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REPORT

ON

INDIAN NEWSPAPERS AND PERIODICALS IN BENGAL

FOR THE

Week ending the 12th June 1915.

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PART I OF WEEKLY REPORT.

List of Indian Newspapers and Periodicals.

[As it stood on the 1st January 1915.]

NOTE.—(N)—Newspapers. (P)—Periodical magazines. Papers shown in bold type deal with politics.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Assamese.</i>					
1	" Banhi " (P) ...	Calcutta	... Monthly	... Lakshmi Narayan Bezborua, Hindu, Brahmin ; age about 46 years.	500
<i>Bengali.</i>					
2	" Alaukik Rahasya " (P) ...	Calcutta	... Monthly	... Kshirod Prasad Vidyabinod, Brahmin ; age 56 years.	700
3	" Alochana " (P) ...	Howrah	... Do.	... Jogendra Nath Chatterji, Hindu, Brahmin ; age 48 years.	500
4	" Ananda " (P)	Mymensingh	... Do.	... Mahesh Chandra Bhattacharyya, Hindu, Brahmin.	500
5	" Ananda Sangit Patrika " (P).	Calcutta	... Do.	... Pratibha Devi, Hindu, Brahma ; age 45 years.	200
6	" Anjali " (P) ...	Do.	... Do.	... Krishna Behari Dutta, age 29 years	200
7	" Archana " (P) ...	Do.	... Do.	... Keshab Chandra Gupta, Hindu, Baidya ; age about 36 years.	800
8	" Arghya " (P) ...	Do.	... Do.	... Amulya Charan Sen, Hindu, Tamuli ; age 37 years.	700
9	" Aryya Kayastha Pratibha " (P).	Faridpur	... Do.	... Kali Prasanna Sarkar, Hindu, Kayastha ; age 75 years.	1,000
10	" Avasar " (P) ...	Calcutta	... Do.	... Lal Behari Datta, Hindu, Tanti ; age 50 years.	1,600
11	" Ayurveda Bikas " (P) ...	Dacca	... Do.	... Sudhanshu Bhushan Sen, Hindu, Baidya ; age about 41 years.	600
12	" Baidya Sammilani " (P) ...	Do.	... Do.	... Bikrampore, Ambastha Sammilani, Dacca.	1,000
13	" Baishnava Samaj " (P) ...	Calcutta	... Bi-monthly	... Surendra Mohan Adhikary ...	500
14	" Baisya Patrika " (P) ...	Jessore	... Monthly	... Prasanna Gopal Roy, Hindu, Barui ; age 55 years.	500
15	" Balak " (P) ...	Calcutta	... Do.	... J. M. B. Duncan	5,500
16	" Bamabodhini Patrika " (P)	Db.	... Do.	... Sukumar Dutt, Brahmo ; age 43 years.	700
17	" Bangabandhu " (P)	Dacca	... Do.	... Ishan Chandra Sen, Brahmo ; age 57 years.	150
18	" Bangali " (N) ...	Calcutta	... Daily	... ..	.....
19	" Bangaratna " (N) ...	Krishnagar	... Weekly	... Kanai Lal Das, Hindu, Karmakar ; age 30 years.	1,550
20	" Bangavaasi " (N) ...	Calcutta	... Do.	... Behary Lal Sarkar, Hindu, Kayastha ; age 58 years.	19,000
21	" Bankura Darpan " (N).	Bankura	... Do.	... Rama Nath Mukherji ; age 54 years	453
22	" Barisal Hitaishi " (N)	Barisal	... Do.	... Durga Mohan Sen, Hindu, Baidya ; age 37 years.	625
23	" Basumati " (N) ...	Calcutta	... Do.	... Sasi Bhushan Mukherji and Hari-pada Adhikary ; age 48 years.	14,000

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation
	<i>Bengali</i> —continued.				
24	" Bhakti " (P) ...	Howrah	... Monthly	Dines Chandra Bhattacharya, Hindu, Brahmin ; age 29 years.	600
25	" Bharat Laxmi " (P) ...	Calcutta	... Do.	Rabha Nath De, Subarnabanik ; age about 35 years.	1,000
26	" Bharati " (P) ...	Do.	... Do.	Srimati Swarna Kumari Devi, Brahmo ; age about 49 years.	9,000
27	" Bharatmala " ...	Dacca	... Do.	Srimati Saraju Bala Dutta, Brahmo ; age 33 years.	450
28	" Bharat Nari " (P) ...	Calcutta	... Do.	Ananda Chandra Gupta ; Baidya ...	1,000
29	" Bhisak Darpan " (P) ...	Do.	... Do.	Rai Sahib Giris Chandra Bagchi ...	250
30	" Bharatbarsha " (P) ...	Do.	... Do.	Amulya Charan Ghosh Vidyabhushan, Kayastha ; age 39 years ; and Jaladhar Sen, Kayastha, age 51 years.	4,000
31	" Bidushak " (P) ...	Do.	... Do.	Kshetra Nath Banerji, Brahmin ; age 41 years.	200
32	" Bijnan " (P) ...	Do.	... Do.	Dr. Amrita Lal Sarkar, Satgope ; age about 43 years.	300
33	" Bikrampur " (P) ...	Mymensingh	... Do.	Jogendra Nath Gupta, Hindu, Baidya ; age 35 years.	500
34	" Birbhum Varta " (N) ...	Suri	... Weekly	Devendra Nath Chakravarti, Hindu, Brahmin ; age 41 years.	997
35	" Birbhumi " (P) ...	Calcutta	... Monthly	Kulada Prasad Mallik, Hindu, Brahmin ; age 34 years.	1,000
36	" Birbhum Vasi " (N) ...	Rampur Hât	... Weekly	Satkowri Mukherji, Hindu, Brahmin ; age 45 years.	700
37	" Brahman Samaj " (P) ...	Calcutta	... Do.	Pandit Basanta Kumar Tarkanidhi ...	1,000
38	" Brahma Vadi " (P) ...	Barisal	... Monthly	Manamohan Chakravarti, Brahmo ; age 52 years.	660
39	" Brahma Vidya " (P) ...	Calcutta	... Do.	Rai Purnendu Narayan Singh Bahadur and Harendra Nath Dutta, Hindu, Kayastha.	800
40	" Burdwan Sanjivani " (N).	Burdwan	... Weekly	Prabodhananda Sarkar, Hindu, Kayastha ; age 24 years.	400
41	" Byabasay O Banijya " (P) ...	Calcutta	... Monthly	Sachindra Prosad Basu, Brahmo ; age 37 years.	900
42	" Chabbis Pargana Vartavaha " (N).	Bhawanipur	... Weekly	Abani Kanta Sen, Hindu, Baidya ; age 31 years.	800
43	" Charu Mihir " (N) ...	Mymensingh	... Do.	Vaikantha Nath Sen, Hindu, Kayastha ; age 42 years.	800
44	" Chhatra " (P) ...	Dacca	... Monthly	Sasibhusan Mukherji, Hindu, Brahmin ; age about 49 years.	500
45	" Chikitsa Prakas " (P) ...	Nadia	... Do.	Dhirendra Nath Haldar, Hindu, Gandabanik ; age 33 years.	400
46	" Chikitsa Sammilani " (P) ...	Calcutta	... Do.	Kaviraj Sital Chandra Chatterji, Hindu, Brahmin.	500
47	" Chikitsa Tatva Vijnan " (P) ...	Do.	... Do.	Binode Lal Das Gupta, Vaidya ; age 45 years.	300
48	" Chinsura Vartavaha " (N).	Chinsura	... Weekly	Dina Nath Mukherji, Brahmin ; age 49 years.	1,000
49	" Dainik Chandrika " (N).	Calcutta	... Daily except on Thursdays.	Panchowri Banerji, Hindu, Brahman ; age 48 years.	4,000

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
50	"Dainik Basumati" (N) ...	Calcutta	... Daily	Sasi Bhushan Mukherji, Hindu, Brahmin ; age about 48 years, and others.	3,000
51	"Dacca Prakas" (N)	Dacca	... Weekly	Sasi Bhushan Biswas, Hindu ...	800
52	"Darsak" (N) ...	Calcutta	... Do.	Satis Chandra Bhattacharji, Brahmin ; age about 40 years.	2,00
53	"Dharma-o-Karma" (P) ...	Do.	... Quarterly	Sarat Chandra Chowdhuri, Hindu, Brahmin.	1,000 to 1,200
54	"Dharma Tatva" (P) ...	Do.	... Fortnightly	Vaikuntha Nath Ghosh, Brahmo ...	300
55	"Dharma Pracharak" (P) ...	Do.	... Monthly	Nrisingha Ram Mukherji, Hindu, Brahmin ; age 52 years.	2,000
56	"Diamond Harbour Hitaishi" (N).	Diamond Harbour	Weekly	Mohendra Nath Tatwanidhi, Hindu, Mahisya ; age 53 years.	2,500
57	"Dhruba" (P) ...	Ditto	... Monthly	Birendra Nath Ghosh, Hindu, Kayastha ; age 38 years.	490
58	"Education Gazette" (N) ...	Chinsura	... Weekly	Kumatdeo Mukherji, Brahmin ; age 25 years.	1,500
59	"Faridpur Hitaishini" (N).	Faridpur	... Do.	Raj Mohan Majumdar, Hindu, Vaidya ; age about 78 years.	900
60	"Galpa Lahari" (P) ...	Calcutta	... Monthly	Jnanendra Nath Basu, Hindu, Kayastha ; age 37 years.	2,000
61	"Gambhira" (P) ...	Malda	... Bi-monthly	Krishna Charan Sarkar, Hindu, Kayastha ; age about 35 years.	300
62	"Gaud-duta" (N) ...	Do.	... Weekly	Krishna Chandra Agarwalla, Hindu, Baidya.	400
63	"Grihastha" (P) ...	Calcutta	... Monthly	Sarat Chandra Dev, Kayastha ; age 57 years.	500
64	"Hakim" (P) ...	Do.	... Do.	Masihar Rahaman, Muhammadan ; age 32 years.	500
65	"Sri Gauranga Sewaka" (P)	Murshidabad	... Do.	Lalit Mohan Banarji, Hindu, Brahmin ; age 57 years.	600
66	"Hindu Ranjika" (N) ...	Rajshahi	... Weekly	Kachimuddin Sarkar, Muhammadan ; age 41 years.	290
67	"Hindu Sakhā" (P) ...	Hooghly	... Monthly	Raj Kumar Kavyathirtha, Hindu, Brahmin.	200
68	"Hitavadi" (N) ...	Calcutta	... Weekly	Chandrodaya Vidyavinode, Hindu, Brahman ; age 50 years.	37,000
69	"Islam-Rabi" (N) ...	Mymensingh	... Do.	Maulvi Maziuddin Ahmad, Muslim ; age about 34 years.	700
70	"Jagat-Jyoti" (P) ...	Calcutta	... Monthly	Jnanatana Kaviraj, Buddhist ; age 57 years.	700
71	"Jagaran" (N) ...	Bagerhat	... Weekly	Amarendra Nath Basu, Hindu, Kayastha.	About 300
72	"Jahannabi" (P) ...	Calcutta	... Monthly	Sudhakrista Bagchi, Hindu, Brahmin ; age 31 years.	600
73	"Jangipur Samoed" (N) ...	Murshidabad	... Weekly	Sarat Chandra Pandit, Hindu, Brahmin.	About 100

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
74	"Janmabhumi" (P)	... Calcutta	... Weekly	... Jatiudranath Dutta, Hindu, Kayastha ; age 31 years.	300
75	"Jasohar" (N)	... Jessore	... Do.	... Ananda Mohan Chaudhuri, Hindu, Kayastha.	600
76	"Jubak" (P) ...	... Santipur	... Monthly	... Jnananda Pramanik, Brahmo ; age 40 years.	300
77	"Jugi-Sammilani" (P)	... Comilla	... Do.	... Radha Govinda Nath, Hindu, Jugi ; age about 35 years.	1,500
78	"Jyoti" (N) ...	... Chittagong	... Weekly	... Kali Shankar Chakravarty, Brahmin ; age 48 years.	2,000
79	"Kajer-Loke" (P)	... Calcutta	... Monthly	... Saroda Prasad Chatterji, Brahmin ; age 48 years.	350
80	"Kalyani" (N)	... Magura	... Weekly	... Bisweswar Mukherji, Brahmin ; age 50 years.	300
81	"Kangal" (P) ...	... Calcutta	... Monthly	... Akinuddin Pradhan, Muhammadan ; age 20 years.	100
82	"Kanika" (P) ...	... Murshidabad	... Do.	... Umesh Chandra Bhattacharya, Hindu, Brahmin ; age 39 years.	150
83	"Karmakar Bandhu" (P) ...	... Calcutta	... Do.	... Banamali Seth, Hindu, Swarnakar ; age 44 years.	500
84	"Kasipur-Nibasi" (N)	... Barisal	... Weekly	... Pratap Chandra Mukherji, Hindu, Brahman ; age 69 years.	500
85	"Kayastha Patrika" (P)	... Calcutta	... Monthly	... Upendra Nath Mitra, Hindu, Kayastha ; age 33 years.	750
86	"Khulnavasi" (N)	... Khulna	... Weekly	... Gopal Chandra Mukherji, Hindu, Brahman ; age 53 years.	350
87	"Krishak" (P)	... Calcutta	... Monthly	... Nikunja Bihari Datta, Kayastha ; age 41 years.	1,000
88	"Krishi Samvad" (P)	... Dacca	... Do	... Nishi Kanta Ghosh ; age about 35 years.	1,000
89	"Kshristya Bandhav" (P) ...	Do.	... Do.	... Mathura Nath Nath, Christian ; age about 51 years.	500
90	"Kushadaha" (P)	... Do.	... Do.	... Jagindra Nath Kundu, Hindu, Brahma ; age 37 years.	500
91	"Mahajan Bandhu" (P) ...	Do.	... Do.	... Raj Krishna Pal, Hindu, Tambuli ; age 45 years.	400
92	"Mahila" (P) ...	Do.	... Do.	... Revd. Braja Gopal Neogi, Brahmo ; age 60 years.	200
93	"Mahila Bandhav" (P) ...	Do.	... Do.	... Miss K. Blair ; age 60 years ...	500
94	"Mahisya Mahila" (P) ...	Do.	... Do.	... Srimati Krishna Bhabani Biswas ...	300
95	"Mahisya Samaj" (P) ...	Do.	... Do.	... Narendra Nath Das, Hindu, Kaivarta	1,200
96	"Mahisya-Surhid" (P) ...	Diamond Harbour	Do.	... Haripada Halder, Hindu, Kaivarta ; age 81 years.	350
97	"Malancha" (P)	... Calcutta	... Do.	... Kali Prasanna Das Gupta ; Hindu, Vaidya ; age 45 years.	1,500
98	"Malda Samachar" (N)	... Malda	... Weekly	... Kaliprasanna Chakravarty, Hindu, Brahmin.	1,100
99	"Manasi" (P)	... Do.	... Do.	... Subodh Chundra Dutt and others, Hindu, Kayastha ; age 40 years.	2,000
100	"Mandarmala"	... Do.	... Do.	... Umesh Chandra Das Gupta, Hindu, Brahmo ; age about 57 years.	400

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Bengali—continued.</i>				
101	" Medini Bandhab " (N)	Midnapore ...	Weekly ...	Gossaindas Karan, Hindu, Satgope ; age 26 years.	500
102	" Midnapore Hitaishi " (N).	Do. ...	Do. ...	Manmatha Nath Nag, Hindu, Kayastha ; age 38 years.	1,700
103	" Moslem Hitaishi " (N).	Calcutta ...	Do. ...	Shaikh Abdur Rahim and Mozummul Haque.	6,300
104	" Muhammadi " (N) ...	Do. ...	Do. ...	Muhammad Akram Khan, Musalman ; age 40 years ; and Maulvi Akbar Khau.	About 7,000
105	" Mukul " (P) ...	Do. ...	Monthly ...	Hem Chandra Sarkar, Brahmo ; age 40 years.	450
106	" Murshidabad Hitaishi " (N).	Saidabad ...	Weekly ...	Banwari Lal Goswami, Hindu, Brahmin ; age 50 years.	250
107	" Nabagraha Prasanga " (P)	Mymensingh ...	Monthly ...	.....	.....
108	" Nandini " (P)	Howrah ...	Do. ...	Ashutosh Das Gupta Mahallanabis, Hindu, Baidya ; age 32 years.	500
109	" Natya Mandir " (P)	Calcutta ...	Do. ...	Mani Lal Banerji, Hindu, Brahmin ; age 34 years.	700
110	" Narayan " (P)	Do. ...	Do. ...	Mr. Chitta Ranjan Das, Hindu ; age 48 years.	2,000
111	" Nava Vanga " (N)	Chandpur ...	Weekly ...	Harendra Kishor Ray, Hindu, Kayastha ; age 26 years.	400
112	" Nayak " (N)	Calcutta ...	Daily ...	Ray Kumar Sen Gupta, Hindu ; age 35 years.	1,000
113	" Navya Bharat " (P)	Do. ...	Monthly ...	Devi Prasanna Ray Chaudhuri, Brahma ; age 62 years.	1,000 to 1,500
114	" Nihar " (N)	Contai ...	Weekly ...	Madhu Sudan Jana, Brahma ; age 55 years.	500
115	" Nirjhar " (P) ...	Calcutta ...	Quarterly ...	Srish Chandra Ray, Kayastha ; age about 50 years.	500
116	" Noakhali Sammilani " (N)	Noakhali Town ...	Weekly ...	Fazlur Rahman, Muhammadan ; age 30 years.	500
117	" Pabna Hitaishi " (N)	Pabna ...	Do. ...	Basanta Kumar Vidyabinode Bhattacharyya, Hindu, Brahman.	650
118	" Pakshik Patrika " (P)	Serampore ...	Fortnightly ...	Basanta Kumar Basu, Hindu, Kayastha ; age 35 years.	500
119	" Pallivashi " (N)	Kalna ...	Weekly ...	Sashi Bhushan Banerji, Hindu, Brahmin ; age 50 years.	200
120	" Pallivarta " (N)	Bongong ...	Do. ...	Charu Chandra Ray, Hindu, Kayastha ; age 44 years.	500
121	" Pantha " (P) ...	Calcutta ...	Monthly ...	Rajendra Lal Mukharji ...	800
122	" Pataka " (P) ...	Do. ...	Do. ...	Hari Charan Das, Hindu, carpenter by caste.	500
123	" Prabhini " (N)	Do. ...	Weekly ...	Panchkari Banerji, Hindu, Brahmin	3,000
124	" Prachar " (P)	Jayanagar ...	Monthly ...	Revd. G. C. Dutt, Christian ; age 48 years.	1,400
125	" Praja Bandhu " (N)	Tippera ...	Fortnightly ...	Purna Chandra Chakraverti, Kavarta Brahmin ; age 32 years.	210
126	" Prajapati " (P)	Do. ...	Monthly ...	Jnanendra Nath Kumar ...	1,500
127	" Prakriti " (P)	Do. ...	Do. ...	Devendra Nath Sen ...	800

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
128	" Prantavasi " (N)	... Netrakona	... Fortnightly	Joges Chandra Chowdhuri, Brahmin	800
129	" Prasun " (N)	... Katwa	... Weekly	Banku Behari Ghosh, Goala; age 44 years.	575
130	" Pratikar " (N)	... Berhampore	... Do.	Kamakshya Prasad Ganguly, Hindu, Brahmin; age 67 years.	506
131	" Pratima " (P)	... Calcutta	... Monthly	Hari Sadhon Mukharji, Brahmin; age 40 years.	500
132	" Prativasi " (P)	... Do.	... Do.	Satya Charan Mitra, Kayastha; age 32 years.	500
133	" Pravasi " (P)	... Do.	... Do.	Ramanunda Chatterji, M.A., Brahmo; age 56 years.	5,000
134	" Priti " (P)	... Do.	... Do.	Pransankar Sen, M.A., Hindu, Baidya; age 31 years.	300
135	" Rahasya Prakash " (P)	... Do.	... Do.	Purna Chandra De, Subarnabanik; age 34 years.	300
136	" Rajdut " (P)	... Do.	... Do.	Rev. Rasra Maya Biswas, Christian; age 32 years.	700
137	" Rangpur Darpan " (N)	... Rangpur	... Weekly	Sarat Chandra Majumdar, Hindu, Brahmin; age 48 years.	400
138	" Rangpur Sahitya Parisad Patrika " (P)	... Parisad	Do. ... Quarterly	Panchanan Sarkar, M.A., B.L., Hindu, Rajbansi.	500
139	" Ratnakar " (N)	... Asansol	... Weekly	Satya Kinkar Banerji; age 31 years; Hindu, Brahmin.	200
140	" Sabuj Patra " (P)	... Calcutta	... Monthly	Pramatha Nath Chaudhuri, Brahmin; age about 40 years.	500
141	" Sadhak " (P)	... Nadia	... Do.	Satis Chandra Viswas, Hindu, Kavarta; age 33 years.	200
142	" Sahitya " (P)	... Calcutta	... Do.	Suresh Chandra Samajpati; age about 47 years.	3,000
143	" Sahitya Parisad Patrika " (P)	Do.	... Quarterly	Mahamahopadhyaya Satis Chandra Vidyabhushan, Hindu, Acharyya by caste; age 50 years.	1,800
144	" Sahitya Sanhita " (P)	... Do.	... Monthly	Shyama Charan Kaviratna, Brahmin; age 61 years.	500
145	" Sahitya Samvad " (P)	... Howrah	... Do.	Pramatho Nath Sanyal, Hindu, Brahmin; age 35 years.	1,300
146	" Sajil " (P)	... Calcutta	... Do.	Kshetra Mohan Gupta	300
147	" Samaj " (P)	... Do.	... Do.	Radha Govinda Nath	700
148	" Samaj Bandhu " (P)	... Do.	... Do.	Adhar Chandra Das	450
149	" Samaj Chitra " (P)	... Dacca	... Do.	Satish Chandra Roy	300
150	" Samay " (N)	... Calcutta	... Weekly	Jnanendra Nath Das, Brahmo; age 61 years.	About 1,000
151	" Sammilan " (P)	... Do.	... Quarterly	Kunja Behari Das, a barber by caste	200
152	" Sammilani " (N)	... Do.	... Fortnightly	Kali Mohan Bose, Brahmo; age about 42 years.	300
153	" Sammilani " (P)	... Do.	... Monthly	Bijay Krishor Acharyya, B.A., LL.B., Christian; age 47 years.	400
154	" Sandes " (P)	... Do.	... Do.	Upendra Kishore Roy Chowdhury, Brahmo; age 46 years.	3,000
155	" Sanjivani " (N)	... Do.	... Weekly	Sivanath Sastri, M.A., and others	6,000

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
156	"Sankalpa" (P)	... Calcutta	... Monthly	... Amulya Chandra Ghosh, Kayastha ; age about 34 years.	2,000
157	"Sansodhini" (N)	... Chittagong	... Weekly	... Kashi Chandra Das Gupta, Brahmo ; age about 60 years.	400
158	"Saswati" (P)	... Calcutta	... Monthly	... Nikhil Nath Roy, Kayastha ; age 50 years.	500
159	"Sebak" (P)	... Dacca	... Do.	... Harananda Gupta, Brahmo ...	300
160	"Senapati" (P)	... Calcutta	... Do.	... Revd. W. Carey ; age 58 years ...	200
161	"Serampore" (N)	... Serampore	... Weekly	... Basanta Kumar Basu, Hindu, Kayastha ; age 35 years.	400
162	"Sisu" (P)	... Calcutta	... Monthly	... Baradakanta Majumdar, Hindu, Kayastha ; age 40 years.	5,000
163	"Saurabha" ...	... Dacca	... Do.	... Kedar Nath Majumdar, Hindu, Kayastha ; age 41 years.	1,000
164	"Siksha-o-Swasthya" (P) ...	Calcutta	... Do.	... Atul Chandra Sen, M.A., B.L., Baidya ; age 40 years.	200
165	"Sikshak" (P)	... Barisal	... Do.	... Revd. W. Carey ; age 57 years ...	125
166	"Siksha Prachar" (P)	... Mymensingh	... Do.	... Maulvi Moslemuddin Khan Chowdhury ; age 37 years.	1,000
167	"Siksha Samachar" (N)	... Dacca	... Weekly	... Abinas Chandra Gupta, M.A., B.L., Vaidya ; age 38 years.	1,500
168	"Snehamayi" (P)	... Do.	... Monthly	... Revd. A. L. Sarkar ...	700
169	"Sopan" (P)	... Do.	... Do.	... Hemendra Nath Datta, Brahmo ; age 37 years.	250
170	"Sri Nityananda Sebak" (P)	Murshidabad	... Do.	... Avinash Chandra Kavyatirtha, Brahmin ; age 47 years.	400
171	"Sri Baishnav Dharma Prachar" (P).	Burdwan	... Do.	... Krishna Behari Goswami, Brahmin ; age 30 years.	300
172	"Sri Sri Vaishnava Sangini" (P).	Calcutta	... Do.	... Madhusudan Das Adhikari, Vaishnab ; age 32 years.	600
173	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika" (N).	Do.	... Weekly	... Rasik Mohan Chakravarti, Brahmin ; age 42 years.	1,600
174	"Sumati" (P) ...	Dacca	... Monthly	... Purna Chandra Ghosh, Kayastha ; age 41 years.	431
175	"Suprabhat" (P)	... Calcutta	... Do.	... Sm. Kumudini Mitra, Brahmo ; age 31 years.	900
176	"Suraj" (N)	... Pabna	... Weekly	... Kishori Mohan Roy, Hindu, Kayastha ; age 39 years.	500
177	"Suhrit" (P) ..	... Calcutta	... Monthly	... Hari Pada Das, B.A., Brahmo ; age 31 years.	300
178	"Surabhi" (P)	... Contai	... Do.	... Baranashi Banerji, Hindu, Brahmin ; age 46 years.	300
179	"Swarnakar Bandhav" (P)	Calcutta	... Do.	... Nagendra Nath Shee, M.A., goldsmith by caste ; age 42 years.	500
180	"Swastha Samachar" (P) ...	Do.	... Do.	... Dr. Kartik Chandra Bose, M.B. ...	4,000
181	"Tambuli Patrika" (P) ...	Do.	... Do.	... Rajendra Nath Som, Tambuli ; age 33 years.	600

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—concluded.</i>					
182	"Tambuli Samaj" (P) ...	Calcutta	Monthly	Rajkristo Paul and others, Hindu, Tambuli ; age 37 years.	300
183	"Tapaban" (P) ...	Do.	Do.	Shyama Charan Sarkar, Hindu, Kayastha ; age 40 years.	700
184	"Tattwa Kaumudi" (P) ...	Do.	Fortnightly	Lalit Mohan Das, M.A., Brahmo ; age 43 years.	500
185	"Tattwa Manjari" ...	Do.	Monthly	Kali Charan Basu ; age about 42 years.	600
186	"Tattwa-bodhini Patrika" ...	Do.	Do.	Rabindra Nath Tagore, Brahmo ; age 53 years.	300
187	"Theatre" (N)* ...	Do.	Weekly	Moni Lal Banerji, Brahmin ; age about 30 years.	800
188	"Toshini" (P) ...	Dacca	Monthly	Anukul Chandra Gupta, Baidya ; age 43 years.	1,250
189	"Trade Gazette" (P) ...	Calcutta	Do.	Kamal Hari Mukherji ...	900 to 1,000
190	"Triveni" (P) ...	Gacha	Do.	Satis Chandra Chakravarti, Brahmin ; age 41 years.	100
191	"Tripura Hitaishi" (N) ...	Comilla	Weekly	Afazuddin Ahmad ...	600
192	"Uchchasha" (P) ...	Calcutta	Monthly	Bhalabartan Basu, Hindu, Kayastha ; age 34 years.	150
193	"Udbodhana" (P) ...	Do.	Do.	Swami Saradananda ...	1,500
194	"United Trade Gazette" (P) ...	Do.	Do.	Narayan Krishna Goswami, Brahmin ; age 29 years.	3,000 to 10,000
195	"Upasana" (P) ...	Murshidabad	Do.	Radha Kainal Mukherji, Hindu, Brahmin ; age 27 years.	100
196	"Utsav" (P) ...	Calcutta	Do.	Ramdayal Majumdar, M.A., and others.	1,000
197	"Yamuna" (P) ...	Do.	Do.	Phanindra Nath Pal, B.A., Kayastha ; age 31 years.	900
198	"Vartavaha" (N) ...	Ranaghat	Weekly	Girija Nath Mukherji, Hindu, Brahmin ; age 45 years.	415
199	"Vasudha" (P) ...	Calcutta	Monthly	Banku Behari Dhar, Baidya ...	500
200	"Vijaya" (P) ...	Do.	Do.	Manoranjan Guha Thakurta, Hindu, Kayastha ; age 53 years.	700
201	"Viswadut" (N) ...	Howrah	Weekly	Nogendra Nath Pal Chowdhury, Hindu, Kayastha ; age 38 years.	2,000
202	"Viswavarta" (N) ...	Dacca	Do.	Abinash Chandra Gupta, Vaidya ; age 37 years.	1,000
203	"Yogi Sakha" (P) ...	Calcutta	Monthly	Adhar Chandra Nath, Yogi ; age 51 years.	750
204	"Yubak" (P) ...	Santipur	Do.	Yogananda Pramanick, Brahmo ; age 40 years.	300
<i>English-Bengali.</i>					
205	"Ananda Mohan College Magazine" (P) ...	Mymensingh	Monthly	Kumud Bandhu Chakravarti, Hindu, Brahmin.	300
206	"Bangavasi College Magazine" (P) ...	Calcutta	Do.	G. C. Basu ; Hindu Kayastha ; age 49 years.	600
207	"Commercial Advertiser" (N) ...	Do.	Weekly	Radha Kissen Mukherji, Hindu, Brahmin ; age 50 years.	250

* Suspended

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
208	<i>English-Bengali</i> —concl'd. "Dacca College Magazine" (P).	Dacca	... Quarterly ...	Mr. R. B. Pamsbotham, and Bidhubhushan Goswami, Hindu, Brahmin.	510
209	" Dacca Gazette " (N)	Do.	... Weekly ...	Satya Bhusan Dutt Roy, Baidya ; age 48 years.	500
210	"Dacca Review" (P) ...	Do.	... Monthly ...	Satyendra Nath Bhadra and Bidhubhushan Goswami.	800
211	"Fraternity" ...	Calcutta	... Quarterly ...	Revd. W. E. S. Holland ...	200
212	"Jagannath College Magazine" (P).	Do.	... Monthly ...	Rai Lalit Mohan Chatterji Bahadur, Brahmo.	900
213	"Rajshahi College Magazine" (P).	Dacca	... Quarterly ...	Board of Professors, Rajshahi College.	300
214	" Rangpur Dikprakash " (N).	Rangpur	... Weekly ...	Dinesh Ch. Chaudhuri ...	300
215	"Sanjaya" (N) ...	Faridpur	... Do. ...	Rama Nath Ghosh, Hindu, Kayastha ; age about 41 years.	500
216	"Scottish Churches College Magazine" (P).	Calcutta	... Five issues in the year.	Revd. J. Watt, M.A., and S. C. Ray	1,200
217	"Tippera Guide" (N) ...	Comilla	... Weekly ...	Rajani Kanta Gupta, Hindu, Vaidya ; age 49 years.	500
	<i>Garo.</i>				
218	"Achikni Ribeng" (P) ...	Calcutta	... Monthly ...	E. G. Phillips	550
219	"Phring Phring" (P) ...	Do.	... Do. ...	D. McDonald	400
	<i>Hindi.</i>				
220	" Bharat Mitra " (N) ...	Calcutta	... Weekly ...	Babu Ambika Prasad Baghai, Hindu, Brahmin ; age 40 years.	3,000
221	" Bir Bharat " (N)° ...	Do.	... Do. ...	Pandit Ramananda Dobey, Hindu, Brahmin ; age 32 years.	1,500
222	Calcutta Samachar (N) ...	Do.	... Do. ...	Amrita Lal Chakravarti ; Hindu, Brahmin ; age about 60 years.	2,000
223	"Chota Nagpur Dut Patrika" (P).	Ranchi	... Monthly ...	Revd. E. H. Whitley, Christian ...	450
224	" Dainik Bharat " (N).	Calcutta	... Daily ...	Babu Ram Parad Kar, Hindu, Kshatriya ; age 33 years.	2,500
225	"Daragar Daptar" (P) ...	Do.	... Monthly ...	Ram Lal Burman, Hindu, Kshatriya ; age 29 years.	800
226	" Hindi Vangavasi " (N)	Do.	... Weekly ...	Harikisan Joahar, Hindu, Kshatriya ; age 39 years.	5,500
227	"Jaina Siddhanta Bhaskar" (P).	Do.	... Monthly ...	Padmaraj Jaina, Hindu, Jain ; age about 40 years.	.....
228	"Manoranjan" (P) ...	Do.	... Do. ...	Ishwari Prasad Sharma, Hindu, Brahmin ; age 52 years.	500
229	"Marwari" (N) ...	Do.	... Weekly ...	Iswar Prasad Sharma ; Hindu, Brahmin ; age 44 years.	300
230	"Ratnakar" (P) ...	Do.	... Monthly ...	Hari Kissen Joahar, Hindu, Kshatriya ; age 38 years.	1,000

* Suspended.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Parvatiya.</i>					
231	" Gurkha Khabar Kogat " (P)	Darjeeling	...	Monthly ... Revd. G. P. Pradhan, Christian ; age 62 years.	400
<i>Persian.</i>					
232	" Habilul Matin " (N) ...	Calcutta	...	Weekly ... Saiyid Jelaluddin, Muhammadan ; age 70 years.	1,500
<i>Poly-lingual.</i>					
233	" Printers' Provider " (P) ...	Calcutta	...	Monthly .. S. T. Jones	500
<i>Sanskrit.</i>					
234	" Vidyodaya " (P) ...	Calcutta	...	Monthly ... Bhava Bibhuti Bidyabhushan, M.A., Hindu, Brahmin ; age 33 years.	500
<i>Bengali-Sanskrit.</i>					
235	" Aryya Prabha " (P) ...	Chittagong	...	Monthly ... Kunja Behari Tarkasiddhanta, Brahmin.	500
236	" Hindu Patrika " (P) ...	Jessore	...	Do, ... Rai Yadu Nath Mazumdar Bahadur, Barujibi ; age 61 years.	940
237	" Sri Vaishnava Sevika " (P) ...	Calcutta	...	Do. ... Hari Mohan Das Thakur	400
<i>Urdu.</i>					
238	" Negare Bazm " (P) ...	Calcutta	...	Monthly ... Muhammad Sayed Hossan Askari, M.A., age 27 years, and another.	400
239	" Refaqut " (N)°	Do.	...	Daily ... Munshi Muhammad Nazimuddin Ahmed, Muhammadan ; age 42 years.	700
240	" Resalut " (N) ...	Do.	...	Do. ... Maulvi Golam Hassain, Muhammadan ; age about 31 years.	1,000
241	" Resalut " (P) ...	Do.	...	Monthly ... Maulvi Golam Hossain, Muhammadan ; age about 30 years.	400
242	" Salir " (N) ...	Do.	...	Daily ... Hakim Ali Hussain Safir ...	1,000
243	" Tandrsut " (P) ...	Do.	...	Monthly ... Dr. Kartik Chandra Bose, Hindu, Kayastha ; age 44 years.	500
244	" Tirmeez " (N)°	Do.	...	Daily ...	—
<i>Urduya.</i>					
245	" Utkal Varta " ...	Calcutta	...	Weekly ... Mani Lal Moharana, Karmakar by caste ; age about 50 years.	200

* Suspended.

Additions to and alterations in the list of Indian news papers as it stood on 1st January 1915.

	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	Anwar-ul-Akbar	... Calcutta	... Daily	....	.....

I.—FOREIGN POLITICS.

THE *Dainik Bharat Mitra* (Calcutta) of the 5th June says that it is highly gratifying to find that the attention of powerful Indians in Canada. organs of public opinion in Canada has now been

DAINIK BHARAT
MITRA,
June 5th, 1915.

drawn to the disgraceful treatment of Indians in Canada. This is in consequence of the war. If, even after seeing the brave Indians shedding their blood side by side with the English and the colonists, the colonies do not allow Indians the rights of British citizenship, then it must be said that they have no love for the Empire. It is, however, pleasing to find that even in Canada the number of such heartless persons is small. If the Indian Government moves in the matter and the Colonial Secretary lends his support, the question of the admission of Indians into Canada and of their settlement there may be solved satisfactorily.

The paper then proceeds to give a summary of the speech delivered by Dr. Sundar Singh, the leader of the Indians in Toronto, and the reply which the *Toronto Globe* has given, dealing sympathetically with the Indian question in Canada and remarking that though Indians cannot be freely admitted into Canada, yet some facilities must be afforded to them.

But the paper says that it is not satisfied with the facilities which the *Toronto Globe* offers to Indians. It considers the *Toronto Globe* altogether in the wrong when it classes Indians in the same category as Chinamen and Japanese. The latter belong to foreign countries, but Indians belong to the British Empire and are, therefore, the equals of the colonists. The fact is that the Canadians have so far been treating British Indians worse than they have been treating the citizens of other Empires. They should be ashamed of and sorry for this. Should not Indians be considered as citizens of the British Empire? Indians should be allowed to enjoy equal privileges with Europeans in the colonies. Indians should be allowed to live side by side with the Canadians.

The paper concludes by saying that if Indians do not get the privileges referred to, then they should be allowed to frame laws against Canadians similar to those framed against them by the latter. Only one of two things is possible. Either there should be reciprocity as regards the free admission of Indians and Canadians into India and Canada, respectively, or there should be laws prohibiting the admission of Indians into Canada and of Canadians into India. What the Indians want is equality.

2. The *Sanjirani* (Calcutta) of the 3rd June has the following:—

Japan insisted on China accepting 24 articles "The new treaty between China and Japan." of the new treaty, and China agreed in order to save her life. News came last week that China had signed the treaty. China's freedom is at an end. Japan has become her lord.

SAJJIVANI,
June 3rd, 1915.

England is now engaged in a great war. The new treaty will be highly injurious to her interests, but now she has no opportunity to safeguard them. India will also be adversely affected by the treaty. Large consignments of yarn and cloth are exported to China from Lancashire and Bombay. England's Foreign Minister says that the new treaty will prove very detrimental to the interest of the weavers of Lancashire. A Japanese Minister will be appointed to advise the Chinese Government in political, economic and revenue matters. The object of appointing a Japanese is to establish the supremacy of Japan. The Japanese Minister will surely devote himself to furthering the interests of his own country in commercial matters. He will try to prevent China from having intimate relations with any other country, and appoint Japanese to all sorts of offices.

China has agreed to take from Japan more than half of the munitions of war she may require. She will, consequently, be unable to enter into any war independently of Japan and will have to depend on Japan for everything.

Japan alone will have the right to work iron ore and construct railways in the Yangtse district. A concession already given to an English company to construct a railway line has been withdrawn, and yet England is unable to take any remedial measures. Wherever Japan has constructed railways she has imposed a 30 per cent. import duty on all non-Japanese goods, leaving

Japanese goods free. This prevents non-Japanese goods from competing successfully with Japanese goods in such places.

Japan gets possession of all the railways which start from Danly, Singtao, Hangcho, Swato and Amoy. Thus China has come completely under Japan's power. The path of free trade has been closed against foreigners.

America objected to the new treaty between Japan and China. Japan paid no heed to this objection and compelled China to sign the treaty. America has neither the army nor the navy to declare war against Japan. The treaty makes Europe a loser, but Europe's whole energy is now employed in saving herself from destruction. Japan has taken full advantage of this opportunity to establish her supremacy over China.

II.—HOME ADMINISTRATION.

(a)—Police.

HITAVADI,
June 4th, 1915.

3. We are afraid, writes the *Hitavadi* (Calcutta) of the 4th June, that the work of police enquiry will not give satisfaction to the public, if Mr. Gourlay goes on doing the work in the way he has begun. If he takes the evidence of no one but police officers he will never be able to find out the real defects of the police, for it is but natural that they should conceal, or at least minimise, their defects. We would advise Mr. Gourlay to take the evidence of leading Indian publicists as well.

HITAVADI,
June 4th, 1915.

“ Mr. Gourlay and the Police Enquiry.”

4. Referring to the rejection by Government of the appeal recently made by Messrs. Muhammad Ali and Shaukat Ali, the *Hitavadi* (Calcutta) of the 4th June observes:—

Government's decision regarding the first prayer may not be quite agreeable but by no means unjust. But we must take exception to the rejection of the second prayer. If the gentlemen had any means of their own they would never have begged for alms from Government as they have done. Considering that there is not much difference between persons interned as political suspects and those undergoing imprisonment for political offences, we fail to see any reason why Government should refuse to grant the former some money allowance. If the Germans, who are the bitterest enemies of England, can be fed and clothed at Government expense when they are captured, why should not Messrs. Muhammad Ali and Shaukat Ali receive a similar favour? We hope Lord Hardinge will kindly consider the matter.

BANGAVASI,
June 5th 1915.

5. The *Bangavasi* (Calcutta) of the 5th June is surprised that Government has rejected Mr. Muhammad Ali's prayer for an allowance during his period of internment. Lord Hardinge should show him some consideration.

DAINIK BHARAT
MITRA
June 6th 1915.

6. The *Dainik Bharat Mitra* (Calcutta) of the 6th June, in referring to the two Acts.

the internment of Messrs. Muhammad Ali and Shaukat Ali in their own houses at Mehrouli, Delhi, and to the refusal of permission to them to do any work, while omitting to grant any maintenance allowance, says that the new Press Act and the Defence of India Act are two terrible weapons in the hands of Government. First came the Press Act, which enabled Government to confiscate securities and presses, which led to the stopping of newspapers and presses. Close upon this great instrument of harassment came the Defence of India Act, which has enabled Government to open jails of a nature which does not cost it anything. In ordinary jails Government has to provide for the dieting and clothing of the inmates.

The paper then goes on to remark that the attitude which Government has adopted towards the two brothers is not just.

7. The *Bangali* (Calcutta) of the 4th June publishes a letter from one Jnanendra Nath Majumdar, son of Mahendra Nath Majumdar, a retired Deputy Magistrate, and an M.Sc. student of the Presidency College, narrating how he has recently been interned under the new Defence Act. It appears that he is suffering from phthisis and has been undergoing treatment at the hands of Dr. G. C.

Chatterjee, which treatment, to be efficacious, must continue till August next. In the meantime he has been served with a notice under the Defence Act ordering his internment in Chittagong. He claims to be innocent and does not know why he is being punished.

Commenting on this letter, the editor sarcastically remarks:—We are fatalists, and hence we make no protest even when we find many people being interned in this way. Perhaps this wide extension of the system of confining men, as women are confined within the zenana, may bring about a necessary reform and solve many social problems. It will leave us free to perform our religious duties unfettered. When men and women are classed alike, it will afford excellent facilities for the development of conjugal attachment. The Defence Act is indeed helping our religious development, and we now see how truly Mirabai said that we are all *Prakriti* (the female energy in creation as opposed to *Purush*, or male energy).

8. The *Dainik Basumati* (Calcutta) of the 8th June is very glad to hear that the Governor has acceded to the prayer of The case of Jnanendra Nath Majumdar. Jnanendra Nath Majumdar, (the facts of whose case are referred to in the preceding paragraph).

and ordered that he be interned in Calcutta. Kindness is most becoming in a ruler and is specially so when shown to men in distress.

9. The *Hitavadi* (Calcutta) of the 4th June writes:—

“Political suspects.” Persons who have been arrested and tried for political conspiracy or political dacoity and have been fortunate enough to be discharged, are dubbed by the police political suspects. The political suspect is kept under close surveillance by the police, and, however respectable he may be, once his name is on the books of the police, he continues to be a suspect for ever. The police have so long been without any power to keep such men under detention, but the new Defence of India Act has come in as a very handy weapon for the punishment of these men. Under the new law the police can intern any one in his own village quite easily; the bare fact that they suspect him as a political offender being enough for his internment. There have, of late, been a number of cases of such detentions. In one instance, a student of the Scottish Churches College, named Sita Nath Das, has been interned at Gaibandha in Rangpur, although he is a native of Narayanpur. He will have to bid good-bye to his studies. We all knew from the first that the new law would be applied in some such way. Of course, the framers of the law are all great personages occupying the highest places in the land and have the welfare of the Indians at heart. It is useless to criticise the step they have taken; and, indeed, the public have not been given any opportunity to criticise the new law, but the way in which it is being applied has created quite a panic in the country, and people now fear that the police will not stop at interning political suspects alone and that things may come to be more serious by and by.

10. The *Dainik Basumati* (Calcutta) of the 2nd June refers to the case of one Kunjabala Dasi, a woman of Mymensingh, who was lately outraged by six local Moslems. A case of outrage on a woman in Mymensingh.

The paper complains that when the woman's husband lodged a complaint at the thana, the police did not turn up promptly to hold a local inquiry. He then complained to the Magistrate, who issued a warrant for the arrest of the accused. The police officer who neglected his duty in this case ought to be punished. Cases of female outrage have been very frequent in this district and we are anxiously awaiting the time when we shall hear the last of them.

11. The *Dainik Bharat Mitra* (Calcutta) of the 3rd June also finds itself at a loss as how to condemn strongly enough the indifference of the police in the matter of making a prompt enquiry into the above case and calls for exemplary punishment on the accused, so that there may not be a repetition of such an occurrence. An outrage on a Hindu woman at Jamalpur (Mymensingh).

12. The *Nayak* (Calcutta) of the 5th June also publishes the above story of brutal outrage on Kunjabala Dasi at Ibid. Jamalpore.

13. The *Hitavadi* (Calcutta) of the 4th June also reports the above “Outrage on a woman again.” incident.

DAINIK BASUMATI,
June 8th, 1915.

HITAVADI,
June 4th, 1915.

DAINIK BASUMATI,
June 2nd, 1915.

DAINIK BHARAT
MITRA,
June 3rd, 1915.

NAYAK,
June 5th, 1915.

HITAVADI,
June 4th, 1915.

HITAVADI,
June 4th, 1915.

14. The *Hitavadi* (Calcutta) of the 4th June writes that cases of outrage on women have become very frequent in Mymensingh, and that Government ought to take as prompt steps to put the crime down as they have done in connection with the increase of dacoity in Bakarganj.

BANGAVASI,
June 5th, 1915.

15. The *Bangavasi* (Calcutta) of the 5th June refers to a case of dacoity recently reported by the *Medinipur Hitaishi*, in which the dacoits roasted an infant alive and then placed the corpse on a shelf. Cases of oppression like this are reported also from other parts of the district, and the population are in a panic. Will not Government take prompt steps to suppress these dacoities?

DIAMOND HARBOUR
HITAISHI,
June 1st, 1915.

16. Referring to a recent case of dacoity, attended with severe assault on inmates and incendiarism in village Nasha, under the Diamond Harbour thana, the *Diamond Harbour Hitaishi* (Diamond Harbour) of the 1st June says:—

What a terrible state of anarchy is this! There is panic everywhere in the subdivision. How can unarmed villagers fight with armed dacoits? The stringency of the Arms Act should at once be relaxed.

17. The *Dainik Basumati* (Calcutta) of the 8th June refers to a petition recently presented by the *Hindu Sabha* of Lahore to the Local Government, dwelling on the panic created among the Hindus of the province

by the failure of the recent prosecution of the Moslems who looted their shops. Mr. Coatman's evidence in this case shows that things have become very serious for the Hindus and their existence will become impossible unless special steps are taken to protect them from ill-treatment at the hands of their Musalman neighbours. It will not be difficult to run these Moslem offenders to earth if special officers are deputed for the work. It is to be hoped that Government will realise the seriousness of the situation and do the needful.

BIRBHUMVASI,
June 3rd, 1915.

18. Referring to the recent murder case in Purnea, in which the man said to have been murdered eventually appeared in court, the *Birbhumi* (Rampur Hât) of the 3rd June writes:—

The case gives one a good idea of what the police are capable of doing. And it is such men who are to protect our lives and property!

19. The following is a full translation of an article, under the marginally noted heading, which appears in the *Hitavadi* (Calcutta) of the 4th June:—

W. E. Alexander of Police Hospital Road is a dealer in hides—not a dealer in white skins but in the hides of animals. A few days ago J. G. Mandal, a Sanitary Inspector under the Calcutta Corporation, called on the *Sahib* and requested him to take out a license; he had also occasion to ask him his name. This impertinence on the part of a native Sanitary Inspector made the *Sahib*, who had waxed fat on his trade in hides, lose his temper, and simultaneously his hand, soft as the lotus, took the form of a fist strong as thunder, and fell in full force upon the Inspector's person. Needless to say that it was only an act of sportiveness. Inspector Mandal, however, was incapable of taking it in a sporting spirit, and, thinking himself to be insulted, he lodged a complaint against the *Sahib* in the Court of the Magistrate of Sealdah. The case is proceeding.

(b)—Working of the Courts.

DAINIK CHANDRIKA,
June 2nd, 1915.

20. The *Dainik Chandrika* (Calcutta) of the 2nd June is greatly pleased with the decision of the High Court in the Nadia missionary case, what is known as the Nadia Missionary case.

BANGAVASI,
June 5th, 1915.

21. The *Bangavasi* (Calcutta) of the 5th June writes that Mr. Justice Woodroffe and Mr. Justice Richardson's judgment in the Ranaghat Missionary case may be held to be a good one on the whole, inasmuch as it provides for a Hindu upbringing of the two boys, though their mother has been converted to Christianity. But

why did the Judges order the elder boy to be sent to the C. M. S. Institution, though he is to be put in the Hindu Boarding House? Anyway, this case shows clearly how Christians tempt Hindus to abandon their faith. Nevertheless the foolish Hindus do not come to their senses.

22. The *Bangavasi* (Calcutta) of the 5th June refers to a case in Purnea, in which Lalit Narayan Chaudhuri, a local zamindar's son, and a policeman are under trial for

Allegation of cruelty. having mercilessly assaulted a man in the course of a police inquiry. The policeman has been suspended. It is to be hoped that the local officials will see that this case is disposed of with the utmost impartiality.

23. The *Dainik Chandrika* (Calcutta) of the 8th June considers the sentence of four months' simple imprisonment passed on Sub-Inspector Surendra Mohan Bose, of Pirojpur, for having received illegal gratification as too inadequate. Instances of police officers making people supply them with provisions and exacting money from them are by no means rare; and it is for this reason that persons who happen to be victims of dacoity do not always care to lodge any complaint with the police. Consequently, says the paper, a large number of thieves and dacoits go unpunished.

24. The *Bangavasi* (Calcutta) of the 5th June refers to the case of Mathura Singh, who was sentenced to death by the Sessions Judge of Saran, for murdering a zamindar. The sentence was ultimately commuted by the High Court into one of transportation for life. Government should take steps to prevent failures of justice like this from occurring.

(d)—Education.

25. The *Dainik Chandrika* (Calcutta) of the 5th June writes that there are many scandalous stories abroad about the admission of students into the Medical and Presidency Colleges. The journal warns those concerned to mend their ways, otherwise exposure will follow.

26. The *Dainik Chandrika* (Calcutta) of the 6th June fully supports the suggestion made by the British Indian Association as to there being a Faculty of Commerce in the Hindu University. There are more lawyers in the country than is perhaps good for it, and it will be a very good thing if the Hindu University can produce men properly trained in commerce instead of turning out a host of briefless pleaders.

27. In continuation of the marginally-noted article, the *Dainik Basumati* (Calcutta) of the 7th June has the following:—

Fourth Part.

The *Basumati* has not sufficient space to mention every one of the cases in which Sir Ashutosh Mukherji has, as President of the Sanskrit Examination Board, passed base coins as genuine in selecting examiners. In our previous articles we have cited some examples. To-day we shall present another of the finest specimen of this class and then pass on to other subjects.

Acharyya Satyavratta Samasrami was well known to the public as particularly devoted to the study and popularisation of the *Vedas*. We know that Acharyya Satyavrata Samasrami did a great service to Sir Ashutosh by initiating his eldest son into the mystery of Brahmanhood, on the occasion of investing him with the sacred thread. A short time after this the Acharyya died. His son, Hitavrata Samakantha, then sought the assistance of Sir Ashutosh for the maintenance of the deceased's family. Thereupon all-merciful Sir Ashutosh, finding no other means open, suddenly appointed Hitavrata Professor of *Vedas* in the M.A. classes of the Calcutta University, on a salary of Rs. 50. Before this no one knew that Hitavrata Samakantha had any knowledge of the *Vedas*, and even now no one knows whether he has any knowledge of them. But Sir Ashutosh, as Vice-Chancellor, was then all in all in the

BANGAVASI,
June 5th, 1915

DAINIK CHANDRIKA,
June 8th, 1915.

BANGAVASI,
June 5th, 1915.

DAINIK CHANDRIKA,
June 5th, 1915.

DAINIK CHANDRIKA,
June 6th, 1915.

DAINIK BASUMATI,
June 7th, 1915.

University. There was none to protest against his word or action. Consequently, swayed by a movement of his finger, upstart Hitavrata, though he did not understand a syllable of the *Vedas*, began at once to teach the *Vedas* with perfect ease from a chair of the Calcutta University. The matter, however, became so scandalous and the students became so dissatisfied, that almighty Sir Ashutosh had just before his retirement from the Vice-Chancellorship, to cut down with his own hand the poison-tree he had himself planted; that is to say, Hitavrata was removed from the Professorship on the ground of incompetency. Whatever may be the fate of the University, in this article we have nothing particular to say about it. But unfortunately one is astounded when one even thinks what a great wrong Sir Ashutosh did by appointing this Hitavrata examiner of the *Vedas* in the Preliminary, Middle and Title Examinations. Alas, Bengal! What a misfortune to you! A man who is devoid of all knowledge of Sanskrit, who is a stranger to the grammar of *Panini*, the science of metres, and the *Purvavamimangsa* system of Philosophy, who has not even the capacity to be acquainted with them, and to whom the language of the *Vedas* is as unintelligible as is the German language—even such a man disgraced your Sanskrit education department by being appointed examiner of the *Vedas* in the Primary, Middle and Title Examinations simply by virtue of his intimacy with and flattery of the President of the Sanskrit Examination Board. It makes one shudder even to think of this. How many such instances shall we cite? Even a year will be too short a time to cite all the cases one by one. For this reason, we pray to our kind and just Governor, Lord Carmichael, to graciously take notice of this our piteous cry and appoint an impartial commission to enquire into the matter, and by finding out how, under the influence of Sir Ashutosh's self-sufficiency, the Sanskrit Examination Board is doing immense harm to the country, take adequate steps to prevent the occurrence of such jobbery in future. The future welfare of the Hindu community depends largely on Sanskrit education in the country; and it is for the advancement of this education that Government has been pleased to appoint the Sanskrit Examination Board and to regularly spend large sums of public money for its efficient management. We have not the least doubt that so long as an able man, well versed in Sanskrit, impartial and above the influence of flattery, is not appointed as President of the Sanskrit Examination Board, the future of Sanskrit education in Bengal will remain extremely dark, and in fact there will be a great downfall of Sanskrit education in the country. In a future issue we shall try to show, by dealing with other important matters, how the Sanskrit Examination Board is at present injuring the cause of Sanskrit education in Bengal.

28. The following is a full translation of an article on the marginally

The new school at Hastings noted subject, which appears in the *Bangali* House. (Calcutta) of the 7th June:—

A Bengali Eton has been established at Alipur in the suburbs of Calcutta close to the well-known Zoological Gardens. This school, though meant for the sons of Bengali noblemen, is to leave everything Indian—Indian history, Indian literature, etc.—out of its syllabus of studies, perhaps because the organisers of the school consider all this to be fit for coolies only. The young descendants of noblemen who will read in that school will become Anglicised by studying English literature and English history, and since every one has the right to break his egg at any end he likes, even if it be the wrong end, we must say nothing about the matter. *Capital*, however, has indulged in a skit at the expense of the school:—

“ Oh folly worthy of a nurse's lap.
Give in the breast or stop its mouth with pap.”

Has “ Ditcher,” who has written all this in *Capital*, no sense of decency, or is not he a member of the White Club?

29. The *Bangavasi* (Calcutta) of the 5th June, refers to the dispute

A girls' school. about two girls' schools in Champatola, noticed

in paragraph 15 of the Report on Indian News-papers and Periodicals for the week ending the 5th June 1915, and says that the activities of the Christian Mission Girls' School in question in this instance are known to have brought about the conversion of a Hindu girl

BANGALI,
June 7th, 1915

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June 5th 1915.

of this neighbourhood. This is a grave state of things and shows the urgent necessity of the school being removed promptly from the Hindu locality as desired by the Hindu population.

30. Referring to the proposal to establish an industrial institution in Madras for the children of criminal tribes, the *Dainik Basumati* (Calcutta) of the 7th June says that the children of other classes of people should not be admitted into the institution, lest they should be led astray by the boys of the criminal tribe. A separate school should be established for them.

DAINIK BASUMATI.
June 7th, 1915.

An Industrial Institution in Madras.

not be admitted into the institution, lest they should be led astray by the boys of the criminal tribe. A separate school should be established for them.

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

31. The *Bangali* (Calcutta) of the 8th June says that while the Calcutta Improvement Trust Tribunal is holding its sittings *en camera*, newspaper reporters not being allowed entry, many are the complaints which people are making against it. Are there any other people on earth so patient and forbearing?

BANGALE
June 8th, 1915.

The Calcutta Improvement Trust Tribunal.

Milk in Calcutta.

32. The *Bangavasi* (Calcutta) of the 5th June, discussing the question of the milk-supply of Calcutta, writes that any real improvement cannot be effected until the slaughter of kine or at least of prime cows is stopped in Bengal. Action should also be taken to stop the use of the *phooka* process and over-crowding in cattle-stalls. Cow's milk which comes to town from the mufassal, is often adulterated with buffalo's milk and sometimes it is wholly devoid of cream. All these are evils which must be tackled.

BANGAVASI,
June 6th, 1915.

33. The *Dainik Basumati* (Calcutta) of the 5th June has the following:—
"District Boards in Bengal." It is a great shame that while the presence of thick jungles in villages has made them malarious and, in many cases, infested with wild beasts, and while the want of good drinking water is felt so keenly all over the mufassal, our District Boards should not be able to spend the money they have at their disposal. District Boards now receive the whole of the revenues obtained from Public Works and Road cesses, but so far we seldom find them doing anything to remove the crying wants of the mufassal public. We should think that they ought to publish an annual account as to what they do for improving the water-supply and sanitation of villages and the bettering of waterways. A department of Government was established some time ago for the purpose of improving the rivers of Bengal, but we do not yet know what that department has done. We hear from the *Jasohar* newspaper that some sort of drainage work is going to be started in that district soon. But when will the Kobatak and the Bhairab be re-excavated? The Jamuna in the 24-Parganas and the Bhagirathi in Murshidabad are also in a deplorable condition. We are pleased to find that union committees are doing much to improve rural sanitation and that their work in Hooghly has earned them the praise of the Chairman of the Hooghly District Board. Members of Union Committees are fully aware of the needs of villages, and it is but proper that their work should be satisfactory.

DAINIK BASUMATI.
June 5th, 1915.

34. The *Sri Sri Vishnu Priya-O-Ananda Bazar Patrika* (Calcutta) of the 3rd June supports the representation which, "The sanitation of Brindavan." it is reported, is going to be made to Government, regarding the urgent need of sanitary reform at Bridavan, where epidemic diseases often break out during *melas* and *yogas*, when large numbers of pilgrims are congregated there.

SRI SRI VISHNU PRIYA
O-ANANDA BAZAR
PATRIKA.
June 3rd, 1915.

35. The *Bangavasi* (Calcutta) of the 5th June writes that Brindavan has lately been suffering from epidemics of cholera and other diseases and many Hindus have recently appealed to the Government of India for help to execute an efficient drainage scheme for the town. Will not Lord Hardinge grant their prayer before laying down his *reins* of office?

BANGAVASI.
June 5th, 1915.

(h)—General.

NAYAK,
June 4th, 1915.

36. Discussing the new Honours List, the *Nayak* (Calcutta) of the 4th June expresses pleasure at the knighthood conferred on Dr. Rash Behari Ghosh. By honouring

Babu Bihari Lal Sarkar, Government have honoured Bengali journalism. Government might at the same time have honoured some of our litterateurs, like Durga Das Lahriri, Sasi Bhushan Mukherji, of the *Basumati*, Byomkesh Mustafi, etc. As for Sir John Woodroffe, who has been given a Knighthood, a title like that of Mahamahopadhyaya, recognising his Oriental scholarship, would have been more welcome to him. Mr. Beatson Bell, instead of being made a C. S. I., might have been given the letters "P. M. F." after his name—abbreviation for "Poor Man's Friend." As for Sir Rabindra Nath Tagore, what does he now think of his old poem—"The more they tighten their bonds, the more will our bonds snap." Supposing instead of tightening their bonds, they make their bonds quite comfortable, how would the poet feel about those bonds? Evidently Sir Rabindra possesses some charm which can win him high honours as a literary man without having to exert himself at all to secure or even to deserve them.

37. The *Dainik Basumati* (Calcutta) of the 4th June is glad at the Birth-day distinctions conferred on the Maharaja of

Ibid. Darbhanga, Dr. Rabindra Nath Tagore, Dr. Rash Behari Ghosh, Ray Jyotkumar Mukherji Bahadur, and Babu Behari Lal Sarkar, everyone of whom highly deserved the honour bestowed on him.

38. The *Dainik Basumati* (Calcutta) of the 5th June is very pleased with the titles which have been conferred on the Hon'ble Maharaja Sir Manindra Chandra Nandi

and Rai Debendra Nath Ballabh Bahadur.

39. The *Bangali* (Calcutta) of the 4th June, discussing the Honours List, writes that Bengalis have been rather ignored

Ibid. in the matter of titles for some years past. And often, too, titles are conferred on unworthy recipients. This year, of the new Bengali title-holders, Maharaja Manindra Chandra Nandi, Sir Rash Behari Ghosh and Sir Rabindra Nath Tagore are the most prominent and deserving. The Maharaja's K.C.I.E. is a proper recognition of his munificent gifts for education and other public purposes. The Knighthood for Sir Rash Behari confers lustre not only on the recipient but on the title also. Rabindra Nath might have been created a Rajarshi instead of a Knight. Raja Jyotkumar Mukherji's title is also in recognition of his recent large public gifts. Rai Chuni Lal Bose Bahadur's I. S. O. will also be publicly approved. Rai Saheb Behari Lal Sarkar's title is a tribute to the ability he had shown in turning a newspaper which once was prosecuted for sedition into one now deserving of favour at the hands of Government. Now that the Bengali press is being honoured like this, none can tell whether a Rai Sahebship may not be in store for Surendra Nath and Mati Lal next.

40. The *Dainik Chandrika* (Calcutta) of the 5th June cordially approves

Maharaja Sir Manindra Chandra of the K.C.I.E. conferred on Maharaja Manindra Nandi, K.C.I.E. Chandra Nandi, who has always encouraged the literature and industries of Bengal with all the energy and money at his disposal.

41. The *Bangali* (Calcutta) of the 7th June has the following:—

"The Honours List and It was the late Kristo Das Pal who was the after." first Bengali journalist to be honoured with a title by Government, and when the title was given him he is said to have exclaimed in an agony of passion, "What have we done to be so honoured?" The next Bengali journalist to be favoured with a title was Narendra Nath Sen, the well-known editor of the *Indian Mirror*. But he received the title after he had left the popular camp, and as he was playing the docile and gentle child to Government, he welcomed his distinction heartily instead of grumbling at it like Kristo Das Pal. And now it has been the turn of Bihari Lal Sarkar, of the *Bangavasi*, to be made a Rai Saheb. So far a Rai Bahadurship has been the highest honour conferred on any Bengali journalist; but this time it is a progress backward, for the title is only a Rai

Sahebship. Lord Curzon conferred this title upon an Indian Engineer in the Central Provinces. In fact the title of Rai Saeb is not a Bengali title at all, nor are we prepared to say that it is prized very highly in this province. But perhaps the Government has given it to the editor of the *Bangavasi* after comparing his merits with those of Kristo Das Pal. For if Kristo Das did not deserve anything higher than a Rai Bahadurship, a Rai Sahebship ought to be quite enough for the present editor of the *Bangavasi*. All the same we fail to make out why the degree of the distinction conferred on Bengali journalists has been reduced from a Rai Bahadurship to a Rai Sahebship. There are two more Bengali litterateurs who are Rai Sahebs, viz., Rai Saeb Haran Chandra Rakshit and Rai Saeb Dines Chandra Sen. It was the *Bangavasi* which at one time bitterly criticised the conferring of the title of Rai Saeb, and now by a strange irony of fate the editor of that very paper has been made a Rai Saeb. We should be very glad if Government could see its way to confer a Rai Sahebship upon Durgadas Lahiri of Howrah, so that there may be a jolly quartette of Rai Sahebs. We have so long been speaking of the lucky recipients of titles, but there are others, by no means few in number, who have not been so honoured. The present Honours List does not contain the name of a single scientist. Professors Jagadis Chandra Bose and Prafulla Chandra Ray, scientists whom any Government would think it a glory to honour, have been passed over. We had all hoped to see the Raja Bahadur of Lalgola, who is well known for his patriotism, liberality and patronage of literature, made a Maharaja this year, but have been disappointed. Rai Bihari Lal Mitra Bahadur, who had fondly cherished the hope of getting a higher title, has also been disappointed. Will the future bring him better luck? Lord Hardinge is going to leave India very soon, and so he has been rather liberal in the distribution of titles this time. As usual English officials have got the lion's share of the titles, and we would have been glad if there were more Bengali names on the Honours List. Among litterateurs who deserve titles, we may mention the names of Babus Dwijendra Nath Tagore and Akshay Chandra Sarkar. There is one recipient of the title of Shams-ul-Ulama in the present Honours List, but we do not find the name of any Mahamahopadhyaya. And why? The Calcutta University has also been left out. Vice-Chancellor Devaprasad has not received any title. Is he then likely to stay on for a couple of years more? There are many mufassal gentlemen, who give away large sums of money for the establishment of schools and hospitals, but who are always passed over at the time of the distribution of titles. We may, in this connection, mention the name of Babu Krishna Nath Mukherji, of Barrackpore, who has spent more than a lakh of rupees in works of public utility. Does not such a man deserve a title? The *Sahitya Parishad* of Calcutta has not been favoured with any title, and it is a great pity that Principal Ramendra Sundar Trivedi and Babus Byomkes Mustafi and Ram Avatar Sarma have not been honoured by Government. Then, again, since professing the cult of Nationalism is now no bar to the receiving of titles, why has not one been conferred on Babu Bipin Chandra Pal? We will not speak of our own selves for fear lest Government should consider us to be greedy. And since we have Criminal Investigation Department officers always shadowing us, what need have we of any other distinction? Again, who is there to remove our name from the police black-book? We know that it is by no means a difficult thing to show a change of front in politics, but we do not have any substantial patron on whose support we may count if we do so. Besides, the *Bangali* is now only six months old and it would not be safe for it to do anything bold.

42. It is the first time, writes the *Dainik Basumati* (Calcutta) of the 7th June, that the editor of a Bengali newspaper, namely, Babu Behari Lal Sarkar, has been the recipient of an Honour. Litterateurs in Bengal are, however, generally most needy people. Consequently, along with giving them Honours, Government ought to make some provision for them to increase their paltry incomes. Rai Saeb Haran Chandra Rakshit makes a living by working as an examiner of the University and also getting some of his books prescribed as text-books in it. Will then Rai Saeb Behari Lal Sarkar's book, "Ingrejer Jay" or "Vidyasagar" be now prescribed as a text-book of the University? What

DAINIK BASUMATI,
June 7th, 1916.

does Dr. Devaprasad Sarvadhikari say? If the Rai Saheb's books do not deserve to be prescribed as text-books, then it must be said that Government has honoured an undeserving man.

43. The *Hitavadi* (Calcutta) of the 4th June is glad to learn that Government has granted an allowance to Shamsul Ulama Shaikh Muhammad Ghilani, who is an eminent scholar.

44. The *Dainik Bharat Mitra* (Calcutta) of the 8th June says that, as a rule, the yearly budget indicates the prosperity of a country. But this cannot be held to apply to India. In this country the budget has no connection with the prosperity of the people. It is true that scarcity affects the budget to a certain extent, but this is an extraordinary contingency. If you look at the annual budget of India, then you will come to the conclusion that this is one of the richest countries in the world. The reason is this, that the export and import trade is on the increase. The money invested in railways and canals is also paying, but all these do not represent any profit accruing to the natives of the soil. This entirely goes to the foreign merchants. The foreigners also earn a good profit from factories. The royalty which is earned by Government is included in the budget, and it is therefore natural that there should be anxiety about the budget.

To ascertain the true financial condition of the country, one should personally enquire into the condition of labourers, artisans and peasants. After seeing them no one can say that they are well-off. The best index of their poverty is indebtedness. The poverty of a country is proportional to the rate of interest. In this country the banker takes from the peasant 1 anna interest every month on every rupee lent to him. This is sometimes increased to 2 annas in the rupee.

The fact is that the state of the people of this country is not good. Though the evil has been mitigated by co-operative societies who advance money at low rates of interest, yet the question is, can there be any permanent improvement in the condition of the people by these means?

The paper goes on to say that the co-operatives societies can do more good if Government changes its policy.

45. Referring to *Capital's* recent remarks about the delay in the publication of the report of the Public Services Commission and the injustice of saddling Indian revenues with the salaries of the Hon'ble Mr. Justice Rahim and Messrs. Chanbal and Madge, the *Bangali* (Calcutta) of the 7th June sarcastically observes:—

No one has contributed to the financial welfare of India so much as *Capital* has; and so this shedding of crocodile tears must be a very comforting sight to our countrymen.

46. The *Darsak* (Calcutta) of the 4th June writes that imports of cheap Japanese wares into India are rapidly increasing. Some time ago Lord Carmichael inspected some of our *swadeshi* workshops and held out hopes that steps would be taken to encourage local manufactures to fill the gap created by the cessation of German imports on account of the war. It will mean no profit to us if Japan secures the place in the Indian import trade occupied before the war by Germany. Indeed Japan would be a worse competitor for us than Germany, for Japanese manufactures are even cheaper than German ones. It is time that Government took active steps to enable us to hold our own against this new industrial rival.

47. The *Sanjivani* (Calcutta) of the 3rd June makes a fervent appeal to all inhabitants of the Mymensingh district to be up and doing in sending protests to Government against the proposed partition of the district. Opinions on the subject will be received by Government up to the 26th August next. So there is no time to lose, especially as the rains will soon render communications difficult in the district. Let all people rise superior to petty self-interest and make a mighty effort to save the glory and

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June 4th, 1916.

DAINIK BHARAT
MITRA,
June 8th, 1916.

BANGALI,
June 7th, 1916.

DARSAK,
June 4th, 1916.

SANJIVANI,
June 3rd, 1916.

life of the district. Let all leaders of public opinion at once hold a conference. Let opinions be collected in every village. Let every subdivision have an advisory council. And lastly let all men gather in Mymensingh town to give expression to their views on the subject. Let Hindus and Musalmans be of one mind, let landlords and tenants be of one heart, let there be no lethargy and pusillanimity in the matter.

48. The *Nayak* (Calcutta) of the 4th June, in referring to the official scheme for splitting up Mymensingh district, writes :—

"Three out of one."

We have no objection to this partition, but objections will be made firstly, by zamindars, who will have to maintain new establishments at the new district and subdvisional headquarters. There will be new centres where they will have to conduct litigation and they will have new set of officials whom they will have to placate by sending presents to. The pleaders too will be another class of people to suffer. Those who were making large incomes at Mymensingh town will find their earnings diminished, while many of their humbler brethren will find their prospects improved. As for the masses God alone knows whether they will gain or lose by this change, for we know nothing of their sorrows and joys. But it is certain that the cost of administering the district will increase. There will be more posts to fill and it is the Civil Service and not Government which stands to gain therefrom. The scheme of splitting up Mymensingh has been in the air ever since 1876. What could not be done all these 40 years is now to be done during this great war. Who can tell whether it is a good thing to do or the reverse? We cannot

NAYAK,
June 4th, 1916.

After this partition there will be six districts in the Dacca Division, and that will probably necessitate the appointment of another Commissioner. For the Rajshahi and Burdwan Divisions too, two Commissioners each will become necessary. In time perhaps Bengal, as now constituted, will have 9 Commissioners, as the old Province of Bengal, Bihar and Orissa used to have. The extra money for all this will, of course, come from the pockets of the tax-payer. He is not unwilling to pay, but in this time of war, he is already having extra calls on his purse and may ask to be spared. But of course it may be argued that his purse is limitless, it is always being replenished. That is an unanswerable position to take up.

Of course we do not know anything about the theories of Government. We cannot believe that Government do not understand things which are palpable to us. Why then do they persist in these schemes of partitioning districts like Midnapur, Mymensingh and Bakarganj? These partitions are being undertaken not only in the interests of administrative efficiency but also to strengthen the influence of the executive. It is undeniable that it is being done with good intention but will it really make the people happy? If so, we would have nothing to say. Of course we ought not to say anything against these schemes merely because the interests of a handful of landlords and pleaders are affected, but we believe that the multiplication of courts will foster litigation and that will mean ruin for the people. This is the only objection we have to make. Government, of course, know this and will take the necessary remedial measures.

49. Referring to the Khandesh Forest Case, the *Bangali* (Calcutta) of

The Khandesh Forest case.

the 31st May takes exception to the remarks made by the Hon'ble Mr. Justice Beaman about it being

the business of the accused to prove that they had not absented themselves from the scene of the fire with any evil motive. The paper asks whether it should also be the duty of a man accused of murder to prove that he has not committed the deed.

50. Referring to the appeal preferred in the Bombay High Court by

"A curious appeal."

the Government of Bombay against the acquittal of the accused in the Khandesh Forest case, the

Hitavadi (Calcutta) of the 4th June says that the mania for wasting large sums of money over flimsy law cases must be as strong with the Bombay Government as it is with the Government of Bengal.

51. The *Bangavasi* (Calcutta) of the 5th June refers to the case of certain

"A curious law."

Bombay raiyats who were recently fined by Mr.

Justice Beaman for having wilfully refrained from helping the forest authorities of Sirpur Taluk (district Khandesh) in

BANGALI,
May 31st, 1916.

HITAVADI,
June 4th, 1916.

BANGAVASI,
June 5th, 1916.

extinguishing a fire. The accused were expected to prove their innocence by the Judge instead of the prosecution proving them guilty. The Forest Act apparently wants amending, else forest officers may again have innocent people unjustly punished in this way.

52. The *Bangavasi* (Calcutta) of the 5th June writes :—

" Umbrellaphobia."

Mr. Alexander, the Subdivisional Officer of

Karimganj, Sylhet, in Assam, was recently out inspecting the construction of a bridge over the Natia Khal. Mr. Kishen Chand, the Overseer, was standing close by with an umbrella over his head, as it was raining at the time, at which Mr. Alexander took umbrage, it being considered by him disrespectful to Europeans, especially *hakims*. He pointed out that in the Punjab people were not guilty of such discourtesy, on which Mr. Kishen Chand protested. Thereupon Mr. Alexander remarked, "Don't be like a Bengali Mr. Kishen Chand, put down your umbrella even for a minute." This is the account given by the *Eastern Chronicle*, and it is for the Chief Commissioner of Assam to inquire into the truth of the facts. Has Government ruled that it is discourteous to open umbrellas in the presence of Europeans? And why should Mr. Alexander have abused Bengalis in this connection?

53. The *Hitavadi* (Calcutta) of the 4th June also notices the above and writes :—

" Do not behave like a Bengali."

We do not know whether Mr. Kishen Chand complied with the *Sahib's* request, but is it proper that the latter should be so anti-Bengali in his

spirit, even though he eats the salt of Bengal?

54. While thanking the Railway Board for reducing the rates of freight with the object of helping Indian industries which

have almost succumbed to German and Austrian competition, the *Hitavadi* (Calcutta) of the 4th June doubts whether this step will be quite enough to revive Indian industries. The paper is, indeed, surprised to find that the Railway Board has not thought it fit to ascertain the reason why foreign competition has been able to kill Indian industries and whether or not they are likely to suffer again after the war is over. The Board should have taken notice of the enormous advance which Japan's trade has been making in India since German and Austrian goods have ceased to find their way into the Indian market. Japan may be a political ally of England, but in the field of trade she must be considered as India's enemy. The only way of helping Indian industries, concludes the paper, is to introduce a protective tariff in this country.

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

55. The following is a full translation of an article under the heading,

" The price of rice." " The price of rice," which appears in the *Samay* (Calcutta) of the 4th June :—

The inordinate rise in the price of rice has made starvation a permanent factor in Bengal. The result is that the grim shadow of famine has fallen upon certain parts of the province, and hunger is driving people even to commit thefts and dacoities. No one can deny that the excessive rise in the price of rice is the sole cause of all this.

Since it is the rise in the price of rice which is the cause of this distress in our province and is at the root of anarchism, it ought to be the first duty of Government to take steps for reducing its price. We are confident that the task can be successfully accomplished if Government only makes the attempt. If Government undertakes the task it will have to direct its special attention to the following :—

- (1) How much rice and paddy is in store in the barns of ordinary householders?
- (2) How much rice and paddy is held in stock by rice-dealers?
- (3) What is the quantity of rice likely to be produced in the province next year?
- (4) To encourage cultivators to sow paddy in most of the lands in the province.

- (5) To introduce in Bengal the measures taken by the Governments of the Punjab and the United Provinces regarding wheat.
- (6) To pass a law cancelling the written agreements which the rice-dealers of Bengal have entered into with merchants regarding the export of rice.
- (7) The regulation of the export of rice by Government.
- (8) To take steps for preventing the price of rice from rising beyond Rs. 4 or Rs. 5 per maund.

In these days of severe scarcity of food in Bengal the rulers can have no higher duty than providing the people with a handful of food. You are our rulers; it will matter nothing if you grant us all other rights and privileges some time later; but if you wish to save the people of Bengal you will have first of all to provide them with food. The people will remain peaceful only if they have food to eat. For if they are made restless by hunger they will not obey either the laws of Government or the laws of society or the law of manliness. Providing the people with food has in all ages been considered the prime duty of the Sovereign, and our highly civilised British Raj has performed this duty by taking steps to reduce the price of wheat.

Considering the present state of things it can never be desirable that while barns should be full of paddy for the benefit of certain individuals, the people at large should be driven by the pangs of hunger into committing thefts and dacoities. Hence Government should buy at a proper price most of the paddy now stocked by dealers after leaving reasonable margin for their own use. Even ordinary householders should be made to sell to Government all rice which are not required for their own consumption. This may lead to *zulm* or perhaps interference with the liberty of the people; but if the people and the officials co-operate in the matter with an eye to the public good, everything may be done smoothly. If this step be taken a large quantity of paddy and rice will be available in the market, and the price of that article is then sure to be reduced.

Then, again, even admitting that the cultivation of jute is much more profitable than the cultivation of rice, if every cultivator cares only for jute, who will grow paddy? It is much better to remove the poverty and the scarcity of food in the country by growing paddy than to lead a life of luxurious ease on the profits made on the cultivation of jute. But who will explain all this to the cultivators of Bengal? There are many educated Bengalis who can go about from village to village and enlighten the cultivators if they receive encouragement from Government.

In short, Government must have the price of rice reduced. And whatever steps they may take in this direction will receive hearty support from the public.

56. The following is a full translation of an article which appeared in the *Samay* (Calcutta) of the 4th June, under the marginally noted heading:—

"Famine in the Mymensingh district."

Famine has broken out in the Mymensingh district this year and middle-class people such as talukdars, etc., artisans, such as blacksmiths, potters, weavers, Jolhas, etc., fishermen, such as Kaivartas, Tiyars, etc., and poor cultivators, have been suffering terrible distress for the last six or seven months. Owing to the fall in the price of jute on account of the great European war talukdars and other middle-class people have not received any rents from their tenants and so have had to borrow money at high interest from *mahajans* in order to pay the Government revenue. They have also to borrow money for meeting their household expenses. Artisans and fishermen have lost their trades on account of the famine and are either starving or living on half rations.

Well-to-do cultivators are not selling the paddy stocked in their barns in spite of all the misery of various classes of the people. If any of them does sell paddy, he sells it at ten seers per rupee, and if any purchaser buys paddy on credit, he is made to sign a bond for Rs. 10 if he buys Rs. 5 worth. If any one wants to buy Rs. 50 or Rs. 100 worth of paddy on credit, he has to execute a registered note of hand agreeing to pay the dealer compound interest at the rate of 4 or 5 per cent. per month and to add the arrears

SAMAY,
June 4th, 1915.

of interest for every four months to the principal. Among the well-to-do peasant classes in the villages certain members work as cultivators, and one or two, who are literate, ruin poor cultivators and artisans by lending them money at compound interest. Our benign Government will confer a real boon upon these poor cultivators if it saves them from the clutches of money-lenders by passing some law or issuing a circular upon zemindars. Many ignorant villagers write in newspapers to say that zemindars have encouraged the cultivation of rice, and that this is the cause of the steady rise in the prices of food-stuffs, for zemindars realise the whole of the year's rents in the month of *Aswin*. In reality, however, zemindars, instead of taking rents in the *Chaitra* and *Asarh* kists, take the arrear rents of these two kists together with the rents of the next *Chaitra* kist in *Aswin*; and we do not think they can be blamed for doing so. Cultivators grow jute simply because the gradually increasing price of that article has made its cultivation very profitable, and zemindars have no legal right to interfere in the matter.

It is the well-to-do cultivators, *i.e.*, those who own 30, 40, 100, or 150 bighas of arable land, who fare much better than even graduates in these days of high prices. The high English schools in places such as Rampur and Kodalia in these parts are all conducted by the well-to-do peasants. It should be the first duty of our benign Government and our leaders to take steps for reducing the prices of food-stuffs and thus confer a boon on the various classes of the people.

Many educated persons, who are ignorant of the state of things in the mufassal, say that considering that 75 per cent. of the inhabitants of villages are cultivators, some law ought to be passed for benefiting them. But the term "cultivator" does not simply mean occupancy raiyats. Permanent under-tenure-holders, who till the soil themselves, often get themselves recorded as cultivators in census returns; and *korfa* raiyats and *bargadars*, who are really agricultural labourers and possess no occupancy rights, also declare themselves to be cultivators by profession. It is thus that 75 per cent. of the people in the mufassal are made out to be cultivators. Hence if any law has to be passed, our kind Government should see that it benefits owners of land such as zemindars, talukdars, etc., artisans, fishermen, and all the different classes of agriculturists. The present chaos in the society is due to Act VIII of 1885 having been passed without any regard for the manners and customs of the province. The journal concludes by saying that the oppression committed by well-to-do peasants in villages is not a thing of its own imagination. A perusal of the copies of deeds registered in registration offices will convince one of the way in which these men ruin poor cultivators, artisans and fishermen by lending them money at compound interest.

MOSLEM HITAISHI,
June 4th, 1915.

57. The *Moslem Hitaishi* (Calcutta) of the 4th June says that floods are threatening with destruction the standing crops in the Mymensingh district which have already suffered much from drought.

BANGALI,
June 2nd, 1915.

58. The *Bangali* (Calcutta) of the 2nd June writes that a severe famine has broken out in the Noakhali district. What with the failure of the jute trade and what with the inordinate rise in the price of rice there is great distress among the people, especially the cultivating classes. Many of the latter are hopelessly involved in debt as they have had to borrow at an interest of as much as 150 per cent. per annum. The paper asks Government to take prompt steps to relieve all this distress.

TRIPURA HITAISHI,
May 26th, 1915.

59. The *Tripura Hitaishi* (Comilla) of the 26th May writes that great distress now prevails in the villages in the Comilla district owing to the failure of the jute trade and that large numbers of persons are starving. The paper asks Government to help the distressed people, and suggests that young students should form themselves into volunteer bands and try to give relief to famine-stricken persons.

MOSLEM HITAISHI,
June 4th, 1915.

60. The *Moslem Hitaishi* (Calcutta) of the 4th June speaks of the prevalence of severe distress in Chandpur where people are really starving. Will not the gracious look of Government be turned towards them?

61. The *Bangavasi* (Calcutta) of the 5th June publishes a letter dwelling on the prevalence of acute famine conditions in Chandpur and its neighbourhood in the Tippera district. People being forced to eat unwholesome food are falling victims to dysentery and other diseases and some are committing suicide because of the agonies of starvation. In the Faridganj thana, there are 16 Hindu families in semi-starvation. One Madnav and the wife of Subal Chandra Acharyya have died of starvation. In the village of Bhawal, there are 99 Moslems acutely suffering from starvation. In the village of Nawapara, there are 72 persons in semi-starvation. Similar detailed information from other villages has been collected by the organisers of the Chandpur Famine Relief Fund. The situation generally is most distressing and in addition to want of food, there is also a want of clothing being experienced.

BANGAVASI.
June 6th, 1915.

VI.—MISCELLANEOUS.

62. The *Basumati* (Calcutta) of the 5th June is not at all satisfied with the explanation given by the Bengal Ambulance Corps Committee relative to the sinking of the ambulance ship *Bengali*. The boat ought to have been made ready for starting before the outbreak of the Monsoon. Besides this, when the Royal Indian Marine Department certified that it was unsafe for the vessel to go out to sea in this season, why was it not insured before starting? The fact is that the whole thing was thoroughly mismanaged.

BASUMATI,
June 6th, 1915.

63. The *Hitavadi* (Calcutta) of the 4th June has the following:—
"About Italy." Italy has appeared on the battlefield with great enthusiasm and her forces have rushed towards Trieste and Trent. She has already taken possession of some Austrian villages. Italy has not, however, openly declared war against Germany yet, though the vituperative language which the Imperial Chancellor has recently used towards Italy leaves no room for doubt as regards the two countries being at war before many days. Germany accuses Italy of being bribed by the Allies. This bribe, of course, means promise of future reward, and we do not see anything wrong in it so far as it goes. But did not Germany do the same thing when she persuaded Turkey to join her side? Why then should she blame the Allies now? Italy knows her own interests very well and is fully conscious of her own strength. It is to serve her own interests that she has joined the war at the proper moment, and she will honour treaties just as much as Germany has done. If Germany gets angry at that she will only earn the ridicule of the civilised world.

HITAVADI.
June 4th, 1915.

64. The Persian edition of the *Habul Matin* (Calcutta) of the 31st May says:—
"War of eleven armies." During this week the course of war has not taken any new turn, except that both groups of belligerents have tried to gain vantage ground in either theatre of war.

PERSIAN EDITION OF
THE HABUL MATIN,
May 31st, 1915.

What the belligerent Powers desire at the present moment is to win over the neutral Powers to their side and thus add to their strength, so that they may get the better of their opponents in this way, but it cannot be said with certainty that any changes have taken place in the balance of strength of the belligerent Powers. Up to this time not to speak of decisive victories, even small successes have not been gained in any of the battlefields on account of want of munitions of war. As for instance in Galacia, the Russians have attributed their retreat to want of munitions of war. Some of the English journals state that Russia has about two million trained soldiers whom they cannot bring to the front for want of munitions. The paper remarks that it had written before that the bombardment of the Dardanelles was being carried on with the object of establishing communication between England, France and Russia. It is now possible that the Russians may be extirpated for want of munitions of war. Lord Kitchener and General French have both conclusively shown that success or defeat in this war depends on the supply of munitions. This is the reason why the British Government have appointed a new Minister to look after the preparation and making of munitions of

war. No such Minister had ever been appointed before. In one of his despatches General French wrote that the amount of ammunition fired in the two days' battle of Neuve Chappelle exceeded the amount which was fired in the Boer War in two years. It appears that the Germans kept this in view even before the war. The military workshops of Germany are famous throughout Europe. They have also taken possession of the military works at Leige in Belgium and at Lodz in Russia for the preparation of armaments and ammunition. The Germans do not, therefore, seem to have felt any want of the munitions of war, and even if they have, they have not made it known as their rivals have done.

France and England can make up their want of munitions of war as they have got all the necessary materials. Russia, on the other hand, cannot press forward without help from the Allies. The objective of the bombardment of the Dardanelles is to establish communication with Russia. To do so the Allies are trying to force the straits. It is now over three months since the Allies commenced operations in the Dardanelles, yet no tangible result is visible; but this is not too long a time for the accomplishment of a task which would mean the end of half of the war. Our conviction is as we have remarked more than once, that it is to the advantage of France, England and Russia to open the Dardanelles and thus stop hostilities on the part of Turkey. If the statesmen of England and France had prevented Turkey from joining Germany they would have long ago finished the war. The scarcity of munitions of war in Russia has resulted from the operations in the Dardanelles. The Allies should jointly or individually make peace with Turkey, notwithstanding all their losses and giving all advantage to Turkey. This would be far more advantageous than conquering the Dardanelles and Constantinople by force and incurring inevitable losses and wasting much time in effecting that object. It is possible that Germany may, during this interval make short work of Russia and bring over all her forces to the Western front.

The paper is convinced that England and France have made a great diplomatic blunder, in that they allowed Turkey to join Germany in this war. It would be advantageous to them to make peace with Turkey at an early date and isolate her from the war. This will remove all apprehensions of Persia and Afghanistan joining the fray.

After dealing with the Cabinet changes in England, it makes a review of the events in the Eastern theatre of war.

The paper further goes on to note that the attention of the Turks is now centred on the Dardanelles and Constantinople, as they have concentrated all their forces there. The danger is that Italy may also eventually join in the attack on the Dardanelles and bring a part of her army to Anatolia and attack Constantinople by land. Many have opined that this is the object of dragging Italy into this war. This is a point of great importance to Turkey, but the Italians have not given a good account of themselves during these thirty hours.

The paper then refers to the notification issued by Turkey to neutral Powers concerning the extension of submarine operations in the Suez Canal, and does not believe that they will be very successful, in view of the presence of the allied fleet in the Mediterranean, beyond probably doing some injury to trade.

The paper next reviews the situation in the Western front and remarks that all telegrams testify to the advance of the Allies in all directions and the slow breaking down of the power of the Germans. It, however, says that no decisive battle has yet taken place.

65. The Persian edition of the *Habul Matin* (Calcutta) of the 31st May

Events in Khuzistan Basra. publishes the following from the pen of its special correspondent on events in Khuzistan Basra:—

For the last five months Turkey has massed troops at Sakhricha, six miles south of Qarna; at Nakhlia, twelve miles from Basra and six miles south of Shamia; and at Ghadir-ud-daya, two furlongs east of Amania, which is east of Port Nasiri and the Persian boundary, and from the day she mobilized for war, England simultaneously increased her military forces opposite Qarna, Shaiba Amania, and on either side of Nakahia, and has collected together the best forces at Shaiba, on account of its advantageous strategic position.

The Turkish forces and the Cherokees and Myahids who have joined them are over 60,000 in number. They had made Nakhalia their camping ground. On the 20th day of *Jamadiul Awal* about four divisions, each consisting of Nizamis and Cherokoes, moved forward from the camp above mentioned and arrived at a place which is known as Qabrans and which is four miles south of Sharba. One party under Abdulla Falah and his followers and the Arab tribe and another party from the State of Ajma Sadoon and Abdoolla Mansoor came up near Burjasia, which is five miles south-east of Shaiba. Another division composed of a large number of soldiers, has advanced from the port of Majra to the small river which is north of Shaiba and south of Basra. On the 23rd the Turkish forces, consisting of Nizams and Cherokees, moved from Nakhalia, Qabrans, Gobeda and Burgesia towards Shaiba, which is the camping ground of the English forces and from the streamlet of Mazbur cut off the line of communication between the English forces and Basra and surrounded them on all sides, and from the morning of the day referred to till the evening of the 27th the wind of victory began to blow towards the Turks. The Turks took the village Zabir and three trenches of the English at Shaiba, and as the streamlet of Majbur is shallow, there was no possibility of bringing English ships. The line of communication of the English was absolutely cut off. Their fortifications were threatened with destruction but on the evening of the 27th they mustered up all their strength and by means of shells drowned and scattered the Turks and opened up their communication with Basra, and then, pressing forward, compelled the Turks, who had occupied the trenches, to fall back, which they had to do so for want of reinforcements, leaving behind a large number of killed, wounded and about 300 Nizams and Cherokees with ammunition in the hands of the English and also lost the trenches. The losses of the English (according to their report) were 4 prisoners. 23 English men and 60 Indians wounded. But rumour proclaims bigger casualties. On the 28th the English pressed forward and drove out the Turks and took possession of Zabir and some of the fortifications which are south and south-east of Shaiba and placed them in the rear. The Turks are establishing themselves at Minar Alia, north of the jungles of Burgesia.

At the centre a Turkish force numbering about 15,000 men, having small and big guns, took part in a battle, and after losing 3,000 killed and 2 taken prisoners, one gun, automobile carriages, 450 boxes of shells and 50,000 rounds of ammunition, fled in utter disorder. British reports do not mention any casualties on their side, but as rumour would have it, the loss of the British was not less than that of the Turks. The remnants of the defeated Turkish army fled to the centre of their troops at Nasaria, which is 3 furlongs south of Basra. The English forces went in pursuit of them up to Sheikut Sheokh, which is 6 furlongs east of Nasaria. According to certain papers, Sheikut Sheokh was captured without fighting. There is fighting going on between the English and the Turks, at Sakhricha and Qarna, which is the centre of both the armies. In the engagement, the Turks were worsted and retreated after losing all their officers.

The paper then goes on to say that as soon as the news of this defeat was reported certain tribes under Haga-ul Islam rallied together and with a gun which they had taken from the English pressed a few English soldiers. This they did under fear. This movement of Haga-ul Islam, which did not prevent the Turks from violating the neutrality of Persia, may lead to the entry of the British into Persian soil.

The paper then goes on to deal with the circumstances which led to this event and gives the explanations submitted by some of the Sirdars.

66. The *Safir* (Calcutta) of the 4th June, in the course of an article entitled as noted in the margin, says that though War in the spring season. the whole world has in a way been transformed into a battlefield, yet there are four centres which have their special significance. The result of fighting in these centres will affect the whole course of the war. These four centres are as follows:—

- (i) The Western theatre of war in France and Belgium.
- (ii) The Eastern theatre of war in Russia, Poland and Galicia.
- (iii) The Dardanelles.

SAFIR.
June 4th, 1915.

(iv) The North Sea, where the German submarines are trying to annihilate English trade.

The reports which are every day received by wire are not sufficient to give a proper idea of the whole situation, because the little progress which is made by the parties sinks into insignificance before the vast field of war. It, therefore, appears necessary to fall on other means to arrive at proper conclusions.

There does not seem to be any change in the Western theatre of the war since September, except that there has been some increase in the strength of the army. By the middle of August the English had landed **about 2 lakhs** of soldiers in France. Now the strength of the English **force** may be estimated at 10 lakhs. The French forces, though they were not numerous at the commencement, soon reached a strength of about 25 lakhs. To this must be added the Belgian forces. Adding up all this the total strength of the Allied force is about 35 lakhs. Against this the strength of the German army is estimated at about 18 lakhs. There must have been some small addition to this. The reasons for this small addition to the German forces are many. The total population of Germany is about 7 crores, of which only about a crore of men are fit to go to the front. Looking from various standpoints the proportion of the Allied and German forces is 8 to 5. Now it may be asked why, in spite of this the Allies are not able to drive the Germans out. The answer to this question is this, that fighting is no longer being conducted in open fields but in trenches, which have assumed the appearance of fortifications. Just as a small garrison inside a fort can withstand a big force, so in this way the Germans are withstanding the Allies. Just as after a long siege the majority get the better of the minority, so as time passes on, with the increase in the numerical strength of the Allies, there will be also a great possibility of the defeat of the Germans, but until some decisive action takes place, it will not be possible to form a true opinion about the course the war will take. There is going to be an increase in the armies of the Allies, especially in that of England.

Referring to the operations in the Eastern theatre of the war, the paper says the anxious eyes of the Indian public are turned in this direction and so far as can be ascertained, Germany wants at the present moment to bring all her strength to bear on this side. The object of this is to relieve the pressure on the Austrians. Germany has attacked Russia on three points in the Eastern front. The Germans claim victories in the Carpathians, which have, to a certain extent, been admitted by the Russians. Similar successes and defeats are also being reported from the Baltic region and Galicia. The effect of this strong pressure which is being exerted by Germany on Russia will be to force the latter to withdraw her forces and look to her own home defences. This will remove the pressure upon Austria.

The paper says that the situation in the Eastern and Western theatres of the war is the same. No battle of a decisive character has been fought on either front.

The paper then goes on to review the situation in the Dardanelles. The defeat of the Turks in the Dardanelles would have a great moral effect upon the world at large. It would also mean the annihilation of the Turkish forces, and would have the further effect of allowing Russia to again establish her trade connections with the world. It is now three months since the Allied Fleet commenced the bombardment of the Dardanelles. Though they seriously injured Turkish fortifications, yet they have also suffered great losses. At the very commencement of the operations the experts expressed their opinions that the operations should be conducted both on sea and land. Though there has been some delay in carrying this into effect, yet the troops have now been landed. The strength of the force is computed at 50,000. The paper then concludes by saying that it remains to be seen how Turkey will be able to meet those forces proceeding against her.

67. The *Hitavadi* (Calcutta) of the 4th June has the following:—

"The cause of the delay."

The month of May is gone but still the Allies have not yet been able to drive Germany out of Belgium. Nor does it appear from Germany's movements in that country that she is at all anxious to leave it in a hurry. We must not, however, suppose that the Allies are not doing all that they should to free Belgium from

German occupation; for the delay in this connection is, as has been made very clear of late, due to want of ammunition. Steps are being taken to remove this want, and we may confidently hope that Sir John French will soon have a plentiful supply of the munitions of war. The present war is being carried on under conditions completely different from those of previous wars when aeroplanes, trenches, submarines, and poisonous gas shells were unknown. Then, again, Germany was fully prepared for the war, while England and France were not. The Allies, therefore, have to fight against heavy odds. But Italy has now joined their side; the whole of Germany's trade is gone, while in spite of the losses inflicted on it by German submarines, England's trade is going as before; and lastly, Germany cannot get any supply from outside. There can, therefore, be no doubt about the ultimate victory of the Allies, though perhaps the struggle may last for two or even three years more.

68. The *Dainik Chandrika* (Calcutta) of the 5th June, discussing the

The *Dronoparva*^o of the great *Karukhetra*

^o It was during the days that Drona was the leader of the Kourava hosts, that the greatest slaughter in the battle of *Kurukhetra* took place—*translator*.

Galicia having been broken were followed by a complete silence for a period of about a whole month. Many people thought that this portended ruin for Russia. Indeed the enemies of the Allies greatly rejoiced in this anticipation. But now after a month the Grand Duke Nicholas has most skilfully set things right and brought the situation generally under his control. He is now grappling with his enemies again with some measure of success and making prisoners of some of them. It was utterly unexpected alike by Russia's friends and foes. It shows the enormous resources and the recuperative power of the country. Indeed, in the struggle in Galicia, she fell back only because there was no Power on earth which could hold out against the enormous rain of shot and shell poured by the Germans. Retreat in such circumstances was inevitable, and that she could make an orderly withdrawal under such disadvantages reflects as much credit on her as the orderly retreat from Mons by the British troops. Italy is now advancing successfully in the region of the Tyrol and before long she and Russia ought to make Austria and Germany's position in the east an utterly precarious one. Russia may then be expected to force her way into Budha Pesh and then on to Berlin, while the French and English should also be pressing forward from the west. We eagerly await this success.

69. The *Nayak* (Calcutta) of the 7th June says that although the

^{“The defeat of the Russians. Germans have by their immense superiority in The root cause.”} respect of munitions of war, defeated the Russians in Galicia, the complete blockade of Germany by the English fleet is bound sooner or later to bring her down on her knees.

70. The *Dainik Chandrika* (Calcutta) of the 7th June applauds Mr.

^{“What is wanted ?”—Supply of munitions.} Lloyd George's speeches at Manchester and Liverpool on the question of supply of munitions of war, and says that henceforward innumerable firms in England will prepare them day and night and thus enable Sir John French to defeat the Germans everywhere as he did at Neuve Chapelle.

71. The *Hitavadi* (Calcutta) of the 4th June describes the present Ministry as “a union of the snake and the mongoose”

^{“A union of the snake and the mongoose.”} and only hopes that this curiously formed Cabinet will work well. The present Ministry will last so long as the war lasts, and so there is no knowing what span of life it has. It is a pity, says the paper, sarcastically, that Lord Curzon should not have the chance of doing something new and prodigious.

72. Referring to the appointment of Mr. Austen Chamberlain as the Secretary of State for India, the *Hitavadi* (Calcutta) of the 4th June writes:—

^{“The new Cabinet—A cause for anxiety.”} Lord Crewe never gave any proof of his abilities during the whole term of his office, and his observations regarding Indian

DAINIK CHANDRIKA,
June 5th, 1915.

NAYAK,
June 7th, 1915.

DAINIK CHANDRIKA,
June 7th, 1915.

HITAVADI,
June 4th, 1915.

HITAVADI,
June 4th, 1915.

autonomy created a good deal of disappointment in the minds of the Indian public. But in spite of all this, His Lordship and Lord Hardinge have been pulling on together very well. Consequently the work of administration has been going on quite smoothly and the loyalty of the Indian public has attracted the admiration of England and her Colonies. We know that Mr. Austen Chamberlain advocates the principles of his illustrious father regarding Tariff Reform, but since we are ignorant of his views about India and are aware of his holding opinions on more than one subject quite opposite to those held by Lord Hardinge, we are apprehensive of the occurrence of some serious hitch in the work of administration.

DAINIK BASUMATI,
June 1st, 1915.

73. The *Dainik Basumati* (Calcutta) of the 1st June says that Mr.

"The ruler of the destinies of India." Austen Chamberlain, the new Secretary of State for India, is given to imitating his father in everything. However that may be, as a member of the coalition Ministry, formed for the purpose of the war, his time will be more occupied with matters concerning the war than with those concerning the administration of India. Besides this, experience shows that the policy guiding the administration of India remains unchanged in spite of the changes of Ministry in England and the appointment of new Secretaries of State for India. Lord Morley's Secretaryship was a proof of this. The great Liberal, when seated at the head of the India Office, looked upon the partition of Bengal as a settled fact and thought that self-government was, like the Canadian fur-coat, quite unsuited to the Indians.

DAINIK BHARAT
MITRA,
June 2nd, 1915.

74. The *Dainik Bharat Mitra* (Calcutta) of the 2nd June says it is well

that Lord Islington, who was the President of the Public Services Commission, has been appointed Under-Secretary of State for India. The reason for our approving of the appointment is not because he is an able man, but because he was mentioned as one of the probable successors of Lord Hardinge as Viceroy. His appointment in the Secretary of State's Council quiets our apprehensions on that score.

DAINIK BHARAT
MITRA,
June 3rd, 1915.

75. The *Dainik Bharat Mitra* (Calcutta) of the 3rd June, in referring to the meeting which was held at Allahabad for United Provinces. demanding the creation of a Governor in Council for the United Provinces, says that Lord Macdonnell did not foresee that he was furnishing occasion for a great agitation by his opposition to the proposal of the Executive Council for these provinces in the House of Lords. Just as Lord Curzon brought about the unity of Eastern and Western Bengalis by the partition of Bengal, so some of the Lords have prepared a basis for Hindu-Moslem unity. If the Executive Council had been granted, then the singular spectacle of a Hindu-Moslem unity would not have been witnessed. Lord Macdonnell has, therefore, unconsciously done a great service not only to the United Provinces but to all India.

The paper then goes on to refer to the significance of the meeting and its representative character. It specially refers to the speech made by Pandit Motilal Nehru.

DAINIK CHANDRIKA,
June 7th, 1915.

76. The *Dainik Chandrika* (Calcutta) of the 7th June takes a contemporary severely to task for saying that if a system of conscription is introduced in the United Kingdom without introducing it at the same time in India, the Indians will be highly dissatisfied and "the problem of Indian administration will be more complex and difficult than they have ever been so far." Do you expect, asks the writer, that the British Government will be frightened by your threat to concede to your wish? Will it be charmed by this show of your ideal loyalty? Remember that everything depends on time and education. How can the English trust you unless you have faith in them? As you advance in education and ability, they will gradually give you, or be obliged to give you, your just rights and privileges? What a silly presumption it is on your part to desire,—on the opportunity afforded by the present war in Europe,—to put arms into the hands of the so-called educated Indians, whose habits of luxury have made them thoroughly incapable of undertaking any work requiring physical exertion, and send them to the front! They will require a very long training before they can be fit for any work of the kind. You selfish

political agitators, have done immense harm to the country. The English will do nothing on your word. When they will see that the light of education has really enlightened the Indians everywhere in the country, it is then that they will give them everything that you are now crying for. When the English will feel that India is not merely a country of crafty, selfish talkers, but that the vast masses of the Indians will not shrink from even shedding their life-blood in the service of their Sovereign, then will the English give them all the rights of a British subject. Have all your efforts to secure free access for Indians to Canada been of any avail? But the present companionship in arms between Indians and Canadians in France will most probably secure it for them. The *Toronto Globe* newspaper of Canada openly says that the Dominion Government must now make some arrangement to admit Indians into the Dominion.

Thus if after the war the English make any concessions to the Indians, it will not be the fruit of your agitation but the reward of the unstinted loyalty and courage of the Indian sepoys. — —

77. The *Hitavadi* (Calcutta) of the 4th June shares the views expressed "Party feeling in Bihar," by the Bankipur *Express* regarding the party-feeling which has come into existence between Biharis and domiciled Bengalis in Bihar—a feeling which will be accentuated by the association which the latter have formed. It is a great pity, says the *Hitavadi*, that although Biharis are quite friendly to the Mosalmans who have settled in their province, they should be so inimical to the Bengali Hindu settlers.

78. The *Resalat* (Calcutta) of the 4th and 5th June has an article as noted in the margin.

The relations between the Moslems and the Government. The paper deals with the following points in the article :—

The religion of the Muhammadans is secure against the unjust attacks of all other creeds. Government resists all those acts which lead to the desecration of holy places.

Moslems enjoy perfect peace and liberty, so far as religious ceremonies are concerned, e.g., the slaughter of cows—an act quite abominable and antagonistic to the feelings of the Hindus.

It is through the influence of Government alone that the Moslems are able to nullify the steps taken by the Cow Protection Society, founded by a rich and enlightened community.

The paper, in quoting a passage from the *Koran* "Hal Jazaul ihsan illal ihsan" (Is there any return of obligation except obligation itself?), says that in return for the benefits received from Government, Moslems should prove their loyalty by helping Government on every opportunity that occurs.

The paper further says that Moslems have received a larger share of privileges than the other communities. It can be said with pride that the Moslems are a community beloved of Government, which is evidenced by the fact that there are a large number of Moslems in Government employment in different departments, in the Council chamber and Government committees. The paper concludes by saying that Moslems should consider themselves as part and parcel of Government and should therefore try their best to safeguard the interests of Government.

79. The *Bangali* (Calcutta) of the 5th June writes :—

"Men reap the consequences of their own deeds." If there are men in Bengal prepared to work, now is the time for them to work ceaselessly. A

thousand spheres are open to them now where they can work. Scarcity, famine, unrest and crime have simultaneously developed in the land. Recent official regulations have also considerably added to the anxieties of the people. The paths of earning a livelihood are beset with difficulties, life and property are in danger, certain official regulations hang like a sword over the heads of the population. If even under these circumstances we do not renounce our accustomed indifference and lethargy, it cannot be expected that we shall ever come to our senses at all.

If it be really true that misfortune and sorrow are sent in order to awaken men, how is it that we are still continuing indifferent? Unless it be that our

HITAVADI,
June 4th, 1915.

RESALAT.
June 4th & 5th, 1915.

BANGALI.
June 5th, 1915.

hearts are absolutely crushed, that our minds have utterly ceased to respond, that our will-power is wholly gone, how is it that it is still necessary for journalists to call upon their countrymen loudly to awake?

Hunger drives one to seek for food, and thirst makes one anxious to get something to drink. Our country is now full of want and unrest, and yet we do not feel impelled to work. It may be that we have forgotten how to work for the public good and are all self-seekers, but do we try to save even individuals? We have had it brought home to us now that by the upholding of the collective interests, the interests of the individuals are best upheld. The jute market has been spoiled, the cultivators in Eastern Bengal are in distress, the pleaders get fewer clients, medical men fewer patients, and newspapers fewer subscribers. The income of the railways too has diminished. We realise these things constantly. The import of European manufactures has almost stopped and our local shop-keepers and traders are feeling the pinch in consequence. We cannot always go on trading on capital supplied by others. It is folly and madness to expect that while things are to be produced by others, we shall go on making a livelihood simply by assisting in their distribution.

Neither nations nor individuals can always afford to be dependent on others. Some day or other you are bound to suffer seriously unless you have strength, in yourself; and the measure of your want and misery is the measure of your lack of self-reliance.

If even in these bad times we do not have it brought home to us that what is trouble externally may affect our internal spiritual welfare, when are we ever going to realise that truth? Even hardened sinners have occasional moments of repentance when they feel a desire to abandon their evil ways and turn over a new leaf. But are we always to go on in the same way? Is there to be no tide after ebb in our national life?

Reports of scarcity are coming from various parts of Eastern Bengal, in Calcutta itself many traders and labourers have been thrown out of work. Thieves and dacoits are also busy and active. The rulers, misinterpreting the real situation, are passing new laws which are doing harm instead of good. Nevertheless we continue quiescent. There are absolutely no signs apparent that we are still alive, are trying to adopt remedies suited to the situation.

In the past, people held public meetings to keep up a show of patriotic activity. Now, even that sign of life is extinct. It seems that we have even ceased breathing. Of course we would deprecate the creation of excitement unnecessarily. But we cannot help making it clear that unless we begin working now patiently and calmly, the want and unrest in the country will only be aggravated a hundredfold.

If even now we do not begin work collectively, and try jointly to defend ourselves and remove our wants, when shall we have such another opportunity again? Troubles are often blessings in disguise, and we still fail to see that the individual interests about which we are so busy cannot be defended if we continue neglecting the national interests.

Things cannot always continue the same. A time always comes in a man's lifetime when he is called upon to show his real manhood, else he is cast off from God's garden like a useless weed. Let us not forget this truth.

80. The *Bangali* (Calcutta) of the 8th June says that the noble spirit of

"Arise, awake, and realise the boons you have received." patriotism which the English people are showing at present ought to stimulate every man in this country to a similar spirit. The English are sacrificing their lives and all in the battlefield for their mother-country. Let the Bengalis devote themselves heart and soul to fighting malaria, improving village communications and developing arts and industries. Thus the Bengalis will be showing their patriotism in a fitting way, though different from the way in which the English are showing it now.

81. The *Dainik Chandrika* (Calcutta) of the 2nd June has the following:

"Native nigger."

ing :—

Of all the abusive epithets which white men are in the habit of using towards dark-skinned folk the word "nigger" is the worst. And yet men belonging to the lowest strata of white society, when they come out to India and blossom into grand gentlemen, address black men, be they educated or illiterate, as niggers, though many of these

BANGALI,
June 8th, 1916.

DAINIK CHANDRIKA,
June 2nd, 1916.

"niggers" are infinitely their betters as regards good manners. What is worse, however, is the fact that many Eurasians, who are much darker in complexion than many Hindus and Musalmans, are impudent enough to call the latter niggers. As an instance, we may cite the recent case of assault brought by Babu A. C. Chattarji, an Audit Inspector of the East Indian Railway, against one Mr. C. Madeira. In the course of the trial of the case Mr. H. Fenwick, a witness for the defence, described the complainant as a nigger. We fully endorse the remarks which the *Amrita Bazar Patrika* has made in this connection. We may also tell those amiable folk who call us niggers that the savagery which the civilised white men of Germany are showing in the war beats even the acts of the black cannibals of Africa hollow. We should think that the multi-coloured *Feringhis* who call us niggers ought to be sent to the seat of the war to have an idea of what white civilisation is like.

RAJENDRA CHANDRA SASTRI,

Bengali Translator to Government.

BENGALI TRANSLATOR'S OFFICE,

The 12th June 1915.

B. S. Press—12-6-1915—130X—186—H. C.

REPORT (PART II)

ON

INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 12th June 1915.

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LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS AND PERIODICALS RECEIVED AND DEALT WITH BY THE BENGAL INTELLIGENCE BRANCH.

[As it stood on 1st January 1915.]

NOTE.—(N.)—Newspapers. (P.)—Periodical magazines. Papers shown in bold type deal with politics.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika." (N.)	Calcutta	Daily	Manmatha Nath Banarji, Brahmin	1,400
2	"Ananda Mohan College Magazine." (P.)	Mymensingh	Monthly	Kumud Bandhu Chakrabarti, of Jessore, Brahmin.	300
3	"Bengalee" (N.)	Calcutta	Daily	Surendra Nath Banarji, Brahmin, age 69.	5,000
4	"Calcutta Budget" (N.)	Ditto	Do.	Hem Chandra Datta, Kayastha, age 48	1,800
5	"Calcutta Journal of Medicine" (The). (P.)	Ditto	Monthly	Dr. A. L. Sarkar, L.M.S., Satgope, age about 43.	100
6	"Calcutta Law Journal" (The).	Ditto	Fortnightly	Hara Prasad Chatarji, Hindu Kayastha, and Jnanendra Nath Basu, Hindu Brahmin, vakils.	2,000
7	"Calcutta Medical Journal" (The). (P.)	Ditto	Monthly	Dr. Rai Chunilal Basu, Bahadur, Hindu Kayastha, age 51, and Dr. Purna Chandra Nandi, Native Christian, age about 50.	450
8	"Calcutta Spectator" (N.)	Ditto	Weekly	Lalit Mohan Ghoshal, Brahmin, age 40, and Hem Chandra Datta.	500 (Suspended.)
9	"Calcutta University Magazine." (P.)	Ditto	Monthly	Khagendra Nath Maitra, Kayastha, age 39.	300
10	"Calcutta Weekly Notes"	Ditto	Weekly	Jogesh Chandra Chaudhuri, Barrister-at-Law, Hindu Brahmin, age about 41.	1,700
11	"Case Law" (P.)	Ditto	Monthly	Mohim Chandra Ray, Khatriya, age about 45.	400 (Suspended)
12	"Collegian"	Ditto	Fortnightly	Nripendra Nath De, Kayastha, age 38	1,000
13	"Culture" (P.)	Ditto	Monthly	Gan Ch. Ray, Hindu Baidya, age 47	500
14	"Current Indian Cases" (P.)	Ditto	Do.	Manindra Nath Mitra, Hindu Kayastha, age 38.	1,000
15	"East" (N.)	Dacca	Weekly	(1) Mohim Ch. Sen, age 62, (2) Ishan Ch. Sen, (3) Durga Nath Ray, Brahmos.	200
16	"Field and the Calcutta Weekly Advertiser."	Calcutta	Do.	Hem Ch. Banarji, Brahmin, age 59	500 (Suspended.)
17	"Food and Drugs" (P.)	Ditto	Quarterly	Dr. Kartik Ch. Basu, M.B., Kayastha, age 57.	650
18	"Gardener's Magazine" (P.)	Ditto	Monthly	Bhuban Mehan Ray, Hindu Kaibarta, age 57.	800
19	"Glory" (N.)	Ditto	Do.	Kalachand Sarkar, Benia, age 33	50,000 (Free distribution.)
20	"Hablul Matin" (English edition). (N.)	Ditto	Weekly	Gyan Ch. Ray, Hindu Baidya, age 46	1,000
21	"Health and Happiness" (P.)	Ditto	Monthly	Kartik Ch. Basu, Kayastha, age 46	500
22	"Herald" (N.)	Dacca	Daily	Priya Nath Sen, Hindu Baidya, age about 30.	2,000
23	"Hindu Patriot" (N.)	Calcutta	Weekly	Sarat Ch. Ray, Kayastha, age 47	2,000

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
24	" Hindu Review " (P.) ...	Calcutta	... Monthly ...	Bipin Ch. Pal, Hindu Teli, age 50 ...	900
25	" Hindu Spiritual Magazine." (P.)	Ditto	... Do ...	Mati Lal Ghosh, Kayastha, age 60, and Pijus Kanti Ghosh.	400
26	" Indian Case Notes " (P.)	Ditto	... Do ...	Manindra Nath Mitra, Hindu Kayastha, age 38.	1,000 (Suspended.)
27	" Indian Empire " (N.)	Ditto	... Weekly ...	Hem Ch. Datta, Hindu Kayastha, age 49	2,000
28	" Indian Express " (P.) ...	Ditto	... Monthly ...	Purna Ch. Basu, Hindu Kayastha, age 51.	100 to 250
29	" Indian Homeopathic Reporter." (N.)	Ditto	... Weekly ...	Dr. Sarat Ch. Ghosh, Hindu Kayastha, age 46.	500 Discontinued for the present.
30	" Indian Homeopathic Review." (N.)	Ditto	... Do ...	P. Mazumdar and J. N. Mazumdar, M.D.	200
31	" Indian Medical Record " (The). (P.)	Ditto	... Monthly ...	Kaviraj Anukul Chandra Bisarad, Hindu Brahmin, age 38, and Committee.	800
32	" Indian Messenger " (N.)	Ditto	... Weekly ...	Pratul Ch. Som, Brahmo, age 52 ...	500
33	" Indian Mirror " (N.)	Ditto	... Daily ...	Satyendra Nath Sen, Hindu Baidya, age 36.	1,200
34	" Indian Nation " (N.)	Ditto	... Weekly ...	Sailendra Ghosh, Kayastha, age 31 ...	800
35	" Indian Royal Chronicle " (P.)	Ditto	... Monthly ...	Shamlal De, Hindu Subranabanik, age 47	Unknown.
36	" Indian World " (The) (N.)	Ditto	... Weekly ...	Prithvis Ch. Ray, Hindu Kayastha, age 40.	500 to 1,000 (Suspended.)
37	" Industry " (P.) ...	Ditto	...	Kishori Mohan Banarji, Hindu Brahmin, age 36.	1,000
38	" Modern Review " (P.)	Ditto	...	Rama Nanda Chatarji, Brahmo, age 60 ...	2,000
39	" Mussalman " (N.)...	Ditto	... Weekly ...	M. Rahman, Muhammadan, age 34 ...	1,000
40	" National Magazine " (P.)	Ditto	... Monthly ...	Kali Prasanna De, Hindu Kayastha, age 67.	500
41	" Regeneration " (P.) ...	Ditto	... Do ...	Abinash Ch. Ray, Brahmo, age 36 ...	200
42	" Reis and Rayet " (N.)	Ditto	... Weekly ...	Jogesh Ch. Datta, age 64 ...	350
43	" Review " (P.) ...	Ditto	... Monthly ...	Jogendra Rao Bhagawan Lal, Brahmin, age 33.	400
44	" Telegraph " (N.) ...	Ditto	... Weekly ...	Satyendra Kumar Basu, Hindu Kayastha, age 32.	2,500
45	" Unity and the Minister " (N.)	Ditto	... Do ...	M. N. Basu, Brahmo, age 75 ...	400 to 500
46	" University Magazine " (P.)	Ditto	... Monthly ...	Manindra Nath Mitra, Hindu Kayastha, age 38.	390
47	" World and the New Dispensation." (N.)	Ditto	... Weekly ...	Mohim Ch. Sen and Khettra Mohan Datta, age 60, both Brahmos.	400
48	" World's Messenger " (P.)	Ditto	... Monthly ...	Sundari Kakhyu Ray, Hindu Mahisya, age 28.	400
49	" World's Recorder " (P.)	Ditto	... Do ...	Kali Pada De, Hindu Kayastha, age 49 ...	2,700

I.—FOREIGN POLITICS.

525. It is an admitted proposition, writes the *Hablul Matin*, that an independent *Khalifa* is the *sine qua non* of the existence of Islam, and the only question is

The Caliphate.

HABLUL MATIN,
2nd June 1915.

whether it is possible to substitute another *Khalifa* in the place of the Sultan of Turkey. The question was mooted in the columns of the *Hablul Matin* once before, and the journal answered it in the negative. It is clear, from the views of Lord Cromer, that the Islamic nations will resent the nomination of the *Khalifa* by foreign Powers. Is it possible for the Islamic people to elect a new *Khalifa* to supplant the Sultan of Turkey? Lord Cromer has not given any opinion on this knotty point. But there are certain politicians in England, who hold the opinion expressed by the London *Times* "that although by prescription the *Khalifa* should be of the blood of Koreish, the tribe of the Prophet, the Ottoman Sultans can lay no claim to that qualification." The argument of the London *Times* betrays its ignorance of Islamic polity and its narrow prejudice against Oriental nations. It is gratifying that one of the most distinguished of Indian Moslems, the Right Hon'ble Syed Ameer Ali, has corrected the erroneous views of the *Times* on this important point. Mr. Ameer Ali has pointed out that "the Koreishic claim having lapsed, a validity has been imputed to the Osman assumption of the title, which it would be difficult to question without giving rise to unwelcome problems." The election of the *Khalifa* is a matter which concerns the Islamic nations, and no foreign nation should be permitted to interfere in the matter. Sir George Birdwood, who spent many years in India and mixed freely with the people, says that "no outsiders should so much as offer advice on the question." If the European Powers think that there is no possibility of any rival *Khalifa* being set up in the place of the Sultan they are grievously mistaken. Any such attempt will plunge the Islamic world into the horrors of a civil war.

II.—HOME ADMINISTRATION.

(a)—Police.

526. Adverting to the case of Dr. Chandi Charan Ghosal, physician and Honorary Magistrate of Serampur, the

The Serampur sensation.

Indian Empire remarks that several of its con-

INDIAN EMPIRE,
8th June 1915.

temporaries have been commenting on it in almost a spirit of bitterness. The journal does not deny that it is one out of the common; but still it does not see what is to be gained by bitterness. On the other hand, the Government should in justice to itself understand that it would derive no advantage by displaying its obstinacy in the matter. The journal hears from a reliable source that the local authorities have been trying, with the aid of the District Magistrate, to move the Legal Remembrancer for the presentation to the High Court of an appeal against the order of acquittal passed on the doctor by Mr. S. K. Ghosh, Sessions Judge of Hooghly. It believes there is no truth in the report. Much as it is opposed on principle to such appeals, the present is a case which on no account whatever can deserve such a distinction. The whole prosecution story is absurd. Moreover, if in all cases in which the judiciary find fault with the police or disbelieve ridiculous prosecution stories, attempts are to be made to whitewash the police in this way, the prestige of the Government is likely to suffer without public confidence in them being assured. Therefore in the interests alike of the police, the rulers and the children of the soil the paper hopes there is no truth whatever in the rumour that the Government intends in this case to move the High Court under the extraordinary privilege enjoyed by it. In everything there should be a sense of proportion. The journal's confidence in the good sense of Lord Carmichael is so strong and unshaken that it believes such a rumour has emanated from some enemy of the police and the magistracy of Serampur.

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

MODERN REVIEW.
June 1916.

531. In the concluding paragraph of the resolution on the local self-government policy of the Government of India, writes the *Modern Review*, "His Excellency in Council trusts that it will be interpreted in the spirit in which it is framed, a spirit of prudent boldness, calculating risks but not afraid to take them in the cause of progress." There is much prudence in the resolution, but no passage displays boldness. A passage in the resolution would lead one to expect "a definite advance in devolution and political education." But such is not the journal's impression after going through the document. Greater power has been left in the hands of Local Governments and district officers than is necessary or desirable in the interest of local self-government. As the tone of this resolution is less hopeful than that of 1882, it is not clear when, in the opinion of officials, the time will come for "delegating powers to non-official bodies." The officials have had the controlling power in all affairs for a century and a half in some provinces, for a century in others and for lesser periods in the remaining. But no province of India is yet in any but a very discreditable condition as regards sanitation and education. This state of things has not taught the officials the much-needed lesson of modesty and humility. They still arrogantly harp on non-official indifference and inefficiency, forgetful of their own failure. And why should competent Indians be willing "to submit to the troubles, expense and inconveniences of election," if the will of the official element must generally prevail? To be domineered over is not a lot coveted by capable men. The real obstacles in the way of the progress of local government in this country, as pointed out by the *Bombay Chronicle*, are the narrow and unrepresentative character of the franchise, the predominance of the official element, the policy of "frightfulness" which is brought to bear against the independent member of a local board, etc. It has been pointed out that the resolution is guilty of a serious inaccuracy. It says that "there is already a substantial majority of elected members both in district boards in Bengal and in Bihar and Orissa." But as a matter of fact there is no substantial elected majority in either province. In the district boards of Bengal half the members are elected by local boards and the other half nominated by Government. In Bihar out of 18 district boards all but Sambalpur have a nominated and not an elected majority. Of the 41 sub-district boards only 10 have an elected majority. Thirty of the local boards have no elected members.

BENGALEE.
5th June 1916.

532. There is a growing feeling in the country, writes the *Bengalee*, which has received an impetus from the recent

Our municipalities and the elec. resolution of the Government of India on local self-franchise.

government, that a forward step should be taken

towards granting the elective franchise to the municipalities in Bengal which do not possess it. The rate-payers of the Darjeeling Municipality have already moved in the matter. The Garulia Municipality in the 24-Parganas should receive the elective franchise. It is true that this is a mill municipality, but it should be remembered that not many years ago, it was a part of the North Barrackpur Municipality, and as such the rate-payers of Garulia had the right of electing their own Commissioners. This right has now been taken away, and the Municipal Commissioners are all nominated by the Government. It is an administrative principle, thoroughly recognized in all matters, that a right once conceded should never be taken away. Out of a total number of ten Commissioners of the Garulia Municipality, no less than eight are connected with the mills, and only two are supposed to represent the general rate-payers. Even these are nominated by the Government, the journal supposes, at the instance of the Chairman, who is usually a mill man. This is a very undesirable state of things and has produced unsatisfactory results. The assessments recently made were the subject of complaint to the Subdivisional Officer of Barrackpur, who deputed the Sub-Deputy Collector to make an enquiry. The Sub-Deputy Collector has submitted an unfavourable report, which has been endorsed by the Subdivisional Officer. It was time that the lost franchise was restored to the Garulia Municipality, and the people were given a voice in the management of their local affairs.

533. Referring to a resolution passed at the recent meeting of the 24-Parganas District Moslem League, that provision should be made for the adequate and effective communal representation of the Muhammadans

Moslem representation in the 24-Parganas.

in the district and local boards and municipalities, the *Amrita Bazar Patrika* says that a resolution more short-sighted and suicidal than the above cannot be conceived. The Hindus and Mussalmans have no separate interests either in political or civic matters. So what they ought to see is that the best of their men, be they Hindu or Mussalman, are returned to the boards, municipalities and Legislative Councils. If the number of Hindus is larger in the district board of the 24-Parganas than that of the Mussalmans, the reason is plain. The Hindus are better qualified than their Muhammadan brethren, and hence they, and not the Mussalmans, are generally elected. Let the Mussalmans have more education and more public spirit, and then, not only their co-religionists but even the Hindus will elect many of them. But if incompetent Mussalmans are pitchforked in the district and municipal boards simply because they are Mussalmans, they will only become objects of ridicule. The resolution was opposed to the sentiments of the President of the League who said:—"As for Hindus and Muhammadans, their political interests are so identical that hearty co-operation on their part is essentially necessary for the good of both the communities."

(f)—*Questions affecting the land.*

534. The Government has made up its mind, writes the *Bengalee*, to

The partition of the Mymensingh district. partition the Mymensingh district, and apparently without any loss of time. The *Statesman* repeats

the old argument that the partition of districts

will bring the people into closer touch with the Government and minimize the sinister influences which, it is assumed, are now operative among the youthful population of Bengal. The journal admits that there have been some cases of anarchical crimes among the young men of this province, but there is evidently a tendency to exaggerate the evil, and to talk as if the whole of the youthful population were seething with the spirit of sedition. For the sake of a handful of young men who have gone astray, to partition districts and to incur heavy expense in connection therewith must appear to every sane person as a remedy out of all proportion to the evil. And will the partition of districts bring the Government into closer touch with the people? It would all depend upon the temperament of the district officers. A district may be divided and subdivided to the size of hamlets, and yet the district officer, if he did not feel inclined, if he chose to live isolated, need know nothing of the people. The *Statesman* itself said not long ago that the partition of districts was not the real remedy, and suggested the creation of more subdivisions. The journal does not believe that the partition of districts will do any good. To say the least it seems to be an expensive luxury, unfruitful of any substantial result.

535. The Government recently issued a resolution, writes the *Bengalee*,

Ibid. accepting the recommendations of the District

Administration Committee for the division of

Mymensingh into three districts and inviting public opinion thereon. This is not the first time that the Government has appealed to public opinion in connection with the partition of the Mymensingh district. Again and again the local representatives have been invited to express their views on the subject; and on each occasion they have responded to the call with eagerness and alacrity. The attitude of public opinion in the matter is indeed unmis-
takable, and it is regrettable that the Government should be so slow to respond to it. Local opinion is agreed that there should be no partition of the district, and that the question of partition should be taken up after the necessary railway facilities have been provided. If Government really wants to be guided by the public voice in this matter and not by the so-called exigencies of administration, then its duty is clear and its further appeal to public opinion is more or less a work of supererogation. But what probably the Government really wants is to ascertain local opinion as to the details of the schemes which

have been proposed. Should there be three districts, instead of two, carved out of the old Mymensingh district? Should the partition follow the lines of recommendation of the District Committee or should they be modified, and if so, to what extent? These are really the issues which the recent resolution of Government places before the public, and in respect of which opinion is invited. In dealing with the details, the public should not forget to refer to the main question, or renew their protest against the partition. It is a pity that this controversy should be renewed during the present crisis when there should be perfect harmony. Nor is the question of expense of no moment. The estimate of expenditure of the three proposed schemes is an indispensable element in the consideration of the matter. Are there the means,—are there not more urgent matters claiming attention and demanding expenditure? This is a vital consideration which is not to be overlooked.

THE HERALD.
7th June 1915.

536. One of the reasons advanced by the Governor in Council in this connection, writes the *Herald*, is the facility the partition will afford for the improvement of self-government. Self-government implies that the people would manage their own affairs. The position of the district officer among them should be that of a guide and a connecting link between the local body and the central authority. The line in which the Government is, however, working, would bring about quite different results. First of all, from their proposal to reduce the district charges there will also be a large fall in the number of men capable of taking part in the management of local affairs. Again, if after this division of districts a further step is taken of making up units of self-government out of the village population mainly, one can easily understand what the nature of self-government of these bodies will be. The journal wishes to point out clearly that it is not in the least opposed to the development of the village system, but, considering the present tendency of national life, the villages will have to be reached through the more advanced sections of the population. Efforts to build up any system of self-government directly through the villages are bound to fail at the present stage of the country's progress. If there should be real representation of the popular element in the management of local affairs, it must be through the natural leaders of the people. These in villages at the present moment are exceptionally few. By the division of districts most of the local bodies will be formed of members whose highest qualification will be their capability to keep silence or their willingness to do so. The present tendency of the life of the people of this country is such that the ablest men centralise towards one or two places where they can have full scope for their capabilities. Local bodies when formed in divided districts would for ever be deprived of the services of these men as even they are at present. A further cutting down of the district charges will further lower the efficiency of members of local bodies. The powerful influence of the district officers will be made more authoritative and the inefficiency of the local bodies will make them more autocratic. If partitions are to be made, they are for other purposes than the development of local self-government.

(h)—General.

MADRAS REVIEW.
June 1915.

537. Referring to an article in the *Bengalee* on the treatment of political prisoners, the *Modern Review* says that there may be political prisoners whose offences involve moral turpitude also. But, generally speaking, many political prisoners are in jail not because they have done anything morally wrong but because of the particular kind of ideas of the relationship between the individual and the State held by the rulers of a particular country. There are offences which are crimes in all civilized countries, such as theft, robbery, assaults on women, murder, etc., but as press laws, laws relating to public speech and processions, and sedition laws differ in different countries, and in the same country in different periods of its history, offenders against these laws ought by no means to be classed with those who have violated both moral and statutory laws. Some ten years ago and earlier still, honest and righteous men in India did and said many things with a clear conscience which would

to-day make them criminals. But in spite of the new or altered laws, the moral standing of the men remains the same. It may be considered necessary in the interests of the administration to place them under some sort of restraint or other, but it is absurd to expect any intelligent man to believe that these men ought to be punished in the same way as thieves, robbers, ravishers or murderers, or with even greater severity. Punishments which the public feel to be vindictive, defeat their object to a great extent. To be entirely successful, the criminal administration of a country requires to range public appreciation and sympathy on its side. The treatment of the political prisoners as described in the *Bengalee* seems to be more inhuman than what falls to the lot of non-political offenders. So far as the journal's knowledge goes, there is no law which lays down that political offenders are to be treated with special severity. They can therefore be treated with greater justice without the violation of any laws. The transferring of prisoners from their native province to other and distant provinces may be necessary in very exceptional cases; but ordinarily it tends to add to the troubles of the prisoners without any corresponding advantage. Moreover, it makes it difficult for their relatives and friends to obtain redress for their grievances.

538. Referring to the internment of Messrs. Muhammad Ali and

The internment of Messrs. Muhammad Ali and Shaukat Ali.

Shaukat Ali, the *Modern Review* says that as people do not believe that official information is always correct, official methods are always right

MODERN REVIEW,
June 1915.

and official motives are always unexceptionable, they will continue to doubt the necessity of the step unless they be convinced, by the publication of the information on which official action has been taken, that the two gentlemen have been deprived of their freedom of movement really in the interests of the State. Loss of personal liberty is no light matter. There should always be a sufficient check on arbitrary executive action resulting in the loss or curtailment of such liberty. As Mr. Muhammad Ali is known to be a diabetic, his request to be allowed to reside at a hill station in summer should undoubtedly be complied with.

539. The popular prejudice against the Defence Act was lessened to

The Defence Act and its working.

a certain degree, writes the *Hablu Matin*, by the fair and impartial spirit in which the Special

HABLU MATIN,
2nd June 1915.

Commissioners at Multan and Lahore dealt with the cases of dakaity which came before them for trial. The sentences were not unusually severe. A considerable number of persons, who were arrested on suspicion, were released and every facility given to the accused for defending themselves. Government may make mistakes and blunders, but its detractors must know that it cannot be guilty of deliberate injustice. It is a matter of regret that Government has thought fit to enforce the defence measure in the case of Mr. Muhammad Ali, who has gained the esteem of the Moslem community. This gentleman may have given offence to certain officials by his uncompromising attitude on several questions, but no one can accuse him on sufficient grounds of ill-feeling against the British Government. He is a prominent member of the All-India Moslem League, which is a loyal and constitutional organisation. It cannot be said that he has encouraged sedition and lawlessness. On the eve of the rupture between England and Turkey, Mr. Ali warned the Porte through the *Comrade* that it was digging its grave. It is true he wrote an article on "The choice of Turkey," which formed the subject of his prosecution under the Press Act, and the journal bows to the decision of one of the highest tribunals in the country. All that can be urged against Mr. Muhammad Ali is that he is sometimes carried away by his enthusiasm and uses strong language. The loyal Indian Moslems have a right to expect generous consideration at the hands of Government. The internment of one of the most prominent members of the community in a summary fashion cannot but fail to produce a feeling of regret and sympathy.

540. The *Amrita Bazar Patrika* remarks that public meetings have been

The internment of Messrs. Muhammad Ali and Shaukat Ali.

held at Bankipur, Lucknow and Kidderpur in connection with the internment of Mr. Muhammad Ali and his brother.

Mr. Mazhrul Haq presided. In the course of his speech, he discussed the

AMRITA BAZAR
PATRIKA,
3rd June 1915.

question as to what was the offence committed by the brothers and observed that there is a class of men who thrive on carrying ready-made tales to higher quarters, where credence is given to them, and there is also the Criminal Intelligence Department which, to justify its existence, has sometimes to manufacture reports. Continuing he stated that if Mr. Shaukat Ali and Mr. Muhammad Ali were guilty, their offence and the sources of Government information should be revealed, and none would condemn them more strongly than he, in spite of his love and affection. Till their guilt was known and proved, he for one would remain absolutely unconvinced. All right-thinking men should view the matter in the same light as Mr. Mazhrul Haq. The meeting at Kidderpur reiterated the same thing, and it considered that "in the absence of any positive proof, Messrs. Muhammad Ali and Shaukat Ali are perfectly innocent.

541. The *Amrita Bazar Patrika* says that the invidious distinction observed, generally speaking, between the Indian and the Eurasian or European employees of

Racial distinction.

Government in matters of promotion and general treatment has always been a subject of galling disappointment to the Indian public. This distinction is as conspicuous in the Telegraph Department as in some others. Years ago, the signallers attached to the Indian Telegraph Department made a representation to the Government, detailing their grievances, but their lot has not improved since then. One of their complaints was that while the Indian signallers (attached to the Indian Telegraph Department) "of the local scale have to perform the same nature of work as their Eurasian brethren," the latter were freely promoted to the general scale and the claims of Indian signallers were ignored. It is difficult to understand this distinction. Promotion to higher grades in the service on the ground of nationality and not on the ground of actual merit and competency is never a healthy principle, because it is not always the best man who is promoted. Further, it would create discontent and disappointment among those unfortunate employees who are thus excluded from promotion to higher grades—and excluded not because of any inferiority in merit but because they did not happen to be born in some particular nationality. If the Indian signallers be in any way inferior to the Eurasian signallers, then of course their exclusion from the higher grades of the service may be intelligible or justified, but even then their inferiority must be proved and not presumed. The best course would be to hold an open competitive examination and promote only such to the higher posts as are found competent from the results of the examination. There is another matter in which this distinction is also observed. The Indian signallers are not provided with any house accommodation, nor do they receive in lieu thereof any allowance for house rent. The journal cannot think why again this unreasonable distinction is made between the native Indians and the European or Eurasian employees.

542. Hostels and messes in this country, writes the *Mussalman*, where

Hostel life in India.

boys and young men live without guardians, rather without anybody to look after them, are generally

the hotbeds of those vices which boys are prone to. Laxity of supervision is generally the order of the day so far as hostels and messes are concerned. The superintendents of these institutions think they have no other duty towards the boarders than to call the rolls and grant or refuse leave to them when any application for leave is made. They do not think that they are virtually the guardians of the boarders living under them. For this they are not alone to blame. Government has not imposed any such duty on them that they may consider themselves as the guardians of the boarders. Moreover, their pay and prospects are not very encouraging and the result is that they cannot wholly devote themselves to the work of properly watching or supervising what is going on in their hostels. In one respect the educational authorities are greatly to blame. They do not generally take into consideration the character of the candidates for superintendentship before a superintendent is appointed, and on account of this indiscretion some moral wrecks and chartered libertines have found their way into hostels as superintendents and have been spoiling the boys to whom they ought to have been fathers or elder brothers. This is simply deplorable. Their very presence is a nuisance in

the precincts of institutions where boys and young men reside, and it is a pity that such persons are placed in the position of guardians. The purity of hostel life is a thing which can be maintained unsullied if only the educational authorities insist on appointing men of sterling character and good disciplinarians as superintendents of hostels. The superintendents should be men whose very character should be an example to be followed by boarders. The journal is in possession of some facts, which, if disclosed, would stagger all having any pretension to morality. It is incumbent upon the authorities to be sufficiently vigilant and to try to remove the causes that contaminate hostel life in this country. The matter is almost entirely in the hands of the authorities, and it is therefore that the paper urges upon them the extreme necessity of taking proper care of the hostels in this country.

543. That Council government marks an advance on one-man rule, says the *Mussalman*, few will deny, but as things stand

Council Government.

at present, although the presence of one Indian

member as against two of the Indian Civil Service provides the Council with an organ and mouthpiece of Indian ideas and sentiments, it fails altogether in giving the Indian member any effective voice or control in the administration of the country or the shaping of the Government policy. When the Indian member is always in the minority and is painfully conscious that he is always handicapped in making his views prevail or any of his schemes succeed, it is a mockery to call such a system an adequate representation of Indian interests. There is, further, the significant admission of His Excellency Lord Carmichael himself that he has sometimes to discharge in his government the function of His Majesty's Opposition. This cry of impotence is as derogatory to the dignity of the Governor as it is prejudicial to the best interests of the people. The latter can only be served and the original design of the reform carried out by the addition of another Indian member to the Council. It is after all only natural that Bengalis should desire their representation in the Council to be not merely nominal but also adequate and effective. It is similarly quite natural to desire that they should like the Governor to be not merely an ornamental figure-head, distributing prizes and delivering speeches, but also to be clothed with the power to give effect to his views, to carry out his policy unhampered by opposition, and to be able to respond to popular demands when he thinks them just or reasonable. The Indian and Civil Service views and interests are well known to be conflicting in several vital points, and they can only be reconciled by a just balance of those parties by making them numerically equal in strength in the Council with the Governor as the president or arbitrator. The Indians have given ample evidence of their loyalty and their capacity to discharge the highest and most responsible duties of the State. Surely then this modicum of reform, embodying a principle of the barest justice, should not be denied to them. For some months now, at any rate, there will be two Indian members in the Supreme Executive Council. Can any one allege that this will interfere with the efficiency of the administration in any way? India expects, not as a reward but as a right, for all the sacrifices she has so readily made and the sufferings she has so willingly undergone, that justice will be done to her claims. It is justice alone that can form the basis of efficient administration, and a concession like the one asked for will not only be eminently just and therefore make for greater efficiency, but will also go far to materially strengthen the tie between the rulers and the ruled.

544. The *Telegraph* writes that there are few countries in the world as law-ridden as India. There are not only civil and

A forest law.

criminal laws, but stamp, jail, municipal, postal

and forest laws; and not merely are there laws, but provisions for punishment in case of any breach of these laws. Thus there is a provision in the Forest Code for the punishment of people living on the borders of reserved forests if they fail to turn out whenever and wherever the forest officers call upon them by beat of drum to come and aid in subduing fires in the forest. This provision, according to forest officers themselves, often operates very harshly on people. Suppose a fire is discovered in the middle of the night. The forest guard who discovers it, beats his drum. Other guards repeat the process. And all neighbouring villagers must at once hie to the spot to extinguish

MUSSALMAN.
4th June 1915.

TELEGRAPH.
5th June 1915.

the fire which is beyond the power and capacity of the paid forest establishment. Now, villagers, as a rule, are sound sleepers, because their conscience is usually bright and clear and because they work the whole day and sleep off their toil at night. Their failure to turn out lends a handle to the forest officers to persecute and harass them by prosecution or make them oil their itching palms. In either case the village folk are made to suffer. Suppose, again, the petty forest officer falls out with some villager over the price of rice or a peice of cloth; then woe to the latter. But then it must be admitted that the laws were never made for the persecution of the people but for the protection of the forests, specially as it is not possible for the Government to maintain anything like an adequate staff for the policing of forests, in spite of the fact that these yield quite a handsome revenue by the sale of timber and various minor produce.

TELEGRAPH,
5th June 1916.

545. Referring to the internment of Purna Das under the Defence Act, The working of the Defence Act. the *Telegraph* says that it believes Government will pay all expenses, as is done in the case of enemy subjects. Under the restrictions placed upon him it is not possible for him to earn his livelihood. Moreover, some arrangement must be made for his food. As a member of the *bhadralok* class it is not possible for him to cook his food. If, therefore, the authorities make no messing arrangement for him, his family should be allowed to stay with him. The journal is not aware of the charges against him, nor does it know what proofs the Government has to substantiate those charges. Hence it is not possible for it, to question the justice of Government's action. Whatever it is, the paper hopes the authorities will consider the two points raised by it. It would appear that the Local Government has been extremely busy in enforcing the provisions of the new Defence of India Act. A Barisal correspondent states that special commissioners are about to be appointed for the trial of dakaity cases there. As the *Pioneer* has suggested, most of the accused—they are several hundred strong—are local Muhammadans of the agricultural classes, whose crimes can be traced to perfectly economic causes. It therefore appears rather strange that in this case, as in the Punjab, ordinary crime should come under the purview of this emergency measure intended to meet the extraordinary situation created by the war. Besides, cases of internment are being reported almost every day. Naturally, something like a panic exists in the community, especially as no announcement has been made as to whether any allowance is to be paid to the persons interned for their support, as they cannot possibly hope to earn their livelihood in the places where they are interned. It is time the Government stated its decision in order to allay public apprehension. Moreover, the young men who are being thus treated, appear to have been acquitted or discharged by competent courts of law. It is not right that people found innocent by His Majesty's courts should be punished by his officers unless, of course, they have committed some further crime. The public, therefore, might claim that in the order issued by the Government in each case there should be a statement to show that since his acquittal he has been guilty of some tangible offence for which the present punishment is meted out to him. Nobody can then have any excuse to protest against the new mode of punishment.

CALCUTTA BUDGET,
7th June 1916.

546. It may be surmised, writes the *Calcutta Budget*, that it was after The policy of internment. deep deliberation as also conference and consultation, that the Government of India had adopted the policy of internment as a deterrent and preventive of anarchical crimes. However, if discontent is to be allayed and disaffection rooted out, no half-measures will avail; no repressive policy will do any good; nothing short of absolute confidence and sincere sympathy with the legitimate aspirations of the people will improve the situation. To allow the rulers to judge of the probable effects of internment, the journal points out that it is likely to make matters worse. While enemy subjects are treated in a rather liberal manner, interned persons have to bear the expenses of their up-keep. This difference is sure to spread disaffection among the mass of the population. If, again, the journal is to believe another paper which, it was rumoured some time ago, was in receipt of a subsidy from Government, there was recently

a conversation between a high police officer and an interned young man, somewhat like the following. The latter enquired if no allowance was to be given him, and the former replied in the negative. "How am I to live?" said the other, "we shall live by dakaity." All this might have been in jest but it shows how the measure is likely to defeat its object. The journal therefore urges on the authorities that interned persons should be treated in the same manner as deportees were, or as Mr. Tilak was treated in jail. Another effect of internment, want of occupation, separation from family and friends, would be to make the suspects more morose and misanthropic and induce them to brood moodily on the situation. It is to be hoped that Government will seriously consider these points and not play into the hands of blind advisers and subordinates. Internment will prove neither a preventive nor a cure.

547. Writing on this subject, the *Amrita Bazar Patrika*, says that the

The Prince of Wales and deliberate manner in which His Royal Highness
famine of official sympathy. was prevented from coming into contact with the

AMRITA BAZAR
PATRIKA,
7th June 1915.

not but create the impression in his mind that the officials were far from sympathetic in their dealings with those who were entrusted to their care. Thus, not only did His Royal Highness see clearly that want of official sympathy was one of the chief defects in British rule in India, but he felt the necessity of appealing to his countrymen, while speaking at the Guildhall, that "every Briton who visits India should foster sympathy and brotherhood," and there should be an "over-abundant and genuine response to such sympathy." And the response came from an unexpected quarter—indeed, from no less a party than the then highest Indian authority who was present on the occasion and heard the appeal of His Royal Highness. Said Mr. Morley, the then Indian Secretary of State, as soon as the Prince of Wales had finished: "Sympathy was the keynote of our relations with India and the secret of our power." And yet the administration of India under his rule had very little of sympathy in it. The situation has not improved but become rather worse since then. Indeed, things have at last come to this pass that the Indians see very little official sympathy, and are disposed to thank their stars if they are only let alone, and not meddled with in their domestic concerns, and put to various kinds of trouble by executive interference. The most remarkable of all Indian famines is this famine of official sympathy. The Indian administration has many defects—the Indians have practically no political privileges—but they might have yet put up with many of them if they had received an appreciable degree of sympathy from their rulers. Individually, most of the rulers are all right; it is the system of rule that makes them so rigid, so unbending, like a piece of metal. The system will not permit them to treat the Indians in the way they ought to. It should be noted here that mere sympathy means nothing: it means only a few sweet words and fine phrases. Indeed it is not mere sympathy but "sympathy and justice," to quote the words of Lord Curzon, "that should be the keynote to the administration of India." If India is not governed on "the eternal moralities of justice and righteousness," to quote Lord Curzon again, no amount of sympathy on the part of the rulers will make its people prosperous and contented, for which the King-Emperor is so ardently anxious. Indians should also learn to overcome their national weakness, namely, to be overwhelmed with gratitude by mere sweet words and small mercies.

548. The *Amrita Bazar Patrika* states that it has more than once dwelt

Curiosity of the Post Office: on the vagaries of the administration of the Post
Wonderful selection of out- Office in Calcutta, and how the service has been
siders!!!

AMRITA BAZAR
PATRIKA
8th June 1915.

from time to time filled by outsiders, to the injury of those already in service. This practice is in itself most objectionable. However, the authorities would have justified their action to some extent, if they had selected men superior to the ordinary run of clerks by virtue of better education and sounder moral character. But the *Patrika* is surprised to see that the outsiders appointed by the Presidency Postmaster, Calcutta, are not only lacking in higher education, but some of them at least have already proved to be actually dishonest. The paper cites the cases of

two Eurasian assistants who stole registered letters. It requests, the Director-General of Posts and Telegraphs to call for a statement of the outsiders entertained by Mr. Stuart, with the special qualifications of each of them which led to their selection. This is necessary not only in the interests of the employés but also those of the general public and the good name of the Postal Department.

BENGALEE,
8th June 1916.

549. Writing of the Governor's clemency in having Jnanendra Mazumdar interned in Calcutta instead of Cox's Bazar, the *Bengalee* says that the public will be very

grateful to His Excellency. This man has been interned because he was supposed to have acted, to be acting or to be about to act in a manner prejudicial to the public safety. Jnanendra Mazumdar is a consumptive patient, almost in the grip of death, and yet the Criminal Investigation Department asks the Government and the people to believe that he is such a dangerous person that his internment is necessary in the interests of public safety. On the face of it the statement seems to be a little curious, and the journal is not prepared to accept it on the *ipse dixit* of the Criminal Investigation Department. Further evidence is required before it can be believed. The journal is, however, grateful to Lord Carmichael for his act of kindness.

550. The assistant editor of the *Comrade*, writing to the *Bengalee* on

Messrs. Muhammad Ali and Shaukat Ali's internment. this subject, remarks that no specific charge is mentioned in the Chief Commissioner's order.

Had these gentlemen been obscure persons with an unknown life-history, it might have been possible for the public to curb its curiosity and leave things to the good sense of the Chief Commissioner, but both the brothers are well known in their respective spheres of activity, and if they have one feature more pronounced in their character than another, it is an abhorrence of secrecy and intrigue. Their record of public activity can challenge the closest scrutiny, and nothing short of a trial in open court can satisfy their following, not to mention the general public of India which has learnt to cherish the liberty of individuals as a necessary adjunct of a civilized State. The sources of official information are, to say the least of it, far from being perfect or invariably free from taint. Again, neither of these two prominent public men of Delhi who have displayed an amount of independence unusual for this place—until recently a sleepy back-water of the Punjab—and disconcerting to those who have to create a convenient atmosphere for the administration of the new Province, has been *persona grata* with the local authorities. Finally, Mr. Muhammad Ali has given great offence to more than one Lieutenant-Governor or Head of Local Administration, whose high, handedness he has intrepidly exposed and some of whose decisions he has been partly instrumental in having reversed. The part played by Mr. Muhammad Ali in the Cawnpore affair is not unknown in India, and those who are interested in the work of the Aligarh College and in the fortunes of the Moslem University know only too well that between Sir James Meston and Muhammad Ali there is no love lost. Mr. Muhammad Ali is suffering from acute diabetes and a month and a half ago had to give up all work in accordance with the stern injunctions of his medical advisers. He was in fact about to proceed to Mussoorie, when the order of internment was received. He has also suffered from fever off and on for weeks and seems to be developing rheumatism. Moreover, Mehrauli is not the home of the brothers and the refusal of Government to defray the expenses of their residence there betrays something very akin to a desire to persecute. Nevertheless, Messrs. Shaukat Ali and Muhammad Ali desire no concessions, and appeals for "mercy" such as one or two thoughtless journals have published in their hurry to be useful, are naturally resented by them. They ask for justice and they ask for it with a clear gaze. Nothing less can satisfy them and nothing less should satisfy the people.

551. Referring to Mr. Muhammad Ali's case the *Bengalee* says that as

Mr. Muhammad Ali's case. regards the request that the Government should bear the cost of his internment, it was based upon

precedents set by the Government itself. Internment is a kind of deportation. A deportee is a State prisoner, and the expenses of State prisoners are always borne by the State. So they were in the case of those who were deported in 1907 and 1908. But if Mr. Muhammad Ali is not a State prisoner, it must

BEN ALIEE,
8th June 1916.

be admitted that he is a prisoner of some kind, ordinary or State. For he is deprived of his liberty; and the State bears the expenses of all prisoners, whatever may be the nature of the restrictions imposed upon them. If the State will intern persons in the interests of public safety and deprive them of the opportunities of earning a living, it is only right and proper that it should maintain them. The principle is accepted in the treatment of prisoners of all kinds, and there is no reason why an exception should be made in the case of persons who are interned. They are to all intents and purposes prisoners —they are prisoners deprived of their liberty under suspicion and without a trial, and surely they are entitled to be treated, like other prisoners, as the guests of the State.

552. Adverting to the question of admitting a second Indian member to Council Government. the Executive Council of this province, the

BENGALEE,
9th June 1915.

Bengalee says that the justice of this demand will be apparent to every person whose mind is unclouded by bias or prejudice. The journal is not therefore surprised to find intelligent Muhammadan opinion in accord with its own in the matter. The Government has too long pursued a policy of exclusiveness, with the result that there has grown up a line of cleavage between the rulers and the ruled. The problem of the future is to substitute harmony in place of discord, faith and trust in place of mistrust and suspicion, and the only means to achieve this end lies in increased co-operation between the people and the Government. It is thus that a true and firm *entente cordiale* between them can be established, which should be the aim of every good Government to foster and develop. Now, co-operation which is to produce this beneficent result must be one which should bring about a closer association of the people with the Government, so that instead of the present system of government for the people there may come that of government by the people, which is the ideal to which educated India now aspires. As a means to this end, the reform advocated by Bengalis and supported by Muhammadan opinion, and also by a section, at any rate, of the Anglo-Indian Press, is absolutely essential. It is to be hoped that before the agitation over the question acquires an irresistible character, Bengal will be granted this boon.

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

553. Speaking of the development of agriculture, the *Herald* says that Development of agriculture. the Government, though moving in the matter,

HERALD.
1st June 1915.

is hardly paying to it even a tenth part of the attention which the State in a country like India should pay to it. The activity of the Government should by no means be confined to the launching of costly schemes of irrigation. It should not be thought that Government's efforts for the improvement of agriculture are not possible when there is no money in the State coffers to launch out on expensive schemes. The efforts of the State in this direction should not be confined to mere occasional formulation of some scheme or other. There should be a regular State organisation to aim at the development of agriculture in every way possible and at all times. The work should not be delegated to the charge of a minor department as that of the present provincial Directors of Agriculture or the agricultural officer with the Government of India working under the Revenue Secretary. There ought to be for India a Member for Agriculture alone in the Viceroy's Executive Council, as suggested recently from an important quarter. The duty of the Member for Agriculture and all the departments under him should be to organise the agricultural industry among the people of the country. For that purpose the lines of work should broadly be to gather information regarding local conditions, to circulate the knowledge of the latest improved methods adapted to those local conditions, and to conduct in every district model Government farms. Such schemes as those of irrigation and other works are only secondary in importance. The main thing is to organise the industry among the people of the country in the manner in which the co-operative movement is being popularised. And for that purpose there should be the illustration through Government agency of the lines of successful development.

VI.—MISCELLANEOUS.

MODERN REVIEW,
June 1916.

554. Speaking broadly, says the *Modern Review*, those Indians who take any interest in the politics of their country, may be divided into Moderates and Extremists of varying shades of opinion. Among the Extremists, there were included some who did not object to and even advocated the use of physical force in gaining their object, which was Indian independence. Their number would seem to be now smaller than before, and is probably decreasing. It would be best to give them a separate name. To the journal's knowledge no prominent Indian has held or expressed the views of this section. Those Extremists who advocated the use only of lawful methods, formerly had independence as their political goal. If they did not object to Home Rule within the British Empire, they wanted it only as a halting place in their journey towards the goal of independence. Those among them who set their eyes on a World Federation as the future political goal of mankind, wanted India to enter this Federation not as a part of the British Empire but as a separate unit. This is what the journal knows regarding the past politics of Extremists, though its information may be inaccurate or only partially true. It has no means of knowing whether the party as a whole has changed its politics, and, if so, to what extent. The only feasible plan seems to be for all parties to work together for securing Home Rule within the British Empire, leaving further political developments to the future. The present generation of Indian politicians could not, even if they tried to do so, sign any final and unalterable political creed on behalf of the next and succeeding generations of Indians. Every generation is gifted with the power of independent thought and feeling. There is nothing absolutely final in religious, social, political or other ideals. If there were, only one generation of thinking and feeling human beings should have been created, the succeeding generations being made only like automata and gramophones.

555. The *Modern Review* says that Indians have been duped many a time; they know that promises are not as good as performances; and yet are they still ready to be duped.

Colonial "friendliness." This or that Canadian or Australian politician or journalist says that as Indians are fighting the Empire's battles side by side with the colonials, after the war the colonies will recognise Indians as fellow-citizens, exclusive emigration laws will be modified, etc.;—and immediately the paragraph is exultingly quoted in several Indian papers as if a new saviour had come down from the skies with a message of hope and salvation. Yes, after the war,—when there would be no earthly reason for anybody to keep the Indian people in good humour. In the meantime a British statesman holding high office in Australia has had to apologise because in a speech he had the temerity to suggest indirectly that for the development of large portions of Australia coloured labour might be required; and in Canada the period of operation of the ordinance against the landing of artisans and skilled and unskilled labourers has again been extended. Let all faithfully do their duties, but let nobody be so foolish as to expect that the war, which is not an evangelistic campaign for the conversion of souls, will change human nature and make men act against what they consider to be their immediate worldly interests. There ought really to be a limit to the credulity of Indians and to their capacity and willingness to be duped. In the spiritual plane men have been taught to act without desire of reward or fruition. The best way to avoid disappointment is to adopt this rule in mundane affairs also.

556. The *Habul Matin* writes that the order for the internment of

The Indian Press and Mr. Muhammad Ali. Mr. Muhammad Ali has provoked strong comments in the columns of the Indian Press. The generous sympathy shown by the Hindu Press in

this regrettable episode will tend to bring about a closer connection between the two sections of the Indian community. The journal is certain that Mr. Muhammad Ali will rejoice that his personal sufferings will lead to the promotion of good feelings between the Hindus and the Muhammadans of India. The noble ideal of patriotism is the characteristic of Mr. Muhammad Ali. The main object of his newspaper was to bring about the feeling

of comradeship between the Hindus and the Moslems. There can be no doubt that the order of internment passed by the Hon'ble the Chief Commissioner of Delhi has caused great surprise and regret all over the country. The journal is rather surprised and pained that a newspaper, which has noble traditions and represents the interests of the zamindars of Bengal, should have written in a jocular vein on this painful and serious topic. Even the Anglo-Indian newspapers have marked their disapproval by their reticence over the subject. The case of Mr. Muhammad Ali involves an important principle, and his individual wrongs should not be ignored by the public. It will also lessen the mutual confidence between Government and the public. Thus, it becomes the plain duty of every loyal and patriotic citizen to represent to the authorities the urgent necessity of cancelling the order of the Delhi Local Government. Abject servility is more injurious to Government than violent sedition. It is not at all strange that officials commit blunders on some occasions. The present is an instance when the mistake of the Delhi authorities should be rectified, and both Hindus and Moslems should join in representing to Government the extreme hardship caused by the order of the Chief Commissioner of the Delhi province. Even if Mr. Muhammad Ali be guilty of some indiscretion, he does not deserve to be punished in such a severe manner, and ruined in health and purse. No reasonable person will approve of the grim humour of the *Hindoo Patriot* in this tragic episode, for it is not in accordance with the ordinary rules of good taste.

557. Referring to the present agitation in favour of compulsory

The Indian problem and British conscription.

military service in England, the *Bengalee* says it fears this agitation will succeed. It has been started at a psychological moment and the success of this agitation will create fresh difficulties in the way of any immediate move towards a real federal relationship between India and Great Britain and her Colonies and Dominions such as Indians have been eagerly looking forward to. The very fact that Great Britain had no standing army like that of Germany obliged her to employ the Indian sepoys in this war. These fighting men at the theatre of the present war in Europe have done more than anything else to reveal that new angle of vision from which Indian problems will have to be approached in the future. But universal military service in the United Kingdom, and conscription in Great Britain will be bound gradually to be followed by similar measures in the Colonies and Dominions and will very largely remove the necessity that compelled the acceptance of India's help in this European war, and this will be bound to alter more or less the new angle of vision of which so much has been heard and said during the last few months. This is why the journal is so gravely concerned and even alarmed at this new agitation. If Great Britain can honestly make up her mind to admit India to the full co-partnership of the present British Empire, she can easily command, even without having recourse to these hateful continental devices, a citizen army as large and powerful as any standing army either actual or possible in any European or Asiatic country, but if she cannot have the courage and the foresight to do so, then the problem before her will be as insoluble even after she adopted compulsory military service, as it is to-day. British statesmanship should clearly realise that in view of the general situation in world politics a weak, helpless and dissatisfied India will be a more serious clog to the progress of her Empire than any outside opposition or enmity can ever be. With an India established upon her own strength, capable of defending herself with the arm and brain of her own sons, attached to the British connection as the highest and most effective instrument of her own national self-realisation and self-fulfilment, Great Britain may well defy the whole world, and pursue her mission of civilisation and humanity with an authority and with an assurance of success such as she can never dream of under any other conceivable condition. This is to her highest interest, as it is distinctly her highest duty.

558. Commenting on this subject, the *Bengalee* says that the question Indians and Army Commissions. has assumed the proportions of a burning problem in view of the exclusion of Indian students in the English Universities and Inns of Court from the Officers'

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Training Corps. Rightly has it been said that "the educated community have increasingly resented their exclusion from the commissioned ranks in the army as an undeserved and gratuitous stigma alike on the loyalty and the competency of Indians." Trust begets trust. Suspicion is repaid with compound interest. It appears that Lord Minto actually drafted a scheme for the admission of Indians into the commissioned ranks in the army and that it was sent home, but that it was shelved in the pigeon-holes of the India Office. The scheme actually proposed that there should be regiments officered throughout by Indians. If there were such regiments now, what feats of valour would they not have performed to vindicate the time-honoured traditions of their great country? Goodness and wisdom are allied. The noblest beneficence is the highest wisdom, and nowhere is it more strikingly illustrated than in the history of India and in the career of the great Akbar. But bureaucracy, brought up in the traditions of routine and in an atmosphere of suspicion, seldom soars to the true heights of statesmanship. An Englishman has observed with perfect truth that "after the splendid vindication of Indian loyalty and gallantry which the last few months have witnessed, the concession would come with peculiar grace and force. It would strike the imagination of all classes of Indians as nothing else could, and go far to strengthen their faith in the good faith of British rule." Truly the psychological moment has now arrived for this concession. If it is allowed to slip by, it may never occur again. There are tides in human affairs, which, taken at the flood lead to fortune. Will British statesmanship rise to the height of the occasion? The question is really now or never.

559. The *Bengalee* remarks that the introduction of compulsory military

Congscription and India.

training in Great Britain and the simultaneous

exclusion of practically the whole of the intellec-

tual and leading sections of the Indian community from every form of military training and service would be bound to create very serious misgivings in the Indian mind, such as are sure to weaken their faith in British justice and more or less destroy their hope for the future of their own country as a free and equal co-partner in the British Empire. Once this faith is weakened and this hope is destroyed, the problems of Indian administration will be more complex and difficult than they have ever been so far. An exceedingly sensitive patriotism has grown in this country, which is perpetually wide awake to every movement in the home and colonial politics of the British people. The ancient ignorance and insensibility of the Indians have given place to a breadth of outlook and a quickness of perception which had never before been noticed in this country. Few people, particularly among the rulers of the land, seem to know these new evolutions in India. Nothing or very little of these changes is seen on the surface. There is still the old placidity and apparent listlessness; but underneath all this, fresh and deep currents of thought, ideas and aspirations have commenced to flow, of which outsiders are practically ignorant. And ever since the beginning of the present European war, both the classes and the masses in India have been watching progress of events at the front and the evolution of new policies in every European country with a growing sense of their own vital interest in the issues that are being decided there. This new consciousness has been the main inspirer of the reasoned and self-conscious loyalty to the British connection that broke forth from every province of the Indian Continent and every section of the Indian community upon the declaration of the present war. Everybody has been led to cherish the fond hope that upon the conclusion of the war a new political order will grow in India, and far-reaching constitutional changes having for their ultimate objective the evolution of a real federation in India, and the gradual incorporation of the United States of India into the great Federation of the British Empire, as an equal co-partner will be bound to follow. If these hopes so promising to the future of India and the British Empire as well of the whole of humanity, are to be realised, India must be called upon to prepare herself for the same duties and trained for the same services for which the other members of the Empire are being trained. Whatever differential treatment may have been meted out to her before, she must now be placed, at least in the matter of military service, upon the same footing as the others. The journal trusts that British statesmanship will not be blind to

the real needs of the present situation not only in the United Kingdom but in every other part of this world-wide Empire, and will do nothing that is calculated to estrange the feelings of any limb or part of this complex organism.

560. The *Indian Empire* writes that the United Provinces Special

The United Provinces Special Provincial Conference which was called the other Conference.

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imputation made by certain Tory Lords that there was no strong popular support to the question of creating an Executive Council, is remarkable in more senses than one. The Raja of Mohamadabad presided, and a more suitable person than he could not take the chair. In the Conference was shown a great combined enthusiasm of the Hindus and Muhammadans—enthusiasm much more than has even been displayed in an ordinary Conference. At an unguarded moment and in the passion of party prejudice, Lord Macdonnell made the provocative and unfounded statement that 98 per cent. of the people of the provinces were indifferent or opposed to the proposal and only 2 per cent. were in favour of it. This way of browbeating the Indians and denying their aspirations is a favourite quibble of certain conceited bureaucrats, who imagine themselves as being more acceptable guardians and representatives of the Indian masses than the articulate section of Indians themselves. It was necessary to disabuse them of such a foolish notion, and the Special Conference held at Allahabad completely showed the falsity of this doctrine. The President, the Raja of Mohamadabad, delivered an able and lucid speech, in the course of which he strongly condemned the "intolerable action of a handful of Peers," and regretted that Lord Macdonnell should have condemned the proposal to establish a Council in the United Provinces and made baseless insinuations as arguments against it. "I would request Lord Antony," said the Hon'ble Raja, "to come out to India himself and take a plebiscite, and I am positive the result would astonish him. He and Lord Curzon would then part company; and it would be infinitely to the credit of Lord Macdonnell if he did not associate with a statesman. . . ."

561. In Europe, says the *Amrita Bazar Patrika*, the distressed people

Distress of the people emphasised by acts of violence. draw the attention of the authorities to their condition by acts of violence. The gentle and law-abiding Indians have not yet learnt to emulate this vice of the West, and it is to be hoped they will never do it. There are two political parties in Mexico, each of which is trying to put down the other and secure the supremacy of the Government, with the result that something like a famine is raging there. The outcome is the occurrence of riots of such magnitude that America has sent an ultimatum to Mexico to the effect that unless it mends matters, she will take charge of that country. This reminds the *Patrika* of an old incident. India was at the time passing through one of her periodical famines, which caused frightful deaths among the people. Referring to it the late Mr. W. S. Caine, the paper's then London correspondent, wrote to say that as there was no riot, the English people could not believe in the existence of the famine. Some Anglo-Indians consider it not only most objectionable to bring the distress of the people to the notice of the Government publicly, but say that the action of the Indian Press is not due to sympathy towards their kith and kin but to bring discredit on the administration.

AMRITA BAZAR
PATRIKA,
8th June 1915.

562. The *Bengalee* says that people cannot be blind to the light that

Hindu civilisation and war. ancient experience and civilisation might profitably throw upon some of the complexities of modern European wars. For instance, not merely the methods of German savagery but even the higher articles of the Hague Convention that are regarded as almost an ideal form of international relations in modern civilisation, would seem exceedingly primitive by the side of the ancient laws of war of the Hindu people, as they are found in the old epics, and particularly in the *Mahabharata*. It is repeatedly said by almost all the leaders of the great Bharata war that the only conditions of victory in a world-wide war are Truth, Humanity, and Righteousness. These, far more than mere physical prowess, intellectual cunning, or force of numbers, contribute to ultimate success in war. The rules of war which both the belligerent parties settled among themselves, before the commencement of the mortal fight, laid down that no party

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shall take undue advantage of the other, no warrior shall have recourse to any unjust methods, or use any deceitful contrivances. This shows that even the Hague Conference did not rise to the level of the lofty idealism of the ancient Hindu warriors. In matters concerning the conduct of military operations the Hindus seem to have reached a much higher stage of civilisation and humanity than what is proved in the present European war.

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The 12th June 1915.