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Report on native papers in Bengal for the week ending November 10, 1906

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## REPORT

ON

## NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 10th November 1906.

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Nil.



## I.—FOREIGN POLITICS.

In making suggestions for the organization of the Education Department in Persia, the *Roznama-i-Mukaddas Hablul Mateen* [Calcutta] of the 29th October lays much stress

Persian politics.

ROZNAMA-I-MUKADDAS  
HABLUL MATEEN,  
Oct. 29th, 1906.

on the introduction of physical science as one of the subjects of study and the teaching of that subject through the medium of the Persian language. Japan owes her present rapid progress to the introduction of that science into her Universities. She now claims to be the foremost Power in inventions and discoveries. It is more than a century that the Indian students have been receiving Western education, but they have been able to make very little progress simply on account of their neglecting physical science. Persia, which intends to make a rapid march on the path of education, should see that instruction in every subject of study is given through the medium of the student's mother-tongue, as is the case in Europe, otherwise the acquisition of a foreign language would exhaust all his intellect and energy at the cost of the subject itself, as is the case with the students of the Indian Universities.

The same paper publishes the following leaflet issued by the *ulama* of Ispahan:—

Any respectable merchant of Persia who can start a spinning mill in Ispahan or Kashan, etc., similar to the one started by the Persian merchants in Bombay, will be congratulated by the *ulama* of Persia as well as by the local and the foreign press.

Any weaver of Ispahan, Kashan, etc., who can turn out cloth like *chelwar*, should send a sample to the *ulama*, mentioning its reasonable price. His cloth will be purchased and he will be rewarded with decoration.

Out of forty crores of people in Persia, at least half of them must be spending one *toman* at least in buying *chelwar* from foreign merchants. Why do you not distribute this amount among yourselves?

The big firms of Europe worked in this manner in the beginning. Take courage and try to beat the merchants who compete with you in selling foreign goods in Persia. If you succeed, many other people will follow your example and start some other business. Japan developed her indigenous trade in this manner.

The respectable merchants, with the help of *ulama*, should raise capital to purchase weaving machines. All true Persians ought to join hands in this lucrative and useful undertaking. The respectable merchants of the Persian ports ought to prepare statistics of the import of this cloth and send a copy of it to this paper, so that it may be in a position to show the pecuniary loss Persia suffers on account of this cloth. It is further requested that they should be pleased to furnish this paper with whatever they know about other imports.

2. The *Bangavasi* [Calcutta] of the 4th November refers in a sarcastic tone to the Anglo-Russian relations in Persia, and says that the beauty of the situation lies in the

Persian politics

BANGAVASI,  
Nov. 4th, 1906.

fact that although that country is independent, Russia is to grasp its northern part and England its southern. The Shah may now repair to the jungles and pass his days in meditation on the next world.

3. The *Hitvarta* [Calcutta] of the 4th November refers to the reply of the Secretary for Foreign Affairs in Parliament regarding the terms of the Anglo-Japanese treaty

The Anglo-Japanese treaty.

HITVARTA,  
Nov. 4th, 1906.

and says, let us see what the Japanese Minister for Foreign Affairs says now.

## II.—HOME ADMINISTRATION.

## (a)—Police.

4. The *Jyoti* [Chittagong] of the 25th October speaks of an outbreak of crime in the village of Kaliais in the Satkania thana. About two months ago, it appears, two

Crime in a village in Chittagong.

JYOTI,  
Oct. 25th, 1906.

kine were stolen at night from the shed of one Kailas Chander Dey. Since then another man, Ram Kanta Mandal, has similarly lost one of his cows. Furthermore, thefts of paddy, rice, plantains and other vegetables are occurring almost every day. There is one Rajani Kanta Sardar in this village, the son of Balwanta Sardar, who was formerly a fisherman



by trade, but who has now given up that avocation and formed a formidable band of *budmashes* out of the criminally disposed young men of all ranks of life in the neighbourhood. The fathers of families whose sons have joined this band find themselves powerless to keep their sons away from it. And it is generally believed by the village people that it is this band which is responsible for the outbreak of lawlessness with which the village is now faced.

JYOTI,  
Oct. 25th, 1906.

5. The same paper notices a case in which a man returning home from Akyab with three bags of rice and a hundred rupees in cash with him, was, while travelling by the

Karnaphuli stream on the 23rd idem, robbed of all that he was carrying with him at the time by a number of *shampanwallas* who yet remain undetected by the police, but who are suspected to be in league with a party of dacoits.

The same paper writes that at Khandkia in the north of Chittagong town dacoities are frequently committed upon helpless passers by. Murders also have been committed here in numbers. A punitive police force should be quartered in this place.

CHARU MIHIR,  
Oct. 30th, 1906.

6. The *Charumihir* [Mymensingh] of the 30th October writes how, on the 23rd idem, a number of Hindu shops selling *karkach* salt and country-made cloths at the Ghatail hat

in Tangail were looted by a party of Musalmans, and how the local police neglected to take proper steps to uphold the law on that occasion.

The paper concludes by suggesting the desirability of transferring Munshi Chhamir Mian, the Writer-Constable of the Ghatail thana, after this incident. If the Musalman Sub-Inspector in charge here were present at the time of the occurrence, the general idea is that this outbreak of lawlessness would have been prevented.

SANDHYA,  
Oct. 29th, 1906.

7. In an article headed "*Lathi* play at Mymensingh: terrible oppression by the police," the *Sandhya* [Calcutta] of the 29th

October narrates how, on the 27th idem, the Mymensingh police, with the local District Superintendent, Mr. Roddis, at their head, savagely assaulted a number of citizens who had assembled near the local jail to give a reception to a prisoner, Rajendra Lal Shaha of Balla, who was to be released on that day, and then proceeds to remark:—

Incidents of this nature are now going to happen repeatedly. Without any forewarning, the European heads of the police and their subordinates will break your children's heads. What is the remedy? Certain cowards say that they will carry their broken heads to the courts of the *feringhis*, where the *feringhi ma-bap* will punish the oppressive police. Do not listen any more to what these slaves say.

What is wanted now is a band of *lathials* in every town and in every village. They will wield *lathi* for *lathi* when unlawful oppression is committed, either by the police or by any other party. The work of punishing the lawless and the work of self-protection must be done by ourselves. Guardians of boys ought to give this point a thought. It will not do any more to make the lads go through a daily ten hours' course of instruction in the language of the *feringhis* and leave them devoid of any substance within. To dream dreams of happiness while entrusting life and honour unreservedly in the hands of the *feringhis* is lunacy. The play of *lathis* at Barisal and Mymensingh has broken your trance. The lads must henceforth be taught less of grammar and something of *gundaism*. Life and honour come first and your grammar next.

The law need not be transgressed, but you must be prepared to return blow for blow. It will not do to be backward in that matter. Arise, awake, and prepare. Oppression can no longer be borne.

SANDHYA,  
Oct. 30th, 1906.

8. With reference to the incident mentioned in the preceding paragraph, the *Sandhya* [Calcutta] of the 30th October writes as follows, under the heading "*Bravo, Mymensingh*":—

Bravo, Mymensingh. It is amongst you that that divine new spirit has really awakened. By the fact that you did not listen to the cowardly advice of



those who brag that they will quietly submit to be assaulted and will then good-naturedly have their redress for their broken heads from the courts of the *feringhis*, you have added lustre to your country's name. We know that if you had carried *lathis* with you, you would have struck these *feringhis* at their most vital parts and shown them what is what. But you were unarmed and that is why these cowardly *feringhis* took you at a disadvantage and dared to assault you. Brethren, *lathis* constitute our best help. Never again stir out without the all-powerful *lathi*.

The cowardly *feringhi* has assaulted you and you regard that cowardice as despicable and have vowed not to go to the courts of the *feringhis* for redress. Bravo. What a crying shame it is to go and stand with folded hands before a *feringhi kazi*, for avenging an assault that has been committed by a *feringhi kotwal*. Are we also to turn cowards because the *feringhis* have behaved as such? By no means.

One swallow does not make a summer. Henceforth it must be *lathi* for *lathi*, assault for assault. Otherwise, these Fullerian myrmidons will not be brought under control.

There are many who get afraid and say that the taking up of *lathis* in your own hands constitutes rebellion. That is an unfounded apprehension. God himself has given to everybody the charge of protecting himself. If you are incapable of protecting yourself, then it were better that you had been born a sheep rather than a man. He who neglects to protect himself rebels against the law of God. Judge now whether the superiority belongs to the *feringhis* or to God. The charge of self-protection lies upon our own selves. If anybody commits oppression or assault, be he *feringhi* or be he infinitely greater than *feringhi*, he must be brought to his knees by severe bodily chastisement. This is the time-honoured custom.

Bravo, Mymensingh. It is you who have taught the entire Bengali-speaking people to-day that one's own life and honour must be defended by one's own self. We have entrusted our lives and honour in the hands of the *feringhis* and become slaves thereby, and we have become insensible in a *feringhi* trance. You have now protested against that slavery and broken that trance.

You have proclaimed that we shall take on ourselves the charge of self-protection and shall no longer leave our honour at the mercy of the *feringhi*. Bravo, Mymensingh, may flowers from above be showered on your heads.

9. The *Sandhya* [Calcutta] of the 1st November writes :—

Alleged assault by the police at Mymensingh.

Under the orders of Roddis, that barbarous *feringhi* head of the police, the police used *lathis* upon the lads who had gone to the prison at Mymensingh to welcome Rajendra out of it on the day of his release. Kedar Nath Chakrabarti of the Mymensingh *Suhrid Samiti* was assaulted by eight or ten policemen. It is apprehended that the bones of Kedar Babu's ribs have got broken. The members the *Suhrid Samiti* are not effeminate and whining people like our Calcutta lads, and they would not seek shelter at the door of the *feringhi*, after getting assaulted. This *feringhi* Roddis is so churlish and boorish that he will not be able to help himself from perpetrating *gundaism* of this kind again. It will do if on that occasion the dear fellow is given the pleasant experience of getting one's ribs broken.

SANDHYA,  
Nov. 1st, 1906.

10. Referring to the alleged scuffle between the police and the public at Mymensingh, the *Sanjivani* [Calcutta] of the 1st November says :—

The alleged scuffle at Mymensingh.

We see Lord Curzon's partition policy has not only made the administration of Eastern Bengal similar to that of Assam, but has actually turned it into a domain of lawlessness. In Sir B. Fuller's régime the police shed the blood of respectable patriots. Fuller is now gone, but the bloodshed has not stopped. The bloodshed at Mymensingh has not made us sorry. The great sin of our unmanliness cannot be washed away but by profuse bloodshed. Let the patriots fulfil the will of Providence by shedding their heart's blood. We know that the blood shed will cause such a strong tide of patriotism to flow in the country that nothing will be able to stem it.

SANJIVANI,  
Nov. 1st, 1906.



SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
Nov. 1st, 1906.

11. Referring to the alleged scuffle between the police and some boys who went to receive one Rajendralal Shaha out of jail in Mymensingh town, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 1st November writes as follows:—

It is true that the boys could not receive Rajendra with triumphal hurras, but the account of his reception by these boys will be written in the heart's-blood in our national history. Mr. Roddis and the Magistrate of Mymensingh will gradually come to know how valuable becomes the reception of a persecuted patriot when it is accompanied by bloodshed rather than when it is made with mere hurras. It is a historical truth that the place where the sacred blood of innocent boys is shed by oppression, turns, sooner or later, into a scene for the display of heroism. Such oppression on innocent boys as has occurred in Mymensingh will no doubt give pain to every good heart. But reviewing the matter in the light shed by history, it would appear that oppressions committed on infants become invariably the cause of the overthrow of oppressors. The story of the Mymensingh oppression may not move Mr. Morley, but will move the Throne of God. Good government will surely come from there. There is, therefore, no cause for sorrow or despair over the affair.

HOWRAH HITAIISHI,  
Nov. 3rd, 1906.

12. Referring to the alleged scuffle between the police and students at Mymensingh, the *Howrah Hitaishi* [Calcutta] of the 3rd November says:—

Matters are becoming more serious every day. We know in our minds what the effect of the Barisal oppression will be in future. In a recent case some of the witnesses for the prosecution (who had been beaten) said, in reply to questions asked by counsel, that although they had been beaten they had not sought the protection of law-courts because they did not expect justice from officers serving under the Government of Eastern Bengal. Those who were beaten the other day at Mymensingh have not gone to law-courts on the very same ground. At the meeting which was held at the place on the evening of the same day for doing honour to Rajendralal, who had been imprisoned for serving his country, thanks were rendered to these beaten people by the public for not having sought the protection of law-courts.

Do not the English realise from these incidents that they are themselves, of their own will, widening the path of their destruction? The sins of the English officials and merchants, who are steeped in selfishness, have made the Indians lose their faith in and attachment to the entire English nation. Finally, the English people are going to lose the little confidence which the people of the country had in the law-courts and administration of justice of their Government. After this, can any intelligent and far-sighted man say that the Indians, however meek, loyal, weak and unarmed they may be, will calmly bear cruel oppressions and remain idle? Will the fire of fierce revenge remain for ever hidden in the secret chambers of their hearts? Will the satanic brutal strength of the English people remain intact for ever? Will not the suffering caused by repeated and unceasing acts of inhuman oppression bring any change in the nature of the Indians?

On the day on which all India will be resolved to put a stop to this flow of oppressions, will a handful of Englishmen or a few brutes in human form who belong to the police and are a disgrace to society, be able to check that united force?

Beware, then, Englishmen! Do not willingly scatter this fire about under the pretext of ruling or bleeding, or in the pride of unlawful brute force. If you do not take this warning, know it for certain that it will not be long before all your happiness and prosperity is reduced to ashes by a fire breaking out on all sides. Sparks of this fire are now visible in the Punjab and in Bombay, in Nasik, Barisal, Mymensingh, Calcutta, Serajganj and Chittagong. If you try to blow off these sparks, the consequence will be just the opposite; because by that blowing these sparks will come in contact with the fuel of the present bad condition of the whole country and be one day converted into a furious conflagration. And in that conflagration many of your deep-rooted giant trees, not to speak of refuse like oppression, partiality, injustice, &c.,



will be burnt to ashes. It is simply because we are your friends that we hold before you this mirror in which your future is reflected, and hope that, unless you are blind or insane, this will show the right path of duty for you.

13. The *Dacca Prakas* [Dacca] of the 4th November writes:—

Alleged assault by the police at Mymensingh.

There are many who hoped that Sir B. Fuller's resignation would purge the new province of the evil policy which prevailed during his régime. These men will find themselves disappointed by a perusal of the accounts of the devilish occurrences which took place at Mymensingh the other day. At Mymensingh was lately re-enacted scenes the sight of which at Barisal had rent the hearts of the sons of Bengal. We do not know how the Hon'ble Mr. Hare can approve of this new affair. But sons of Bengal wait with eagerness to hear what His Honour has to say in this matter. Whether these strangedoings will continue uninterrupted in the new province, or whether the good policy associated with British rule will be re-introduced there, has become one of the greatest questions of the hour. It is upon the manner in which this question is decided that the future good or ill of the country wholly depends. Unless the rulers even now set themselves to allay the apprehensions of the ruled, there will shortly be such a conflagration as will end by converting Bengal into a howling scene of desolation.

DACCA PRAKAS,  
Nov. 4th, 1906.

14. Commenting on the assault by the police on the students and others

The Mymensingh police assault case.

who went to receive Rajendralal, a convict who was to be discharged from the Mymensingh Jail on the 27th October, the *Hitvarta* [Calcutta] of the 4th November says that the Mymensingh public have been very much pained at the oppressive conduct of the police. Everyone's blood boils in him to hear the high-handed doings of Mr. Roddis and his followers. We have no language sufficiently strong to condemn these wicked men. The Bengalis are a peace-loving people. Hence it is that the oppression of mean fellows like Mr. Roddis has increased so much. We, however, plainly warn the Government that the consequences of such meanness and oppression of the police will be very bad indeed. The people who are being trampled down by the police as weak and helpless will boldly rise one day to avenge the wrong. Such has always been the result of high-handedness and oppression. The consequences of oppression as seen in other countries will be repeated here. The Government should therefore direct its attention to this.

HITVARTA,  
Nov. 4th, 1906.

Our earnest request to Mr. Hare is that he will cause a sifting enquiry to be made into this affair and have the culprits punished. The Mymensingh people should not consider this assault as a disgrace but an honour. The injury done to them by the wicked has hurt every Indian. They should accomplish what they have undertaken to do without fearing the "red cap and the black coat" like the Barisal people who are determined to be true to their pledge.

15. The *Sandhya* [Calcutta] of the 5th November writes:

Alleged assault by the police at Mymensingh.

The world has none to equal the *feringhi* *Englishman* newspaper in shamelessness and mendacity. A terrible incident has happened in Mymensingh, and yet the *Englishman* dismisses it quite lightly. And not only that, it imputes serious blame to the students.

SANDHYA,  
Nov. 5th, 1906.

After giving what is alleged to be a true account, the writer proceeds:—

These are the statements of eye-witnesses who were present on the spot when the incidents happened. And yet the *feringhi* wishes to dismiss the whole affair most lightly. What liars they are.

The writer concludes by publishing the request made to Bengali society by Kedar Babu, one of those who were oppressed by the police:—

"I appeal to my countrymen in the matter of the oppression which has been committed on us. I pray that as I am a Brahman, Hindu society will never tolerate my humiliation. I pray that Bengalis will never forget this cruel harassment of Bengali infants. I pray that the people of all India will never forgive this harassment of their fellow-countrymen. I pray that they will give their attention to providing the necessary redress after considering the circumstances. God has given to the arm raised in self-defence greater strength than to the arm raised in attack. We have transgressed God's



ordinance by not having worked for self-protection. This wrong shall in the future be carefully righted."

Is there the man in whose veins the blood does not flow the more warmly after reading this appeal of Kedar Babu's?

JASOHAR,  
Nov. 1st, 1906.

16. The *Jasohar* [Jessore] of the 1st November publishes a letter complaining of the selection of Babu Jegendra Nath Mukherji for the office of President of *Panchaits* in Union No. 3 in Gadkhali thana in Jessore. It is alleged that Soshi Babu, the Sub-Deputy Magistrate, who came from Jessore to consult the villagers about the selection, came without the knowledge of the villagers in general and was tricked by interested parties into going to a private house to consult the villagers in, instead of to the Ganganandapur school-house. And in this private house, five or six villagers were summoned by the same interested parties and made to recommend Jegendra Babu as the first choice. Soshi Babu was deluded into taking the opinion of these half a dozen for the opinion of the villagers at large, who, if they had really had their say, would have spoken in favour of a scion of one of the two families of Dutt and Chowdhury who are the leading families in the village. The suggestion is therefore made in conclusion that a Deputy or Sub-Deputy Magistrate should be sent out afresh from sadar to hold a meeting for the selection of a proper man to the office in question at the Ganganandapur School premises, where the villagers at large may be summoned by timely notice given to them, and where they may give public expression to the views they hold of the many disqualifications of the choice that has been already made.

HOWRAH  
HITAISHI,  
Nov. 3rd, 1906.

17. The *Howrah Hitaishi* [Howrah] of the 3rd November, after pointing out how Ramkristopur Char Ghat has become a large centre of business in the course of the last 25 or 30 years, proceeds to draw the attention of the District Magistrate of Howrah to the necessity of more adequately policing this place than is now done, in view of the manner in which the coolies (who form the majority of the population of the locality) offend against the modesty of females who bathe at the bathing-ghat here in numbers every day and also steal rice from the bags of rice which are exported from this place.

(b)—Working of the Courts.

JYOTI,  
Oct. 25th, 1906.

18. The *Jyoti* [Chittagong] of the 25th October, after stating that Mr. P. G. Rogers after return from leave will be posted to Chittagong as Joint-Magistrate, goes on to suggest that a European Joint-Magistrate should always be stationed at that town. This does not imply any reflection on native magisterial officers. It is only because experienced and efficient native judicial officers are rarely posted to Chittagong that this desire for a European officer is given expression to.

MEDINI BANDHAY  
Oct. 31st, 1906.

19. The *Medini Bandhav* [Midnapore] of the 31st October writes that Babu Bijai Gopal Basu Munsif of Ghatal, is in the habit of selling from his seat at court a book by himself and another by his father-in-law, in a manner which is most reprehensible in a judicial officer of education.

DAILY HITAVADI,  
Nov. 2nd, 1906.

20. The *Daily Hitavadi* [Calcutta] of the 2nd November considers the recent conviction of all the seven persons who had been arrested in connexion with what is known as the Santipur missionaries' case, a failure of justice. One cannot believe that these seven accused persons were really guilty. That these spirited youths refused to beg pardon was only natural; for who will beg pardon for an offence he has not committed? Perhaps the trying Magistrate held that when the complainant is a European, some native or other must be convicted. Europeans escape even after rupturing the spleens of natives, but natives are punished, although they have done nothing wrong. This is getting to be the manner in which justice is administered in these days. The consequences of this condition of things will be most lamentable if it is



permitted to continue indefinitely long through the inattention of the authorities. This is a warning that cannot be too frequently repeated for the sake of the welfare both of the rulers and the ruled.

21. The *Daily Hitavadi* [Calcutta] of the 3rd November gladly supports the petition of the Provincial Muhammadan Association to the Viceroy for the appointment of a Musalman Judge in the Calcutta High Court.

DAILY HITAVADI,  
Nov. 3rd, 1906.

Wanted a Musalman Judge in the High Court.

22. The same paper writes as follows:—

DAILY HITAVADI.

The case against Mr. Kemp, Mr. Haynes and Subadar Babu Ram.

The case against Mr. Kemp, Mr. Haynes and Subadar Babu Ram, which was pending in the Khulna Criminal Court, has been dismissed and the accused persons have been acquitted. That

Kemp used his *lathi* or stick was proved by the evidence of witnesses who were able to maintain the point in spite of cross-examination, and neither was any *alibi* produced by Mr. Kemp. He has, nevertheless, been acquitted. Bravo, Mr. Magistrate! Haynes and the Subadar also have been acquitted. Haynes is an Englishman, the Subadar is a native, and Kemp is an Englishman on his father's side and a native on his mother's side. Thus the accused persons belonging to all communities have been acquitted. The matter will come to a glorious end if the great Deputy is now promoted. We shall perhaps soon hear that Fani Bhusan and Brajendra have been charged under section 211 with having maliciously tried to procure the conviction of three innocent persons, and convicted and imprisoned. If the criminal law of the country had been made to apply to offences committed by natives alone and not to offences committed by officials or Europeans, the result would have been the same as what it is now, with this difference that there would have been no useless prosecution.

23. Referring to the dissatisfaction among Anglo-Indians created by the punishment of Mr. Burton for causing the death of a native on account of his driving his motor rashly, the *Bharat Mitra* [Calcutta] of the 3rd November observes rather sneeringly on the suggestion that if any one was to blame for the accident it was the employers of Mr. Burton. Perhaps these Anglo-Indians would be highly satisfied if the family members of the deceased were punished, as they were to blame for not preventing him from going out on that day. This would suit the sense of justice of such men as have taken exception to the punishment of Mr. Burton.

BHARAT MITRA,  
Nov. 3rd, 1906.

A peculiar sense of justice.

24. Seeing that the Deputy Magistrate, Babu Shyama Charan Mitra, dismissed the case against the European who was charged with shooting the workmen of the Jamalpur workshop, the *Hitvarta* [Calcutta] of the 4th November remarks:—

HITVARTA,  
Nov. 4th, 1906.

A white man discharged his gun to shoot the natives in broad daylight and before thousands of white and black men, and no one has punished him for it. This sort of thing is possible in India alone. If, however, a native had been treated in this way for shooting a white man, the Anglo-Indians would have raised a howl, but now not a single one of them moves his tongue.

25. In quoting from the *Weekly Chronicle* of Sylhet, the case of Mr. Wyndham, who was charged with the murder of a coolie, and on conviction, let off with a fine of Rs. 40, the *Hindi Bangavasi* [Calcutta] of the 5th November draws the attention of the Lieutenant-Governor of the new Province to the case and would like, in the interest of Mr. Wyndham himself, that the papers relating to the case were published.

HINDI BANGAVASI,  
Nov. 5th, 1906.

A fine for a murder.

#### (d)—Education.

26. With reference to the strike of the students of the Campbell Medical School, the *Sandhya* [Calcutta] of the 31st October writes that everything may be tolerated but what affects one's *izzat*. The Superintendent of this institution seems to be like the Czar of Russia. But even the Russian Czar has now been, by the force of assaults, tamed down a great deal, whereas the temper of this petty *feringhi* is daily becoming increasingly hot. Even

SANDHYA,  
Oct. 31st, 1906.

The strike of the students of the Campbell Medical School.



an exhibition of temper on the part of a *feringhi* may be tolerated, because *feringhis* are a race of free-born men, but it is very difficult to put up with the arrogance of the *feringhi's* slaves. There are a number of teachers in this institution, who are slaves of the *feringhis*, who are exceedingly light-headed, and who seriously misbehave with their students. And amongst these two are verily *sardars* of the slaves. The name of *swadeshi* acts upon them as the sight of a red rag acts upon the bull. They are simply intolerable. Unless Dr. Vaughan and two or three of the teachers who are slaves or friends of the *feringhis* are removed, the institution will go to the dogs. These professor Babus have now betaken themselves to the work of *arkatis*, and are going about visiting the students at their houses and trying to induce them to rejoin the school, either by reproof, or by trickery, or by supplication. By means like these a dozen lads have got caught and they are now kept prisoners in the institution premises. They are paid diet allowance of a rupee per head per diem. The watch and ward kept on them is so strict that if they leave their rooms to ease themselves, a guard accompanies them. Furthermore, the police are going about from mess to mess inquiring whether any students of the Campbell institution lodge in any of them.

SANDHYA,  
Nov. 1st, 1906.

27. The *Sandhya* [Calcutta] of the 1st November writes that the strike of the students of the Campbell Medical School still continues. It is their resolve under no circumstances to go back unless the oppressions which are committed on them are properly remedied. About 300 patients are suffering great inconvenience for want of nursing. An effort is being made to lull the boys with insincere assurances this time, as was done on a previous similar occasion. The complaints of the students are of various kinds. In addition to being overworked, they complain of misbehaviour on the part of their teachers. They are abused in ungentlemanly language without provocation, or on very slight provocation. The teachers write books which the students are compelled to buy. Those who do not buy them are not allowed to be successful at their examinations. Many intelligent students who answer all the questions put to them very well and who are likely to pass very creditably at the hands of an impartial examiner, are made to get "plucked" because they do not buy a certain teacher's work.

The following will show what manner of trickery is being resorted to, with the object of making the students attend school. A lad named Dina Nath Mandal was visited at his house and told that the strike had ended, that 50 or 60 students had already come, and so he also was requested to come. Dina Nath offered to go, but after he had made inquiries as to the attendance of the other 60. As soon, however, as he entered the school premises with this intent, he was confined and not permitted to go out again. Another lad also has been similarly made to attend school by false statements. Pen and paper were put into his hands and he was then told to appear at the examination, but he would on no account agree and he was not permitted to come out. In this manner a number of lads are being kept confined in the school premises and the nursing of the patients is being got done by them. The Campbell Medical School has thus almost become a prison-house.

That the students have a cause for going on strike is as much a glaring fact as that they have gone on strike. And unless this cause is inquired into and removed, the students will not rejoin the school, which will have to be abolished.

The same paper also writes that of the 160 students of the school, only 12 are appearing at the examination now being held. Many of these 12 have been in a manner forced to come. What a pity! Why has such a big school come to such a pass? It is to be hoped that the guardians of the lads will not remain indifferent on this question. To hear of the harassment and humiliation which their lads have to put up with makes one shake with anger. Will the guardians also tolerate this kind of humiliation and send their lads back to be trampled under the foot of these *feringhi* and half-*feringhi* authorities?

SANJIVANI,  
Nov. 1st, 1906.

28. Referring to the Campbell Medical School strike, the *Sanjivani* [Calcutta] of the 1st November says:—

It always pains us to hear of discords between students and teachers. Students may have any

The Campbell Medical School strike.



number of faults, but if teachers love them and try to rectify their faults in a proper manner, there can be no cause for dissatisfaction. We are informed that the conduct of the teachers of the Campbell Medical School towards their students is very bad and ungentle. They are reported to pass such remarks on the students as, "You are not sons of gentlemen," "There is no difference between you and coolies," "You are very ungrateful creatures," or, "Campbell students can sell their conscience for one pice." It is also complained that the teachers do not take care to teach the students properly. If these complaints are true, the learned teachers will no doubt be the first persons to remove them. We are informed that the students have to do hospital work for twelve hours at a stretch. If true, this state of things should be reformed. We request the teachers of the school to remove the causes of complaint and re-establish good relations between them and their students.

29. Referring to the strike of the students of the Campbell Medical School, Calcutta, the *Daily Hitavadi* [Calcutta] of the 3rd November says that it cannot be believed that the strike, which perhaps means the loss of all prospects in life for the students, has occurred without any cause. An impartial and independent person should be deputed to enquire into the matter, and the students should be given assurance of such an enquiry so that they may return to their duties.

DAILY HITAVADI,  
Nov. 3rd, 1906.

30. With reference to the strike of the students of the Campbell Medical School, the *Yugantar* [Calcutta] of the 4th November has the following :—

YUGANTAR,  
Nov. 4th, 1906.

The strike of the students of the Campbell Medical School. English rule has to-day become a sort of *magh* rule (a synonym for lawlessness and anarchy). There is no law in the country. The King is a foreigner and his appointed rulers are oppressors. Whom will the students ask for assistance? Nowadays honour and respect can be preserved only by the force of the *lathi*, otherwise they are lost. O God, is not the cup of iniquity quite so full yet as to call for Your interference?

31. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 1st November blames the non-official members of the Central Text-Book Committee for neglect of duty, and is glad that Babu Bhagabat Chandra Shastri, M.A., has been appointed a member of the Committee.

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
Nov. 1st, 1906.

32. The *Sanjivani* [Calcutta] of the 1st November says :—  
Mr. James. Mr. James will be permanent Principal of the Presidency College, Calcutta. But there are Professors in the college who are his seniors as well as abler men. It has not been just to disregard their claims. Mr. James is learned, but he is very conceited. We do not know whether students will show him proper regard as their Professor and whether the other Professors of the college will be able to work smoothly and amicably with him.

SANJIVANI,  
Nov. 1st, 1906.

33. We are glad to hear, says the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 1st November, that Mr. Morley has rejected the foolish proposal made by Sir Andrew Fraser to appoint a European Professor of Sanskrit in the Calcutta Presidency College. We feared lest this European Professor should succeed Mahamahopadhyaya Hara Prasad Shastri as Principal of the Sanskrit College. But now we hope that the post, when vacant, will be given to Rai Rajendra Chandra Shastri Bahadur, who is really fit for it. We are at a loss to make out why the Executive Government should now and then interfere in matters relating to the Education Department and thereby interfere with its smooth working.

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
Nov. 1st, 1906.

34. The *Dacca Prakas* [Dacca] of the 4th November writes how a girl student, Snehalata by name, of the Government Medical School at Dacca, was lately caught by her guardian conducting a clandestine correspondence with one of the male students of the same institution, and how this detection was quickly followed by an attempt on her part to commit suicide. The paper then proceeds to remark that evidence shows that this affair had been going on for a long time and

DACCA PRAKAS,  
Nov. 4th, 1906.



that it was therefore culpable negligence on the part of the teachers and matrons not to have detected it long before the time it was actually detected by the girl's guardian. And the paper concludes with the allegation that the manner in which the officers and students are attending on the girl at the hospital is not such as may be approved of by good people.

SWADES,  
Nov. 5th, 1906.

35. The *Swades* [Calcutta] of the 5th November would be pleased to see Mr. J. N. Das Gupta, Professor of the Presidency College, a scholarly man, get the Registrarship of the University. But it would be more pleased to see in that office Rai Rajendra Chandra Shastri Bahadur, Librarian of the Bengal Library, a learned, experienced and cool-headed officer.

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

KHULNAVASI,  
Oct. 27th, 1906.

36. The *Khulnavasi* [Khulna] of the 27th October writes that owing to the high price at which milk is sold at Khulna, many of the poorer townspeople keep their own kine, but unfortunately, there are no adequate facilities available in the town for the grazing of these animals. There is no field in the town set apart specially for this purpose. The fields that the Government and the Municipality own, are in charge of lessees who charge a rate for each head of cattle they allow to graze. Kine may indeed be grazed on the lands inside the railway fencing, but the lives of the animals are not safe there, and there also a charge per head has to be paid. It is to be hoped therefore that Government and the Municipality will open to the free grazing of kine all fields possessed by them in the town and thereby make it easier than now for the poorer townspeople of Khulna to keep each his own kine for his own daily supply of milk.

BURDWAN  
SANJIVANI,  
Oct. 30th, 1906.

37. The *Burdwan Sanjivani* [Burdwan] of the 30th October writes that the correct weight of what passes for a *seer* at Burdwan is only three-quarters of a *seer*, and the paper appeals to Government to remedy this condition of things.

DAILY HITAVADI,  
Nov. 2nd, 1906.

38. The *Daily Hitavadi* [Calcutta] of the 2nd November writes that the pathway which branches off from Kalighat Road in the direction of the temple, is not municipal property. It belongs to the *sebaits* and it has no municipal lamps or municipal hydrants on it. It has never been repaired by the Municipality, and when some years ago it was flagged with stone by the late Ram Chandra Pal of Jorasanko, the permission of the Municipality was not thought necessary for the purpose. It now appears, however, that a municipal officer claims this pathway as municipal property and has directed the owners of the houses on its two sides to part with portions of their land, so that it might be widened. This widening will entail the demolition of two very ancient temples, and of a number of shops, the earnings from which go to the worship of many deities. The matter is a serious one and demands notice from the General Committee of the Corporation. Any forcible attempt by the Municipality to take possession of land which is not theirs may even result in bloodshed, since Hindus, however peacefully disposed ordinarily, are prepared to sacrifice their all, if they think that their religious interests are being hurt.

BIRBHUM VARTA,  
Nov. 3rd, 1906.

39. The *Birbhum Varta* [Birbhum] of the 3rd November writes that the public health has for some time past been deteriorating at Nalhati and its neighbourhood. The inhabitants under the stress of famine are living on unwholesome articles of food, with consequent injury to their health. In this state of things it is desirable that Government should provide medical assistance for the sufferers.

(f)—Questions affecting the land.

MURSHIDABAD  
HITAISHI,  
Oct. 24th, 1906.

40. The *Murshidabad Hitaishi* [Murshidabad] of the 24th October, after narrating in detail how there have been disputes regarding the payment of rents between the raiyats and the zamindar on the Beldanga estate.



ever since that estate came into the *khas* possession of the late Maharani Sarnomoyi and her heir, the Maharaja Manindra Chandra Nandi, proceeds:—

Mr. Carey, when he assumed the office of Collector of Murshidabad, became for some reason ill-disposed towards the Maharaja, and at his instigation an application was made for a survey and settlement from the side of the raiyats. The work of surveying has now been finished, and we learn from a reliable source that it has resulted in adding to the area of land as it was ascertained by the survey undertaken in the time of the late Maharani. The Settlement Officer is proceeding with the work of fixing the rents according to the value of each piece of land, and has held that the *kabuliyats* given by the raiyats are wholly inoperative and without any value. It is his view that the addition of 2 annas per rupee to the *jama* as stated in a *kabuliyat* is enough to make that *kabuliyat* wholly inoperative. He does not pay any heed to the causes which may keep a *kabuliyat* in force in spite of an addition of 2 annas per rupee to the *jama* as stipulated in it. Further, the Settlement Manual directs that when the statements of the rents due made by zamindar and raiyat respectively differ, the Settlement Officer will record the rent which the raiyats have actually paid in the three years preceding the settlement. This is not being done in the present case; and the Settlement Officer is fixing the rents on the basis of any receipts which any raiyat might produce of the rents he paid to Rani Shyamasundari, who held the estate in *patni* tenure from Maharani Sarnomoyi until the latter took it into *khas* possession.

41. The *Faridpur Hitaishini* [Faridpur] of the 1st November writes:—

Settlement and survey operations in Faridpur.

It is said that settlement and survey operations will be undertaken in Faridpur this year, in spite of the times being as hard as they are.

About a 1,000 or 1,200 men will be employed in this connexion, and some of these men are already arrived on the spot. The inhabitants of Faridpur, reduced to skeletons as they are, may have no blood in their bodies, but these men will grind their bones. The officials will never mind the interests of the people. It is all weeping in the wilderness on our part.

A number of cultivators have realized a certain amount of money by growing jute and selling it at the prevailing high prices, but this fact has in no way conduced to the cheapening of the prices of rice in the country. Not rice only, but vegetables, pulses, oil, etc., are all selling dear. The undertaking of settlement and survey operations this year, with the horde of locusts who will be introduced into the district thereby, will result in untimely deaths among the people by thousands.

FARIDPUR  
HITAISHINI,  
Nov. 1st, 1906.

42. The *Nihar* [Contai] of the 6th November writes that the new survey

Survey and settlement proceedings on the Majna estate.

and settlement proceedings on the Majna estate have resulted in upsetting the old cordial relations which existed between raiyat and zamindar on

that estate. Settlement work requires officers of experience, whereas only raw youths are being brought in for that work and are being sent away before long to be replaced by a fresh batch of inexperienced and youthful officers. Rights which have hitherto been admitted by both raiyat and *malik* alike are now being questioned by the former, and the parties concerned being set at loggerheads with each other. The poor raiyats will see their mistake when the landlord resorts to the Civil Court for the establishment of his rights.

NIHAR,  
Nov. 6th, 1906

(g)—*Railways and Communications, including Canals and Irrigation.*

43. The *Jyoti* [Chittagong] of the 25th October writes:—

The transport of rice on the Assam-Bengal Railway.

Mr. Toogood, the Manager of the Dibru-Sadiya Railway, has arrived here with 30 waggons and started a business, namely, the bargaining for their use at a profit. Has he any special permission from Government or from the Assam-Bengal Railway authorities for doing so?

Thanks to the intervention of the sympathetic Commissioner of the Chittagong Division, the malpractices in connexion with the supply of waggons for the transport of rice on the Assam-Bengal railway have abated to a large extent, with the result that the price of rice per bag has come down by 4

JYOTI,  
Oct. 25th, 1906



annas and is still falling. Mr. Luson therefore has earned the gratitude of the people of Eastern Bengal. And in this connexion it may be pointed out that all these malpractices arose out of the initial mistake of giving the dealers in rice a monopoly of the use of the waggons, and this mistake has probably resulted in the taking out of the pockets of the starving millions of Eastern Bengal twice the sums that have been doled out to them as relief by Government and the public. It is this monopoly alone which is responsible for still keeping up the prices of rice at their present level. If it is abolished immediately, prices will at once begin declining.

PRATIKAR,  
Nov. 2nd, 1906.

44. The *Pratihar* [Berhampur] of the 2nd November complains that on the 16th October last, although there were not more than 40 or 50 intending passengers for Nalhati assembled at Azimganj station to catch the midnight train, in consequence of the manner in which the booking-clerk delayed issuing tickets, only 10 or 12 could actually get their tickets and start on their journey. Incidents of this kind happen very frequently at this station.

PRATIKAR.

45. The same paper regrets to learn that the *khalasis*, *jamadars*, and other menials employed at Cossimbazar railway station extort money from the villagers of Vishnupur, etc., whose cattle happen to go agazing on those unfenced pieces of land from which earth has been excavated for the railway permanent way. The paper hopes that, in view of the times of acute famine through which the people are now passing, the railway authorities will see the importance of inquiring into this matter and granting the necessary redress.

NIHAR,  
Nov. 6th, 1906.

46. After speaking of the dangers which beset the present mode of communication between Contai and the Sunderbans by means of frail boats only, the *Nihar* [Contai] of the 6th November proceeds to suggest that the steamer service between Calcutta and Fraserganj, for the institution of which Government is reported to have subsidised two European firms of Calcutta (see paragraph 31, Report on Native Papers for the week ending the 3rd November 1906), would better succeed in promoting the colonisation of Fraserganj (the purpose for which it was mainly instituted) if the steamers were arranged to run up to Talpati and the Dahagara estuary and to take up passengers from Contai and its neighbouring places and put them down at Fuldubi, Mandirtala, Fraserganj, Kakdip, etc., since quite three-fourths of the people who now year by year go to the Sunderbans proceed there from Contai and the adjacent localities and not from the district of the 24-Parganas.

(h)—General.

TRIPURA HITTAISHI,  
Oct. 30th, 1906.

47. The *Tripura Hitaishi* [Comilla] of the 30th October writes that it has heard with surprise that the post of Government Pleader in that district, which is now vacant owing to the resignation of Babu Ananga Mohan Laha, the permanent incumbent, for ill-health, is going to be filled up permanently by a Musalman pleader and not by Babu Digendra Nath Dutt, the vakil who has acted with credit for Ananga Babu for the period of almost a year during which the latter was on leave for ill-health. The paper asserts with confidence that there is no competent Musalman vakil available for the post locally, and if one is brought from the bar of a different district it would be inflicting an injustice on Digendra Babu. One cannot with justice object to the appointment of competent Musalmans in increasing numbers to the public service, but certainly a particular community should not be favoured if the work of the State suffers thereby or simply with the object of creating a breach between Hindus and Musalmans.

DAINIK CHANDRIKA,  
Oct. 30th, 1906.

48. The *Dainik Chandrika* [Calcutta] of the 30th October writes as follows:—

Oppression by soldiers. When in India the oppressiveness of white soldiers and military officers is a notorious fact, the report of one or two cases of oppression committed by them need not at all create a sensation in our



minds. It must be reckoned as a piece of good luck for us that we escape with our lives from these people, who daily cause our spleens to rupture by their kicks and by their mistaking men for animals and from whose guns bullets go off of themselves. Fools that we are, we do not understand the situation and run to the *raja* (King) for redress. Such is our misfortune that the *raja's* door is closed. Our heart-rending wails strike against it and return baffled, without reaching the *raja's* feet. Consequently, even if we cry ourselves to death the *raja* does not turn his eyes towards us. In this state of things, what wonder that oppression by soldiers should be a thing of daily occurrence in the country? News has arrived from Lahore that a military officer at Jhang in the Punjab cannot bear the sight of umbrellas. Recently he made the heroic exploit of beating three natives who had had the misfortune of appearing before him with their umbrellas open over their heads and who did not know that he had any prejudice against umbrellas. In our opinion it was their good fortune that their lives were not taken by this great soldier for their great offence. And it is improper for the native newspapers to disturb the happy slumber of the Government of India for the paltry reason that these men have received a little thrashing.

49. The *Medini Bandhav* [Midnapore] of the 31st October writes that Babu Jamini Mohan Mitra, M.A., a Deputy Magistrate lately transferred from Midnapore to Berhampur, is a good officer, to whose hearty effort is due the establishment of four or five co-operative credit societies at Balrampur and other places in *khas mahul* estates. Certain other pieces of good work at Midnapore are also to be attributed to him. But the sending of a number of innocent Musalmans to jail on the occasion of the last May *Muharram* riots forms a most disgraceful incident in his official career.

MEDINI BANDHAV,  
Oct. 31st, 1906.

Babu Jamini Mohan Mitra,  
M.A., Deputy Magistrate and  
Deputy Collector.

50. The *Jyoti* [Chittagong] of the 1st November writes that Mr. Lusson, the Commissioner of the Chittagong Division, is an officer who seeks the good of the people, and who is always eager to alleviate their miseries. He also deserves credit for having removed some of the recent evil practices on the railway. The leaders of Eastern Bengal ought to take steps to show their gratitude to him publicly.

JYOTI,  
Nov. 4th, 1906.

In praise of Mr. Lusson, Com-  
missioner of Chittagong.

51. The *Sanjivani* [Calcutta] of the 1st November says:—  
It is rumoured that the Lieutenant Governor of Eastern Bengal has been convinced that Mr. Emerson, the Magistrate of Barisal, should not continue to hold the charge of any district, and has proposed that he should be made a District Judge. There cannot be the least doubt that Mr. Emerson is unfit for a District Magistrateship, but he should not also be appointed a District Judge. He should be transferred to the Forest or the Stamp Department.

SANJIVANI,  
Nov. 1st, 1906.

Mr. Emerson, Magistrate of  
Barisal.

52. The *Daily Hitavadi* [Calcutta] of the 3rd November has received a correspondence to the effect that Mr. Emerson, the Magistrate of Barisal, has turned his attention to sports and is busy establishing a club for Europeans, respectable natives and students in Barisal. The writer takes him to task for thus giving himself up to sport when a severe famine is raging in the district. It is like Nero fiddling when Rome was burning. It will be a pleasure to know what Bengalis have joined Mr. Emerson's club. No student has joined it.

DAILY HITAVADI,  
Nov. 3rd, 1906.

Mr. Emerson, Magistrate of  
Barisal.

53. Referring to the recent interpellations in the House of Commons regarding the partition of Bengal, the *Sanjivani* [Calcutta] of the 1st November says:—

SANJIVANI,  
Nov. 1st, 1906.

Mr. Morley and the partition of  
Bengal.

Mr. Morley has not yet said that Government's decision in the matter of the partition has been a wrong one, but he will have to say it some day. When that happy day will come, we do not know. But so long as the partition remains unrevoked, no good will come either to the rulers or to the ruled. Bengal has taken the oath to stick to the agitation so long as the partition will last. Each time Mr. Morley will



say that the partition is a settled fact, we shall say that our resolve too is unchangeable.

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
Nov. 1st, 1906.

54. Referring to the recent interpellations in the House of Commons on the subject of the partition of Bengal and to Mr. Morley's re-affirmation that the partition is a settled fact, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 1st November says:—

The partition.

Government has taken advantage of our weakness. After this, it would be simply madness to expect any good result from petitions. Petitions and prayers are useless so long as the national life has not acquired a sufficient amount of strength.

DAILY HITAVADI,  
Nov. 4th, 1906.

55. With reference to Mr. Morley's recent pronouncement in Parliament re the partition, the *Daily Hitavadi* [Calcutta] of the 4th November writes:—

Mr. Morley and partition.

No matter what Mr. Morley may say as to the partition, we confidently believe that with the assistance of the *swadeshi* agitation we shall succeed in getting the partition annulled. We shall not have to look to the Secretary of State's favour for that purpose. When the Manchester weavers find their incomes affected for the worse they will compel the Government to undo the partition of Bengal.

DACCA PRAKAS,  
Nov. 4th, 1906.

56. The following is the comment of the *Dacca Prakas* [Dacca] of the 4th November on Mr. Morley's latest utterance in Parliament on the partition question:—

Mr. Morley and partition.

Let our readers judge how far it would be proper to praise the intelligence of any one, who, even after this, can hope that Mr. Morley will undo the partition. As we have said all along, to hope for any success from petitioning and making representations to the English is folly. The hapless lot of Bengal is not to be remedied unless her sons can exhibit the manly virtues.

BHARAT MITRA,  
Nov. 3rd, 1906.

57. Referring to the remarks of Mr. Morley repeated in Parliament the other day that the partition of Bengal was a settled fact, the *Bharat Mitra* [Calcutta] of the 3rd November says:—Then the *swadeshi* agitation in the country is also a settled fact and will not be stopped.

Mr. Morley and partition.

DAILY HITAVADI,  
Nov. 5th, 1906.

58. With reference to Mr. Morley's latest pronouncement in Parliament on the partition question, the *Daily Hitavadi* [Calcutta] of the 5th November writes:—

Mr. Morley and partition.

Whatever the Secretary of State for India, adept in politics as he is, may think, unless the partition of Bengal is set aside, the disquiet and dissatisfaction which the people feel in their hearts will never be removed. Whether the authorities in England, in pursuance of policy, do or do not redress our grievance, we shall never give up the course of action we have taken up with the purpose of keeping all Bengal undivided. If we keep to our resolve unwaveringly the effect is sure to come, and whether to-day, or to-morrow, or after a number of years.

SANJIVANI,  
Nov. 1st, 1906.

59. By a comparison of the cost of administration of undivided Bengal and Assam with that of divided Bengal and Assam, the *Sanjivani* [Calcutta] of the 1st November has tried to prove that the partition has caused an

enhancement of cost to the tune of eight and a half lakhs of rupees per annum. The area of Eastern Bengal is half of that of Western Bengal. The annual cost of the administration of Western Bengal is, at present, 12 lakhs and 82 thousand rupees and that of Eastern Bengal 3 lakhs and 47 thousand rupees. The latter will, however, soon rise to 6 or 7 lakhs of rupees.

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
Nov. 1st, 1906.

60. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 1st November writes as follows:—

Mr. Hare.

Mr. Hare is really an honourable gentleman. There can be no comparison between him and Sir B. Fuller. Fuller is boastful, revengeful and conceited, and Mr. Hare is in every respect his opposite. Mr. Hare does not boast, is not malicious, revengeful or conceited, and has no morbid hankering after show. Outsiders are unable to make out whether he is actually in this country or even in this world. We, whose work it is to collect and publish news, can declare on oath that we do not know



where he is or what he is doing now. It is not easy to give one's opinion as to whether he has any concern with the weal and woe of the public, or whether the cries of the suffering people actually reach his ears. Like the attributeless Lord of the Creation, Mr. Hare appears to us to be changeless and workless. But he ought to be somewhat possessed of attributes when the people whose ruler he has been appointed are about to die of starvation. It is hoped that Mr. Hare will condescend to keep himself informed, to some extent, of what is passing in the world.

61. The *Sanjivani* [Calcutta] of the 1st November says:—

SANJIVANI,  
Nov. 1st, 1906.

Sale of wine in Bengal. In the year 1905-1906, the Excise Department yielded a revenue of Rs. 1,53,62,026 to the Government of Bengal—14 lakhs more than the yield of the previous year. But instead of being ashamed of this increase of revenue from the sale of intoxicants, Mr. Geake, the Excise Commissioner, has used discourteous and sarcastic language towards advocates of temperance and the native press. The advocates of temperance, remarks the Commissioner, will certainly say that this increase of revenue proves that Government helps and encourages the liquor trade. If it is not the object of the Government to introduce intoxicants into the country, why should Mr. Geake use such language towards advocates of temperance? Mr. Geake goes on to say that the advocates of temperance are helped by a class of native papers who accuse the Government of having introduced wine into the country and hold that Government is making drunkards of the natives, who were formerly temperate. We do not at all hesitate to say that the British Government is responsible for the introduction of *belati* ardent spirits into this country, and that although wine was never altogether unknown here, the number of drunkards amongst the Indians was formerly so small that travellers from foreign countries and historians always used to praise them for temperance. But now drunkenness is increasing among educated men, the sale of wine is increasing, the revenue from the excise has increased by 14 lakhs of rupees in one year, wine-shops are being established in towns, villages and roadsides, indeed everywhere, and people are falling victims to temptation and drinking more and more wine. Whose work is all this? Mr. Geake has attacked the advocates of temperance with a novel argument. He says that wine has this extraordinary quality that the more you enhance the duty on it the more will its sale increase. He means that Government increased the duty on wine for checking its sale, and the result has been an increase of sale. We never said that increase of duty alone can reduce the sale of wine. Let Government close the outstills, reduce the number of wine-shops and enforce the strict observance of the excise law with the help of local popular representatives and the sale of wine will be reduced. In one place in his report Mr. Geake has said that the increase of the sale of wine in Calcutta is due to the fact that after 9 P.M., the hour when wine-shops are closed, people are obliged to drink wine in houses of ill-fame and consequently drink more than they would drink in shops. Mr. Geake here admits that the increase of revenue is not due to the increase of duty and that drunkenness is increasing in the country. The fundamental principle of excise administration should be to reduce the sale of wine as far as possible. But Mr. Geake's report proves that this principle is violated by the officers serving in the Excise Department.

62. The *Hitavadi* [Calcutta] of the 2nd November says:—

HITAVADI,  
Nov. 2nd, 1906.

The question of reforming the Indian administration.

It is reported on all sides that Mr. Morley has addressed himself to the arduous task of reforming the Indian administration. The Secretary of State has himself spoken of the educational qualifications of the Indians and of the necessity of employing them on a larger scale in the higher posts of the public service. He has also hinted that reforms are necessary in the Indian Legislature. We now hear from trustworthy sources that Mr. Morley is in communication with the Viceroy on these matters.

It must be admitted that after his assumption of office Mr. Morley has in many small matters tried to check the despotism of Indian officials. But for him, Sir B. Fuller would not have been obliged to resign, the circulars against *Bande Mataram* and public meetings would not have been withdrawn, oppression



of students would not have stopped, and unnecessary and unpleasant schemes like those of a college at Ranchi and the appointment of a Civilian Director of Public Instruction would not have been rejected. No one disputes the wisdom, experience, liberality and statesmanship of Mr. Morley. We do not doubt that the desire to check the despotism of officials is uppermost in his heart. But for want of proper moral courage and on account of his counsellors and advisers holding views contrary to his own, he is finding the greatest difficulty in working out his policy.

Mr. Morley has said that British institutions cannot be transplanted wholesale into India. We cannot approve of this view. Are the Indians less worthy than the Chinese and the Persians to enjoy the benefit of British institutions? Japan has adopted British institutions to great advantage. Mr. Morley's idea of the necessity of an element of personal rule in India, does not seem to be a reasonable one.

However that may be, it is reported that Mr. Morley has actually taken some items of reform in hand. A correspondent of the *Indian Daily News* says that the judicial and executive functions will soon be separated, and that the Secretary of State is urging Lord Minto in this matter. If this is true, a deep blot on British rule will be removed and Mr. Morley will earn the gratitude of all Indians.

As to the question of the appointment of Indians on a larger scale to the higher posts in the public service, we do not know how far it is progressing. Some people say that the India Council and the Executive Council of the Viceroy will each have an Indian member. But that will be no reform and fail to satisfy the public. The number of native members in these Councils should be such as to ensure a control over their deliberations. Besides this, the appointment of more natives in the public service will not only do honour to the head and the heart of the English people, but will also be good economically.

The proposal relating to the expansion of the Indian Legislative councils has made good progress. The Committee which was appointed to consider the matter has submitted its report, but as it had no popular representative on it, we do not know how far its opinions and findings will be favourable to us. However that may be, what is most urgently needed for these Councils is a system of debate, in the proper sense of the term, popular representatives may discuss in which questions affecting the public interests. If it is thought necessary to hear and respect the opinions of Indians on subjects coming before the Legislative Councils, these Councils should be thoroughly overhauled and the system of debate reformed.

The *Times* of London says that when Indians do not take much interest in the working of their District Boards, Municipalities, etc., those primary institutions of self-government, they are not fit for higher privileges. But the reason why Indians do not take proper interest in their District Boards and Municipalities is that these bodies are not really self-governing bodies. What independent and educated man would like to be treated by district officials as a subordinate, and carry out their orders by belonging to these bodies?

The *Times* and some other people are advising the Government to make arrangements for representation of different communities in District Boards and Municipalities, so that Musalmans will vote for Musalmans and Hindus for Hindus, and see how many Hindus are elected and how many Musalmans. It is by all means desirable that members of all communities should take part in public affairs. But we can never approve of a policy of disunion which will have a Hindu vote for a Hindu alone and a Musalman vote for a Musalman alone. It is hoped that this Curzonian and Fullerian policy will not be adopted by a Liberal like Mr. Morley.

Last of all, no amount of reform will satisfy the Bengalis so long as their mother-country will remain divided. Some of the English papers report that Mr. Morley is in communication with Lord Minto on this subject. Great hope is therefore entertained by many people that the partition will be altered according to the views of the Bengali public. If this is true, Mr. Morley's name will have a permanent place in the history of India, and the blessings



of crores of human beings will be showered on his head. If this reform is made before all others, the people of the country will gladly join and help the Government in every work and there will be an end of all difficulties. We hope Mr. Morley will not disappoint us.

63. The *Bharat Mitra* [Calcutta] of the 3rd November suggests the following for the consideration of the Postal Department:—

BHARAT MITRA,  
Nov. 3rd, 1906.

Some suggestions.

- (1) To reduce the fee for registration from 2 annas to 1 anna. The post office undertakes to carry a postal money-order for Rs. 5 and under for 1 anna, which includes the charge of obtaining the acknowledgment of the payee and sending it to the sender. It would therefore not involve a heavier responsibility to carry ordinary letters, book packets, cheques, railway receipts, etc., for 1 anna. The post office is not likely to be a loser by this concession to the public.
- (2) To reduce the charges for telegraphic money-orders.
- (3) To charge only 1 pice for newspapers weighing 10 *tolas* and under, as the cheap papers are increasing their size and would suffer if the postal charge is not reduced, since their subscriptions are too small to leave any margin for the extra postage.
- (4) To treat the unregistered parcels in the same way as the registered ones in respect of the money-order commission, the prepayment of which is at present compulsory, although the post office is not entitled to money-order commission in case of refused parcels when there is no money-order at all.

64. The *Hitvarta* [Calcutta] of the 4th November learns that the Government of India is contemplating some changes in the pension regulations by which an officer would

HITVARTA,  
Nov. 4th, 1906.

A change for the better.

be entitled to superannuation pension after 25 years' active service instead of 30 as at present. This is certainly good news for some of the Government officers.

65. Referring to the prosecution of the *Punjabi* newspaper, the *Bharat Mitra* [Calcutta] of the 3rd November says that the newspapers in the Punjab have fallen on evil days, as it is said the Government is thinking of prosecuting some other papers also, such as the *Tribune*, etc.

BHARAT MITRA  
Nov. 3rd, 1906.

66. The efforts of the *Punjabi* to discover and publish the high-handed doings of Government officials, says the *Bharat Mitra* [Calcutta] of the 3rd November, are an eyesore to Government and the cause of this prosecution.

BHARAT MITRA.

67. The *Hindi Bangavasi* [Calcutta] of the 5th November quotes from the *Punjabi* of Lahore the case of Captain Badcock, who is said to have punished a number of men by making them stand in the midday sun for not putting down their umbrellas in passing by the Captain, and then says that the *Punjabi* has not swerved an inch from its duty even when it is in trouble. Why does not the Government pay attention to such reports? Is there no one to protect passers by from the oppression of this Captain.

HINDI BANGAVASI,  
Nov. 5th, 1906.

Grievances of the native signal-  
lers of the Government Tele-  
graph Department.

68. The *Sandhya* [Calcutta] of the 6th November mentions the following as grievances of the native signallers of the Government Telegraph Department:—

SANDHYA.  
Nov. 6th, 1906.

- (1) Under the Civil Service Regulations, second class Government officers are entitled to house allowance. Signallers of the Government Telegraph Department are reckoned as second class Government officers and the *feringhi* signallers accordingly get house allowances of Rs. 20 per mensem. But the Bengali signallers, who do the same work with these *feringhis* and are nominally second class officers, do not get this allowance.
- (2) About 20 years ago, Bengalis were freely admitted to the "general scale," but at the present time that scale is practically



monopolised by the *feringhis*, and contains only half a-dozen Bengalis who have got into it by special recommendation. In justification of this practically wholesale exclusion of Bengalis from the general scale, it is urged that Bengalis show a disinclination to go outside Bengal on service. But this justification is founded on a myth.

- (3) While the *feringhis* in the "general scale" are transferred only rarely, the Bengalis in the "local scale" are harassed by the frequency with which they are transferred from one station to another, often from a bad station to a worse one.

DAILY HITAVADI,  
Nov. 7th, 1906.

69. The *Daily Hitavadi* [Calcutta] of the 7th November draws attention to the inconvenience which the public are put to by the refusal of tradesmen, *mahajans* and even railway booking-clerks to accept rupees, half-rupees, 4-anna and 2-anna bits bearing date 1840 tendered to them, although such coins are not refused acceptance at the Government Currency Office or at the Collectorates. The paper suggests that if these coins are in any way defective, they should be called in, or Government should let the public know that there is no bar to the currency of these coins.

SANDHYA,  
Nov. 7th, 1906.

70. The *Sandhya* [Calcutta] of the 7th November attributes Mr. Morley's action in sending out Sir Hamilton Smith from England to report on the conditions of Indian factory labour to a desire to restrict the output from those factories and not to ameliorate the conditions of labour which prevail therein.

### III.—LEGISLATION.

HITAVADI,  
Nov. 2nd, 1906.

71. The *Hitavadi* [Calcutta] of the 2nd November says that although in India the press is said to be free, yet the Sedition law, the Official Secrets Act and the Defamation law have almost gagged it and Government can, at any moment, prosecute a newspaper which adversely criticises its acts. Prosecutions of newspapers under section 153A of the Indian Penal Code are not also infrequent nowadays, and in India defamation is, to the disgrace of the Government, punishable by imprisonment. Will not the Liberal Government of Sir Henry Campbell Bannerman give freedom to the Indian press as the Government of Mr. Gladstone gave freedom to its vernacular section by repealing the Press Act of Lord Lytton?

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

NADIA,  
Oct. 24th, 1906.

72. The *Nadia* [Krishnagar] of the 24th October writes that acute famine conditions now prevail in all parts of the district of Nadia. And there are no signs of any alteration of the situation coming in the near future. The *aman* paddy crop could not be sown owing to a deficiency in the rainfall, and an excessive rainfall has damaged largely the *aus* paddy crop. Furthermore, a sudden flood has occurred in the district and submerged the fields with the ripe paddy crops standing on them. The jute crop, to which alone the cultivator could look for relief in the near future, is injured by the flood. The price of rice has risen to six and a half or seven rupees per maund, so that many people are daily living on insufficient meals. The situation is thus on all sides most lamentable. Suicides following on starvation and deaths from unnatural causes are daily increasing in number, as are also thefts and dacoities. The state of things is such as demands urgent and immediate attention from Government.

HINDI BANGAVASI,  
Nov. 5th, 1906.

73. One Rajkishore Narain Singh writes from Sitamarhi (Muzaffarpur) to the *Hindi Bangvasi* [Calcutta] of the 5th November that Government has no correct idea of the condition of the people of the Sitamarhi subdivision. The reasons for this are two: first, the investigating officers generally go by the public roads and have



thus no opportunity of seeing the state of things in the outlying and inaccessible tracts of the country. They thus overestimate the outturn by what they see of the crops growing on high lands on the roadside; secondly, Government is under the impression that the zamindars and the middle classes have a stock of grain as previous years' savings, but the fact is that the prices ruling high this year, they either sold it or advanced it to poorer cultivators as they expected a bumper crop. Paddy is suffering for want of rain, and if it does not come for another week, this year's famine will beat in intensity that of the *Fasli* year 1304.

The labouring classes and petty cultivators are already starving and are in a bad plight. They should therefore attract early attention of the Government. Cholera is raging in 90 per cent. of the villages of the Sitamarhi subdivision, and thousands are dying daily and can be saved either by God alone or the Government.

74. The *Nihar* [Contai] of the 6th November writes that for lack of seasonable rainfall the crops have suffered in many parts of Contai and the adjacent parts of the Midnapur district. The prospects of the crops are most lamentable over almost the whole of the Ramnagar thana, and over Pichhabani, Gopalpur, Panipia, etc. The paddy plants have dried up for want of rain in the high lands at Mugberia, Haripur, &c. Only an 8-anna crop can be expected at the next harvesting season. With acute scarcity already prevailing and with the prospects of the next crops so gloomy, it becomes a question whether the export of grains from this locality should not be stopped betimes.

NIHAR,  
Nov. 6th, 1906.

#### VI.—MISCELLANEOUS.

75. Referring to a statement made in the *Sanjivani* newspaper that friendly relations are sure to result from the visit of certain English editors to India and that the cost of entertaining them will amount to Rs. 18,000, the *Sandhya* [Calcutta] of the 27th October says:—

SANDHYA,  
Oct. 10th, 1906.

Friendship with the barbarians! Ah, friendship with those who do not appreciate your wisdom and liberal civilisation and want to make a hewer of wood and drawer of water of your mother! If you would spend this sum of Rs. 18,000 in purchasing 50,000 *lathis* and distribute them among the people, there would be some hope of gaining the desired friendship.

76. The *Sandhya* [Calcutta] of the 29th October narrates how, about three years ago, the editor of the paper met at Mr. W. T. Stead's house in London one morning at breakfast, a nephew of Mr. Stead's who was a military officer in India; and how on that occasion the conversation happening to turn to the subject of the losses of life by natives at the hands of Europeans, Mr. Stead's nephew declared, "An Englishman can never be hanged for killing a native."

SANDHYA,  
Oct. 29th, 1906.

The question of natives losing their lives at the hands of Europeans.

The paper then proceeds thus:—  
What Mr. Stead's nephew said is true to the letter. At the very least, a hundred cases can be produced off-hand in which *feringhis* who have been murderers have either been not punished at all, or punished only nominally. Men, quite healthy and strong die under kicks and the *feringhi* Judge and jury dispense justice and pronounce judgments to the effect that they can do nothing, since death was due to bursting of the spleen.

The sight of these oppressions and wrongs has made people come to hate the *feringhis* heartily. And, further, their shamelessness has now brought all to despise them. If anybody clearly points out this kind of oppression and wrong he is immediately sought to be arrested and imprisoned.

A Lahore paper named the *Punjabi* wrote in plain terms of this kind of oppression by the *feringhis*. Its editor has immediately been *challaned* in consequence. For writing of the doings of these *feringhi* murderers will create a feeling of hatred towards *feringhis* among the people of the country. And creating hatred in this manner constitutes sedition. Therefore the *Punjabi* paper in question is seditious and should be transported.



But is there any necessity of hatred being created any longer? Such is the conduct of you fellows that the poison of hate is already abroad all over the country. On each occasion that *feringhis* have murdered poor Indians and you fellows as Judges have declared that there was no murder done, but that there was only a case of the bursting of the spleen, on each such occasion has your face been burnt. On each occasion that a shot fired by a *feringhi* has penetrated the heart of a native and the murder has been disregarded, on each such occasion the stain of disgrace has touched your face. When people point to your burnt face and to the stain on it, what you ought to do is to wash and wipe it off and remove the cause of the people's hate and try gracefully to please your subjects. Instead of that, such is the depth of your shamelessness that far from wiping off the stain on your faces, you seek to transport those who point out that stain.

Very well, do what you can. You have transported the *Punjabi* because he spoke the truth. Never mind. The flame we find burning is the flame of truth. What has been lit up in the Punjab will be increased a hundred-fold all over the country. We shall proclaim it by beat of drum all over the world that what Mr. Stead's nephew said is true to the very letter. If you are well advised, then protest against that statement in practice, otherwise get burnt up in the flame of hate which will be lit up all over the country. The flame in the Punjab will burn increased a hundred-fold. Let us see how the *feringhis* can quench it by force.

SOLTAN,  
Nov. 2nd, 1906.

77. The *Soltan* [Calcutta] of the 2nd November writes that the partition of Bengal has been a gain to the Musalman community, since by the agitation consequent on it, that community has received an accession of *izzat*. Before this agitation Musalmans were disregarded like cats and dogs, whereas now both the ruler and the Hindu vie with each other in giving expression to perfectly amiable sentiments towards them. And yet Musalmans remain as worthless and devoid of good qualities as they were before this agitation. The increased honour in which they are now held is due not to any advance in their worth and competency, but only to this partition agitation. So much for the gains from the partition. There has been a loss also from that measure, a serious loss, in that ill-feeling is increasing between the rulers and the ruled. It is this difference of feeling between the governors and the governed which is the one cause responsible for the present widespread famine in Bengal.

The Musalman community of Bengal is at the present time in a condition in which it cannot afford time to think of politics. And its attention at present should be devoted to the spread of education, to the advancement of its competency and to providing means for earning a livelihood. It should not deliberately provoke a quarrel with any community, which will, in that case, try to injure its interests. Any such quarrel which may ensue will consume a good deal of the strength of the Musalman community, strength which, in its present condition, would be much better spent in the work of its advancement. It is a tradition with Musalmans that great merit is acquired by humbly trying to avoid a quarrel. Furthermore, it will not do to remain dumb at the Government's *Darbar*. Wants and grievances must be made known to the officials with due courtesy, and if the necessity arises, there must be a general and united weeping. The wails of that weeping will move the hearts of the rulers. An infant does not get milk from its kind mother unless it cries for it. In crying lies the main source of strength to the weak. And newspapers are organs for making that crying audible. Lastly, it must not be forgotten that as there are duties towards one's rulers, so there are duties to one's neighbours too. And the rights of a *Kafer* neighbour are the same as those of a Musalman neighbour. So it is laid down in the *Hadis*.

HITVARTA,  
Nov. 4th, 1906.

78. The *Hitvarta* [Calcutta] of the 4th November is highly pleased to see the sympathy of the Government, though yet partial, with the National Congress, inasmuch as it is going to have tents pitched on the Maidan near the Fort for the delegates to that assembly.



79. The proposal of the authorities of the Cambridge University to abolish the Competitive Examination known as the Mathematical Tripos Examination is due, says the same paper, to the annoyance caused by two Indians becoming Senior Wranglers in the course of the last few years.

HITVARTA.  
Nov. 4th, 1906.

80. The *Bharat Mitra* [Calcutta] of the 3rd November and the *Hindi Bungeas* [Calcutta] of the 5th November also say the same thing.

BHARAT MITRA,  
Nov. 3rd, 1906.  
AND  
HINDI BANGAVASI,  
Nov. 5th, 1906.

81. The *Bharat Mitra* [Calcutta] of the 3rd November is glad to hear of the recovery of Sir Andrew Fraser's son from the sleeping sickness.

BHARAT MITRA,  
Nov. 4th, 1906.

82. In answering the question "Are the Indians disloyal?" the *Hitvarta* [Calcutta] of the 4th November says:—

HITVARTA,  
Nov. 4th, 1906.

Perhaps Indians borrowed loyalty from the English. Hence it is that they demand the same of us every moment of our life. We are sick of this demand.

Loyalty means loyalty to the King, but unfortunately we cannot have a glimpse of him. We, however, do not know why the loyalty which is due to the King is demanded of us as being due to every white man. We are told nowadays that the Indians are disloyal, but where is the proof? Ofcourse we do not consider any and every Englishman a King, be he an educated or an ignorant man, great or small, a gentleman or a rogue. We do not bow down, or putting off our shoes, stand with our hands joined before him no sooner we see him. Is all this a proof of disloyalty? Is our not showing the same amount of devotion and respect to every Englishman as we do to our King Edward VII an evidence of our disloyalty? If this be the case, we are certainly disloyal.

It is an admitted fact that the people of the East are more thoughtful people than those of the West. We are grateful for even small mercies. If, then, there is any falling off in our loyalty the fault is of the ruling race.

We are a loyal people and therefore do not proclaim it to the world. When we shall really lose it we shall then blow the trumpet of loyalty in order to hide the fact. We are devoted to our King and worship him as our God, but how can we show our loyalty to a high-handed official who demands it of us? If the Englishmen really want us to be loyal to them, let them show themselves worthy of the same. In short, let them first deserve and then desire.

83. Seeing the Government unable to contradict the statement in the newspapers that offensive articles such as tailow, etc., are used in the manufacture of cloth,

HITVARTA.

An incontrovertible fact. the *Hitvarta* [Calcutta] of the 4th November says:—

Government would certainly have contradicted the above statement if they could, not only in connection with the Manchester cloth, but such other articles as saffron, salt and sugar, all of which are impure.

The refusal of Government to contradict the statement has spread consternation among the Manchester weavers. Still the Anglo-Indians declare that the boycott has been a failure.

84. The *Yugantar* [Calcutta] of the 4th November has the following:—

YUGANTAR,  
Nov. 4th, 1906.

"The gundaism of the English." It was with the unresisting submission of natives to the *lathis* of the English at Barisal that the disgrace began. It was repeated the other day at Serajganj and Midnapore, and very soon again the darkness of this disgrace has fallen on Mymensingh. The English may be plunderers, destroyers of others' independence, followers of a different religion, *mlechhas*, but nevertheless until now they had some sort of law. And it was because they had this law, that their dominion India has lasted for 150 years. But at the present day the English are transgressing the law they themselves made. And if it is true that justice to-day is established in their law-courts, then hundreds of Europeans will have to get hanged for the sins of murder and violation of female chastity; while hundreds of other Europeans will have to rot in jail for thefts, riots, oppressions and looting. But that is not to be. The English have broken the law. Oh! inhabitants of Bengal, why then are you like women submitting



to the assaults of the European *gunda*? Learn to be *gundas* yourselves, gather brute strength yourselves. Remember that the English revere the strong, but are like death itself towards the weak. Remember that men are reduced to impotence if they submit without resistance to the acts of injustice done by oppressors.

SANDHYA,  
Nov. 6th, 1906.

85. The *Sandhya* [Calcutta] of the 6th November writes :—

"Our ideal."

We want freedom. We shall form a system of our own, and under that *swadeshi* system lead lives of freedom. Is there anything of hatred to *feringhis* in this? Not a bit of it. But if the *feringhis* take up an attitude of hostility to the formation of this system of independence, all the hidden strength of India will become arrayed against them and a flame will be lighted up. And as we have no hatred towards *feringhis*, so if the *feringhis* also on their part do not take up an attitude of hatred towards this *swadeshi* vow of ours, then there will be no trouble. But no matter whether we get the assistance or the hate of the *feringhis*, we shall not be able to part with our ideal of freedom and we shall stake our lives so that the entire country advances towards that goal of liberation. The question arises as to the manner in which we are to advance on the road to freedom. There are sores which first have to be treated with burnt oil-cakes before medicine is applied to them. Our bodies have gone absolutely to rot from the sore of slavery. The application of burnt oil-cakes is therefore required. This means that our *feringhi* trance must be broken. That the *feringhis* are the superiors and that we are the inferiors, that the *feringhis* are civilized and that we are half-civilized, and that the *feringhis* are possessed of strength and that we are devoid of it, that the *feringhis* are active and that we are inert,—the instilling of these lies into our minds at school and college has produced in us an impression that we are born only to be slaves. The inertness which this impression produces must be got rid of wholly. What, we, sons of Aryas, brought up on the Vedic ritual, shall we accept *feringhis* who do not possess the guidance of the Vedic rules as our superiors? It may be that as a result of our *karma*, we are fallen. But a lion-cub never loses the lion in it. A lion in the company of goats may come to share their timidity, but it does not wholly lose the lion in it and substitute the goat therefor. Brethren, you are lion-cubs, nourished on the Vedas, your strength is derived from feeding on the brains of elephants, a roar from your throats shakes the four quarters of the earth. And yet you, to-day, under the influence of the *feringhi* trance, have forgotten what you are, and are grazing on grass which has been trodden on by the *feringhi's* boots and are bleating after receiving kicks from the *feringhi*.

Have done with this bleating and give a howl once and you will then see that you will have freed yourselves from the inferiority of the goat and put on the strength of the lion. Why do we say put on? It is inside you now, only it does not find expression because it is under the influence of a trance. Acquire this self-knowledge, and relying on that self, devote yourselves heartily to working out of the *swadeshi* vow. By the strength of this self, the lion in you, rescue India's goddesses of learning and prosperity from the bond of the *feringhi*, learn to preserve the dignity of self, and then you will see whether or not your projected system of independence blossoms out in the course of a very short time.

This is our ideal and this the course we recommend. If it lands us in jail we care not.

#### URIYA PAPERS.

86. The *Manorama* [Baripada] of the 29th October complains that the

A complaint against Bengali officers in Mayurbhanj.

high authorities in the Mayurbhanj State being Bengalis generally patronise papers conducted by Bengalis in Orissa by sending them advertisements for publication in their papers and do not supply such advertisements to the *Manorama* published at Baripada in Mayurbhanj. by the Uriyas, though the Maharaja has ordered patronised that that paper should be in every way.

87. The same paper is of opinion that one Uriya should represent the



Babu Radha Charan Das recommended as a member of the Bengal Legislative Council.

in the Balasore District Board and the Balasore Municipality.

88. The *Uriya and Navasamvad* [Balasore] of the 24th October complains that no intermediate carriages are provided in the Puri up and down passenger trains and that intermediate tickets are issued though such carriages are not available. This is a public inconvenience which should be removed at once.

URIYA AND  
NAVASAMVAD,  
Oct. 24th, 1906.

Babu Janaki Nath Bose, the Chairman-elect of the Cuttack Municipality.

89. The same paper approves of the appointment of Babu Janaki Nath Bose as Chairman of the Cuttack Municipality and states that no better man could be found for that post.

URIYA AND  
NAVASAMVAD.

90. A correspondent of the *Garjatbasini* [Talcher] of the 27th October states that two book-post covers were despatched by the Talcher Sub-Post Office to the addressees

GARJATBASINI,  
Oct. 27th, 1906.

many days ago and that the addressees have not received them as yet. The correspondent draws the attention of the Postal authorities to the matter and hopes that such irregularities will not recur.

91. The *Utkaldipika* [Cuttack] of the 27th October thanks Government for its liberality in granting grain compensation allowance to those of its servants who draw monthly salaries of less than Rs. 30 and more than

UTKALDIPIKA,  
Oct. 27th, 1906.

Grain compensation allowance by Government.

Rs. 16. Indeed, these *amla* were in great need of some sort of relief.

92. The same paper learns from its contemporary of the *Prajabandhu* that the assessors sitting in the Ganjam Sessions Court are not paid any allowance for their labour and that more assessors are called in than what are required on any particular day. In Bengal the assessors are paid travelling and other allowances. The same system may be introduced in Ganjam. The attention of the Madras authorities is drawn to the subject.

UTKALDIPIKA.

The Sessions Court assessors in Ganjam.

93. Referring to the appointment of new members for the Cuttack District Board, the same paper is sorry to miss the names of Mr. Young and Mr. M. S. Das, C.I.E., both of whom had served the Board in an able manner. It would have been better had their services been retained.

UTKALDIPIKA.

Messrs. Young and Das not found in the Cuttack District Board.

94. Referring to the appointment of the members of the *panchaitis* in the Sabpur thana of the Cuttack district, the same paper points out that the District Collector appointed to the posts of president and *tahasil panchait* only those persons who had been nominated by the Deputy and Sub-Deputy Collectors concerned. The candidates should not have been invited to the police-station, as the relation of police with *panchait* has produced a bad impression in the minds of the people. They should have been requested to attend some public places, such as *hats* (markets), bazars, etc. The writer doubts whether the really able and efficient men have been selected, as should have been done seeing that the success of the system depends more or less on the quality of the persons selected.

UTKALDIPIKA.

Appointment of *panchait* members in the Sabpur thana of the Cuttack district.

95. The *Mayurbhanj* correspondent of the same paper complains that jobberies are going on in the Settlement Department of that State, as the claims of really competent men are being overlooked in the interests of less qualified men. This is creating great disappointment and dissatisfaction among those who are in any way connected with that department of the State.

UTKALDIPIKA.

Jobberies in the Settlement Department of Mayurbhanj.

96. The *Manorama* [Baripada] of the 29th October draws the attention of the public to the representative institution which the Shah of Persia has granted to his subjects and sympathises with the aspirations of the Persians after local self-government.

MONORAMA,  
Oct. 29th, 1906.

Local self-government in Persia.



UTKALDARPAN,  
Oct. 29th, 1906.

97. The *Utkaldarpan* [Sambalpur] of the 29th October complains that the grievances of the Muhammadans are similar to those of the Uriyas. The Muhammadans complain of the present system of election which in their opinion is unsuitable to a country like India. The Uriyas are also the greatest sufferers from this defective system of election, for after the expiry of the term of Mr. M. S. Das, C.I.E., no Uriya has been returned to the Bengal Legislative Council. The majority of seats in the District Boards and Municipalities in Orissa has been monopolised by the Bengalis and there is only one Uriya member in the Municipality of Ganjam, of which the Uriya population is three-fourths of the whole. The Muhammadans further complain that they are not allowed a fair representation in the public service. The Uriyas have also a similar complaint. The writer hopes that the Government will not only remove the grievances of the Muhammadans, but also those of the Uriyas.

UTKALDARPAN.

98. The same paper is glad to learn that the claim of the Uriyas to all the appointments in the offices of Orissa has received due recognition at the hands of the Government. A large number of Bengalis in Orissa call themselves naturalised Uriyas. It is necessary for Government to clearly define the naturalised portion of the Bengali community. According to the writer, the descendants of Bengalis who emigrated to Orissa in pre-British period and have been taught through the medium of Uriya in the primary stage of their education and have taken it as their second language in the University examinations, should be considered as naturalised Uriyas. If the Government accepts the above definition and keeps it in view while distributing public patronage, it will not mistake Bengalis for Uriyas as it did in the case of Babu Kartik Chandra Chandra.

MANORAMA,  
Oct. 29th, 1906.

99. The *Manorama* [Baripada] of the 29th October has reason to believe that the English weekly, *The Star of Utkal*, published at Cuttack and the press which publishes it draw financial aid from the Maharaja of Mayurbhanj. The writer wonders that a press supported by a Uriya Raja has made up its mind to write against the Uriyas and to support a considerable number of Uriya haters. As the Editor of the *Star of Utkal* has not as yet acknowledged its obligations to the Maharaja, it is presumed that the relation of the Maharaja with the press is a secret one.

UTKALDIPIKA,  
Oct. 27th, 1906.

100. The *Utkaldipika* [Cuttack] of the 27th October draws the attention of the public to the speech of Maulvi Muhammad Yusuf Khan Bahadur, delivered in the anti-partition meeting held at Calcutta on the 16th of October last. Great weight is to be attached to the opinions of the Maulvi, who not only presided over the meeting, but is also the President of the Central Muhammadan Association, Calcutta. The Maulvi made it clear that, except in religion, the Hindus and Muhammadans have practically no difference whatever. Their interests as a body politic are the same. They must beware of the plans of their opponents, who want to divide and rule. The Hindus and Muhammadans must learn to present a united front to all that comes against them. They must also learn to help and sympathise with each other. They must rejoice at each other's weal and sorrow at each other's woe.

GURJATBASINI,  
Oct. 27th, 1906.

101. The *Gurjatbasini* [Talcher] of the 27th October notices with sorrow the retirement of Babu Jagannath Patnaik, the Superintendent of Education in Bamra. He served in that State for a good many of years and was able to bring about a revolution in that State by spreading the light of knowledge and by dispelling the darkness of ignorance. The people of Bamra held a meeting to acknowledge his services and to present him a memorial, describing the character of his services and the gratitude of the people of Bamra for the same.



102. The Jajpur correspondent of the *Utkaldipika* [Cuttack] of the 27th October states that some gentlemen in the Jajpur town held a meeting in that place on the 16th of October last to express their sorrow at the partition of mother Bengal. No food was cooked on that day and the mourners lived on fruits and roots. They exhorted the people to use *swadeshi* articles in preference to foreign articles.
- An anti-partition and *swadeshi* meeting in Jajpur.
- UTKALDIPIKA,  
Oct. 27th, 1906.
103. The Ganjain correspondent of the *Utkaldarpan* [Sambalpur] of the 29th October observes that the Utkal Union Conference should not only pay its attention to the agricultural and industrial improvement of the Uriyas, but also to social reforms, which are equally necessary and urgent. Female education in Orissa should also be an important subject for discussion.
- A piece of advice to the Utkal Union Conference.
- UTKALDARPAN,  
Oct. 29th, 1906.
104. Referring to the suggestion of the *Pioneer* that the wearing of ornaments by children in India should be made penal, the *Manorama* [Baripada] of the 29th October observes that though it cannot recommend the extreme suggestion of the *Pioneer*, steps should however be taken by the leaders of Indian society to discourage the use and display of ornaments without necessary safeguards as far as that may be practicable.
- The suggestion of the *Pioneer* regarding the use of jewellery by Indian children.
- MANORAMA,  
Oct. 29th, 1906.
105. The same paper thanks the Maharaja of Mayurbhanj for his liberality in purchasing one hundred and fifty copies of the "Vedanta Samanwaya," by Upadhyaya Gour Govinda Roy, for distribution among the learned pundits. The writer hopes that the nobility of Orissa will thus encourage Uriya authors.
- Liberality of the Maharaja of Mayurbhanj.
- MANORAMA.
106. The *Garjatbasini* [Talcher] of 27th October thanks Srimati Patta Mahadevi of Surangi and Samanta Chakrapani of that State for their donations towards the object of the Utkal Union Conference.
- Liberality of Srimati Patta Mahadevi and Samanta Chakrapani of Surangi.
- GARJATBASINI,  
Oct. 27th, 1906.
107. The same paper gives prominence to the liberality of Sarbarakar Mohan Santra in Keonjhar, who, though in a humble position of life, helps the poor with food and the needy with necessaries of life. He treats all passengers, who pass through village Katrapari, in Keonjhar with food and other necessary requirements, that are always offered gratis. His devotion to the public is admirable.
- Liberality of Sarbarakar Mohan Santra in Keonjhar.
- GARJATBASINI.
108. The same paper states that a boy eighteen years old belonging to village Purusottampur in Satyabadi in district Puri was killed by a fall from a tree.
- An accident.
- GARJATBASINI.
109. The *Manorama* [Baripada] of the 29th October quotes from his Kendrapara correspondent to say that the out-look of the paddy crop in that subdivision of the Cuttack district is not bright and that only an 8-anna crop is expected.
- The out-look of the paddy crop in Kendrapara.
- MANORAMA,  
Oct. 29th, 1906.
110. The Chikiti correspondent of the *Garjatbasini* [Talcher] of the 27th October states that there was good rain in that State.
- The weather in Chikiti.
- GARJATBASINI,  
Oct. 27th, 1906.
111. The same paper states that rain is urgently needed in Talcher.
- The weather in Talcher.
- GARJATBASINI.
112. The Bamra correspondent of the same paper states that there has been plenty of rain in that State and that no more rain is required.
- The weather in Bamra.
- GARJATBASINI.
113. The Pattamundai correspondence of the *Utkaldipika* [Cuttack] of the 27th October states that fever prevails in Pattamundai and that it has been induced by a change of weather.
- Fever in Pattamundai.
- UTKALDIPIKA,  
Oct. 27th, 1906.
114. The Bamra correspondent of the *Garjatbasini* [Talcher] of the 27th October states that the Raja of that State has succeeded in securing five wild elephants at Jagatberh.
- Wild elephants in Bamra.
- GARJATBASINI,  
Oct. 27th, 1906.



UTKALDARPAN,  
Oct. 29th, 1906.

The high price of rice at Sambalpur.

115. The *Utkaldarpan* [Sambalpur] of the 29th October states that rice sells at 9 seers per rupee in Sambalpur.

GARJATBASINI,  
Oct. 27th, 1906.

State of crops in Ranpur.

116. The Ranpur correspondent of the *Garjatbasini* [Talcher] of the 27th October states that the state of paddy crop in Ranpur is hopeful.

GARJATBASINI.

The high price of rice in Gangpur.

117. The same paper states that paddy sells at 20 seers and rice at 8 seers per rupee in Gangpur.

GARJATBASINI.

State of crops in Burasambar.

118. The same paper states that the outlook of the standing crops in Burasambar is bright and that a bumper harvest is expected.

GARJATBASINI.

119. The Barpali correspondent of the same paper states that the state of the paddy crops in that State is good. The state of other crops is not bad.

UTKALDIPIKA,  
Oct. 27th, 1906.

120. The Jajpur correspondent of the *Utkaldipika* [Cuttack] of the 27th October states that rain is urgently wanted in that subdivision of the Cuttack district. Even those agriculturists, who are expected to be benefited by

Want of rain and difficulties in securing canal water in Jajpur.

the canal water, do not get it in time on account of the perversity of the lower subordinates of the Irrigation Department, who require control by the superior officers of that department.

UTKALDIPIKA.

121. All the native papers of Orissa speak highly of the "Majlis cheroot" manufactured by the Cheroot Company at Buxibazar in Cuttack. They recommend it for use by Indian smokers and observe that this *swadeshi* cheroot should have preference.

NARAYAN CHANDRA BHATTACHARYYA,

*Bengali Translator.*

THE BENGALI TRANSLATOR'S OFFICE,

*The 10th November, 1906.*



# REPORT (PART II)

ON

## NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

### Week ending Saturday, 10th November 1906.

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## I.—FOREIGN POLITICS.

1627. The *Amrita Bazar Patrika* asks if there is going to be another war with China in view of the Chinese edict abolishing the use of opium in 20 years. This means a loss of three million pounds to the Government of India, and it remains to be seen whether this prospective loss will be viewed with equanimity. Opium or war!—this is the alternative that might be presented to the Chinese Government.

AMRITA BAZAR  
PATRIKA,  
29th Oct. 1906.

## II.—HOME ADMINISTRATION.

## (a)—Police.

1628. *Bande Mataram* writes that the murder of one Madaho Singh, a durwan in the employ of the Hooghly Hydraulic Press, adds another to the list of mysterious and horrible deaths which have lately astonished the Calcutta public. The Calcutta Police, prompted by its brilliant detective ability, have already arrested three men, who it appears had a slight grudge against the deceased, but it would not be surprising if the police eventually declared that they had made a mistake. As the methods of the Calcutta Police are neither perfect nor effectual—and this is proved by the fact that within the past two years not a single sentence of death has been passed on the accused in murder cases sent up by that police—it is time that the Detective section of the force was reorganised.

BANDE MATARAM,  
23rd Oct. 1906.

1629. The *Amrita Bazar Patrika* writes that the Lieutenant-Governor of the new province could have had no idea that the excellent certificate he gave the police in the course of his recent resolution, would be stultified by the institution of cases of assault against Messrs. Kemp, Haynes and other members of the Barisal Police, and by the still more flagrant doings of the Mymensingh force. The former are declared by the Government Resolution referred to above, to have shown "tact and forbearance," but the depositions of the leading men of the province clearly prove that while a large number of educated men were assembled at a peaceful conference, constables armed with regulation *lathis*, and under the orders of the Police Superintendent himself, assaulted them without reason, well-nigh killing two men. Here surely was "tact and forbearance"! The recent scene enacted at Mymensingh is even more thrilling. Rajendra Lal Saha, the accused in the Balla salt case, was to have been released on the 27th instant, and crowds went to welcome him. They were met by the police, who used their sticks freely, breaking the heads and fracturing the limbs of little boys. Is the Government going to allow such atrocities to be perpetrated? If so, the administration will fall to pieces.

AMRITA BAZAR  
PATRIKA,  
29th Oct. 1906.

1630. Referring to the recent 'Mymensingh outrage', *New India* sincerely welcomes a recrudescence of police oppression, as, with the departure of Sir Bampfylde Fuller, the people were lapsing into the traditional slumbers and the national movement was suffering in consequence. But although this outrage is to be welcomed, the meanness of it cannot be too strongly condemned. The Mymensingh Police, knowing something of the mettle of the Mymensingh lads, committed the cowardly assault two miles out of town, where the assailed had neither support nor cover. Had the assault taken place in town, a very different story would have been told. Although so brutally beaten, the victims have refused to resort to British justice. This is praiseworthy, and it is such acts and resolves that strengthen the manhood of the people.

NEW INDIA,  
3rd Nov. 1906.

1631. As the people of Mymensingh are not going through the farce of bringing a criminal case against the police, the *Amrita Bazar Patrika* publishes a detailed account of the recent 'dastardly outrage' for the information of the Hon'ble Mr. Hare, Lord Minto and "Honest John." The author of the account, who is one of the victims, concludes by making a strong appeal to the people to ponder over the "unparalleled outrage," which was successful owing to the superior numbers of the police and the youth of the victims, and to devise means for the protection of their liberty and honour.

AMRITA BAZAR  
PATRIKA,  
3rd Nov. 1906.



AMRITA BAZAR  
PATRIKA,  
31st Oct. 1906.

1632. The *Amrita Bazar Patrika* considers that the Hon'ble Mr. Hare has yet to give evidence of his capacity to control his subordinates. The high-handedness of the Mymensingh authorities in stopping a Hindu procession on Partition Day and the arbitrary conduct of the Commissioner of the Rajshahi Division in regard to the Pabna Municipality, make it clear that this control has not been exercised. Then there are the atrocities of the 27th October, which were perpetrated by the police on the occasion of the release of the youth Rajendra Lal Saha of Balla fame. These are all matters of importance, and in regard to the last, the Hon'ble Mr. Hare should publish an official version and decide whether it is expedient for an anti-Hindu Magistrate like Mr. Clarke to administer the affairs of Mymensingh.

(b)—Working of the Courts.

WEEKLY CHRONICLE,  
24th Oct. 1906.

1633. The *Weekly Chronicle* brings to notice a case in which Mr. Wyndham, Manager of the Hatipati tea-garden in Jorhat, Assam, and some coolies were sent up in connection with the death of a coolie whose body was found floating in a tank within the garden. The body bore marks of violence and it was proved that Mr. Wyndham flogged and slapped the man and even struck him on the temple, but the Magistrate let off the accused with a fine of Rs. 40. This is a clear indication that a white skin covers a multitude of sins.

AMRITA BAZAR  
PATRIKA,  
30th Oct. 1906.

1634. Going on the account published in a recent issue of the *Weekly Chronicle* regarding the death of a coolie whose body was found in a tank in the Hatipati tea-garden, Jorhat, Assam, bearing marks of violence which the Manager, Mr. Wyndham, admitted having inflicted on the deceased, the *Amrita Bazar Patrika* expresses the greatest astonishment that the accused should have been convicted and sentenced to a fine of Rs. 40 only! It was proved and admitted by Mr. Wyndham himself that he had "flogged and slapped" the deceased. The man was found dead in a tank and the accused is merely fined. The question is how the man came by his death? To clear this the entire record should be published. The Lieutenant-Governor's attention is drawn to this case.

BENGALER,  
3rd Nov. 1906.

1635. The *Bengalee* considers that the *Englishman's* report of the Kemp case betrays great partiality, for while extolling the defence Counsel's speeches, it depreciates the arguments adduced for the prosecution. Disjointed and mutilated extracts from Mr. Chaudhuri's speech are used for the purpose of shallow abuse, for the extracts are inaccurate and in places quite false. Mr. Chaudhuri never said that the Magistrate's reception in Calcutta would depend on his decision of this case. His bearing towards the Court was throughout courteous and respectful and no exception was ever taken to his manners and language. It is also false that this journal's reporter went to the Court with Mr. Chaudhuri.

HINDOO PATRIOT,  
3rd Nov. 1906.

1636. The *Hindoo Patriot* attributes the failure of the cases instituted against Messrs. Kemp, Haynes and Subadar Babu Ram Singh to the incompetency of Mr. A. N. Chaudhuri, Counsel for the prosecution. Instead of discussing in a keen and intelligent manner the legal points of the case, the journal holds that Mr. Chaudhuri behaved like a stump orator addressing a mob.

BENGALER,  
4th Nov. 1906.

1637. The *Bengalee* considers that in commenting on the recent case against Mr. Kemp and others, the *Englishman* has followed the maxim of the legal profession by abusing the opponent's advocate when one has a bad case. Not content with attacking Mr. Chaudhuri for the alleged violence of his language, the Anglo-Indian journal displays anxious concern for the dignity of the High Court and suggests that it should take some notice of Mr. Chaudhuri's conduct. The bitterness of the attack on the latter, shows that his exposure of official high-handedness and delinquency has been too scathing and complete.

INDIAN MIRROR,  
6th Nov. 1906.

1638. Commenting on the result of the Barisal assault case, the *Indian Mirror* pronounces it to be a gross miscarriage of justice and considers it a pity that the law does



not allow of the matter being brought before the High Court, the only authority in which the public confidence remains unshaken. The prosecution adduced direct evidence of unwarranted and unprovoked assault on some of the complainants. The prosecution story was unshaken by cross-examination, and the defence was unable to dispute the truth of the statements made by the witnesses. The assembly was proved to be of a peaceful character and there was not the slightest excuse for police interference. The Magistrate's refusal to admit Mr. Kemp's deposition in a previous case defeated the ends of justice, for in it Mr. Kemp made certain damaging admissions which belied the defence story in the present case.

Mr. Chaudhuri's remarks were, in the opinion of the journal, a little too strong, but he could not help expressing his indignation at the manner in which the ends of justice were sought to be frustrated, for without doubt the Government supported the accused. Mr. Chaudhuri might have toned down some of his remarks, but he can only be charged with not sugaring his pills. There was nothing in his appeal for justice to which the least exception could be taken.

1639. The decision of the Deputy Magistrate of Khulna in the Barisal cases, is pronounced by the *Bengalee* to be an outrage upon justice and common sense. There were from the outset indications that led one to doubt that justice would be done, and a few more such decisions will cause the people to lose all faith in the Courts. The rulers have the power to smash the ruled, but this will mean anarchy instead of government, and with the absence of an impartial administration of justice, the strongest Government becomes the weakest.

BENGALÉE,  
6th Nov. 1906.

1640. In recounting the facts connected with the Kulu coolies' case, the *Bengalee* considers that the evidence shows it was Colonel Paul who struck the first blow and started the *mêlée*, and Captain Nesfield joined in without being assaulted. The former's version was not fully corroborated by the latter, and there was a discrepancy in the evidence of Colonel Paul's servant, mule driver, and the chaukidar. The assault is pronounced by the Assistant Commissioner to be a slight one, and the identification of the accused was not satisfactory; but in spite of these circumstances, he sentenced 10 of the accused to six weeks' hard labour each and their leader to three months. The sentence is inconsistent and unduly severe, and justifies the people despairing of obtaining justice in such cases.

BENGALÉE,  
4th Nov. 1906.

(d)—Education.

1641. The *Bengalee* deeply sympathises with the officers in the lower ranks of the Educational Service for the delay in publishing the scheme of reorganization which was announced in his last Budget speech by Lord Curzon. The men are very ill-paid and richly deserve some improvement of their pay and prospects. It is time that the question was disposed of, for the details were fully elaborated and perfected during the period of Lord Curzon's Viceroyalty. The delay may be attributed to time wasted by Sir Andrew Fraser in elaborating his Ranchi scheme and other educational schemes, almost all of which have been vetoed by an unsympathetic Secretary of State.

BENGALÉE,  
31st Oct. 1906.

1642. It was in his last Budget speech, writes the *Indian Nation*, that Lord Curzon declared that the reorganisation of the lower ranks of the Educational Service had been effected and that the results had merely to be notified, but no results have so far been published. In these circumstances the journal considers that the list as classified then should be revised in order to meet altered claims and new conditions due to retirements, deaths, etc.

INDIAN NATION,  
5th Nov. 1906.

1643. Commenting on the grievances of the students of the Campbell Medical School, the *Bengalee* considers that if the present Superintendent was also responsible for the strike which occurred two years ago he should be removed as soon as possible. The extensive hours of duty necessitate

BENGALÉE,  
1st Nov. 1906.



greater respite, and care should be taken not to impose fines on the flimsiest pretexts. The conduct of the Superintendent and some of the teachers in making use of filthy abuse towards the students is very reprehensible, as the latter are entitled to better treatment than coolies.

AMRITA BAZAR  
PATRIKA,  
2nd Nov. 1906.

1644. The *Amrita Bazar Patrika* expresses satisfaction that the Inspector-General of Civil Hospitals will shortly inquire into the Campbell Medical School strike, and takes the opportunity of drawing his prominent attention to the grievances of the students as set forth in their memorial. The journal urges the Inspector-General not to be influenced by the perverted writings in the Anglo-Indian Press, but to judge each student's case on its merits. There is no doubt that some of the grievances of the students are real and should receive sympathetic consideration.

HINDOO PATRIOT,  
3rd Nov. 1906.

1645. The *Hindoo Patriot* writes that many of the grievances enumerated by the students of the Campbell Medical School in their petition to the Inspector-General of Civil Hospitals are serious enough to be inquired into and promptly removed. The students complain that they are not afforded proper facilities for the study of medicine and surgery and, in addition, they are needlessly insulted and abused by the teachers as well as the Superintendent. If this is so, they have a right to demand all that they have prayed for in their petition. This is not the first strike that has occurred in the school, and since the students are not better or worse than students belonging to other institutions, the fault seems to lie with the management of the school.

BENGALKEE,  
3rd Nov. 1906.

1646. The petition submitted to the Inspector-General of Civil Hospitals by the students of the Campbell Medical School contains grievances which are too serious and substantial to be overlooked, and the *Bengalee* submits that the Government should institute a thorough and sifting inquiry into them. If the allegations against the Teacher of Surgery as to the use of filthy and abusive language be proved to be even partially true, then the sooner he is removed to a coolie emigrant vessel the better.

INDIAN NATION,  
5th Nov. 1906.

1647. The *Indian Nation* strongly condemns the hostile conduct of the students of the Campbell Medical School, and hopes that they will not be encouraged in their obstinacy and disrespect. There is no doubt that these students have some genuine grievances, but these should not be redressed until they show themselves thoroughly submissive. They should not at present think of politics, but of their duty to themselves, their teachers, and their patients. If Government expelled them or abolished the school, the country would lose.

INDIAN EMPIRE,  
6th Nov. 1906.

1648. The *Indian Empire* is of opinion that there are very strong grounds for a thorough investigation into the case of the students of the Campbell Medical School. Their grievances, if real, should be remedied. Some of the charges made by them are very serious and ought not to go unchallenged.

(h)—General.

AMRITA BAZAR  
PATRIKA,  
25th Oct. 1906.

1649. The *Amrita Bazar Patrika* writes that the sedition mania seems to have taken hold of some of the local Governments. Bombay led the way and the Punjab has followed with the prosecution of the *Punjabi* under section 153, Criminal Procedure Code. Commenting on this section, the journal holds that if the Vernacular Press Act could be abolished, there is no reason why this barbarous section should not be abolished also, for under it any Editor can be dragged before a Magistrate and convicted. Thus the section is a standing menace to the liberty of the Press, and the Liberal Government should be approached for the repeal of the law.

HINDOO PATRIOT,  
29th Oct. 1906.

1650. The *Hindoo Patriot* announces, for the 'delectation' of those of its contemporaries who have accepted as true the rumour regarding Sir Andrew Fraser's resignation and have published jubilant articles, that His Honour has not the 'remotest idea' of resigning before the expiry of his tenure of office.



The rumour is stigmatised as false and malicious, more especially as Sir Andrew Fraser has proved himself a wise ruler and has done much to earn the gratitude of the people.

1651. The *Indian Nation* writes that it is only the imaginative sections of the Press that believe that Sir Andrew Fraser will resign because his Ranchi College scheme and his idea of a Civilian Director of Public Instruction have been rejected. This belief, however, does no harm, but when Sir Andrew Fraser is attacked for having originated these projects and attacked because he is believed to be the setting sun, the action is as ignoble as it is unjust. If Sir Andrew Fraser conceived the idea of the Ranchi College scheme, the best men of the province led him to believe that the idea was faultless. How can he be blamed? The appointment of a Civilian as Director of Public Instruction might have been wrong in principle, but the change has not given cause for complaint. Lastly, it is said that the suggestion of importing a European to be Professor of Sanskrit emanated from a subordinate, and Sir Andrew Fraser's sanction was a matter of form.

INDIAN NATION,  
5th Nov. 1905.

1652. The withdrawal of the Lyon circulars and the resignation of Sir Bampfylde Fuller have not, says the *Bengalee*, stopped the reign of official repression and lawlessness in the new Province. This is due to the fact that the local officials who so grievously offended against law and common sense, have not been rebuked for their wrong-doing by higher authority. Official repression and disregard of Government circulars are still very much in evidence. Mr. Clark, District Magistrate of Mymensingh, is responsible for repeating the Barisal scandal, by breaking up a public demonstration and having several boys and others brutally assaulted by the police under the guidance of the District Superintendent. On Partition Day the Mymensingh authorities displayed great high-handedness and bias. They stopped the worship of the goddess Kali in a private house for fear of a breach of the peace, thus interfering with the individual's right of conscience. The Magistrate, accompanied by the District and Deputy Superintendents of Police and some constables, visited the market and forcibly caused the Hindu shopkeepers to open their shops, threatening that the Muhammadans would loot them if they refused. Great favours were shown the pro-partitionists at Mymensingh as well as at Serajganj and Madaripur, and the officers there need to be taught an impressive lesson.

BENGALÉE,  
31st, Oct. 1905.

1653. The *Bengalee* draws attention to the conduct of Mr. French, Deputy Commissioner of Cachar, who, contrary to the principle of impartiality which should actuate a British officer, has become a violent partisan and caused a split in the local community. On the Partition Day the Hindu betel-leaf sellers in the municipal market did not open their shops. In retaliation the lessee of the market and some other Muhammadans carried on a regular picketing against them and even used force to prevent people from patronising them. Many people were roughly handled and even the Municipal Overseer was intimidated and insulted. An appeal to Mr. French, who is the Municipal Chairman, proved useless, as that officer declined to interfere. He has also gone out of his way to find carriers for tradesmen importing Liverpool salt.

BENGALÉE,  
1st Nov. 1905.

1654. The *Bengalee* condemns the conduct of the Muhammadan Deputy Magistrate of Mymensingh in joining the pro-partition agitation, engineering political demonstrations, and preaching a crusade against Hindus within the sphere of his influence. This young officer is the victim of the evil influences of the Fuller régime and has been spoilt by men who have been rewarded with comfortable berths on taking to anti-national agitation. He should remember that he is a public servant, and should not dabble in politics. He is required to administer justice and should carry on his work with strict impartiality and without offending the Hindus.

BENGALÉE,  
4th Nov. 1905.



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

BENGALER,  
3rd Nov. 1906.

1655. The *Bengalee* has received a wire from its Sylhet correspondent to the effect that thousands of people in the Sunamganj subdivision are on the verge of starvation and that no relief can be expected from the Government. This is incomprehensible, for no civilized Government can remain apathetic and inactive in the presence of such acute distress, and apart from the relief afforded by private charity, the Government is bound to discharge its obligations.

## VI.—MISCELLANEOUS.

WEEKLY CHRONICLE,  
24th Oct. 1906

1656. The *Weekly Chronicle* is of opinion that the address of the Muhammadan deputation to the Viceroy is an embodiment of that racial and mischievous policy of setting one class against another which has been the keynote of Anglo-Muhammadan politics. It will result in fomenting class distinctions even more vigorously and emphasise the principle of divide and rule which the rulers are following. The address appears to be an astute move on the part of certain Anglo-Indians to induce Mr. Morley to desist from making any political concessions to the Indians, and it is a pity the Muhammadans have allowed themselves to be made an instrument to thwart the political aspirations of educated Indians. Various points in the address are erroneous and some display very bad taste.

WEEKLY CHRONICLE  
31st Oct. 1906.

1657. The same journal criticises Lord Minto's reply to the Muhammadan deputation, and considers that as Viceroy he should have assumed a bolder attitude and

*Ibid.*

clearly indicated that the British Government could not accord special treatment to any particular community. He makes an invidious distinction in extolling the loyalty and patriotism of the Aligarh College students, and his reference to the part taken by Sir Syed Ahmed in politics is equally unfortunate. Education is producing its effects on the Muhammadans, and very soon they will refuse to be kept in leading-strings and will demand their share in the political regeneration of their motherland.

Lord Minto's references to the behaviour of the Muhammadans in East Bengal are also out of place, for the situation there was brought about by Sir Bampfylde Fuller's outrageous policy of setting one community against the other. In conclusion, the journal emphatically protests against His Excellency's remarks about the unsuitability of representative institutions to India and the adoption of European political methods in connection therewith.

NEW INDIA,  
27th Oct. 1906.

Babu Sita Nath Roy's acceptance of his nomination to the Council of the new Province.

1658. *New India* writes that the *Bengalee's* apologia on behalf of Babu Sita Nath Roy, who has accepted a seat on the Council of Eastern Bengal and Assam, can have no weight with those who advocate a complete disassociation from the present Government and the devotion of the ability and energy, now placed with 'criminal blindness' at the disposal of a foreign despotism, to purely *swadeshi* work. In fact, this class of Indians are wistfully looking forward to the day when the people will rise from the slumber of ages and discharge the mission that has been ordained for them.

HINDOO PATRIOT,  
29th Oct. 1906.

1659. The *Hindoo Patriot* writes that the *Japan Times* has recently published a letter purporting to be written by one Fauji Amin, declaring that "India has awakened

A canard.

and is endeavouring to regain her freedom and awaits the help of an oriental nation which has already been successful in civilisation." The *Patriot* observes that the appearance in the *Japan Times*, which is Marquis Ito's paper and represents the views of sober and statesmanlike Japanese, of this silly canard is a mystery. The letter is in all probability the production of a foreigner, as no intelligent Indian would be capable of it. It might, however, be a hoax, but in the present state of ferment in India, it is not unlikely that an effort might be made by 'unscrupulous' Anglo-Indians to give a meaning to the canard in question, though it has none.



1660. The Anglo-Indians, says the *Indian Empire*, are shocked at the growing sentiments of nationality in India and are ready to manufacture loyalty and force it

Manufactured loyalty.

INDIAN EMPIRE,  
30th Oct. 1906.

down the throat of the people, while kicking and oppressing them. The *Englishman* has shamefully suggested the restriction of free speech and the curtailing of the agitators' influence over Indian students in English and Scotch Universities. The journal is next likely to advise the Government to open schools for the manufacture of loyalty of a pattern selected by itself.

1661. Referring to Mr. Morley's emphatic repetition of the statement that the Government regarded the partition of Bengal as a settled fact, the *Amrita Bazar Patrika*

The partition in Parliament.

AMRITA BAZAR  
PATRIKA,  
31st Oct. 1906.

observes that such definite pronouncements on the subject would not have been made if the Indians had not been thoroughly disarmed and seventy-five thousand British troops fastened upon them.

1662. The *Bengalee* does not attach much importance to Mr. Morley's latest declaration regarding the partition. His

*Ibid.*

BENGALÉE,  
1st Nov. 1906.

reply to Earl Percy, while pacifying the Jingoës, has left him absolutely free to reopen the question, when he is advised to do so. Mr. Gladstone's Bill for the disestablishment of the Irish Church and the introduction of the Irish Home Rule Bill were both preceded by emphatic denials of his intention to bring forward such measures, so the *Bengalis* need not despair of the victory which is sure to be theirs.

1663. The *Bengalee* considers that Mr. O'Donnell has done a public service to the Bengalis by drawing Mr. Morley's attention to the opinion of His Highness the Aga

*Ibid.*

BENGALÉE,  
3rd Nov. 1906.

Khan, the Hon'ble Nawab Sayyid Mahmud, and Khan Bahadur Muhammad Yusuf, condemning the partition of Bengal. No other trio of Muhammadan leaders can claim the same weight and representative character as are possessed by the gentlemen named above.

1664. The *Bengalee* holds that Mr. Morley's latest declarations in Parliament on the partition question indicate that His Majesty's Government consider the advantages of

*Ibid.*

BENGALÉE,  
3rd Nov. 1906.

annulling the partition to be more than counterbalanced by the disadvantages of the measure. It is surprising to find the present Secretary of State seeking to justify the perpetuation of an admitted error on the ground of expediency. Justice should triumph over expediency, for the evils resulting from the measure cannot be tolerated because of the inconvenience and waste of money that may be entailed by its modification.

1665. From the latest utterances of Mr. Morley, *New India* has no further doubt that the partition is a settled fact, and thinks it would be advantageous if the leaders

*Ibid.*

NEW INDIA,  
3rd Nov. 1906.

realised this and gave up petitioning the Secretary of State on the subject. Since the Government is determined to disregard the wishes of the people, the latter should, as far as possible, 'ignore and oppose' the decision of the Government. This is the only way in which the agitation should be continued. There must be no meetings, no memorials, but boycott—'boycott not merely of British goods, but of every honorary and voluntary association with the British Government in the work of administration, and of those educational institutions that manufacture servants of the present foreign despotism.' This is the new form the partition agitation must take.

1666. The further discussion in Parliament regarding the partition convinces the *Amrita Bazar Patrika* that the measure is far from being a "settled fact." There

*Ibid.*

AMRITA BAZAR  
PATRIKA,  
3rd Nov. 1906.

can be no doubt that Mr. Brodrick's promise to present further papers was not fulfilled and it is equally true that when Parliament decided to partition Bengal, the members were not supplied with the requisite information on the subject. The journal repeats that if Mr. Brodrick's scheme of a Governor-Commissionership is adopted, it will satisfy all parties and save Mr. Morley from further molestation.

1667. The *Indian Mirror* is thankful to India's friends in Parliament for their continued interest in the partition question and their determination to undo the wrong which

*Ibid.*

INDIAN MIRROR,  
4th Nov. 1906.

an unsympathetic and reactionary Viceroy has done to the Bengalis.



Mr. Morley's consideration of the question whether the disadvantages of setting aside the decision and all the consequent operations are more than counter-balanced by the errors of the original plan, clearly shows that he is still open to conviction. The disadvantage of popular unrest outweighs all administrative inconveniences resulting from a reversal of the measure, and the Government should do all it can to relieve the situation. It is very gratifying to learn from *Reynolds's Weekly Newspaper* that Mr. Morley intends appointing a Commission to enquire into the causes of the present discontent in India, and while removing the causes he will firmly put down all overt acts of sedition. The partition is still an open question, and instead of feeling hopeless the people should continue the agitation with redoubled vigour.

BENGALUR,  
6th Nov. 1906.

1668. Mr. Morley's repeated declarations that the partition is a settled fact will not, says the *Bengalee*, be accepted by the people, and the latter should influence Parliament by their energy, devotion, and unity of purpose. The Bengalis should show that they are resolved to continue the agitation and resort to passive resistance, which is perfectly legal and constitutional, to secure the reversal or modification of the present territorial redistribution. The agitation will also strengthen the national impulses and help to upbuild the nation. Mr. Morley's justification for the scheme is inconsistent with his principles as a political writer, and even on the ground of expediency his decision is untenable. Popular contentment is the greatest bulwark of British rule and is worth securing even at the risk of any temporary inconvenience which the Government may suffer.

B. HAR HERALD,  
27th Oct. 1906.

1669. The *Behar Herald* expresses great satisfaction at the appointment of Mr. Dadabhai Naoroji as President of the next Indian National Congress and hopes that the whole-some change which has come over the spirit of the leaders of the extremist party will finally set at rest the unpleasant differences that arose among the leaders of Bengal. With peace and harmony restored, the forthcoming Congress should prove an unqualified success.

BENGALUR,  
1st Nov. 1906.

1670. The celebrations of the 16th October indicate, says the *Bengalee*, the consciousness of growing strength and solidarity among the people, and are sure to lead to the great national assembly being made worthy of itself. The demand for a definite constitution for the Congress and definite modifications in its programme is certainly desirable. The Congress should be more than a merely deliberative body, and national education and the development of the economic and industrial life of the people are two directions in which an expansion of work is possible. To make a beginning, the journal recommends that each province should organize its district associations on certain generally accepted principles. They should be constituted like the District Boards, excluding the official element, and should, besides conducting local political agitation, organize national education within their own jurisdiction and help the development of local industries which the State, if it were in the hands of the people, would render. Sanitation and arbitration may be their subsidiary cares.

AMRITA BAZAR  
PATRIKA,  
2nd Nov. 1906.

1671 It is true, writes the *Amrita Bazar Patrika*, that India gets peace and good government in return for the vast sum she pays England annually, but this peace is insidious—it is 'a gigantic economic wrong,' for it is emasculating the people. In former days Bengalis held their own in the field, but to-day they fight their battles in law Courts. They have been reduced to physical wrecks by a policy of remorseless repression, and they are now ignored in their own birthright. Only half a century ago, 'thousands and thousands of Bengalis—six-footers—as strong as any race of men were found in the country.' Where are they now? In addition, the country has been disarmed—a circumstance that has made many vagaries possible, including the partition of Bengal. Infinite harm has followed from this policy of disarmament, and the harm is apparent in the daily life of the people.

OFFICE OF THE INSPR.-GENL.

OF POLICE, L. P.,

WRITERS' BUILDINGS,

The 10th November, 1906.

F. C. DALY,

Perst. Asst. to the Insp.-Genl. of Police, L. P.

B. S. Pr.-ss-10-11-1906-32136-87-C. W.