ADMINISTRATION.

(b)—Working of the Courts.

4. Referring to the dismissal of the suit brought by the Editor of the *Khichri* against the police and the trying magistrate who had brought a false charge against him, the *Hindi Bangavasi* [Calcutta] of the 4th January says that the judgment delivered in the case which lays down that the police and the magistrate acted in good faith looks more like a riddle than the judgment of a court.

HINDI BANGAVASI.
Jan. 4th, 1908.

(d)—Education.

5. The *Hitvarta* [Calcutta] of the 31st December observes that the appointment of Mr. Chandravarkar as Vice-Chancellor of the Bombay University is made "to kill the serpent without breaking the stick" policy of the Government, for it has found out that Vice-Chancellors like Dr. Ashutosh of the Calcutta University are adepts in ruining their own brethren.

HITVARTA.
Dec. 31st, 1908.

6. The *Sanjivani* [Calcutta] of the 31st December writes :—
We read in Reuter's telegrams of the appointment of new Inspectors for Indian schools every now and then. The number of colleges and schools is diminishing owing to the new Regulations of the University. And as there are already two Inspectors appointed by the University for inspecting the colleges and the schools teaching up to the Entrance standard, is it for inspecting the pathshalas and the Middle vernacular schools that these new Inspectors are appointed? The foreign Civilians do not know Bengali and consequently make serious blunders in translating the deposition of witnesses,

SANJIVANI.
Dec. 31st, 1908.

though the peshkars and Muktears of their courts lessen the mischief thus done to some extent. And all are aware what blunders are committed by Inspectors ignorant of Bengali when examining the boys in the Bengali schools. And if these new Inspectors too be appointed for similar work, they will no doubt furnish great opportunities for merriment, rather than help the spread of education. We have never heard of any educated German or Frenchman, ignorant of English, being appointed teacher in a college or Inspector of Schools in any part of England. Everything seems to be possible in this country.

BHARAT MITRA,
Jan. 2nd, 1909.

7. The *Bharat Mitra* [Calcutta] of the 2nd January observes that the number of literate men in the country is so small even now that the Government, after an administration of two centuries in the country, cannot justly boast of having spread education, and says that the scheme of free Primary Education promulgated by the Government some time ago appears to have been cast into oblivion.

HOWRAH HITAIISHI,
Jan. 2nd, 1909.

8. The *Howrah Hitaiishi* [Howrah] of the 2nd January takes exception to the recent notification of the Government in which it announces the grant of six scholarships open to Uriya students who wish to read for the B. L. degree, because Bengalis who are domiciled in Orissa will be eligible for these scholarships only if the requisite number of Uriyas be wanting. The paper also condemns the order prohibiting domiciled Bengali boys from living with Uriya boys in the boarding-house attached to the Ravenshaw College. These circumstances, besides entailing an unjust hardship on the domiciled Bengalis are to be condemned because they are likely to create racial animosity.

DAILY HITAVADI,
Jan. 4th, 1909.

9. The *Daily Hitavadi* [Calcutta] of the 4th January rejoices that Babu Rasamay Mitra, M. A., Head-master of the Hindu School, has been made a Rai Bahadur. He is an able, dutiful and worthy man. By honouring him Government has honoured a man to whom honour is due.

(f)—Questions affecting the land.

EDUCATION GAZETTE,
Jan. 1st, 1909.

10. Referring to the recent disturbances in Champaran, a correspondent of the *Education Gazette* [Chinsura] of the 1st January writes:—

Indigo disturbances in Champaran. Different persons have formed different theories regarding the causes that led to the recent disturbances. Some would fasten all the blame on the native Naibs, Gomastas and Jamadars belonging to the Indigo factories. These men, it is alleged, are given every indulgence by their employers and there is a total lack of control over them. It is these petty officers serving under the indigo planters who oppress the poor raiyats and fill their own purses by ruining the ignorant cultivators. The descendants of some of the Naibs and Gomastas of the indigo factories of Nadia are now big zamindars rolling in the wealth which their unscrupulous ancestors amassed by ruining poor raiyats. The European planters do not know, or perhaps do not care to know, the real state of affairs and do just as they are advised by their wicked native officers.

A certain Bihar paper thinks that the disturbances were worked up by the local zamindars and mahajans who have a grudge against the planters for paying their labourers higher wages than the former do. But it is a well known fact that, in spite of the higher wages they get from planters, labourers prefer working under native gentlemen, because in the latter case they have to do a less amount of labour. The real causes of discontent will be removed if the planters exercise a proper control over their underlings, and do not allow themselves to be led away by the malicious and false reports which the Naibs and Gomastas make to them. If the labourers are properly paid and kindly treated, it is not at all possible that they can be incited against their masters by evil counsel or by speeches. At the same time we must say that the raiyats should not have formed themselves into bands and tried to assault the planters, for it is highly improper for Indians to transgress the bounds of law and morality. We would ask the planters to put a stop to *satta* or advance payments, and try to attract labourers by means of high wages. It would also be

better if the planters grow only sugarcane on their lands and thus help the *swadeshi* sugar industry.

11. Although, says the *Bharat Mitra* [Calcutta] of the 2nd January, it is not certain how the present troubles in Champran are to end, evidence before the Court is not wanting to show that the people have good cause for refusing to enter into contracts with the indigo planters for growing crops for them. Under the circumstances, if the people are compelled to forego their freedom in this matter under the influence of the strong planters, discontent among them would surely not be unnatural.

The paper has nothing to say about the punishments already awarded by the Courts to the raiyats nor about the fate of those who are still under trial, but it considers it to be the duty of the Government to look into the present condition of the raiyats in general who, while confronted with dire famine among them, are being burdened with the charges for punitive police stationed in the villages by the Government, and says that unless the Government takes prompt action in relieving them serious consequences may be inevitable.

(h)—General.

12. In discussing Viscount Morley's speech in the Lords announcing the Reforms, the *Jagaran* [Bagerhat] of the 27th December writes:—

We seem to have got back again the Morley we knew as the biographer of Burke and the disciple of Gladstone and Bright. Save on two points, the speech is full of genuine sympathy with India and of lofty liberalism. These two points refer to his refusal to repeal Regulation III of 1818, and to his statement that a parliamentary form of government in India was not the goal he looked forward to.

We cannot say that all people in the country are pleased with the Reforms. Some declare them to be inadequate and others hold them to be shams. Those of course who had large expectations, who hoped for a reversal of the Partition, for a wholesale introduction of the jury system and a separation of the judicial and executive functions, for native predominance in the Executive and Legislative Councils, for a general withdrawal of English influence from the land peacefully,—such men need not of course, be argued with at all. But to those who reflect that we are a subject people, who have no claim to any rights at all, properly speaking, we say that it behoves us not to find fault with these Reforms but to use them for our good. If indeed we can by education and training ever become men, able to stand on our own legs, our idea is that Government will give us rights without the asking. Assassination, anarchy and other sinful acts are not the direction to which the activity of the country can be directed with good to the country.

13. The *Bangabandhu* [Calcutta] of the 29th December finds nothing in Viscount Morley's Reforms over which to go into ecstasies of joy. While it must be admitted unreservedly that they do indicate the possibility of progress in some directions, one cannot feel pleasure at the retention of the veto in the hands of the Lieutenant-Governors and Governors and Governor-General and in the failure to constitute an Executive Council for Bengal. Then again it remains to be seen what shape the scheme assumes after it has been incorporated into an Act of Parliament. Any rejoicings are therefore premature. The paper in concluding cordially endorses Babu S. N. Banerji's view that the acceptance of these Reforms should be made the stepping-stone for agitating for further rights.

14. The *Dainik Chandrika* [Calcutta] of the 29th December denounces the extremists who are not satisfied with the Reforms Scheme as a microscopic body of irreconcilables who deserve rather to be pitied than to be sympathised with. The real leaders of the country waited upon the Viceroy the other day and expressed their gratitude for the proposed reforms. This is as it should be. The policy of the present writer has always been to accept with open arms what little is offered and to expect more in future.

BHARAT MITRA,
Jan. 2nd, 1909.

JAGARAN,
Dec. 27th, 1908.

BANGABANDHU,
Dec. 29th, 1908.

DAINIK CHANDRIKA
Dec. 29th, 1908.

It cannot be expected that the Reforms Scheme will be accepted on all hands without any opposition. The strong support of the Indians to the Queen's Proclamation disarmed all opposition. So also will the strong support of the Indians strengthen the hands of Lord Morley and Lord Minto. Remembering that all good things are opposed by evil, the Indians should not allow the present opportunity to slip through their remissness. They must show that they deserve not only the proposed reforms, but much greater ones.

The fact is that favourable winds seem to be blowing. There cannot be the least doubt that Lord Morley and Lord Minto deserve the strongest support of the Indians, whose duty at the present moment is quite clear.

BANGA BANDHU,
Dec. 29th, 1908.

15. The *Banga Bandhu* [Calcutta] of the 29th December has the following:—

The Reforms Scheme.

IS THE DESIRE FOR MILK APPEASED WITH WHEY?

Do they become eager for ordinary whey, who have once tasted milk sweet as nectar? Do they who have found out what the nectar of paradise is, long thereafter for anything worldly? We have been blessed and have had the hair on our bodies standing on end with a sight of the future charming aspect of *swaraj*. Can we, for petty scraps of mercy, yield whole-heartedly at the summons of others and intoxicate ourselves with the drink supplied by others, become mad with an ardent desire to sell ourselves? The perverted impression that from the new scheme of Indian Reform which Viscount Morley has unfolded to Parliament, there is a chance of India and the Indians attaining at once to the seventh heaven, (there is) any hope of the attainment of the perfection of (the desire for) national emancipation, or that thereby India's endeavours which are directed inwards will be satisfied or completed, does not find room in our minds even for an instant. This new reform is like whey, whereas we want unadulterated milk, the undying nectar of the milk of the breast of mother India, alive with a divine blessing. To-day grand-father Morley is calling us to drink whey. Are we men afflicted with heat in the stomach that we should be eager and anxious to remove the languor and impurities of the system by drinking whey? We have tasted of the nectar of *swaraj*, we are deeply absorbed in the worship of Mother India, why should we be vainly anxious for a taste of despicable, inferior whey?

* The word *Thakur* (God) as used here has no equivalent in English. 'Good Mr. Morley' may perhaps make an approach to the sense intended.

Let Morley *Thakur** knows that we find no reason whatever to go mad with joy over his new scheme of reform.

As the beauty of the body of a tender infant who has been fed on fresh milk, increases, day after day, like the moon, the joy of the sight of everybody in a strange way, so the people of India are like infants in political knowledge and similarly they too require that vivifying nectar of heaven in order to form their national life,—the great nectar in the shape of *swaraj*, which removes all misery, is necessary (in their case). But if instead of the nectar in the shape of this ever-lasting pure, enlightened *swaraj*, anybody asks us to be content for a time with only drinking the whey of a cunning milkman, can we be genuinely happy, satisfied and content? For this reason we say that we want genuine milk, but Morley is sending us a pot of whey instead. Can we be wholly content with this?

The Indians are learning genuinely to recognise their country, are beginning to realise the hidden significance of real patriotism, are not refraining from or being remiss in immense self-sacrifice for the real good of the country. And the wise Indian Minister, seeing that a frightful conflagration of unrest and anarchy had been killed in the land, recognised particularly and thoroughly that something must be done. Hence the framing by the rulers of this Reforms Scheme. But will the object with which they have taken up this scheme of Reform be really fulfilled? Will Indians become really attached, to the present system of rule, and be satisfied, happy and grateful? That can never be. So long as the native members do not rule unopposed in all the Legislative Councils, so long as native officials are not selected for a majority of offices like those of Lieutenant-Governor, Governor-General, Commander-in-Chief, Minister etc., so long as Indians are not associated fully with the day-to-day executive administration, so long as Indians do not possess powers

regarding the spending of funds and the levying or abolition of taxes, in principle, so long as the Colonial form of Government is not well established in India as in Canada, Australia and the Transvaal, just so long the heart's desire of the Indians will not be fulfilled and the torment in their minds will not be quenched, even though they continue living under British rule. Of course we are sons of Hindus, we are not irreligious. We do not know the use of weapons. Through the assistance of the *Bangabandhu* we have made it known to our dear fellow-countrymen a hundred times that oppressing unlawfully, or terrorising or attempting to try our luck with weapons, is against the religion and the social usages of the Indians, and in their present circumstances, indicative wholly of a terrible spirit of madness. How then are we to make our spirit of dissatisfaction known—this may be the thought of many persons. If we remain quiet, if only we exhibit no heartfelt zeal by

Here the construction abruptly changes.

joining in any work, and in the press and in speeches, we must constantly wield the pen and speak to the effect that let the English continue to be rulers but devolving the duty of Government in every way on the hands of the people of the country, continue to be in India the ruling power as receivers of a small

The construction is so faulty that it is impossible to put it in better English.

amount of taxes, as legislators, as teachers and as advisors. This will not be preaching sedition either, and on the other hand, we do not want

English officials, English traders, English soldiers, English clerks, English Barristers, English professors, English doctors, engineers, accountants and the other lakhs and lakhs of Englishmen, who are being gratified in India with the enjoyment of the bliss of paradise. Of course at our pleasure we shall keep a few hundreds or thousands of them employed—let this be set forth clearly. The few thousands of Englishmen who will then remain will do so as our friends, we shall honour them as friends and loved counsellors, and show them our hearts' regard. But that we do not want this present system of rule, this view we shall emphatically proclaim. For it is not touched with a jot of the stain of sedition, it has nothing in it of fight and bloodshed and demoniac strife, there is nothing in it of the black dirtiness of hatred and contempt; it has in it only an unadulterated love of our own nation, unadulterated patriotism. It has in it only the story of our own interests, and a mention of the acquirement by India as a nation of power to live proudly, to sneeze, to cough, to dance, to rejoice and to pass (examinations?). In the present conditions, the people of India have not the power freely to sneeze, or cough or even to turn on the side at pleasure. The reason is that the King now really is not Edward, nor the British Parliament; the King is every Collector of a district, District Superintendent of Police, even the native daroga and the detectives under them, all. It is these men, who, creating mischief at every step, have made some among the inoffensive, innocent population mad. In consequence, it is only a few who have got their heads turned,—and this band of youths are being proclaimed to be India's revolutionaries, because they are devoting themselves to a despised work which is forbidden by a hundred rules and orders of ethics, and which is against religion and precept. We want strength, we want individuality, we want the full attributes of a man, we want our native land, we want our own religion, we want loyalty, we want truth, morals, honesty, spirit, development of strength, intelligence, purity of character, and above all, we want emancipation. Under the dispensation of Providence, the British King is to-day our Emperor; by thoughtlessly resorting to work which is terribly irreligious in its basis, and by that means rebelling against the dispensations of Providence is absolutely the height of madness. Hence, O fellow-countrymen, never lose your loyalty in substance(?) but after showing your loyalty, become eager to spread swaraj under the British flag. Do not think it will do if swaraj is established a hundred or two hundred years hence. That can never be. By that time the whole of India will certainly have been swallowed up in the fell maw of famine. If the English want to see India full of real loyalty, if they really desire that India should be full of sounds of praise of the British nation, then the establishment of a form of swaraj in India, analogous to that in the colonies, is absolutely necessary. On the day on which that will be, Macaulay's

prophecy will be fulfilled, Ripon's efforts will be successful, and the proposal of the generous hearted Cotton of establishing the United States of India will emerge from the hazy recesses of fancy and be converted into a shining great temple, adorned with an array of diamonds, of true reality and success.

Hence we say, that if Morley Bahadur had really provided in the Viceroy's Council for the same numerical predominance of native members which he has in the Provincial Councils, if he had not left to the Viceroy and the Lieutenant-Governor the power to veto new laws, if he had not arranged for European traders and sycophant zamindar Rajas to be unofficial members (of these Councils), if he could have kept the numerical superiority and sole predominance of the real representative of the country unimpaired in all the Councils, if he could have found a seat in Council for the elected representative of every District Board, and if he could have passed orders that the entire power over the day-to-day administration and the revenues and finance was to devolve on the native members, that the partition of Bengal was to be undone and that Indians were to be eligible occasionally for the Governorship of every province in India, where is the doubt that in that case complete peace will have been established in the land? Only then would people have understood that 30 or 40 years hence, Englishmen desire the establishment of swaraj in India under British suzerainty and that the present reform scheme was only being carried out as preparatory thereto. And in that case, the people of the country would be linked together in everlasting friendship, in joy, hope, exuberance of feeling and gratitude—between the rulers and the ruled, a deep love, and heartfelt respect and gratitude would have sprouted forth.

But alas, this partial manifestation of charity will bring in no such results. Let this project become law, and when it is carried into practice, every one will realise what terrible mischief will be effected by the fact that the Resolutions of the members will be merely recommendatory and that the Viceroy and Governors will have a veto.

Furthermore, through this scheme the interminable and untiring prayer and discussion of the Indians for swaraj and their constant endeavours therefor may be made void. Getting the chaff of a few new rights which are pleasant for the time being and which have a temporary glitter, people will forget the real path in the mistaken idea that they have got the real core (of the fruit); losing all sense of right and wrong, our fellow-countrymen, who are weak of intelligence, wanting in courage and in vigour of life, may remain content for ever with little. In that case, there may be a thwarting of the endeavour after swaraj. We repeatedly ask our fellow-countrymen not to lose their far-sightedness. With a dead-sea apple in your hands, do not imagine that you have got the nectar-like fruits of paradise which satisfies all desire; at the hint of a small mercy, do not wet the boots of the Indian Minister with your tears of gratitude, do not forget a great ideal. We want swaraj only, we shall not be misled by anything else but swaraj. Hence it is we were saying, "Is the desire for milk appeased with whey"?

BANGABANDHU.
Dec. 29th, 1908.

16. The *Bangabandhu* [Calcutta] of the 29th December, in referring to the rejoicing with which the Reforms Scheme has been welcomed, reminds the public of the difficulty to which Babu Bipin Chandra Pal drew attention some time ago in a letter he wrote to Sir Henry Cotton as to what guarantee there was that concessions once made would not be withdrawn later. The paper itself is haunted by this same doubt.

PALLIVASI.
Dec. 30th 1908.

17. The *Pallivasi* [Kalna] of the 30th December, referring to the Reforms Scheme, writes:—

The Indians and the Reforms scheme.

As the Government is now trusting the Indians, all classes of them ought to show themselves worthy of that trust. The editors of Indian newspapers ought now to advise the Government regarding the working out of the proposed reforms, without criticising the minor details. They ought to devise practical methods of work so that in the near future the omissions in the new scheme may be supplied. It is practical work and not talk, that is required at the present juncture.

18. The *Pallivasi* [Kalna] of the 30th December also says:—

PALLIVASI,
Dec. 30th, 1908.

Thanks to Lord Minto for the Reforms Scheme.

Lord Minto has done much for the Indians. Though the Secretary of State for India has not accepted all his proposals, yet what has been accepted is pleasing to the rulers as well as the subjects. As Lord Minto is the proposer of the Reforms Scheme he deserves thanks from every Indian.

KALYANI,
Dec. 30th, 1908.

19. The *Kalyani* [Magura] of the 30th December, writes:—

The Reforms, the recent deportations and the Criminal Law Amendment Act.

Lord Morley has earned the gratitude of the people of India by granting them some new privileges, and if the new Reforms Scheme is carried out in the same liberal spirit in which it has been formulated all unrest will disappear from the country before long. It is a pity, however, that the joy caused by the Reforms has been marred by the deportation of certain prominent Indians and by the enactment of a repressive law. The Criminal Law Amendment Act has vested the police with enormous powers and they can now, if they choose, put to trouble anybody against whom they happen to have any grudge. Whenever a person is charged with an offence under the new Act, he will not be allowed to engage counsel during the preliminary enquiry during which the police will be all in all. And considering the corruption that exists amongst the police it is not at all unlikely that the accused person will have scant justice done to him. The clause about the acceptance by the High Court of the evidence of a witness murdered or absent is another dangerous weapon in the hands of the police, for they can easily manage to prove that the death or absence of the witness has been caused in the interests of the accused. Then again the clause concerning unlawful associations and assemblies will effectually put an end to their existence, for henceforth no association or assembly will be safe from being reported against by the police. We also cannot justify the recent deportations. The persons who have been deported have not been given the opportunity of a trial, and the Government has acted solely on the strength of police reports which may have been erroneous or even malicious and false. We, therefore, ask the Government to judge the situation carefully, to modify the new Act, and to allow the persons recently deported to undergo a trial in a law court.

20. The *Jasohar* [Jessore] of the 31st December, writes as follows on the new Reforms:—

JASOHAR,
Dec. 31st, 1908.

The Reforms.

Indians have for a long time been asking for administrative reforms, and the news that the Liberal Government is about to grant them their long-cherished desire has filled their minds with many a high hope. Their hopes have not been realised in full, and it is perhaps impossible for their hopes to be so realised; but still the people of India ought to be contented with what the Government has given them. For the new Reforms have enabled the people to find out the path along which they should move. They should not annoy and embarrass the Government for nothing, but should unite and work for the advancement of the agriculture, arts, industries and commerce of the country, and educate their own people. Let them give evidence of their patriotism by working for the welfare of their country instead of relying upon the Government absolutely.

21. The *Soltan* [Calcutta] of the 1st January, in the course of a leader entitled "Administrative Reform in India," remarks:—

SOLTAN,
Jan. 1st, 1909.

The new proposals of administrative reform give the Indians no great rights or final powers. But although no final powers have not been placed in the hands of the Indians, still it is not unreasonable to hope that the rights that have been given will lead to good results in future and the rights of the Indians will expand gradually. This is a sort of introduction to self-Government for India.

22. The *Pratihar* [Berhampore] of the 1st January 1909, writes thus of the Reforms:—"We offer our hearty thanks to Lord Morley for his hopeful proposals. We are also glad to see that due thanks are being given to him from many parts of India."

PRATIHAR,
Jan. 1st, 1909.

We shall be very happy if the proposals are fortunately carried into effect. What the Secretary of State for India has himself proposed cannot of course be dropped except on very strong grounds. We have therefore no reason to feel any anxiety on this score. But many people have an apprehension that in case the Liberal Ministry goes out before these proposals are carried into effect, everything will be reversed. This fear is not groundless; for the leader of the Conservative party, Lord Lansdowne, has already raised his voice against the proposal. Another fear is lest the Anglo-Indians should try to frustrate the scheme.

Many take exception to the new scheme simply because the present rights conferred on the people are not final, and the Government possesses the right of veto. But it is not at all proper to express such opinions just now, for partial rights are better than none. We have hopes that if we make good use of our rights, a sympathetic Government will of itself give us more. It must be acknowledged that when the idea that the Indians ought to get more rights has struck the mind of the authorities, more is certainly in store for them.

HITAVADI,
JAN, 1st, 1909.

23. The *Hitavadi* [Calcutta] of the 1st January, writes:—

Plots against the Reform scheme.

It is published in the *India* newspaper that a plot is being hatched in England to render Lord Morely's Reform scheme ineffective, two members of the Council of the Secretary of State for India, the editors of Conservative journals and a few retired Civilians being among the conspirators. It is not known who these gentlemen are but there is no doubt that they have despaired of success now that their plot has been divulged. Some mean-minded white men are against the improvement of the Indians, but being unable to display their meanness openly for fear of general opprobrium, they have recourse to secret conspiracy to gain their end. We may dismiss with contempt the actions of these mean fellows.

PRASUN,
Jan. 1st, 1909.

24. The *Prasun* [Katwa] of the 1st January welcomes the new Reforms

The Reforms and the recent deportations.

and thinks that they will open out a new era in India by putting an effective check on the magistracy and the police, and by bringing the rulers and the ruled into more intimate connection with one another. The joy which the Reforms have caused in peoples' minds has, however, been marred by the deportation of nine prominent Indians, and the paper hopes that Sir Edward Baker will yet see his way to restore these men to their liberty, for His Honour is not, like Sir Andrew Fraser, a "friend of the police."

BANGAVASI,
Jan. 2nd, 1909.

25. The *Bangavasi* [Calcutta] of the 2nd January says:—

The Reforms Scheme and the *Englishman*.

Though the scheme of reform remains as yet a mere proposal, still the *Englishman* of Calcutta has been showing signs of uneasiness over it. It has collected information from various sources to the effect that the people there do not want a development of self-government. Why is the *Englishman* so much eager to publish this fact? Are Lords Minto and Morley likely to act at its dictation?

HINDI BANGAVASI,
Jan. 4th, 1909.

The *Englishman* and the Indian Reforms.

26. The *Hindi Bangavasi* [Calcutta] of the 4th January takes the *Englishman* to task for collecting opinions against the Reform scheme in Bengal.

BANGAVASI,
Jan. 2nd, 1909.

27. The *Bangavasi* [Calcutta] of the 2nd January refers to the thanks

Thanks for the Reforms Scheme.

expressed in all quarters, in big provincial meetings, and by individual notable men in each province, for Lord Morley's Reform Scheme which is more than what was expected.

BANGAVASI,
Jan. 2nd, 1909.

28. The *Bangavasi* [Calcutta] of the 2nd January, in an article headed

The Reforms Scheme and the repressive measures.

"Fear mixed with hope", discussing the present situation, writes:—

To-day all India asks why respectable Bengalis should be deported and a stringent law, even harder than the thunder-bolt, be passed during the administration of Lords Morley and Minto whose Reforms Scheme has gladdened the hearts of the Indians. Why should the

pain resulting from the injection of a poison be felt by the people simultaneously with the blowing of a southern breeze surcharged with the scent of sandal?

The hope, soothing like the nectar, which Lord Morley has expressed while dealing with the scheme for the reform of the administration of India, befits a representative of the Crown like himself. Lord Morley in England and Lord Minto in India have alike expressed good intentions while dealing with the scheme in sweet terms.

The people of India are sorely grieved at the thought that so many Bengalis have been deported, and a stringent law terrifying to all enacted by those who can speak so sweetly. The other day, when some leading and educated gentlemen waited upon Lord Minto in connection with the Reforms Scheme, his lordship gave expression to many hopes, the chief of them being that he would try, with the help of the people, to fulfil the good intentions of the scheme. Those gentlemen who waited upon his lordship also expressed similar ideas. Did such things ever happen before in India?

Bearing in mind the courtesy with which the deputation was received by Lord Minto, the Indians tremble at intervals to think that such a Viceroy should pass strict measures. It seems as if these unexpected events are now happening in India simply owing to the misfortunes of the Bengalis. No doubt there have been impolitic and irreligious acts in Bengal, but we cannot for a moment think that Lords Morley and Minto could admit the necessity of passing strict laws only in consequence of these acts. It is true that certain Anglo-Indian journals had exaggerated to a terrible extent the slight disorder prevailing in the country, but these exaggerations cannot be expected to have bewildered Lords Morley and Minto, specially as Lord Morley's reply to certain newspapers in England is calculated to make the people of this country believe that his lordship is against stringent measures. The hopeful words expressed by Lord Morley, even before taking charge of the portfolio of the India Office, make the Indians surprised to think how he could assent to repressive laws. Not only some Anglo-Indian journals of this country and some newspapers of England, but also Anglo-Indians in India and some Englishmen in England itself greatly hate the Indians. If the advice given by the *Times* be followed, then all the schools and colleges in India must be closed. But it appears from what Lord Morley has said that he does not intend to do so or to tamper with the liberty of the press or to stop unlicensed books. Lord Morley was born in a free land, bred in freedom, in a free atmosphere and under a free sky, and he being free in all respects the words quite befit him. The free English nation being fond of the freedom of the press had made the Indian newspapers free and Lord Morley has, therefore, loudly declared that it is quite against the ideas of the civilised English nation to tamper with the liberty of the press. But owing to our ill luck, the practice is quite different here from the precept. What are we to think when we consider the circumstances which we are now in? Can the Indian newspapers freely express their views even knowing the good intentions of the British Government? Every Indian trembles to think how some of the respectable men of Bengal were deported; and the editors of the newspapers are now at their wit's end. They do not know what to write or say because they are at a loss to understand what constitutes an offence. Those who have been deported must have committed some offence in the opinion of the Government, but the people have not been made acquainted with it. They knew these gentlemen to have served the country and to have advised others to do so. They had lectured to assemblies in various parts of the country at the beginning of the agitation, and the people did not think them ever to have been preaching sedition or anything calculated to countenance the idea of killing Government officers in the course of their lectures or to have been connected with any secret societies. The people cannot conjecture why they have been deported, and they sometimes go to the length of thinking that one may even be deported for preaching "swadeshi". This idea cannot be driven out from their minds easily unless they are convinced of the offence, if any, committed by the deported men, either by the Government or in the course of

a regular trial. The people ought to be so convinced at least for their own benefit. Englishmen being in favour of the independence of the press and also of swadeshi, they ought to be glad to find swadeshi discussed freely in the newspapers; but as the deported men were known only to have been ardent advocates of swadeshi, no editor can in reality discuss it for fear of a similar fate. So the press in Bengal cannot be said to be free.

The reason for which Lord Morley does not like to close the schools and colleges is that the Indians would thereby become lifeless; but by assenting to the Criminal Law Amendment Act the very thing which he tries to avoid has been accomplished. The sections relating to the meeting of an assembly in the new Act are most dangerous. No one knows which of them will in the opinion of the Government fall under their scope. The people now have to abandon even a religious meeting lest the police officers should send garbled accounts of the proceedings to bring them under the operation of the new Act. The people are always afraid lest they should be hauled upon some charge or other.

The paper concludes with the following lines addressed to Lord Morley:— You have rightly said that it is only out of kindness and not out of any fear that you have formulated the scheme. Whom should you be afraid of? If you have thus been moved with kindness you should have kindly waited for some time to see the results of your scheme before deporting the Bengali gentlemen and passing the repressive Act.

CHINSURAH-VARTAVAHA,
Jan. 3rd, 1909.

29. The *Chinsurah-Vartavaha* [Chinsurah] of the 3rd January expresses its gratitude to His Excellency Lord Minto for proposing to appoint an Indian member to his Executive Council. The editor hopes that an Indian possessing the confidence of the whole country, public-spirited and independent, will be appointed by the Government. Such men, the writer is confident, can be found all over India. His Excellency's name will remain engraven on the hearts of the Indians for ever for granting this favour.

CHINSURAH-VARTAVAHA,
Jan. 3rd, 1909.

30. The *Chinsurah-Vartavaha* [Chinsurah] of the 3rd January says that the Reforms Scheme of the Secretary of State for India will prove very beneficial to the country. The leading men of Hooghly should convene a meeting to express their gratitude to the Viceroy and the Secretary of State. Such meetings should be held in every town and in every village, says the writer.

JAGARAN,
Jan. 3rd, 1909.

31. Referring to the speech delivered by Lord Morley in announcing his Reforms scheme in the course of which he said that the proposed reforms when carried out would bring in a new era into India, the *Jagaran* [Bagerhat] of the 3rd January says:—

Let us see whethert he proposed reforms will be able actually to create a new era in India. Although the partition of Bengal remains yet to be undone, and the separation of judicial and executive functions has not been carried out, yet if the proposed reforms be carried out, a change will no doubt come into the administration of the country. Those who are of a fastidious temperament may no doubt feel disgust at our remarks; but they should consider that what they are getting from foreign rulers must be regarded in the nature of favours only. The English people got their constitutional government after centuries of struggle. We should always remember the adage "First deserve and then desire." We are not yet a nation in the proper sense of the term. So long as we cannot sink our differences and build up a nationality, we must remain content with little favours. We must see in what form the proposed reforms are carried out, before the Viceroy's appeal for co-operation to the country's leaders may be responded to. How the seed which the Secretary of State nurtured in the free atmosphere of England, germinates in the soil of subjugated India, is still a matter of uncertainty. Everything depends upon His Excellency Lord Minto, and we hope he will not fail to carry our Lord Morley's wishes. We have had enough of fair words and good counsel ere now, but performance is a thing which is seldom to be met with.

32. The *Hindi Bangavasi* [Calcutta] of the 4th January, has published the photo-block of His Excellency the Viceroy with the following letter press:—
HINDI BANGAVASI,
Jan. 4th, 1909.

Lord Minto's photo along with a motto.

LORD MINTO.

His Excellency has recently declared in the Imperial Council—"I ryh that Indian leaders would join with me in keeping the peace in the counth." Lord Minto's despatch to Lord Morley on the Indian Reforms shows iat His Excellency is a true well-wisher of the country and a high thinking personage too. He is a hereditary peer of England: every letter of his sentences reveals the nobleness of his mind.

The deportations.

33. The *Jagaran* [Bagerhat] of the 27th December writes:—

The country has indeed fallen on evil times. A feeling of unrest and anxiety is visible on all sides and it affects not the ruled alone but the rulers as well. While the people are frightened and in despair, the rulers are in anxiety as to the secret designs of those youths of the land who, violating all principles of justice and right, have planned the assassination of oppressive officials and thereby put off the future hopes of the country to a yet more distant futue.

Continuing, the paper in referring to the recent deportations, says that while the Lieutenant-Governor and the Viceroy did not knowingly banish a number of innocent citizens, it may be asserted that they did not show proper cool-headedness in relying only on the secret reports of Government agents. Babu K. K. Mitter, if he had been at large, would have been a moderating and controlling influence on many youths. He never could countenance any infringement of the law. Similarly, the removal of Babu A. K. Dutt from Barisal may lead possibly to undesirable manifestations of the spirit of the young men of the locality.

We believe it was Sir Andrew Fraser more than Sir Edward Baker who asked for these deportations. For Sir Andrew was a friend of the police, and believed what they said implicitly. It is to be hoped that Sir Edward Baker will re-examine the evidence on which these men were deported and correct the mistake which his predecessor evidently committed. Let Government make it a rule to punish police agents who give false information, and a great deal of good will be done.

34. The *Bangabandhu* [Calcutta] of the 29th December reminds Govern-ment that it is not natural to expect a policy of conciliation to call forth warm gratitude when it suddenly follows a long spell of repression. If Government means its policy of conciliation to be really effective, it should release the recent deportees and free the public from the anxieties caused by the recent legislative measures of repression.

Conciliation and Repression.

BANGABANDHU,
Dec. 29th, 1908.

35. The *Bangabandhu* [Calcutta] of the 29th December cries shame on the stupidity which, it says, Government has shown in unjustifiably deporting K. K. Mitra and others. It is impossible that these men were implicated in any shameful and sinful work.

BANGABANDHU,
Dec. 29th, 1908.

36. Referring to the news of the post-office not delivering the letters addressed to Babu Aswini Kumar Dutt the *Hitvarta* [Calcutta] of the 31st December says that it is a singular example of the liberty of the British subjects.

Letters of Babu Aswini Kumar Dutt withheld by the Post-office.

HITVARTA,
Dec. 31st, 1908.

37. In commenting on the recent letter addressed by the District Magistrate at Alipore to the Chairmen of certain riparian Municipalities threatening those areas with punitive police because of the frequency with which bomb outrages occur there, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 31st December hopes that Government will not punish the innocent with the guilty. This threat has caused consternation among the people concerned. The probabilities are that the bomb-throwers come from elsewhere, and after throwing their bombs go away swiftly by mean

Punitive police for Bomb outrages.

SRI SRI VISHNUPRI A-
O-ANANDA BAZAR
PATRIKA,
Dec. 31st, 1908.

of the railway. The respectable people of the areas concerned should certainly keep a sharp look-out on suspicious characters in their midst, and indeed they probably do so now. If this supposition is correct, the criminals, had they been local miscreants, would certainly have been caught by this time. The paper concludes by reminding young men that there are other ways of serving their country than by resort to sinful acts like assassination, creating race-hatred etc.

HITAVADI,
Jan. 1st, 1909.

38. The *Hitavadi* [Calcutta] of the 1st January refers to the King's speech thus :—

His Majesty's hope that the Reforms Scheme be accepted with good faith by the people of this country, proves the nobleness of his heart. It will be a matter of great pleasure if the people were to try to make

Comments on the King's speech in Parliament.

good use of the rights in the spirit in which they have been conferred. There are indications that the Scheme will be taken in good faith by the people. So far as this paper can see, the people have no doubt about the generosity of the Government, but the general public in Bengal are greatly troubled on account of the partition of their province. Endless misery will be the result of keeping up a mistake which has been admitted as such several times, and the removal of the cause of this misery from the hearts of eight crores of people, by his Majesty and Lord Minto, will have the effect of removing the dissatisfaction or the unrest now prevailing in the country. The paper hopes that the Government will not longer remain indifferent to this root cause of dissatisfaction in the country. It is the desire of all to see peace established in the land and the leaders of the people will try their best to help in that work.

HITAVADI,
Jan. 1st, 1909.

The Partition of Bengal in Parliament.

39. The *Hitavadi* [Calcutta] of the 1st January referring to Lord Morley's refusal to discuss the partition when questioned on the subject in

Parliament, says :—

Lord Morley did not apprehend any failure of the Reforms Scheme from the Partition not being remedied. Many, on hearing these words of Lord Morley, are thinking that he does not desire to undo the partition ; but we have not yet become hopeless and consider the words of our contemporary of the *Indian Daily News* in this connection, as reasonable.

The *Daily News* says that Lord Morley has repeatedly said that the Partition of Bengal cannot be undone. But he has also said that it is a mistake, which will be considered by him when new difficulties present themselves. No one knows what Lord Morley is determined to do. The union of the two provinces into one is beyond his power and requires the sanction of Parliament. So it was not prudent to press him about the partition at a time when he is going to take the power of creating Executive Councils in Bengal and other provinces. On the establishment of such councils, there will be no difficulty for the Secretary of State for India in uniting the two provinces into one.

We are therefore not without hopes that the partition will be remedied, the more so when we find that the government has now understood that it is the root cause of unrest in Bengal. Therefore we do not despair. The Bengalis cannot be at their ease as long as the javelin of the partition remains stuck in their hearts.

HITAVADI,
Jan. 1st, 1909.

40. The *Hitavadi* [Calcutta] of the 1st January refers to the recent incident between some students of the Presidency College, Calcutta, and Mr. Carey, the Deputy Commissioner of Manbhum, and says :—

Government action in connection with the Carey incident.

After enquiring into the matter for a long time, the authorities have at last expressed their conclusion in equivocal terms. They have held that the students have committed no offence at all and that the Government should pay all their expenses for going up to and returning from Chaibassa. But they have said nothing as to the justness of Mr. Carey's action or as to whether any punishment has been meted out to him. Wherever Mr. Carey goes he becomes notorious and it is therefore not desirable to put him in charge of a district. The prestige of the Government would have increased if the Lieutenant-Governor had openly rebuked him and advised him to be careful in future.

41. The *Ghar Bandhu* [Ranchi] of the 1st January justifies the conduct of Mr. Carey, Deputy Commissioner of Chai-bassa, in refusing the Presidency College party to carry on their work in the district on their failing to sign their names before him.

GHAR BANDHU,
Jan. 1st, 1909.

42. Referring to the question mentioned in the foregoing paragraphs, the *Samay* [Calcutta] of the 1st January writes:—

SAMAY,
Jan. 1st, 1909.

Mr. Carey and certain Presidency College boys.

What is the Government going to do to bring Mr. Carey to his senses? We remember how he was once punished with degradation for having insulted Babu Pyarimohan Ray, a grandson of the late Raja Rammohan Ray. And it is a pity that in the present case Mr. Carey has got off unpunished after insulting a Professor and the students of one of the premier Government Colleges in India. It would have been something even if Mr. Carey were made to apologise to Professor Das Gupta and his pupils. Has a native Professor of a Government College no respectability?

43. The *Daily Hitavadi* [Calcutta] of the 2nd January is particularly pleased at the concession of an additional week's salary to all Government employes whose pay is not more than Rs. 50 per mensem, in connection with the celebration of the 50th anniversary of the assumption of the Government of India directly by the Crown. The paper thanks the Viceroy and reminds his lordship that this was the way in which Hindu monarchs celebrated auspicious events. The paper concludes with a prayer: May the country be filled with peace, and may good sense come to the Governor-General and other officials.

DAILY HITAVADI,
Jan. 2nd 1909.

Thanks for Government.

44. The *Etata* [Calcutta] of the 4th January also expresses the same idea and prays for peace in the country, the longevity of the King-Emperor and good-feeling amongst officials.

EKATA,
Jan. 4th, 1909.

45. The *Bharat Mitra* [Calcutta] of the 2nd January considers that the bonus of a week's pay granted to all whole-time servants of Government drawing certain salaries as a mark of Royal favour in commemoration of the 50th year of the assumption of the Government of India by the Crown will be highly appreciated by all, however small the amount received by each individual may be.

BHARAT MITRA,
Jan. 2nd, 1909.

46. The *Dainik Chandrika* [Calcutta] of the 4th January is glad to hear that native soldiers and their officers have been granted enhanced salaries and that other concessions have been made to them.

DAINIK CHANDRIKA,
Jan. 4th, 1909.

Grant of increased salaries to native troops.

47. *Chinsurah Vartavaha* [Chinsurah] of the 3rd January says that Mr. Brajendra Nath De, the present District Magistrate of Hooghly, is an officer of the highest distinction and is known to Government as such. Moreover, Sir Edward Baker, the present Lieutenant-Governor of Bengal, knows Mr. De very well. If Mr. De be now appointed a Divisional Commissioner, the educated community of Bengal will be highly gratified. The editor hopes that Government will not fail to reward the services of such a meritorious officer by conferring upon him a Divisional Commissionership and by granting him an extension of service for a few years.

CHINSURAH
VARTAVAHA,
Jan. 3rd, 1909.

48. A correspondent of the *Jagaran* [Bagerhat] of the 3rd January describes the serious inconvenience which the inhabitants of Chingrakhali and many other surrounding villages feel for the want a Post-office in their midst. The villagers are prepared to advance money for the establishment of an experimental office. The attention of the postal authorities is drawn to the complaint.

JAGARAN,
Jan. 3rd, 1909.

49. In noticing that the King's Message is being translated into different languages for circulation in villages in the Madras Presidency the *Hindi Bangavasi* [Calcutta] of the 4th January observes that it would have been far better if translations of the Indian laws had been similarly distributed.

HINDI BANGAVASI,
Jan. 4th, 1909.

The translation of the King's Message.

DAILY HITAVADI,
Jan. 4th, 1909.

50. The *Daily Hitavadi* [Calcutta] of the 4th January writes:—

The Indian Arms Act.

The rulers complain that the Indians do not come forward, like people in other countries, to help them in the administration of the country by facilitating the detection and arrest of offenders. But have they paused to consider the reason why this should be so? The rulers look upon the people with suspicion whenever they fail to please them. Can mutual confidence subsist where there is suspicion? What is the meaning of the Indian Arms Act? It is that the rulers do not trust the people. By passing the Arms Act the rulers laid the axe at the root of the Indian's belief that the King is not a human being but a god, and they should not therefore now complain. The rulers may say that they are giving all sorts of protection to the people and that therefore the latter do not require arms. That this plea is absolutely groundless is abundantly proved by the frequent depredations of wild animals against which the people are powerless. Again in recent times dacoities are being committed with revolvers and guns. The inoffensive, disarmed people are totally helpless in defending their lives and property. Because a few misguided youths in the country have joined a nefarious conspiracy, therefore the whole people, if allowed to use arms, will go against the Government—such a conclusion is absolutely puerile. Nowhere in Europe is there an Arms Act like that in India except in Russia. Are the Russian revolutionaries in want of arms? People who are bent upon rising against the Government are never in want of arms, notwithstanding Arms Acts.

The rulers are now showing some favour to the Indians. They are going to introduce reforms and associate the Indians with the work of administration, and they expect the hearty co-operation of the people. But they must not forget that so long as they do not trust the people, so long will the latter refrain from helping them. Hatred and distrust are the root causes of the alienation. These must be uprooted before any tangible improvement can take place.

III.—LEGISLATION.

SAMAY,
Jan. 1st, 1909.

51. The *Samay* [Calcutta] of the 1st January comments as follows on the Criminal Law Amendment Act:—

The Criminal Law Amendment Act.

The Government thinks that the secret object of all the associations and samities existing in the province is to incite rebellion, and that the National Volunteers are directly or indirectly implicated in the murders, dacoities and bomb explosions which have of late taken place within the province. But we are not at all prepared to believe this in full. Let the Government enact any law it thinks necessary for the safety and proper administration of the country; it is beyond our power to protest against that. What indeed could we do even if the Government had passed an Act a hundred or a thousand times more severe than the present one and had set it in force from the very moment it was enacted? We should then only have been burnt to death like insects. The Government knows full well that we are weak and powerless, and hence strong and powerful as it is, the Government cannot at all be justified in enacting such a drastic law. To have recourse to such a measure for the repression of people who go into fits at the very sight of a red *pugree* (i.e., a police constable), is as much necessary as it is to employ artillery to kill a mosquito.

Then, again, whenever a person is charged with an offence under the new law, he will not be allowed to engage the services of any pleader or counsel during the preliminary enquiry. Besides, the magistrates who will usually conduct such preliminary enquiries are generally ignorant of the vernaculars and they will have to take such depositions of the witnesses as the police may choose to put forward. It is, therefore, not difficult to conceive the results of such enquiries. Indeed, the outlook has created panic among mufasil people.

No man who is accused of any offence under this Act will be allowed bail. Evidently, then, such persons are considered by the Government as more dangerous than even robbers and murderers. Also, if any person, who has given evidence for the prosecution in the preliminary enquiry, dies or does not appear to give evidence in the trial in the High Court, and if such death or absence be considered by the trying Judges to have been brought about in the interests of the defence, then the first deposition given by such a man will be accepted as evidence against the accused. But is there no likelihood of the prosecution causing the absence of one of its own witnesses? We do not, again, think that in the absence of a jury the three special Judges who are to try such offences will be able to do anything else than rely upon the case which will be made out in a lower Court.

IV.—NATIVE STATES.

52. The *Hindi Bangavasi* [Calcutta] of the 4th January hails the Gaekwar and his subjects for His Highness bringing himself more in contact with the people and endeavouring to help in the prosperity of his territory by doing all that is needful for his subjects.

HINDI BANGAVASI,
Jan. 4th, 1909.

The Gaekwar's sympathetic administration.

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

53. The *Bharat Mitra* [Calcutta] of the 2nd January regrets that the condition of the people of Japla and other villages of the Palamau district, owing to the failure of three successive crops, should not have attracted the attention of the authorities so far, in spite of its being presided over by such a kind officer as Mr. J. G. Cumming, and appeals to all charitably disposed people to come in with their help to relieve the appalling distress now prevailing there.

BHARAT MITRA,
Jan. 2nd, 1909.

Crop distress in Palamau.

VI.—MISCELLANEOUS.

54. In referring to a recent paragraph in the *Englishman* about a "seditious exhibition at Chandernagar" in which it was stated that sedition was being preached in that town not through meetings, but through clay images, the *Matribhumi* [Chundernagar] of the 24th December remarks that in a similar way it may be said that the *swadeshi* propaganda is being spread now amongst the public, not through public meetings, but through official measures of repression, legislative and administrative.

MATRIBHUMI.
Dec. 24th, 1908.

The spread of *swadeshi*.

55. "Why has the fire of discontent suddenly burst into a flame in this essentially spiritual land of India?"—asks the *Tamalika* [Tamluk] of the 26th December, and goes on thus:—

TAMALIKA.
Dec. 26th, 1908

The reason is this: There have come into existence two contending forces, one determined to put an end to the miseries in the national life, and the other, regardless of the considerations of justice, is eager to secure its own happiness and luxury. It is this encounter of opposing forces that has brought about the ferment in this country. On the one hand is the loud laughter begotten of immense wealth and unmeasured enjoyment, and on the other are the loud sky-rending wails of a famished people weighed down with heavy taxes. What a hard-rending contrast! When such inequality exists there must needs be this terrible unrest. Where the two forces are equally matched, there is no chance of a revolutionary outburst. The writer concludes by exhorting the Indians to be patient under misfortune, because the darkest gloom of night will pass away. Remember that the goddess of fortune presiding over India is looking down upon you from on high, and that the day when your miseries will end has almost come.

BANGABANDHU,
Dec. 29th, 1906.

56. The *Bangabandhu* [Calcutta] of the 29th December writes:—

The *swadeshi* movement.

There is no possibility of any danger from the patriotic feeling and love of *swadeshi* which are gradually gaining ground in Bengal and in India. It is only they who cannot bear to see us prosper, who feel pleasure in our difficulties, who are constantly afraid of being injured when we are gainers, who are gainers when we are losers, who would be content to keep us in difficulties for ever, who feel an inhuman pleasure when we fall into difficulties, whose constant aim it is to keep us degraded, whose intention it is to live fraudulently on India, who wish to take to themselves the substance which we now possess, who want to make our country poor and enrich their own country, who would make Fakirs of us and Amirs of themselves, who would be Kuveras (gods of wealth) while making beggars of the 30 crores of the people of this country, who want to pose as our masters, keeping us in perpetual servitude, it is only these people who are wailing at the prosperity of our *swadeshi* movement, who want, by attributing various sorts of unfounded charges to us, to make the officials displeased with us.

As a matter of fact, however, there is no hint whatever of blame, not a breath of doubt in regard to our partiality for *swadeshi* and love of *swadeshi*. There is not the slightest amount of dirt in this sacred water of the Ganges. There is no touch of injustice in this sincere work of ours, there is no hue of shameful blackness on this moon; there is no shadow of darkness across this light. They who want to impute poison to this our sea of nectar are not men but demons. What they say is of no account. We want to keep our own rights which are consistent with righteousness and justice. We want to acquire rights which we are bound to acquire and to enjoy for ever. We want the rights of constant force. We want the rights which the other subjects of the British Empire enjoy, which the people in the British colonies possess.

Hence we say there is nothing perverted in our desire: there is nothing unlawful in our aspirations, unorthodox in our efforts, or vicious in our endeavours. There is nothing of conspiracy in our unity, plotting in our combination and bad purpose in our preparations. We are wholly like the holy water of the holy stream of the Mandakini. The mischievously disposed serpents in the shape of men of small intelligence who want to sting us in spite of all this, the deadly serpents who, fed on our own milk are tormenting us with their venom, those enemies in the garb of friends who are trying to make mischief against us—they will atone for their own sins. The deadly serpent himself gets into trouble in trying to sting others,—in stinging at the air, it strikes with its teeth at its own limbs, and sorely harassed by the torment of its own poison, it is ultimately compelled to die. We do not try to do harm to anybody on earth; though descended of the foremost heroes on earth, we are now through the influence of time, timid, weak and cowardly. We have not the desire to do harm to others either: we are too busy defending our own selves. It is we ourselves who are being always injured by strokes from all sides, we are in no mood to inflict blows on others. And where there is no disposition, the effort is far distant. But the Indians are learning to strike back, as a corrective, when others strike us. A vivifying force is awakening in our land.

Although the lifeless, and starving people of India have been brought to the dust through British oppression they do not conspire to lop off the limbs of Government with weapons, they have not become so mad as to indulge in a saturnalia of ball and shot; they want only to save the food which should go into the mouth of their hungry sons from the clutches of the foreign merchant. This is the only meaning of the propagation of *swadeshi* in India.

BHARAT MITRA,
Jan. 2nd, 1909.

57. The *Bharat Mitra* [Calcutta] of the 2nd January points out to the

The present situation of the
Marwaris in trade.

Marwaris of Calcutta their downward condition in almost all the trades in which they are at present engaged, viz., silver, foreign cloth, export of grain, jute, jute bags, etc., owing to the progress of *swadeshi*, and asks them to call in a meeting of their leaders to consider the situation and devise measures for their deliverance. The present trouble is, as the paper says, solely due to their dealing with foreign merchants.

58. The *Bangabandhu* [Calcutta] of the 29th December dubs the late Indian National Congress at Madras, a gathering of mendicants, a pocket edition of the Indian National Congress, which can in no way be compared with the assemblies which met in previous years to which men could send delegates irrespective of race, religion and sect.

For Bengalis there are special reasons to feel humiliated and disgraced at the idea of joining this gathering, which discarded boycott, national education and Swaraj, the three ideas which have the strongest following amongst the people of that race. Dr. Ghosh has thus disgraced himself and his countrymen by accepting the presidency of this gathering.

Gokhale, Krishnaswami, Mehta, Wacha, etc., have always been in favour of petitioning, and the acceptance of boycott and Swaraj naturally startles them; indeed it would hurt their individual self-interests to do so. But then no country can be saved without personal self-sacrifice, and mendicancy never yet led to the acquisition of political rights. Weeping never enabled a man to fight the battle of life.

59. The *Hitvarta* [Calcutta] of the 31st December publishes an article from the *Lokmat* of Nagpur advocating the necessity of holding the Extremist Congress in some other place than Nagpur this year during the Easter Holidays and adopting Hindi as the language in which to record the proceedings, &c. The *Hitvarta* has added a note to this article pointing out the futility of any attempt to hold such a Congress this year, considering, as it says, the present policy of the Government.

60. The Hon'ble Dr. Rashbehari Ghosh's presidential address at the Indian National Congress, writes the *Samay* [Calcutta] of the 1st January, is not a bad one, though we must say that his severe attack on the members of a certain party is totally unbecoming to a man like him. We should have nothing to say if an ordinary man had spoken or written as Dr. Ghosh has done; but it is a great pity that a man of Dr. Ghosh's position should say things which are likely to create heart-burning and disunion.

61. In the course of a long article the *Bihar Bandhu* [Bankipore] of the 2nd January has tried to show that the so-called Extremist ideas took their birth from the very leaders who have now ranged themselves as Moderates.

62. In criticising Dr. Ghosh's inaugural address at the last Congress the *Bihar Bandhu* [Bankipore] of the 2nd January observes that the speech, though long, has only one or two important points. Dr. Ghosh has outdone vulgar women in vilifying the Nationalist party. What educated Indian would not be pained, asks the paper, to read the remarks of Dr. Rash Bihari Ghosh about the Nationalist party? The Doctor takes pride by saying that the Congress is not dead, but the paper assures him that it was dead on the very day on which he refused to vacate the chair for the large-hearted Lala Lajpat Roy at the Surat Congress even when requested to do so by that representatives of the people, Mr. Tilak, the Lion of India. His statement that the Congress is still alive is just like the conduct of the female *Banri* which clasps (the female monkey) her baby although dead to her breast.

The paper does not understand the Doctor's charge against the Nationalist party that "they insisted on the boycott not only of the English goods but of the English Government," and says that no one who belongs to that party holds that view. A similar charge was brought against Mr. Tilak by the *Times of India* in 1906, but it was at once contradicted by that gem of India (Mr. Tilak).

63. The *Bir Bharat* [Calcutta] of the 3rd January calls the Congress of Madras as Mehta's Congress and considers the inaugural address of the Chairman as very disappointing, Dr. Rash Bihari Ghosh not having put forward any definite opinions. The speech is full of vanity, self-conception, and literary effusions. He has abused the Nationalists in way of retaliation for the incidents of the last year. The Doctor has in his speech only flattered the Government and sup-

BANGABANDHU,
Dec. 29th, 1906.

HITVARTA,
Dec. 31st, 1906.

SAMAY,
Jan. 1st, 1907.

BIHAR BANDHU,
Jan. 2nd, 1907.

BIHAR BANDHU,
Jan. 2nd, 1907.

BIR BHARAT,
Jan. 3rd, 1907.

ported its repressive policy. He had not the courage to give any sound advice to Government.

In this assembly the leaders of India used to consider their grievances and the needs of their country, but the so-called representatives and the Chairman at its last session did not even notice the miserable condition of the Indians. The connection of the Chairman with the Congress has been only a recent one, viz., two years.

The late leader of the boycott movement, Dr. Rash Bihari failed to support boycott and *swadeshi* advocated by the Bengalis to whom he owes his existence.

We find many men in this country changing their views as the chameleon changes its colours, but Dr. Rash Bihari has out-done even the chameleon in so completely changing his opinions in the short space of the last two years. We cannot account for this change. As Chairman of the Reception Committee of the Calcutta Congress, he had assured the delegates that no amount of coercion would turn him away from his purpose of boycotting foreign goods. In the undelivered speech for the Surat Congress too, he had supported the boycott. He now draws a distinction between boycott and *swadeshi* but we do not see any difference between boycott and *swadeshi* which are free from violence. We see to-day the sovereign pledge of Rash Bihari has melted away before the scorching eyes of Mr. Mehta.

Dr. Rash Bihari has expressed his pleasure at the split of the Congress leaders but what of that? Mr. Mehta also had expressed similar pleasure last year at the Surat Congress. It never occurred to the paper that Rash Behari would not even refer to the recent deportations which have pained the whole of India, etc. God alone knows why he created the Doctor a Bengali.

BHARAT MITRA,
Jan. 2nd, 1909.

64. The *Bharat Mitra* [Calcutta] of the 2nd January has a long article under the marginally noted heading from which the following extracts are taken:—

The New Congress.

Leaving aside the question of other Provinces, some leading members of the Bengalis also, who had pledged themselves to remain united, had the hardihood of joining the new Congress disregarding their other brethren.

The Chairman of the Reception Committee pointed out the necessity of holding a Congress during the year to consider the new Reform Scheme and nothing else, but he failed to perceive what value would be attached to its deliberations when the Congress did not represent the entire Indian community.

The paper is astonished at the forbearance of the gentlemen present at the Congress when they heard the intolerable cruel remarks of the President at the moment. The motherland must be wishing the earth to break open and devour her rather than let her listen to such a gem of her sons vomiting forth such offensive expressions directed to his brethren. The Chairman has, instead of making any suggestions or recommendations to Government, spent his whole literary ability in praising the Government. Dr. Rash Bihari Ghosh entered a strong protest against the dreadful (Indian Crimes Amendment) Act from his seat in the Viceroy's Legislative Council, but he has now come to support it. In his undelivered speech for the Surat Congress he had made a solemn promise not to use any foreign article, but at the last Congress he objected to boycott. The strangest feature of the speech is that it has no mention of the deportation of the nine gentlemen, his own brethren.

The boycott resolution passed by the Calcutta Congress was not allowed to be moved at this Congress. Although a union of the two parties has become almost impossible, the paper still hopes that those who have been excluded from the Congress would yet try to bring their misguided brethren into the fold.

DAILY HITAVADI,
Jan. 2nd, 1909.

65. In criticising that part of Syed Ali Imam's presidential address at the All-India Muslim League at Amritsar, which postulated a social unification of the diverse Indian populations as the indispensable preliminary of successful *swaraj* in the country, the *Daily Hitavadi* [Calcutta] of the 2nd January writes:—

We fail to see why Syed Ali Imam should connect *swaraj* with Bande Mataram, the Sivaji festival or Rakhi Bandhan. No Hindu has said or can

say that these cries and ceremonials are to be common to them as well as to Muslims. Indeed, at swadeshi meetings, when Indians show their exultation through the cry of Bande-Mataram, Muslims do so through the cry of Alla-ho-Akbar. This is natural and none expects it to be otherwise.

Political rights under the British Government do not differ on the basis of religion. Has any religious difficulty shown itself in the working of the Congress during the past 23 years? Let Musalmans and Hindus each follow his own religion—that has nothing to do with his politics. We are not prepared to admit that a common Government, common political disabilities and common interests are not causes strong enough to unite Hindus and Muslims in India politically. We wish the Muslim League all success, but we hope our Muslim brethren will recognise that politically we are all one.

66. The *Pallivasi* [Kalna] of the 30th December writes that if the work of conciliation inaugurated by the reform scheme is to be effectively carried out, the Anglo-Indian newspapers ought to be made to give up the habit of speaking about the Indians in contemptuous

Race-hatred generated by the writings of some Anglo-Indian newspapers.

terms. The manner in which they proceed, in their vanity, to keep always awake the feeling of difference between the rulers and the ruled, is not good. If the Government is to try to check the spread of sedition, it ought to stop the writings in the newspapers conducted by the whites, which are calculated to depress the Indians or to excite them.

67. The *Hitvadi* [Calcutta] of the 1st January, in a paragraph entitled "The vomiting of the poison of enmity," writes:—

Ibid.

As a result of the display of the feelings of hatred and enmity by some Anglo-Indian newspapers against the black people for no cause, similar feelings are generated amongst the people of this country against the white people. If the desire of the authorities be to remove the ill-feelings between the two classes, they should try to check such Anglo-Indian newspapers. It is preposterous to think that a certain class of whites will incessantly talk evil of the black people and the latter, though thus insulted, will adore the former. It is a matter of regret that the Government officials from Sir Harvey Adamson downward are always eager to give good advice to the newspapers conducted by the Indians, but are heard to say nothing about the conduct of the Anglo-Indian papers.

68. The *Hitvarta* [Calcutta] of the 31st December contradicts the rumour that the expenses of the wedding of Lord Minto's daughter are to be borne by the State.

A false rumour.

69. The *Sanjivani* [Calcutta] of the 31st December, in discussing whether the Kayethi or the Nagri character should prevail in Behar, writes:—

Kayethi versus Nagri in Bihar.

The Kayethi character is a proof of the influence possessed by the Kayasthas in Bihar, their numerical strength being very insignificant in comparison with the total number of the population. The Brahmans and others now wish to have the Nagri character used in place of Kayethi in order that the Hindus in the province may be able to read the books published from Benares, Allahabad, Delhi, Lahore, Jeypore and other places, which are written in the Devnagri character. None outside the province is acquainted with the Kayethi character, and even in Mithila and Bhojpur the character has not taken root. It is doubtful whether the Nagri character will ever suit the Bengali language, but in the opinion of the paper there can be no doubt that Hindi should be written in the Nagri character.

Writings of Bengali authors and the unrest.

70. The *Hitavadi* [Calcutta] of the 1st January writes:—

We have been surprised at the arguments of the *Englishman*. "Palasir Yuddha" by Nabin Babu, the "Bharat Sangit" by Hem Babu, "Ananda Math" and "Devi Chaudhurani" by Bankim Babu, and even the description of the ten incarnations of Narayana by Jaya Deva have been considered by it to be the root causes of the unrest. One who will judge impartially will be surprised to find how the *Englishman* himself and officers like Mr. Carey have helped the

PALLIVASI,
Dec 30th, 1908.

HITAVADI,
Jan. 1st, 1909.

HITVARTA.
Dec. 31st, 1908.

SANJIVANI,
Dec. 31st, 1908.

HITAVADI,
Jan 1st, 1909.

the cause of unrest. Now that the longstanding endeavours of these gentlemen have culminated in the unrest, they are putting all the blame on the shoulders of the people, and have dragged even the dead authors to the front on a charge of sedition. We may perhaps some day hear that the "Kalkipurānam" which narrates the exploits of Kalki, the coming incarnation of Vishnu, has spread sedition because there are references in it to the killing of *Mlechhas*.

DAINIK
CHANDRIKA,
Jan. 2nd, 1909.

Treatment of offending students
in Europe and India.

71. Referring to the recent rowdyism committed by the medical students in Paris, the *Dainik Chandrika* [Calcutta] of the 2nd January writes:—

Such lawlessness on the part of students is seen everywhere in Europe. The rowdyism of students in the Universities of England, Scotland and Ireland often rises to the highest pitch. In Europe and America these excesses are looked upon as outbursts of juvenile enthusiasm. But in India rowdyism by students is always regarded as an unpardonable offence, and at the present time it is nothing short of sedition. In western countries juvenile offences are punished by the school authorities, but in Bengal they are criminal offences triable by criminal Courts. Is such inequality of treatment to go on for ever? The grievances of the medical students of Paris have been redressed and the police condemned for their interference. The French authorities realise that juvenile excesses should not be treated as political offences. When will the blind officials in India realise it?

JAGARAN,
Jan. 3rd, 1909.

A Petition.

72. The following is a full translation of an article which appears in the *Jagaran* [Bagerhat] of the 3rd January:—

A PETITION.

(Communicated.)

Brother Bengali Musalmans: To-day every one of us, inhabitants of the country, is tied down to a common sacred work in regard to "the motherland." So far as this duty is concerned, there is no distinction of caste or discrimination of circumstances. In the matter of performing this glorifying great duty, look once to (your) neighbouring Hindu brothers. Hindu brethren are to-day enduring without a wry face the severe administrative blows of officials desiring to suppress the swadeshi on the one hand, and the inhuman oppressions committed for petty selfish ends by an insignificant party composed of some uneducated or ill-educated members of the Muhammadan community who are traitors to the country, on the other; and with what glory are they standing firmly like a mountain on the path of their individual duty, with incomparable patience and wonderful self-restraint! Remember once what inhuman oppressions you committed and loss of lakhs of rupees you inflicted on the Hindus at Jamalpur, Dewanganj and other places. Do the Hindus speak of that even by mistake? Look there, sons of Hindus, from boys of fifteen years (of age) to old men of eighty, are going to prison with smiling faces for the sake of the country; look there, old Leakat Hossein, a member of your own community, is undergoing, without a sorry face, the sufferings of a prison life in his old age for the sake of the motherland. Do you not remember the murder of a few poor Musalman cultivators by the punitive police force quartered at Sherpur for the preservation of the peace? Does not the remembrance of these scenes severely wound the feelings of every wise Musalman? If the remembrance of this scene fails to rouse the feeling of hate, shame or grief in the heart, then we shall understand that the day of the awakening of the Bengali Muhammadan community is still immersed in deep mistake or languor (?), then we shall understand that an advancement of the Musalman race is set back to a very long distance.

We, however, tell you, brother Bengali Musalmans, that by neglecting the work of the country and the public (*lit. ten*) for three years through hesitation or the inducement of the temptation of petty selfishness, you have earned, whether at home or abroad, the unholy name of "traitors to the country."

Your community has perhaps realised now the consequence of that hope in the fancy of which you lay immersed so long. A little concentration and thought will make it clear that "this great *mantra* of the Bengali" has been sent by your Alla, our God. Know, brother Musalmans, that providence has showered this great *mantra* for turning the grave yard (lit. burning ground) of Bengal into a "Golden Bengal" by uniting the two brothers, the Hindu and the Musalman, in a bond of love and unity, each to each. And to save the religious practices of both the communities of Hindus and Musalmans is also another principal object (lit. limb) of the *swadeshi* movement, sent, as it has been, by Alla or God. "*Bideshi* cloth is mixed with the fat of cows and hogs, *bideshi* salt is contaminated with beef and pork, *bideshi* salt is purified with the blood of cows and wine"—there is no means of denying this. Hindus and Musalmans, on the one hand, are falling off their religion by (consuming) *bideshi* cloths and (*bideshi*) salt, and on the other, daily becoming poorer by paying their own money to foreigners. Brother Musalman, your religiousness and veracity are well known in the world. Will you even now disgrace the holy Islam religion by eating salt and sugar contaminated with beef and pork? You were so long blind with ignorance, so that it must be said that so long the use of such things was not wrong. But when your eyes, (so long) blind by ignorance, have been opened these three years, why are you throwing the holy religion of Islam into a sea of disgrace in spite of your having knowledge of the thing?

Brother Musalmans, look once, forgetting the story of inhuman oppressions committed by you and involved in a web of great dangers, (they) are calling you loudly and with upraised hands. Musalmans, will you now sit idle under the impulse of fraternal jealousy? Look there, Ram Chandra in the shape of your elders, the Hindu, is calling you in a plaintive voice, Musalmans, will you now sit idle?

Brother Musalman, if it is not your desire to throw off the holy religion of Islam, if it is not your desire to hear loud wails of lamentation in the country, if the current of brotherly love still flows in the ocean of your heart, if you have respect for mothers and the motherland, then go to-day, O Musalman, be strengthened by the new strength on this holy morning of national advancement, take the banner of "*swadeshi* and boycott" in hand, launch the boat of your life on the sea of the *swadeshi* agitation, and both brothers begin rowing with new vigour, taking the name of the Mother. Hands will work the helm of your boat.

Brother Hindus and Musalmans, (our) last prayer is this—our sovereign is an Englishman. Let no sinister desire rise in any one's heart against the sovereign, and similarly respect and revere the sovereign's representative and officials. It is not our desire to stand against him. We are determined only to resuscitate the dead commerce of India.

SYAMLAL GOSWAMI.

73. The *Hindi Bangavasi* [Calcutta] of the 4th January draws attention of the enterprising Indians of wealth to the report of Mr. Gupta on the possibility of starting paper mills in Assam.

HINDI BANGAVASI,
Jan. 4, 1909.

74. The *Hindi Bangavasi* [Calcutta] of the 4th January caricatures the *Englishman* for giving out "Hail dread Mother" as the meaning of the word "*Bande Mataram*."

HINDI BANGAVASI,
Jan. 4th, 1909.

75. Referring to the memorial addressed to Lord Morley by certain Anglo-Indian Associations urging the introduction of further repressive measures, the *Dainik Chandrika* [Calcutta] of the 4th January says that Lord Morley and Lord Minto will have to judge of the real motives of the Associations which are nothing but the furthering of their own selfish ends. The difficulty with confronts Lord Morley and Lord Minto is quite plain. The whole of India is bound to support their lordships at this juncture.

DAINIK CHANDRIKA,
Jan. 4th, 1909.

URIYA AND
NAVASAMVAD,
Nov. 25th, 1908.

76. The *Uriya and Navasamvad* [Balasore] of the 25th November is of opinion that Shaik Gul-Muhammad, a peon attached to the Balasore Post-office against whom a charge

A defence.

has been brought by the copyist of the local Magistracy, is not so much to blame as he has been represented to have been. It is said that the peon has been faithfully serving for more than 15 years and that he is known to be honest and faithful. Probably the copyist has taken a wrong view of the matter. The writer hopes that the peon will be dealt with justly as also mercifully.

URIYA AND
NAVASAMVAD,
Nov. 25th, 1908.

77. The *Uriya and Navasamvad* [Balasore] of the 25th November states that some houses in Motiganj in the Balasore town were burnt down to ashes by fire. The estimated

A fire in the Balasore town.

loss was not great.

URIYA AND
NAVASAMVAD,
Nov. 25th, 1908.

78. The *Uriya and Navasamvad* [Balasore] of the 25th November supports the policy of the Mysore Government to teach morality and religion in the public schools of that state and observes that education in public schools without morality and religion is after all not a safe thing. The saturation of young minds in the principles of morality and religion will go a great way to strengthen moral character, based on the love of man and God and fear for the consequences of after life.

The policy of the Mysore Government to teach morality and religion in public schools supported.

SAMBAD VAHIKA,
Nov. 26th, 1908.

79. The *Sambad Vahika* [Balasore] of the 26th November has every sympathy with the new Juvenile Jail at Alipore, which was formally opened by His Honour Sir Andrew Fraser, the late Lieutenant-Governor of Bengal, and hopes that young criminals will after a certain period of training take to honest ways of living.

The new Juvenile Jail at Alipore.

SAMBAD VAHIKA,
Nov. 26th, 1908.

80. The *Sambad Vahika* [Balasore] of the 26th November regrets to find that the road passing from Jajpur through Kantabania and Barikul to Pritipur is not in an efficient condition and that though the president of Union No. 12 has reported the matter to the Jajpur Local Board, nothing has been done up to date to close the breach near Nandiour. The attention of the Cuttack District Board is drawn to the matter at once.

The Jajpur-Pritipur Road not in a good condition.

SAMBAD VAHIKA,
Nov. 26th, 1908.

81. The *Sambad Vahika* [Balasore] of the 26th November states that though the agriculturists in the Balasore district are busy in harvesting their paddy crop, they cannot but feel the fact that the crop is a partial failure. They do not know what to do for the future, as their food-stuff will no doubt prove insufficient.

The anxiety of the agriculturists in Balasore.

SAMBAD VAHIKA,
Nov. 26th, 1908.

82. The *Sambad Vahika* [Balasore] of the 26th November states that though the supply of sea-fish is good, its constant export to Midnapore and Calcutta leaves a very small quantity for consumption by the local people.

The supply of sea fish in Balasore.

SAMBAD VAHIKA,
Nov. 26th, 1908.

83. The *Sambad Vahika* [Balasore] of the 26th November states that the price of betel pepper leaf in Balasore is rising rapidly owing to a deficient supply from Minika and Birikul. As betel pepper leaf is an article of consumption by all classes of people, their anxiety on this account is very great.

The price of betel pepper leaf rising rapidly.

SAMBAD VAHIKA,
Nov. 26th, 1908.

84. The *Sambad Vahika* [Balasore] of the 26th November states that the hospital in Jajpur is full of wounded persons who had occasion to fight for paddy in the paddy fields of that subdivision. This is a sad comment on the present revision settlement operations, which boast to have recorded the rights of the tenantry and thereby put an end to all causes of dispute.

A sad comment on the present revision settlement operations in Jajpur.

SAMBAD VAHIKA,
Nov. 26th, 1908.

85. The *Sambad Vahika* [Balasore] of the 26th November states that though Dhabaleswar, near Cuttack, is a seat of pilgrimage, its sanitary arrangements are in a deplorable condition. The god Dhabaleswar is worshipped by a large number of votaries, who flock in constant numbers to his sacred shrine in all parts of the year. The

Immediate necessity for better sanitary arrangements at Dhabaleswar near Cuttack.

sweetmeats sold there are so bad that they may fairly be called bitter pills. As this has a tendency to risk human life, the attention of the authorities is drawn to the matter at once.

86. The *Sambad Vahika* [Balasore] of the 26th November states that rain is urgently needed in the Bhadrak Subdivision of the Balasore district. There has been no rain in that Subdivision since the last Durga Puja.

SAMBAD VAHIKA,
Nov. 26th, 1908.

Rain urgently wanted in Bhadrak.

87. The *Nilachal Samachar* [Puri] of the 27th November regrets to note that the Police Inspector of Narayanganj, while inspecting the houses of Babus Satyendranath and Sarat Chandra Chakravarti, carried off among other things reading books of some school boys, whose examinations are very near.

NILACHAL SAMACHAR,
Nov. 27th, 1908.

A house search in Narayanganj.

88. The *Nilachal Samachar* [Puri] of the 27th November states that there was a great gathering on the sea-coast of Puri on the 23rd of the last month on account of a public bath ceremony, which consisted of 10,000 persons bathing in the sea-water. The ceremony passed off quietly without any hitch or hindrance.

NILACHAL SAMACHAR,
Nov. 27th, 1908.

A public bath ceremony on the Puri sea-shore.

89. The *Garjatbasini* [Talcher] of the 28th November appreciates the acknowledgment by Government of the services of the Maharajadhiraj of Burdwan rendered in connection with the attack on Sir Andrew Fraser by an assassin and observes that the Maharaja justly deserves the thanks of the public.

GARJATBASINI,
Nov. 28th, 1908.

Acknowledgment of Maharajadhiraj of Burdwan's services by Government.

90. The *Garjatbasini* [Talcher] of the 28th November complains that the Falnakhra Post-office having been brought under the jurisdiction of the Puri district, residents of villages near the Post-office do not punctually receive their money-orders, letters, etc. The attention of the postal authorities is drawn to the necessity of appointing an additional peon to that office.

GARJATBASINI,
Nov. 28th, 1908.

Necessity of an additional peon in Falnakhra Post-office in Puri.

The price of rice in Mayurbhanj. rupee in Mayurbhanj.

91. The *Garjatbasini* [Talcher] of the 28th November states that rice sells at 11 seers per

GARJATBASINI,
Nov. 28th, 1908.

Wild elephants damaging the crop in Keonjhar.

proved a nuisance in that State.

92. The *Garjatbasini* [Talcher] of the 28th November states that the paddy crop in Keonjhar is being destroyed by wild elephants which have

GARJATBASINI,
Nov. 28th, 1908.

93. The *Garjatbasini* [Talcher] of the 28th November states that paddy sells at $31\frac{1}{2}$ seers and rice at 12 seers per rupee in Narsingpur.

GARJATBASINI,
Nov. 28th, 1908.

The price of rice in Narsingpur.

The price of rice in Baramba. rupee in Baramba.

94. The *Garjatbasini* [Talcher] of the 28th November states that rice sells at $11\frac{1}{2}$ seers per

GARJATBASINI,
Nov. 28th, 1908.

95. The *Garjatbasini* [Talcher] of the 28th November thanks Seth Baladev Das for his liberality in making a donation of rupees three thousand to the Gorakshini Sabha in Sambalpur.

GARJATBASINI,
Nov. 28th, 1908.

Liberality of Seth Baladev Das.

96. The *Garjatbasini* [Talcher] of the 28th November thanks the Raja of Talcher for his liberality in giving an orphan girl in marriage and in making provision for her in his State. This is the 40th girl thus given in marriage.

GARJATBASINI,
Nov. 28th, 1908.

Liberality of the Raja of Talcher.

97. The *Utkalbarta* [Calcutta] of the 28th November states that Rangoon paddy sells at 15 seers, country paddy at 18 seers, old rice at 6 seers and new rice at 8 seers per rupee in the Jaipur subdivision of the Cuttack district.

UTKALBARTA,
Nov. 28th, 1908.

Price of rice in Jaipur.

The price of rice in Kanika. in Kanika.

98. The *Utkalbarta* [Calcutta] of the 28th November states that rice sells at 9 seers per rupee

UTKALBARTA,
Nov. 28th, 1908.

The price of rice in Bhadrak. rupee in Bhadrak.

99. The *Utkalbarta* [Calcutta] of the 28th November states that rice sells at 10 seers per

UTKALBARTA,
Nov. 28th, 1908.

UTKALBARTA
Nov. 28th, 1908.

The state of the paddy in Angul.

100. The *Utkalbarta* [Calcutta] of the 28th November states that the paddy crop in Angul has failed in many parganas owing to the early cessa-

tion of rain.
UTKALBARTA,
Nov. 28th, 1908.

101. The *Utkalbarta*

[Calcutta] of the 28th November states that a fire broke out in Harchandi Sahi in Puri, which consumed many houses.

A fire in Puri.

UTKALBARTA,
Nov. 28th, 1908.

102. The *Utkalbarta*

[Calcutta] of the 28th November states that two boys while trying to cross the river Ambo at Binjharpur by seizing the tails of two cows, fell into the

An accident.

river and were drowned.

UTKALBARTA,
Nov. 28th, 1908.

103. The *Utkalbarta*

[Calcutta] of the 28th November states that the dead body of one woman was seen lying on the Bengal-Nagpur Railway line near the Kalikote station and that the dead body of one man was seen in a mutilated state on the same Railway line near the Kenduapada station. The causes of their death are not yet known.

Two dead bodies on the Bengal-Nagpur Railway line.

UTKALDIPIKA,
Nov. 28th, 1908.

104. Referring to the sentence of 6 months' suspension passed on a

An action of the Hon'ble Judges of the Bombay High Court criticised.

pleader of Sholapur, who had the courage to review a public judgment in a public meeting, the *Utkaldipika* [Cuttack] of the 28th November is surprised to find the Hon'ble Judges of the

Bombay High Court look upon the pleaders as so many servants of the High Court. Even a servant has a right to pass an opinion regarding the action of his master. The pleaders like other gentlemen have their rights to express opinions regarding the public action of public officers. These rights have not been taken away by any law or statute.

UTKALDIPIKA,
Nov. 28th, 1908.

105. The *Utkaldipika*

Grant of travelling allowance to non-official Chairmen and Vice-Chairmen of District Boards in Bengal, approved.

[Cuttack] of the 28th November approves of the Resolution of Government to grant travelling allowance to non-official Chairmen and Vice-Chairmen of District Boards, who want to visit mufassal stations on duty. This will no doubt enable such Chairmen and Vice-Chairmen to

discharge their duties efficiently.

UTKALDIPIKA,
Nov. 28th, 1908.

106. Referring to the deputation of Mr. Maddox to Orissa for a period of

Deputation of Mr. Maddox to Orissa.

three months in connection with certain inquiries regarding the landlords and tenants of Orissa, the *Utkaldipika* [Cuttack] of the 28th November invites

the landed interest in that Province to submit their views on the subject to the Secretary of the Orissa Association, who has also been called upon to submit the views of the Association at an early date.

UTKALDIPIKA,
Nov. 28th, 1908.

107. Referring to the speech of His Honour the late Lieutenant-Governor

The Cuttack Durbar speech of His Honour the late Lieutenant-Governor of Bengal, criticised.

of Bengal, delivered at the Durbar in Cuttack, the *Utkaldipika* [Cuttack] of the 28th November observes that there was no necessity for giving new

sanads to the Chiefs of Orissa, who do not seem to have applied for them. It is said that the powers of the Chiefs have been increased under the terms of the new sanads, but the way in which these powers are proposed to be given makes it clear that the Chiefs have been treated like so many Government servants. Under paragraph 3 of the new sanad, the Chiefs are invited to carry out the instructions, which His Honour the Lieutenant-Governor may from time to time issue regarding the preservation of peace and the conduct of cases in their States. The replies which His Honour gave to the addresses presented by the Municipality, the District Board and the Landlords' Association, should not have been incorporated in a public Durbar speech, whose tone of dignity was marred thereby. The question of racial distinction hinted at in the reference in His Honour's speech to his desire to appoint a European Principal and Uriya professors and teachers to the Ravenshaw College and its attached institutions, should not have been mooted in a public Durbar, where His Honour was inviting the Durbaris to read the King Emperor's speech on the 50th anniversary of Queen Victoria's memorable proclamation. The public of Orissa are disappointed to learn that there will be no B. L. class in the Ravenshaw College. The grant of a few scholarships to a few students with the object of enabling them to

prosecute their law studies in Calcutta or Patna will not meet the requirements of Orissa. The reflections which His Honour cast on those who had attempted to bring the prevailing distress in Orissa to the notice of Government and who had pointed out the insufficiency of the measures adopted by local officers to meet such distress, were, to say the least of them, very unjust, especially as they were delivered in a public durbar. It is true that His Honour visited certain distressed tracts in Orissa in the last year. But distinguished philanthropists like Mr. Nevinson, Miss Gilbert, Mr. Dass and others visited many more distressed tracts. They all wrote that the distress was very great and that the measures adopted by local officers to meet it were very insufficient. It was not at all necessary to rake up the ashes of old disputes in a public Durbar, nor was it advisable in any way to rebuke ladies and gentlemen, who had done a great deal to alleviate misery and remove distress in the country.

UTKALDIPIKA,
Nov. 29th, 1908.

108. The *Utkaldipika* [Cuttack] of the 28th November regrets to learn that though the Subdivisional Magistrate and the Public Works Subdivisional Officer of Jajpur had ordered to close the mouth of Jahari Ghai at the point where it issues out from the Brahmani, nothing has been done up to date in the matter. As the water of the Ghai interferes with the crop in flood seasons, thereby creating desolation in villages, immediate steps should be taken to close its mouth.

109. A correspondent of the *Utkaldipika* [Cuttack] of the 28th November regrets to point out that the Chaukidari system in Orissa is not working well, and that many evils in connection therewith have come into existence.

UTKALDIPIKA,
Nov. 28th, 1908.

The present Chaukidari system and its abuses.

Though the cooking utensils and doors of villagers are put to auction with a view to realise the Chaukidari tax, the villagers have no power on the Chaukidars, who do not consider it their duty to please the villagers. Instances have been found of thefts being committed on the back-sides of the houses of villagers even though the Chaukidars were chanting their set cries before their front doors.

It is found that each chaukidar is required to guard one hundred houses. When the number of houses in any village falls short of the required number, two or more villages are put in his charge, even though these villages may have impassable streamlets, *khals* or pools of water in their midst. Is it possible that a chaukidar, after working whole day as a day labourer, can have the strength or courage to guard so many houses in night time? Thus the chaukidar so far as work is concerned is a nonentity. If he proves thus useless, what is the use of taxing the villagers? Under the old system, the chaukidar was to receive paddy and straw from the villagers. This was an inducement for him to attend the fields and work with the agriculturists. In drought and flood seasons, when there was a failure of crops, the chaukidar along with the villagers had nothing to live upon. Thus their condition was almost equal, and they thus sympathised with one another. Under the new system, the chaukidar must have his monthly pay, even though he does nothing or even though the crop fails. The Inspector-General of Police has ruled that the chaukidar will not be taken out of his charge, but practically this rule is honoured more in the breach than in the observance. The correspondent quotes a *perwanna* in which it is shown that the president of a union was called upon to explain why a chaukidar under him did not go to a particular place on a particular hour out of his charge. It is further pointed out that when some superior officers go a—hunting, chaukidars are required to attend on them at places situated far from their respective charges. The chaukidars are further required to carry loads and baggages of some higher officers. The correspondent is prepared to show that the above-mentioned abuses exist in the Jajpur subdivision.

UTKALDIPIKA,
Nov. 29th, 1908.

110. The *Utkaldipika* [Cuttack] of the 28th November states that the number of paddy-cutting cases has increased in the Jajpur subdivision in the present year and that this is due partly to the prevailing distress and partly to the proceedings of settlement Amins, who sow disputes where there are none.

An increase in the number of paddy-cutting cases in Jajpur.

UTKALDIPIKA,
Nov. 28th, 1908.

111. The *Utkaldipika* [Cuttack] of the 28th November states that a fire broke out in Jagannath Ballabh in the Cuttack town, which consumed four houses with all its

goods.

UTKALDIPIKA,
Nov. 28th, 1908.

Public health in Cuttack.

112. The *Utkaldipika* [Cuttack] of the 28th November states that the health of the Cuttack

town is good.

UTKALDIPIKA,
Nov. 28th, 1908.

Fever in Puri.

113. The *Utkaldipika* [Cuttack] of the 28th November states that fever prevails in the Puri

town.

UTKALDIPIKA,
Nov. 28th, 1908.

114. The *Utkaldipika* [Cuttack] of the 28th November writes a long article to show that the elected Commissioners working in the Cuttack Municipality do not discharge their duties properly. Most of them were absent from a municipal meeting where

Remarks on the conduct of elected Commissioners in the Cuttack Municipality.

a proposal involving an expenditure of more than one lakh of rupees was carried. They do not consult rate-payers by whom they were elected. The rate payers therefore held a monster meeting, in which the actions of these Commissioners were severely criticised. The writer therefore warns the rate-payers to be more careful about their representatives in the next election, which is drawing nigh.

UTKALDIPIKA,
Nov. 28th, 1908.

115. The *Utkaldipika* [Cuttack] of the 28th November mourns the death of Sir Bhasyam Ayangar, a distinguished pleader of the Madras High Court, who had once officiated as Judge of that Court. His death is being mourn-

The demise of Sir Bhasyam Ayangar mourned.

ed in all parts of India.

UTKALDIPIKA,
Nov. 28th, 1908.

116. The *Utkaldipika* [Cuttack] of the 28th November mourns the death of Mr. Khosali Chand, a Marwari gentleman of Cuttack, who was the leader of the local Marwari community for many years. As a Commissioner

The demise of Mr. Khosali Chand mourned.

of the Cuttack Municipality and as an Honorary Magistrate of the Cuttack Bench, he rendered very useful and valuable services. As a merchant he transacted his business in an honest manner and thereby attracted a large number of customers. As a director of the Cuttack Printing Company he rendered services which made the Company very successful. His death is being mourned by all classes of the Cuttack community.

UTKALDIPIKA,
Nov. 28th, 1908.

117. After showing that the vice of intoxication is increasing rapidly in Orissa, the *Utkaldipika* [Cuttack] of the 28th

The vice of intoxication in Orissa.

November calls upon the leaders in that province to see that the vice is checked in due time; otherwise the country will be ruined in no time.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 9th January, 1909.

REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 9th January 1909.

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II.—HOME ADMINISTRATION.

(c)—Jails.

15. With regard to the punishment awarded to certain officials of the Alipore Jail in connection with the murder of Gossain, the *Bengalee* enquires whether it would be

BENGALUR,
1st Jan. 1900.

Alipore Jail murder. too much to ask the Government to take the public into their confidence as regards the sort of evidence or suspicion on which these officers have been punished? Obviously a distinction has been made between the European Superintendent of the jail and his Indian subordinates. It is possible that the distinction has its basis in reason; but having regard to the prevalent impression that in these cases the European is treated with far greater consideration than the Indian, the Government owes it to itself and the public to show that in the present case, at any rate, no such consideration has been shown. That there is no evidence of direct complicity against any of the officers may be taken for granted; for, in that case, something more than departmental punishment would have been thought necessary. That makes it all the more necessary to explain why one of the Indian officers has been dismissed and another compulsorily retired, while the European Superintendent has been only transferred from one department to another. If the matter is capable of a satisfactory explanation, such an explanation should be forthcoming.

(d)—Education.

16. The *Bengalee* writes :—

BENGALUR,
31st Dec. 1900.

Popular education.

"We have already said that one reason why the proposals have been so warmly welcomed is that in them, after years of repression, the people find the first indication of an honest desire on the part of English statesmen to solve the Indian problem. But this cannot by itself be the sole sufficing reason. The real reason, it appears to us,—one which goes a longer way to explain the public attitude in this matter than any other—is that the people recognize that the reforms, besides giving them a share, however inadequate, in the administration, would serve another purpose of at least equal importance. If we have rightly understood the drift of the despatches of both the Government of India and the Secretary of State, Government itself seems to regard the satisfaction of the legitimate aspirations of the people as the chief object it should strive to attain. As we have already said, this object is not likely to be realized by the reforms, such as they are. What they will infallibly do, however, is to stimulate interest in public questions; and such interest, as we know, is the beginning of popular education. It is in the recognition of that all important fact and its many implications that the real secret of the welcome that has been accorded to the scheme lies. Popular education is an object which the educated classes have as near to their heart as any political ideal whatever. And they know that the realization of all other ideals, political or other, must to a very considerable extent depend upon the realization of this. It would be untrue to say that the Government itself is altogether indifferent to this object. The great scheme of Local Self-Government with which the name of Lord Ripon is inseparably associated, and the fundamental principles of which Lord Morley emphasised only the other day, had no object more immediately in view than that of educating the people in managing their own affairs. The present scheme is a further step in advance. Lord Morley may think that a parliamentary Government for India is a goal to which he cannot aspire; but there can be no doubt that his scheme will prepare the way for that and no other consummation. Popular education in practical affairs is one of those things which, once they have begun, will take their own course regardless of the ideas and aspirations of their initiators. You cannot say to a people who have begun to take an interest in their affairs,—'thus far shall you go and no further.'"

(h)—General.

KAYASTHA
MESSENGER.
26th Dec. 1908.

17. The *Kayastha Messenger* personally and on behalf of its province and country thanks Lord Morley and Lord Minto for the generous concessions outlined in their memorable despatches, and hopes that the details will be worked out and the reforms effected without unnecessary delay, and in the same liberal and generous spirit as they have been conceived.

HINDOO PATRIOT,
30th Dec. 1908.

18. The *Hindoo Patriot* hopes that Dr. Ghose's suggestion that the appointment of Indians to the Executive Councils should be guaranteed by Statute will receive due consideration from the authorities. It is not for all time to come the people may be fortunate in having a Morley at the helm in England or a Minto at the head of the administration in India. This emphasises the necessity for obtaining legislative sanction to a reform, which has been regarded as a great concession to the educated classes.

INDIAN MIRROR,
30th Dec. 1908.

19. The *Indian Mirror* writes:—

It.

"The Reform Scheme has elicited the warmest approval of the Indian public, and Dr. Rash Behari Ghose has referred to it in his presidential address in terms of the utmost enthusiasm. In doing so, he has very properly told us that 'we owe it to ourselves, we owe it to the Government which has so generously recognised the justice of many of our claims, to show that we are deserving of the confidence of our rulers.' We desire to press these words strongly upon the attention of our countrymen, and of those, in particular, who, by reason of their position and influence in Indian society, possess the power to guide their fellow-countrymen. . . . We should not embarrass the Government at this hour by unfriendly criticisms nor by open or secret sympathy with those who are enemies of law and order." Dr. Ghose's appeal is also supported by the *Bengalee*.

BENGALUR,
1st Jan. 1909.

20. The *Bengalee* declares it is no small thing that the principle of official majority has been dispensed with in regard to the Provincial Legislative Councils, and that in regard to the Imperial Legislative Council it has been retained only as a matter of imperial policy. It says:—

"Let none misunderstand us when we say that we attach the greatest importance to the mere possibility of the non-official members of Provincial Councils outvoting the officials. It is altogether unreasonable to assume that because the non-officials will have this power in theory, they will be in a hurry to make use of it on every conceivable occasion. It would be almost as reasonable to suppose that those who have been demanding self-government have no other object than to carry on the government of the country in opposition to the interests or the wishes of His Majesty's Government. Those who indulge in such suppositions forget that 'power' brings with it a sense of responsibility and that nothing else does. When Burke was speaking of the right of Refusal in the subject as the greatest source of revenue to the Sovereign, he was laying down a principle which is true for all time. The possibility of outvoting the Government on a particular measure or in regard to a particular policy will make the position of the Government itself as by law established immensely stronger than it is to-day. Give the people a place in the constitution, Burke said, and they will know how to maintain it at all costs."

AMRITA BAZAR
PATRIKA,
5th Jan. 1909.

21. The *Amrita Bazar Patrika* admits having read Lord Morley's speech in the house of Lords with intense interest. Although the journal does not agree with him on several points, it freely admits that his utterances leave no room for doubt that he is sincerely anxious to improve the condition of the people of India.

BENGALUR,
3rd Jan. 1909.

22. The *Bengalee* gives expression to the profound disappointment of the people at the omission of Babu Saroda Charan Mitter's name from the Honours List. It is the usual practice to bestow knighthoods upon retired High Court Judges and to omit the claims of such a man to the distinction to which he is entitled is to put a slight upon the community to which he belongs.

23. The *Amrita Bazar Patrika* is of opinion that in India titles of honour should be reserved principally for deserving officials, for, though conferred by Government with the best motives, they are apt to produce a demoralizing effect upon certain non-official Indians. In the case of some, they consider that they belong more to the governing authorities than to their people, though that could never be the intention of Government. In this way, many of India's best men have lost touch with the people. The notion, however, that when a simple Babu is "Knighthood" or "Rajaed," he rises in the estimation of his countrymen, is not always true. On the other hand, the indiscriminate manner in which honours are sometimes distributed have taken away much of their value. The recipient of an honour is respected for his being a man of worth. From this point of view, the journal is thankful to Government that it has not showered many titles in Bengal on this occasion.

AMRITA BAZAR
PATRIKA,
4th Jan. 1909.

24. In the course of a review of the political situation in India during the year 1908, the *Indian Nation* observes: "Lord Morley's reforms, bearing the impress of mature thought and foresight, instinct with the liberalism of a practical statesman and not of a dreamer of dreams, has fallen like oil on the troubled waters of Indian politics. In place of turmoil we now have peace and the promise of a measure of self-government which is the best earnest of the good faith of England towards India. That this has come when treason and disloyalty were most in offensive evidence in the country and when the breach between the rulers and the ruled was most pronounced, adds more point to the true significance of Lord Morley's reforms, which have been accepted by all parties as a generous concession to the rights of the people. The representative deputation that waited on Lord Minto the other day voiced this sentiment and Dr. Rash Behari Ghose in his presidential address at the Congress at Madras during the last week of last year echoed it in unequivocal terms."

INDIAN NATION,
4th Jan. 1909.

25. The *Hindoo Patriot* is glad that the shower of honours this year has been distributed with good judgment implying a capacity to discriminate the merits of the deserving. The Honours List is an agreeable reading this year in many respects, and the journal is glad that the Government has suitably commemorated a happy occasion with inspiring associations. It cannot be said this time that the Government patronage has erred unequally on the side of the officials. Barring a few glaring exceptions, the list includes men who have established their claims upon the recognition of the Government which has been extended with such nice discrimination as cannot fail to meet with the appreciation of the public.

HINDOO PATRIOT,
5th Jan. 1909.

VI.—MISCELLANEOUS.

26. The *Amrita Bazar Patrika* fears that Dr. Rash Behari Ghose's speech, as President of the Madras Congress, will delight the souls of inimical Anglo-Indians. It has already received the blessings of the Anglo-Indian papers in Calcutta. Indeed, a portion of the address may well be mistaken for extracts from the columns of the *Englishman* or the *Pioneer*. It is considered curious that with the experience of upwards of five decades behind him, Dr. Rash Behari should have clean forgotten when writing his essay, the homely adage that, "a man living in a glass house should never pelt stones at others." That a man in his age should be on the war-path, not to fight in a good cause, but to throw the apple of discord among his countrymen; to create party faction and bitterness; to damn an innocent movement like legitimate boycott which is essential to the industrial progress of the country, and which has done so much good by directing the attention of the people to the improvement of home-made articles and decaying manufactures; and, lastly, to brand those who would not accept the political views of his party practically as seditionists—is "verily a sight for gods and men to see, ponder on and wonder at."

AMRITA BAZAR
PATRIKA,
30th Dec. 1908.

HINDOO PATRIOT,
3 st Dec. 1908.

27. The *Hindoo Patriot* says:—

The Congress. "The last session of the Congress has filled us with hope and gratification. It has definitely broken away from those who persist in their insensate policy. It has again taken up the cry which used to be heard in former meetings and formed their most pleasing association. Loyal homage of the people to the King-Emperor has been tendered, faith in British justice has once again been emphasised, and cordial co-operation with the Government declared as a potent means of combating with the present evil. We hope that the note that has now been struck will continue to be a permanent feature of the Congress which has fortunately vindicated itself in Madras, and spelled the triumph of sober and moderate opinions."

AMRITA BAZAR
PATRIKA,
1st Jan. 1909.

28. The *Amrita Bazar Patrika* declares that "boycott" far from being a

veiled movement for the spread of sedition or race hatred or such other outrageous sentiment, is the product of a natural industrial evolution, the birth of which was as inevitable as a dire necessity. Those who inveigh against this lawful and constitutional "combine" against destructive foreign competition forget that Mr. Chamberlain's Tariff Reform Scheme, which received the support of a large section of the thinking people in England was in no way different in essence from the boycott movement.

BENGALURU,
5th Dec. 1908.

29. In urging the necessity for a united Congress, the *Bengalee* says:—

The Congress. "Never before were we confronted with so grave a crisis, and never was the need for united action so urgent. At such a time to indulge in recriminations or even in criticism that may leave a sting behind is hardly consistent with the duty we owe to our country. Our great grievance of the partition remains unredressed; the reform scheme is in danger of being emasculated; we have candid friends amongst ourselves; we have open enemies abroad. Serious as the situation is, let us not do anything to add to its gravity. Our experience of public affairs has been that heated controversy never contributes to the satisfactory solution of any problem. It only adds to the bitterness of the situation; and there comes a time when the controversialists themselves, having made up their differences, are ashamed of the part they had played. Truth is not the child of passion, and her votaries must approach her in the spirit of sobriety and calmness. We must realise our situation and the duties it entails. There is a section of the Anglo-Indian Press which rejoices at our differences and would give worlds to perpetuate them. Their attitude conveys a lesson and a warning. Richard Cobden used to say that when the *Times* approved, he knew that he had gone wrong, and when the *Times* disapproved, he knew that he had done what was right. When unfriendly critics insist upon perpetuating our differences, we have the most convincing evidence that we should hasten to put our house in order and unite for common action for a common country. What should be the basis of union? Here again fortunately there is little room for difference of opinion. Our common platform is that provided by the Congress which lays down that self-government within the Empire is our goal and constitutional agitation our method. This is our creed. We insist upon allegiance to this creed on the part of every one who would worship in the same temple with ourselves. We believe that ninety-nine per cent. of the educated community are willing to subscribe to it. The ground is thus prepared for united action, which would be very much facilitated, if we regarded the views of each other in the spirit of tolerance. In the words of Sir Arthur Helps, let us not regard those who do not worship with us in the same temple as so many Samaritans; nor should we arrogate to ourselves the position of having a monopoly of all knowledge and wisdom."

OFFICE OF THE SPECIAL
BRANCH,
41, PARK STREET,
The 9th January 1909.

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