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REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 14th April 1900.

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I.—FOREIGN POLITICS.

The *Hitavadi* [Calcutta] of the 6th April thus notices the death of General Joubert:—

HITAVADI,
April 6th 1900.

General Joubert is no more. There is wailing in the Transvaal, and there is a void in every Boer heart. The Boers are now despairing of success, and their hope of victory is becoming fainter and fainter. So long as Joubert was alive there was life, there was animation in the Boer land, and even its hills and kopjēs, rivers and streams, towns and deserts, were, so to say, full of delight. But there is no longer any animation in them. He who gave them life is gone and will never return.

The Boer sky is being more and more overclouded. Inexorable fate and dissension in his camp compelled Cronje to surrender. Cronje's surrender dealt a heavy blow to Joubert. He felt that it was impossible for him to maintain the independence of his country, of his native land, which was dearer to him than his own life. This disappointment proved too much for his health, which had been broken down by age and the privations of the camp and battle-field. It was not perhaps the desire of the gods that this devout worshipper of liberty should live to see the liberty of his countrymen gone. Joubert has now gone to that region where there is no oppression or injustice, where the strong do not oppress the weak, and where eternal peace and equality reign !

2. The *Bharat Mitra* [Calcutta] of the 9th April says that the Boers have lost two great Generals—Joubert and Cronje.

BHARAT MITRA,
April 9th, 1900.

Joubert and Cronje. The former is no more in this world, while the latter has been sent to St. Helena to live the miserable life of a captive. It was Joubert who by heroism and strategy held the British lion at bay, and it was he who worked justly and honourably in the cause of his nation and country. For some time Cronje also did excellent work for his native land; but Cronje cannot compare with General Joubert, who was a brave and skilful soldier while Cronje was a coward. Joubert defended his country in a true spirit of heroism, while Cronje surrendered himself to his enemies to save his life. Joubert is being praised even by his enemies, and the record of his heroic deeds is enough to preserve his name. But there will remain nothing to preserve the name of Cronje, who for the sake of his life surrendered himself to his enemies.

3. The *Habul Mateen* [Calcutta] of the 9th April has the following:—

HABUL MATEEN,
April 9th, 1900.

German feeling in regard to England. A correspondent of the *Pisa Akhbar*, during a visit to Germany, had a talk with a German, who in the course of conversation remarked as follows:—

Ninety-nine per cent. of Germans are in sympathy with the Boers. No civilised people can feel the least sympathy with the English, because they are going to destroy the liberty and independence of the Boers for the sake of gold. Even German women are against the English. The English are very selfish and are notorious drunkards. England will in the long run be under the influence of Germany. The peace-loving, kind-hearted, and God-fearing Boers are making war with the English, who in no way deserve one's sympathy. Goods manufactured in Germany are far superior to those manufactured elsewhere in Europe. The English mode of living is very bad. It is true that England too produces good men, but they are generally men with whom friendship cannot be made. It is clear from the above that the Germans as a nation are the enemies of England. Germany's sympathy with the Boers is such that the face of Kruger is to be seen printed upon German envelopes.

4. The same paper says that it appears from the blue book on England's foreign trade and Persian trade. English trade in Persia is progressing, while Persia's foreign trade is declining. Persia ought to defend her trade in a systematic way by establishing a Board of Trade.

HABUL MATEEN.

5. The same paper has the following:—

HABUL MATEEN.

Persia's degradation. O God! help us in the doing of good work, and do not make us slaves of ourselves. Help us with your divine help, so that we may be able to set the wrong right.

The Persians are strangely indolent. They do not think of the evils which surround them. They do not like to listen to the advice of others. Do they ever care to think why they, who are twenty times as numerous as the Boers, were defeated by twelve thousand English troops? There is no doubt that the Persians are excellent soldiers and horsemen. The cause of their defeat was that they were wanting in strategical and tactical skill, which is indispensably necessary in modern warfare. O God! help us in reforming ourselves. If things go on in this way with Persia, there is no doubt that she will not live long. O Persians! open your eyes and hear and see what is going on around you. Read the history of the world. Try to understand your present condition and the condition of your European rivals. Ponder over the prosperity of Japan and the heroism of the Transvaal. They teach you that it is systematic training, and not numerical superiority, which makes a nation great. It is good government and military strength which make a nation prosperous. The English troops have not up to this time gained a real victory in the Boer war. They sustained defeat after defeat before the arrival of Lord Roberts. And it is to Lord Roberts' skill and sagacity that the present successes of the English are due. There cannot be a doubt that the nation whose leader has felt it his duty to look after its welfare, has bound the people by one common bond, and has himself become one of the people whom he rules and lords it over with affection, is sure to make sacrifices for the sake of the Government. Almost every day brings the news that the guns used by the Boers in the present war are all superior to those of the English and that the Boers have a gun foundry of their own. It is sure that after reading this the Commander-in-Chief of Persia will try to ascertain the cause of the defeat of Persia at the hands of a handful of English troops.

The Persian paper *Surayya* says that the cause of the defeat of Persia was that her artillery was handled by men who knew nothing of artillery practice. In fact, Persia has no proper Government, and is unable to defend herself against an enemy. Will the military authorities of Persia still remain idle? Will they not direct their attention to the cause of the defeat of Persia in her late war with England? Will they not try to improve the condition of Persia? Will they turn a deaf ear to what we say, and let the present pass just like the past?

There are men who remain at peace during day-time and attack their enemy when they are asleep at night. A hero should be always ready with his arms at night, and it becomes only a woman to sleep on the bed of luxury. When even a woman does not like to sleep naked at night, it does not become a hero to go to bed without his arms. A hero ought to keep himself always ready, because he may be attacked by the enemy unawares.

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

The Persian loan from Russia. Every people consider it their duty to strengthen their Government, and to save their lives and property from being destroyed by their enemies. But the case with the Persians is very different. They always try to strengthen their enemies at their own cost, and with them national welfare is a meaningless phrase. Persia is going to borrow twenty-two-and-a-half millions from Russia at five per cent. per annum—a step calculated to ruin Persia. I had a talk with the broker of an English bank. He was willing to advance the money required. In fact, it is a regret that Persia will borrow money from Russia. The Persians ought not to be so indifferent to their own interest. It is to be borne in mind that this Persian loan will disturb the peace of Persia. Moreover, borrowing from Russia means ruining Persia.

Another correspondent writes in the same paper that Russia has ordered the Government loan office to give Persia a loan of twenty-two-and-a-half millions, bearing interest at the rate of 5 per cent. per annum from the 1st January 1900. As a security for the above loan and its interest, Persia is to make over some Persian ports to Russia for seventy-five years. If Persia fails to pay any instalment within the fixed time, the Russian State bank may, if it chooses, assume the administration of the revenue of these ports. Persia is bound to pay off the loan which she has contracted from other foreign Powers. But she will not be allowed to borrow in future from any other Power without the permission of the Czar. Persia has permitted the above bank to issue, if it

chooses, promissory notes equal in value to the amount borrowed by Persia, and sell the same in the money market. Even the Russian Musalmans are sorry at the action of the Shah. It is said that this course has been adopted at the instance of some selfish Persian officials who are now being greatly favoured by the Czar. This loan could be secured from any other Power at $3\frac{1}{2}$ per cent. with security, and in that case Persia would not have had any political fear. Moreover, the revenue yielded by the ports held in security by Russia is much greater than the amount which Persia will have to pay in instalments. Persia's political agents at Batoum and other Russian ports ought to be men of wealth and position, so that they may not have any motive for injuring the interests of their own country for their own selfish ends. It is true that agencies, as a rule, are not very honest in money transactions, but a Government like Persia ought not to entrust powers to men who do not hesitate to ruin the prestige of their country.

7. The same paper is sorry that opium-eating is becoming very popular among Persians. The Persians, with a very few exceptions, consider opium as an article of luxury.

In spite of the strictest prohibition by the Government of Persia, the practice is daily increasing.

8. The same paper is sorry that almost every year a large number of poor people emigrate from Khorasan in Persia to Eshkabad in Russia, where they are made to do such hard work by the Russian people that they feel their lives a burden. The cause of this emigration has been ascertained to be this. The frontier people of Persia sell to the Russian merchants a large quantity of food-grains at a very high price, and this causes their price to rise in Khorasan, which is a very large town. The poor people being unable to buy the food-grains at a high price leave the place for good.

II.—HOME ADMINISTRATION.

(a)—Police.

9. The *Sansodhini* [Chittagong] of the 30th March says that it is rumoured that there is a class of *badmashes* in Chittagong town who entice away small girls from the villages and sell them to the prostitutes of the town. The Government is the lawful guardian of these helpless girls, and it is therefore requested to send them to the Dacca *Patiasram* (asylum for fallen women).

10. A correspondent complains in the *Burdwan Sanjivani* [Burdwan] of the 4th April of the conduct of the Kalna police in the murder of one Bhulu Devi of the town. The Kalna police in a case of murder. Information of the murder was sent to the police at 9 P.M., but the Sub-Inspector who was present at the thana only ordered the production of the body. At 10-30 A.M. a man was again sent to the police, but the Sub-Inspector returned the same answer. At 11 A.M. two constables appeared on the scene, but the Sub-Inspector did not come before 1 P.M. The Subdivisional Officer then came and ordered the Inspector to appear.

11. The *Nava Yug* [Calcutta] of the 5th April says that the uniform which Mr. James, Commissioner of Police, Calcutta, has prescribed for the writer-constables of the Calcutta Police makes it impossible to distinguish them from common constables. It is ill-educated youths of the Brahman and other high castes who are generally made writer-constables. Mr. James has therefore acted improperly by prescribing for them the same uniform as is worn by constables.

12. The same paper says that constables in Calcutta usually get some *baksish* from the residents on the occasion of the *Holi* and other festivals. No one grudges to make them these small presents, but it is highly objectionable that they should commit oppressions, as they sometimes do, on middle class men in order to realise these favours. Though such *baksish* is illegal, no one wishes to see any serious steps taken to prevent constables from

HABLUL MATEEN,
April 9th, 1900.

HABLUL MATEEN.

SANSODHINI.
Mar. 30th, 1900.

BURDWAN SANJIVANI,
April 4th, 1900.

NAVA YUG,
April 5th, 1900.

NAVA YUG.

BANKURA DABPAN,
April 8th, 1900.

receiving it. We only ask the Commissioner of Police to check the oppressions which are sometimes committed in connection therewith.

13. The *Bankura Darpan* [Bankura] of the 8th April writes as follows:—

A cooly case in Bankura.

Our readers will be glad to learn that Akshay

Ray of village Narsa within the Barajora outpost in the Bankura district returned home from Assam four days ago. Akshay was enticed away by one Nipu Ray of village Panbya. Akshay's uncle instituted a suit against Nipu Ray. The Magistrate ordered the Barajora outpost to enquire into the matter. The police reported that Nipu Ray was innocent in the matter. Akshay's uncle informed us that the Sub-Inspector had sent in his report without making a local investigation. We wrote this in our paper, whereupon our Police Superintendent went personally to Panbya to hold an investigation. But we could not know anything about the result of that investigation.

Akshay has given us the following account of his recruitment:—

"In Sravan last Nipu Ray took me away from my house to his, where he made me smoke some intoxicating drug with tobacco. He and his father then took me towards Raniganj. After proceeding some distance his father came back. Nipu left me at a cooly dépôt at Raniganj and came away. Kunja Singh, the *chaprasi* of the dépôt, beat me and kept me confined in a room for two days. He then took me away along with seven other coolies. The *chaprasis* of the dépôt used threats and blows to take us to the railway station, to Hooghly, and to Dhubri. They kept us for a night in the Panitoya garden in Dibrugar. The next day they took us to the new garden at Suknapukur, where I remained eight months. Our pay there was Rs. 5 per month, but we did not get more than $1\frac{1}{2}$ or 2 rupees per month. The rule is for a cooly to dig 12 *dângs* of eight cubits each every day. Full wages are not earned without doing full work."

He says that among the coolies who were forcibly taken away with him was a woman named Kusum Harini of village Badka near Raniganj.

Akshay and his uncle are too poor to conduct a case. We therefore request our kind Magistrate, Mr. B. De, to prosecute the real offenders in the case at Government's expense.

(b)—*Working of the Courts.*

CHARU MIHIR,
April 3rd, 1900.

14. With reference to the case in which Babu Fakir Chand Chatterji, Deputy Magistrate of Tangail, district Mymensingh, The case of the Tangail prisoners. was assaulted by Alimuddi and some other prisoners in the Tangail Jail, the *Charu Mihir* [Mymensingh] of the 3rd April writes that Alimuddi and his companions have been punished by Mr. Roe, the District Magistrate of Mymensingh, but no one knows whether Mr. Roe took any notice of the complaint verbally made by Alimuddi that he had been severely thrashed the whole day by the jail warders.

BURDWAN
SANJIVANI,
April 4th, 1900.

15. The *Burdwan Sanjivani* [Burdwan] of the 4th April complains that the *tauzi* department of the Burdwan Collectorate The *tauzi* department of the Burdwan Collectorate. has prepared a list of arrears of rent said to have remained unrealised from some *tauzi mahals* in the district for a long time. The present proprietors of the said *mahals* are being made to pay these arrears, and payment of the current demand is not being accepted if not accompanied by a payment of the arrears. Estates failing to pay these arrears are being sold without notices to the defaulters. Most of the present proprietors do not know how these arrears have accrued. For most of these arrears the present proprietors are not responsible, and most probably they are being made to pay arrears incurred by their predecessors. It is no doubt a great injustice to realise these arrears from the present proprietors so summarily and in such hot haste. It is true that public demands are not barred by limitation within sixty years, but old arrears for which the present proprietors are not responsible should not be realised in such hot haste.

It is moreover very strange that these arrears should have remained unrealised for so long a time. The *tauzi* department is looked after by the Collector, and there are Deputy Magistrates and other officers to supervise its management. It is strange that a serious mistake in accounts was committed

by the department and remained so long undetected. Will not the department be held responsible for these arrears so long unrealised?

16. A correspondent complains in the *Pallivasi* [Kalna] of the 4th April of the conduct of the Subdivisional Officer of

The Subdivisional Officer of Katwa. The Subdivisional Officer comes to court Katwa in the Burdwan district.

at 10 or 11 A.M., but soon retires to his private chamber, where he lies on a couch for about three hours. Any one coming to lodge a complaint in his court is harassed, and many therefore do not venture to lodge complaints at all. It is also a common complaint against him that he insults all who come to his court. Here is an instance in point. Lately in a municipal case he accosted a Brahman thus:—"You are a *Muchi*. I shall go to your shop and rip open your bowels with the horn of a cow" (তুই বেটা মুচি, তোর দোকানে যাইয়া গুৰু শিং দিয়া তোৱ পেট চিৰিয়া দিব।). The court sub-inspector also insultingly addressed the Brahman, whereupon Babu Ramkrishna Adhikari, a mukhtar, remarked that a Brahman ought not to be insulted in this way in a public court. This enraged the Deputy Babu, and he repeatedly ordered the mukhtar to go out. The mukhtar was about to leave the court-room when he was ordered to go to the dock. The Deputy Magistrate then ordered a constable to take the mukhtar to *hajat*. The mukhtar remained confined in *hajat* for four hours. He was then ordered to be produced in court, and the Subdivisional Officer asked him to apologise. "Apologise to me. I have the power to pardon you." Ramkrishna Babu wanted to know what his fault was, but the Subdivisional Officer replied, "Apologise to me. I can do whatever I like. I can even arrest a European in court." Ramkrishna Babu did not however apologise. The Deputy Babu then turned to the other muktars, wishing that they should join him in asking Ramkrishna Babu to apologise. But they did not do so, and the Subdivisional Officer ultimately fined Ramkrishna Babu twenty-five rupees. "I am empowered by the law," said he, "even to call a mukhtar or a pleader *sala*."

17. The *Sanjivani* [Calcutta] of the 5th April says that though Mr. Brett's

Mr. B. L. Gupta superseded. name is far below Mr. B. L. Gupta's name in the list of civilians, he has been appointed as a Judge of the Calcutta High Court, in the place of Mr. Justice Wilkins, whilst Mr. Gupta has been made only Legal Remembrancer to Government. Has Government acted rightly by superseding Mr. Gupta? Is the possession of a black skin so heinous an offence? Mr. Handley, the District Judge of the 24-Parganas, is senior to Mr. Brett, both in age and service. It is said that he has resigned in disappointment. Messrs. Harding and Knox White's names are also seen in the Civil List above that of Mr. Brett. Are they, too, going to follow Mr. Handley's example?

18. The *Hitavadi* [Calcutta] of the 6th April is not satisfied with the Government's reply to the interpellation regarding

The case of Mr. Lloyd. the ill-treatment of Babu Rakhal Chunder Chatterji, B.L., by Mr. Lloyd, late Deputy Magistrate of Chaibassa. The offence which Mr. Lloyd has been proved to have committed ought to have brought about his dismissal. It is true that Rakhal Babu did not press his complaint either out of courtesy or because he was requested to withdraw his complaint, but that is no reason why a judicial officer who conducted himself in a most objectionable way and then pretended madness should be still entrusted with judicial powers. It is not also clear whether Mr. Lloyd's transfer to Bhagalpur is a reward or a punishment.

19. The same paper thus comments on the case in which one Bhagaban Chandra Bhattacharyya of Karanka, a village in the Mymensingh district,

A Munsif in the Mymensingh should not be prosecuted for maliciously complaining against Babu Ananda Kishor Datta, Munsif of Kishorganj:—

Mr. Sen has discharged Bhagaban Chandra after hearing him. He writes that "it has been found in one case that the munsif threatened to prosecute a man criminally if he would not compromise his suit." The Government should watch the conduct of this munsif, and call upon him to explain why he threatened to prosecute a man criminally if he would not compromise his suit.

PALLIVASI,
April 4th, 1900.

SANJIVANI,
April 5th, 1900.

HITAVADI,
April 6th, 1900.

SANJIVANI.

SANJAY,
April 6th, 1900.

20. The *Sanjay* [Faridpur] of the 6th April has the following:—

The sandars of Pabna and Mymensingh
Thirty-one men imprisoned in Faridpur without trial, travel with their families in boats to distant places for the sale of miscellaneous wares. Some time

ago a number of these pedlars came near Faridpur and put up on the Ayodhya *chur* within the Kotali thana. A bickering, followed by fighting, took place between one of these, Sukhlal, and another sandar about a loan of Rs. 20. Sukhlal, who had the worst of the encounter, lodged with the police a complaint of theft and assault against the other sandar. The Sadar Inspector and the Sub-Inspector of the Kotali thana came to the place for investigation, and seeing how matters stood are said to have advised the two sandars to compromise the matter. But Sukhlal refused to compromise the case, and carried his complaint to the District Superintendent of Police. The District Superintendent came for a local investigation, and, when he was making the investigation, Sukhlal declared before him that his assaulter was a dacoit, who in his turn made the same accusation against Sukhlal. No weapons were however found with either of the two, and, unable to make anything of the matter, the District Superintendent directed the entire body of sandars to appear at Faridpur on a specified date. All these people, numbering 31, came to Faridpur on the specified date, and were sent to jail on charges under sections 109 and 110 of the Code of Criminal Procedure. When Babu Mathurānath Dhar, a pleader of the District Judge's Court, came to apply for bail for these men, he learnt to his great surprise and disappointment that the charges against them had been altered into charges under sections 401 and 402 of the Code of Criminal Procedure, which refuse bail. The charges were probably altered to prevent the police being baulked of their prey.

After the men had been sent to jail their brass utensils, as well as the ornaments of their wives and children, were removed from the boats.

The sandars were thus sent to jail without trial, their utensils and ornaments fell into the hands of the police, and their wives and children became helpless and destitute. A fine spectacle this! The friends of these sandars are being refused copies of the papers. If these people had been really dacoits, the police would have by this time been able to find evidence to that effect. It would be great injustice to keep these men confined till the investigation against them is concluded, for the investigation will occupy several months. The present Magistrate, Mr. K. C. De, kept Babu Tarakchandra Basu, of Palyanpatta, and his servant in confinement in this way for a long time and until they were released by the High Court.

We are surprised that the Magistrate has kept these 31 men in confinement without recording any charge or evidence against them. Sir John Woodburn is requested to attend to the case of these unfortunate people.

21. The *Basirhat Suhrid* [Basirhat] of the 7th April says that Babu

Babu Kali Prasanna Rai, Munsif of Basirhat, Kali Prasanna Rai, Munsif of Basirhat in the 24-Parganas district, is in the habit of dismissing even *ex parte* suits. The other day he dismissed a suit, in the absence of both the parties, for, as he said in his judgment, want of evidence. Under section 99 of the Civil Procedure Code a suit struck off on the ground of the non-attendance of both the parties may be revived, whilst a suit dismissed for want of evidence can only be revived under section 623 of the same Code. Why does the Munsif in this manner create obstacles to parties reviving their suits?

22. The same paper says that the Subdivisional Officer of Basirhat, in the 24-Parganas district, should have a fixed time for taking petitions of complaint. At present

The Subdivisional Officer of Basirhat. people, coming from a distance, have to stay in the town sometimes for two or three days before their complaints are heard. As a consequence of this, people feel compelled to compromise their cases, and who can say that the number of criminal cases in the subdivision has not diminished on this account (?)

23. The *Pratibasi* [Calcutta] of the 9th April is not satisfied with the Government's reply to the interpellation regarding the conduct of Mr. Lloyd, Sub-Deputy Magistrate of Chaibassa. The complainant has without doubt

BASIRHAT SUHRID,
April 7th, 1900.

PRATIBASI,
April 9th, 1900.

acted very generously by not pressing his complaint, but why has the Government failed to do its duty? Mr. Lloyd has written a letter to the *Englishman*, in which he proudly admits that he had beaten the complainant. This letter shows how he has been emboldened by being let off scotfree after behaving brutally to a native gentleman. A Magistrate ought to be calm, cool-headed and impartial, but if he be haughty, hot-headed and insolent, he casts great discredit on the Government. In a lengthy article on Indian loyalty the *Pioneer* recently observed that the liberal policy of the Government was at the root of this loyalty. Is it liberal policy to let off an offending Magistrate scotfree? The *Pioneer* also referred in that article to the discontent of the educated Indians. If educated Indians are grossly insulted by Europeans and get no redress of their grievances, can they be expected to be contented?

(d) — *Education.*

24. The *Hitavadi* [Calcutta] of the 6th April has the following:—

Mr. Giles, Director of Public Instruction, Bombay, delivered the other

The Bombay Director of Public Instruction teaching loyalty to Indian students. day a lecture to the students of the Deccan College of Poona. The purport of the speech was

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this. In the eighteenth century this country was a scene of injustice and oppression. The Government officials used to arrest people on mere suspicion, and had them trampled upon by elephants. There was at that time no railway, no telegraph, no steamers, no phonograph, no mills, and no factories. At the end of the nineteenth century, and under British rule, the people of India are, by comparison, immensely happy. Thanks to the spread of knowledge and the development of science, people now enjoy immense facilities of travelling, education, and commerce. Their comfort and happiness have increased. During the time of the Peshwas and the Moghul emperors the people of this country had no end of suffering. Under the British rule they are enjoying, so to say, celestial happiness. It is therefore incumbent on the Indian students to be loyal to the British Government.

There can be no two opinions about the desirability of Indian students being loyal. But the manner in which the Director of Public Instruction, Bombay, has advocated the cause of loyalty cannot but excite our laughter. What would the speaker have said if any student present on the occasion had asked him whether the comforts and advantages enjoyed by the Indian people in the nineteenth century were within the reach of even the English people in the eighteenth century, and whether the Indian people would not have enjoyed the same comforts and advantages if they had been under the German or the French instead of the English rule? Perhaps this question, which so naturally suggests itself, would have annoyed and irritated the Director of Public Instruction so much so that he would have ruined the educational prospects of the questioning student.

It is on account of the spread of knowledge and the development of science within the last hundred years that we can now travel in three days the distance which it formerly took us three months to travel, and it costs only a pice to send a newspaper to the furthest extremity of India. Moreover, how can we believe that the British Government has introduced these advantages of science into this country only for our good and not for the purpose of promoting their own interest? Has not even the impartial judicial system been introduced into the country with the object of maintaining British rule? Was justice so very rare in pre-British times? Are not people even in these days thrown into jail like the Natu brothers without trial? Why then this ridiculous attempt to prove the glory and the greatness of British rule? Every country and every age have a dark as well as a bright side, and time works strange and important changes. Born in the nineteenth century, even Akbar and Sivaji and Ranjit Singh would have ridden bicycles, and the children of Rana Pratab Singh and Raj Singh would have become as good experts in cricket as they were in hunting. There can be no doubt that if India had now been under the Mahratta, or the Moghul, or the Sikh rule, she would have made as rapid progress in commerce and manufacture as Japan.

All this can be easily understood even by a boy, and we are surprised to see that a man of Mr. Giles' position failed to understand it. He ought to

have known that the manner in which he advised the students to be loyal simply made him ridiculous. But the Poona murders have deprived even the educational authorities of Bombay of sense and reason, and it is doubtful whether Professor Bain's castigation would bring them to their senses. Commenting upon Mr. Giles' speech Professor Bain observed as follows:—

"It was very prudent of Mr. Giles to have committed to paper what he wanted to say in order to keep out what he did not want to say; but it would have been better if this precious little speech had been more worthy of the head of the Education Department, and if the learned official had taken more pains with the substance than with the form of the address."

In a speech delivered at a meeting of the East India Association, Sir William Rattigan extolled the British rule at the cost of the Moghul, the Mahratta, and the Sikh rule. Sir Lepel Griffin, who occupied the chair, supported Sir William Rattigan. Fortunately, however, Maulvi Rafiuddin Ahmed, the Queen's Munshi, and a Sikh noble were present at the meeting. The Maulvi did not allow Sir William's speech to pass without a protest. He asked the speaker why he did not recognise Akbar's rule as a part of the *Badshahi* rule. He said that the Musalman rulers may have been capricious and inconsistent, but there is no doubt that Hindus were taken by them more largely into the public service than they are at present. Under British rule native merit is not always rewarded, and race distinction plays a large part in these days in the making of appointments to the public service.

The Sikh noble present at the meeting also objected to the speaker's remarks on the Sikh Government. He characterised these remarks as absolutely untrue. Bloodshed and high-handedness are inevitable when a new kingdom is founded. Such bloodshed and high-handedness were by no means rare in England two hundred years ago. The speaker ought not, therefore, to have blamed the Sikh and the Mahratta rulers for events which were inevitable and over which they could possibly have no control. We are glad that in this as well as in the other instance the speakers were not allowed to unjustly blame the past rulers of India without a protest.

The Indian people are by nature loyal. It is foolish to say that the masses of India, who look upon their rulers as divine beings, have become loyal to the British Government on account of the introduction into this country of mills and factories, steam engine and telegraph. Those who wish to strengthen this natural loyalty should treat the people kindly and generously. We enjoy freedom of thought and speech under British rule, and understand what the rights and duties of the rulers and the ruled are. This perhaps would not have been possible under a German or a Russian rule. It is the enjoyment of these rare privileges that has strengthened and intensified our loyalty to the British Government. The more will the British Government be permeated with liberal ideas, and the sooner will the distinction between the black and the white disappear, the more will our loyalty increase and be intensified. It is certain you cannot enhance this loyalty by calling the ancient rulers of India cruel and barbarous and by concealing the sufferings of the people—the frequent famines and scarcities and the destruction of indigenous arts and manufactures—under the British rule.

25. Referring to the charge of defamation on which the *Hindu Ranjika* newspaper is going to be prosecuted by the teacher

—A schoolmaster prosecuting a newspaper of a girls' school in Rajshahi, the *Bharat Mitra*

[Calcutta] of the 9th April says that the prosecution will not increase the fame and prestige of the school. The proprietor of the school made a gross mistake by appointing a male teacher who is a Bengali Babu well up in Western civilisation.

26. The *Dacca Gazette* [Dacca] of the 9th April has the following:—

Lee-Warner's "Citizen of India." "The Citizen of India" by Sir William Lee-Warner has been prescribed as a text-book for the candidates for the Entrance examination. It is useless to object to this arrangement, for the authorities have neither the inclination nor the time to listen to any objections that we may make. But ought not the authorities to have carefully considered the matter before they imposed this additional heavy burden on the shoulders of the young students? The Entrance candidates are generally very young. What is likely to be the result of the

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imposition of such a heavy burden on their undeveloped brain? Has it been right to play in this way with the brains of young students? But when wise and learned men have acted in this way, we must say that fate is against us or that there is a defect in the very constitution of the University.

The course for the Entrance examination seems to be elastic like India-rubber, and the history course seems to be especially elastic. Not long ago an addition was made to this course in the shape of a science primer: now there is another addition made to it. The University authorities certainly look upon the brains of young Entrance candidates as pliant and malleable like gold, which can be beaten into as great a length as you please and can bear an indefinitely heavy burden. But is it right to play in this way with a substance one grain of which you cannot restore?

It is a fact that intellectual development bears an inverse ratio to the development of the heart. Is it therefore right policy to develop the student's intellect at the cost of his heart? Already our students are wanting in the noble sentiment of love, kindness, respect, benevolence, and veneration. Do the authorities wish to make the students intellectual but heartless animals?

It is doubtful whether the book will fulfil the purpose which it is intended to serve. The book deals with political questions, and is an elaborate defence of the British system of government in India. But is this a system of government which is faultless? Are the faults and defects of that system, pointed out by the Congress, all imaginary? Do the Congress speakers talk insanity? You pay taxes, writes Sir William Lee-Warner, and you ought to know how they are spent? Does honesty or justice underlie this statement? It is not the boys who pay taxes. Let the fathers of the boys who pay taxes read the book. The Government would have done well to compel all Government servants to read the book. Is it not moreover ridiculous that the Government, which has prohibited students and their teachers from taking part in political agitations, should compel them to discuss political topics? Again, if the teacher fails to clearly understand the questions discussed in the book, how will he explain them to the student?

27. The *Prativasi* [Calcutta] of the 9th April has the following:—

In reply to the Hon'ble Dr. Ashutosh Mukherjee's comments on the reduction of educational expenditure in the provincial budget for 1900-1901, the Hon'ble Mr. Slack observed that the Government's economy was not certainly prejudicially affecting the status of the Presidency College, for, if it did, Bengali parents would not send their children to that college when there were so many private colleges in the town. Mr. Slack's answer betrays his ignorance of Indian society. He is not evidently aware that Bengali parents are often very much guided by their sons in the matter of selecting the school or college in which the latter should read. Just as a Bengali boy would demand from his father English-made shoes and fine clothes, so would he also demand his being sent to this or that school or college. The sons of rich parents are sent to the Presidency College as a matter of course, and not because the teaching there is considered to be of a superior standard. Students of the Presidency College have been found poring over the lecture notes of the professors of private colleges.

As for the private colleges they are mere educational shops, and the Government should not try to institute any comparison between the Presidency College and those colleges. A private college which does not regularly pay its staff should not serve as a model for Government colleges. It is patent to all that the Government no longer employs able and erudite professors for the Presidency College as it used to do before. It is owing to the past reputation of the Presidency College and the conservatism of the Hindus that the number of students in that college has not diminished. Just as it is considered by a Hindu to be a meritorious act to give away his daughter in marriage to a *Kulin*, however worthless he may be, so also is it regarded as a good thing to send a boy to the Presidency College.

28. The same paper writes as follows with reference to the bifurcation of

The bifurcation of studies in the studies which is going to be introduced in some of Bengal schools. the Government schools in Bengal:—

An advocate of high education may object to this bifurcation of studies. He might say that a man is a man before he is an engineer or a lawyer, but

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it is neither useful nor practicable to impart high education to all. High education is costly, and is not within the reach of all. The attempt to impart high education to one and all in this country has not produced good results. Let high education be imparted to those who desire it, but let the masses receive a technical and industrial education—an education that is which will enable them to earn their livelihood. But in imparting such education to the children of the common people, care should be taken to make its recipients active and intelligent. Their faculty of observation should be trained; their senses should be developed. As the Chamber of Commerce has rightly observed, their morals also should be taken care of. They should be taught to be honest and truthful. Their education should therefore be entrusted to competent teachers.

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

SANSODHINI,
Mar. 30th, 1900.

29. The *Sansodhini* [Chittagong] of the 30th March regrets to see the wretched condition of the municipal dispensary at Chittagong. The other day, when the municipal sub-overseer was taken to the dispensary for treatment, neither a fan nor a little milk could be had.

BARISAL
HATAISHI,
April 4th, 1900.

30. The *Barisal Hataishi* [Barisal] of the 4th April draws the attention of the municipal authorities of Barisal to the following grievances of the public:—

1. The *mehters* of the municipality drive night-soil carts through the public streets at so late an hour as 7-30 or 8 A.M. Removal of night-soil should be finished before people are stirring in the streets.

2. The roads ought to be watered twice—once in the morning, and again in the afternoon. The clouds of dust which now darken the atmosphere make it impossible for people to pass through the streets.

3. There are filthy tanks in the town in which people wash rice and other food articles and the water of which they sometimes even drink. These tanks should either be re-excavated or filled up.

KHULNA,
April 5th, 1900.

31. The *Khulna* [Khulna] of the 5th April says that there has been an outbreak of cholera in the Khulna district. A large number of deaths has taken place in the villages Bania Khamar, Tutpara, Morelganj, Dumuria, and Paikgacha. The Government ought to send qualified doctors to these places.

NAVA YUG,
April 5th, 1900.

32. The *Navayug* [Calcutta] of the 5th April says that a fee of Rs. 3-8 is taken by the office of the registrar, Nimtala burning ghât, Calcutta, instead of the prescribed fee of Rs. 3-7. It is not known why the registrar realises this excess anna. The rules framed by the Corporation require the supply of 5 maunds of wood for the cremation of each dead body, but the wood-seller at the ghât supplies less than this. The few bundles of *pakati* (jute stalks) which are supplied for kindling the funeral pile are not also sufficient. People have to pay an extra sum for getting more of these, and also for getting more wood, if necessary. The attention of the municipal authorities is drawn to these hardships of the public.

NAVA YUG.

Adulterated mustard-oil in Calcutta.

NAVA YUG.

33. The same paper draws the attention of the Health Officer of the Calcutta Corporation to the fact that adulterated mustard-oil is very extensively sold in Calcutta.

The use of such oil is highly injurious to health.

34. The same paper says that the practice of sweeping the roads in the native quarters of Calcutta some time between 2 P.M. and dusk causes much inconvenience to the residents.

The Chairman of the Municipality was written to on the subject, but he did not send any reply. It is regretted that the Chairman should remain silent in such an urgent matter.

RANGPUR DIKPRAKASH,
April 5th, 1900.

35. The *Rangpur Dikprakash* [Rangpur] of the 5th April complains that the drains in Rangpur town are not being properly flushed, and are therefore causing inconvenience to the residents.

36. The *Hitavadi* [Calcutta] of the 6th April has the following:—

Calcutta municipal administration under the new Commissioners. The new conservancy arrangements for the cleansing of the town are such as to leave no hope for the improvement of the sanitation of Calcutta under the new law. Filth is allowed to accumulate on some of the streets for three or four days together, and the conservancy carts are conspicuous by their absence therefrom. The *Englishman* has evidently taken a brief for the new Commissioners and is defending them. In the opinion of our contemporary the filthy condition of the native quarters of the town is due to the native residents throwing out refuse into the streets throughout the day. If the *Englishman* is willing to enquire into the causes of the filthy condition of the native quarters, we can show him streets and lanes to which conservancy carts do not pay daily visits. There are also streets and lanes which are not properly cleansed, and from which conservancy carts do not remove the accumulated filth. The conservancy arrangements of the town were better under the old Commissioners. The municipal employés feared their criticisms, and could not dare to neglect their duties in this way.

The burning of the bedding and clothing of plague patients on the public streets is a subject of serious complaint. It is true that there is no plague oppression in Calcutta; but there are plague officers who sometimes do objectionable things, and these must be pointed out to the authorities. Some municipal employés again are trying to extort bribes from the ratepayers by threatening, in season and out of season, to cut off the house connections of water. Such was not the case during the time of the old Commissioners. Why is this so now?

Most of the new Commissioners are inaccessible to the ratepayers. Who will venture to go to the Hon'ble Mr. Oldham or to Maharaj-Kumar Pradyot Kumar Tagore to relate their grievances? These new Commissioners will make local self-government a farce, not that they are unfitted for municipal commissionerships, but their municipal administration of Calcutta, however efficient it may be, will not be self-government. The ratepayers will have no voice in this administration, and the Commissioners will be quite unapproachable to them.

37. The *Nasrat-ul-Islam* [Calcutta] of the 6th April says that the staff of the Health Officer of the Calcutta Municipality

Insanitary Calcutta. are working very unsatisfactorily. Some suspected plague cases having occurred at 31, Harrison road, the people of the locality requested the plague authorities to disinfect the house, but in vain. Some real plague cases occurred in Kasinath Mullick's lane, but no disinfecting officer came to do his duty there. Only once a disinfecting officer came to Syed Shah's lane to superintend the disinfection of a house, but his visit was so short that he did not even tell the *doms* where the rags were to be burnt. The *doms* collected the rags in front of a mosque, and burnt them in the face of the objection made by the Musalmans living near the mosque. Complaints have been made to the Health Officer about the filthy condition of some parts of the Lower Chitpur road, but no one has heeded these complaints.

38. The *Dacca Prakash* [Dacca] of the 8th April says that in March alone 1,652 people were carried off by cholera in the

Cholera in a thana in the Dacca district.

Sivalay thana within the Manikganj subdivision.

The population of the thana, which was 148,753 in 1891, has since decreased. If deaths take place at this rate, this thana will soon become desolate like ancient Gour. Population has begun to dwindle in these parts since the silting up of the Ichamati.

39. The *Prativasi* [Calcutta] of the 9th April has a cartoon on the Calcutta Municipality. Some European plague officers, A cartoon on the Calcutta Municipality. are shown equipped with disinfecting apparatus, while another European officer is making himself merry with a brandy bottle. The letter-press, which is in English, runs as follows:—

"Let me (Calcutta Municipality) drink deep and be merry, leaving the disinfecting gang to take care of the city."

HITAVADI,
April 6th, 1900.

NASRAT-UL-ISLAM,
April 6th, 1900.

DACCA PRAKASH,
April 8th, 1900.

PRATIVASI,
April 9th, 1900.

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

NASRAT-UL-ISLAM,
April 6th, 1900.

40. The *Nasrat-ul-Islam* [Calcutta] of the 6th April complains that bribery is very common at the Howrah station. Railway travelling has become very difficult to the poorer Railway complaints.

travelling has become very difficult to the poorer classes. It is a clear mistake to say that the plague inspectors put passengers to unnecessary trouble, because it has often been seen that they do not cause any inconvenience at all to passengers. They let passengers out only after feeling their pulse. But even the commonest cooly has been seen to unnecessarily detain 2nd class passengers.

If a passenger bribes a cooly, he willingly carries to the platform any amount of luggage he can carry. The coolies moreover, if bribed, can manage to let the third and intermediate class passengers travel like the servants of European passengers in the servants' compartment. In fact, the railway employés constitute a well-formed fraternity for the purpose of taking bribes.

(h)—General.

CHARU MHIR,
April 3rd, 1900.

41. The *Charu Mihir* [Mymensingh] of the 3rd April says that so long the new Inspector-General of Registration had been under the impression that the post of Inspector-General of Registration was the monopoly of the Musalmans, but the Government has removed this impression by appointing Babu Tarini Kumar Ghosh to the post in the place of Maulvi Delawar Hosain Khan Bahadur, retired.

MEDINI BANDHAV,
April 4th, 1900.

42. The *Medini Bandhav* [Midnapore] of the 4th April says that although the time for receiving letters and parcels for registration by the post office is everywhere from 6 A.M. to 6 P.M., in the Midnapore town post office this work is practically done from 2 P.M. to 4-30 P.M., and again from 5-30 P.M. to 6 P.M., as the registration clerk there has to perform many other duties, which keep him occupied the rest of the day. People cannot therefore have their letters registered before 2 P.M., and this proves a source of great inconvenience to them. People coming to purchase postage stamps when the registration clerk, who has also to sell stamps, is engaged in registration business have to wait long. From 4-30 P.M. to 5-30 P.M. the same clerk is engaged in despatching mails, and cannot therefore receive letters for registration. Village postmen are required to attend office before the despatching of the mails, and are punished if they fail to do so. But this interferes with the proper delivery of letters to the villagers. There is no neglect of duty on the part of the postal clerks. They cannot cope with their work, though they work from morning to 8 or 8-30 P.M., as the opening of the railway line has considerably increased their work. The Postmaster-General, Bengal, is requested to increase the number of clerks and peons in the Midnapore post office.

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

43. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 4th April has the following:—
Mr. Rodgers, Deputy Conservator of Forests, Darjeeling. Some time ago we referred to a certain curious circular issued by Mr. Rodgers, Deputy Conservator of Forests, Darjeeling (see R. N. P. for the week ending 10th March, 1900, paragraph 26). The man whose brain gave birth to this circular must be a very extraordinary man indeed. It is certainly very extraordinary ingenuity that can create new ideas and things. Here is a portion of the circular:—

Abstract from a circular, No. 969-100 G. of 29th August 1899, from the Deputy Conservator of Forests, Darjeeling Division, to all subordinate forest officers.

The following orders are issued and will be carried out to the letter:

All subordinates will always appear, when on duty, in uniform coat, trousers, putties (or gaiters in case of Range officers if they care to), cap (or pagri in case of guards), and belt.

The coat will always be properly buttoned, and if the buttons come off they must be replaced.

The trousers will be always properly buttoned in front.

* * * * *

Putties will always be worn by guards, and should always be of the same colour as the pagri or grey in colour, preferably the same. No other colour will be allowed.

Caps with chin straps will always be worn by rangers, deputy rangers, foresters; and all caps must be provided with the new badges (if subordinates have not got them they will immediately get them), and have them fixed on to their uniform caps.

* * * * *

Belts must be always worn outside the uniform coat, and in future I will pass over no instance where this order is not carried out. At present they are worn inside, generally by subordinates in this division: this I refuse to allow any further, and I will see that my order is carried out to the letter. If a man is too fat to wear his belt outside his uniform coat with comfort, he had better leave the department, as he is useless to me. At any rate I will have belts worn outside the uniform coat, and mean to see that it is done.

* * * * *

If the orders in this circular are not fully carried out, each offender will be fined half a month's pay for the first offence, and will be punished more heavily for the next.

It is needless to express an opinion on this curious circular, but we say that the Government ought to send a copy of it to all civilised countries, and especially to the Paris Exhibition. We can prophesy that Mr. Rodgers' name will soon be written in letters of gold. The Government of India's labour will be considerably diminished if Mr. Rogers is given a seat in the India Council.

44. The same paper has the following:—

From the vital statistics which have been published by the Health Department of the Calcutta Municipality for the last few weeks it is seen that nearly 150 persons are daily dying of plague in the city. This has caused a consternation among the residents, and many of them are leaving for the mafassal. We, however, place no faith in these statistics. The manner in which deaths are registered and dead bodies are examined at the burning ghâts, and the way in which the plague doctors gather information relative to deaths from plague, give no guarantee that the causes of death are rightly ascertained. The names of even those who died after suffering from fever for 12 or 13 days have been seen to be included in the plague list. So much alarm has been caused by these plague reports that even cases of simple fever are set down by the people as plague cases. There is no doubt that some fatal disease, very like in nature to the bubonic plague, has made its appearance in Calcutta. But it is not the plague of Bombay. We see many cases cured by good treatment in spite of such plague symptoms as glandular swelling and high fever. We do not see any reason to fear plague more than we fear cholera or any other epidemic disease.

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

45. A correspondent writing in the *Khulna* [Khulna] of the 5th April says that there are only five letter-boxes in whole Khulna town, and those at a distance of a mile from each other. There ought to be a letter-box between the post office and the mail agent's office. There should also be two boxes placed between the distillery and the Hindu boarding-house. Besides these, a box should be placed at the railway station, another on the Jessor road, and another west of the railway station.

KHULNA,
April 5th, 1900.

46. The *Nava Yug* [Calcutta] of the 5th April has the following:— We had thought that sovereigns would pass current in the market like currency notes and silver coins. But we were The sovereign as current coin. mistaken. No one wants to receive a sovereign of less than the standard weight, and sovereigns must lose weight from use. If sovereigns of diminished weight are not received, why are people being compelled to receive them? The practice of paying money-orders for over Rs. 15 in sovereigns in Calcutta is causing much inconvenience to the public.

NAVAYUG,
April 5th, 1900.

If it is absolutely necessary to introduce sovereigns, the authorities ought to see that no question is raised as to weight.

SANJIVANI,
April 5th, 1900.

47. The *Sanjivani* [Calcutta] of the 5th April has the following:—

A friend of ours went to inspect the plague-stricken places in Bihar.

Alleged plague oppression in a village in Bihar. He has written us a letter containing certain serious allegations against the police of which he came to know from the residents of village Beria in the

Patna district. The account of the oppression given by the villagers may not be true to the letter, but the writer asks the Government to institute an enquiry with the view of ascertaining how far it is correct. The news of the oppression committed by the police on the villagers is spreading in all directions. If it is incorrect, the Government ought to suppress the circulation of the same; and if it is correct, it ought to re-assure the public by punishing the parties concerned in the matter. In this hope we publish the letter of our friend, and we doubt not that Sir John Woodburn will kindly institute an enquiry into the matter and remove the anxieties of the public.

The letter is as follows:—

There is a small village, called Beria, six miles distant from Patna, inhabited mostly by *goias* (milkmen) and by some *malis* (flower-sellers), barbers, washermen, and other low-caste men. The residents are all cultivators. There are altogether 70 or 80 tiled mud huts in the village. Five or six days before the *Holi* festival an old washerwoman died in the village. Perhaps the authorities were informed that she had died of plague, and a plague officer therefore came to the village in the evening in a *tomtom* to enquire into the case. There are cornfields in front of the village. The corn had been reaped and some villagers were engaged in threshing it out. They asked the gentleman in the *tomtom* about his business, and told him to come at day-time, because as they were all poor men depending for their food entirely on their crops, they did not like anybody to come near their crops at night. The gentleman in the *tomtom* said that he wanted to inspect their village and the neighbouring villages, and therefore asked them to make room for his carriage to pass. They refused to do so, and said that perhaps he was there to investigate some plague case, but that there was no plague in the village. The gentleman then left the place. The next day a European, with some constables, went to the village to see whether there was any plague case or not. The villagers did not oppose him at first. The European, with the constables began to search the houses of the villagers. The women were alarmed and hid themselves in their rooms. The European in disregard of the modesty or fears of the village women began to search the rooms in which they were hidden. Thereupon the male members felt themselves insulted and obstructed him in his work.

A free fight then ensued between the villagers and the constables and the latter retired. All this happened on Thursday. On the following day, that is to say, on the day of the *Holi* festival, the Civil Surgeon, accompanied by the District Superintendent of Police, the Assistant Superintendent of Police, and 60 or 70 military police, went to the village. Many of the villagers took to flight on seeing the military: the rest opposed the soldiers from a fear that their women might be insulted by them. A free fight ensued, the police fired at the villagers, and one man was wounded: this caused much consternation among the villagers, and they fled from the village. Some of the Europeans, with three or four sepoy, then entered the houses, now only occupied by women, by breaking open the doors. The soldiers beat the women and snatched away ornaments from their bodies. They took away even clothes and garments from the bodies of the women, and some of them dug the floors of the houses in order to find out hidden treasure. They plundered the barns, took as much grain as they could, and scattered the rest. They placed their feet on the necks of old women in order to extort money and ornaments from them. There was a woman in a house newly delivered of a child. The soldiers were about to beat her when she took off the ornaments on her body and let the soldiers have them. All this happened in the presence of the European officers, who were either incapable of opposing the soldiers, or permitted them to commit the outrages, being very angry at the conduct of the villagers. The soldiers also looted the houses leisurely when the officers had retired. The villagers, both male and female, fled from the village. The next day, that is to say, on

Saturday, the Europeans (among them was the District Superintendent of Police) returned to the village and took away to Bankipore cart loads of household articles from the vacant houses and also corn from the fields. They said that they were doing so because these things were unclaimed property and they were taking charge of them. But suddenly they stopped doing so. The Lieutenant-Governor is enquiring into the matter. The sepoy's say that they were ordered to do as they did, but the European officers deny having given any such orders. The matter ought to be carefully enquired into.

The editor writes that the allegations contained in the letter, namely, the beating of women and the removing by force from their bodies ornaments and even clothes, are serious allegations against the police. We believe that the European officers did not connive at such outrages on the women and that the military police is incapable of committing such outrages. But when the villagers give credence to the reports of these outrages and are much excited over the matter, we feel it our duty to inform the Government of the popular feeling. The Government alone can prevent the circulation of such false reports, and remove all anxiety from the public mind by punishing the guilty.

48. The same paper has the following:—

The residents of Calcutta in the plague. This year there is no plague oppression in Calcutta as in previous years. There is no fear of anybody being severed from his relations and

friends and compelled to live in a plague camp. By the favour of Government the residents of Calcutta are permitted to nurse their plague-stricken relations in their own houses. So, the Government depends mainly on the educated residents of the town for the measures which should be taken to get rid of the disease. But we are ashamed to say that the residents of Calcutta are indifferent, and are looking to the municipality and the Government for its suppression. They are conducting themselves as if they have no other duty than to unfavourably criticise the conduct of the authorities in this matter. There cannot be two opinions about the fact that plague has its origin in filth and dirt. This is proved by the fact that the quarters of the town which have been most afflicted this year are the quarters which are most dirty and filthy. In some of the afflicted places the lanes are so narrow, and the houses are packed so close together, that heat and light can never penetrate into them. What wonder that the plague should do havoc among their residents! Plague will surely disappear if the residents keep their houses and lanes clean. The Government and the municipality can do nothing unless the people themselves have a regard for their own health. How can the Government help those who choose to live in the midst of filth and dirt? In these evil days we ought not to sit idle. It is true that the plague has not as yet made its appearance in certain quarters of the town, but who can say that it will not spread to these quarters by and-by? When the time will come the people of Calcutta will be staggered to see nature's revenge for disobeying her laws. It is often seen that a place though full of filth is free from epidemic diseases. But when matters come to a crisis and nature can endure no more, she takes a double vengeance and no human effort can save her victims. It is therefore incumbent on every resident of Calcutta to help the authorities in promoting the health of the town.

49. The *Hitavadi* [Calcutta] of the 6th April has the following with reference to the Hon'ble Mr. Bourdillon's reply to

Target practice in the Dum-Dum cantonment.

Babu Surendra Nath Banerji's interpellation regarding accidents resulting from target practice in the

Dum-Dum cantonment:—

The Government's reply has surprised us. One would think from the tone of the reply that, in the opinion of the authorities, the boy, referred to in Babu Surendra Nath's interpellation, lost his life through his own fault; at least his father was responsible for his death. But the Government is not right. The accident in question occurred at Narayanpur, a village beyond the cantonment limits, and it cannot be said that people living beyond the cantonment limits were warned not to go near the rifle range. The deceased and his father knew nothing concerning the target practice. They did not go near the rifle range or the cantonment limits. It cannot therefore be said that they disregarded the warning of the cantonment authorities. Those

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officials who have tried to hold the deceased and his father responsible for the fatal accident have not spoken the truth. The accident did not occur within the cantonment limits.

Are we not justified in saying after this that in such cases the only course left open to us is to weep? The authorities have expressed no sorrow for the sad accident. They have not promised to take steps to prevent such accidents, but have shown their narrow-heartedness by blaming the deceased and his father for disregarding the warning of the police.

A year ago however the Government made the following reply to a similar interpellation:—

It has been ascertained that the statements referred to by the Hon'ble Member are substantially correct. A proposal for the re-alignment of the range, so as to guard against all possibility of danger to the villagers, is already under the consideration of the Military Department, and the necessity for completing the works by an early date will be brought to the notice of that department.

It is not known what the Government of India or the Military Department has done to prevent such accidents. Mr. Bourdillon says that the reply of the Government of India has not yet been received. We cannot say when this reply will be forthcoming. If native life has any value in the eye of the authorities, they should take speedy steps to prevent such accidents. We have said all that we had to say on the subject, and the Government has always admitted as true what we have said. Target practice should not be allowed near villages. It should be allowed only in open *maidans* or in solitary places. As long as target practice will continue to be held near human habitations, so long will such accidents inevitably occur. Ignorant people may fall into danger through foolishness or rashness, but it is the duty of the Government to protect even such people.

We fail to understand why our kind-hearted Lieutenant-Governor has not yet taken steps to prevent such accidents. It is natural to express sorrow for sad accidents, and it is certainly strange that such a hard-hearted reply should have been given during Sir John Woodburn's rule.

In conclusion, we humbly request the Viceroy to direct his attention to this subject. If a ruler of his independence, intelligence, and strength of mind takes up the question these accidents will be soon prevented.

50. The same paper learns from a correspondent that the monthly stationery grant of eight annas to the branch post offices in Dacca has been discontinued, and the sub-

Postal complaints. post-masters, drawing a pay of only Rs. 5 a month, have now to bear the expense. The monthly grant of Rs. 4 made to post peons during the rainy season to pay boat-hire has been reduced to Rs. 2. When the people of a village apply for a post office, they have to deposit six months' expenses for an experimental post office. After the expiry of six months they are again required to deposit another six months' expenses, even when the post office has really become self-supporting. The deposit is seldom refunded, even when the post office proves self-supporting. Such postal economy cannot be approved. The postal revenue is gradually increasing, and the postal authorities ought to consult the convenience of the public better than they now do. The Director-General of the Post Office should see that no postal officer introduces such objectionable economy in order to please the higher authorities.

51. The same paper complains of the conduct of Colonel H. P. P. Leigh,

Colonel H. P. P. Leigh, C.I.E., Deputy Commissioner of Abbottabad. Colonel Leigh has invented a novel method of replenishing the funds of the local charitable dispensary. If

any one enters into the compound of the Deputy Commissioner's bungalow he is arrested and fined four annas. On the 28th February last one Abdul Gafur went to the bungalow in search of employment. He was arrested and taken to the Deputy Commissioner. He said that he was a poor man and had come in search of employment, and that he had a wife and children at home who were starving. But his sad story did not move the Deputy Commissioner's heart, and he was fined four annas. Gafur had to beg from door to door to raise this sum. Abdul Gafur has submitted a petition to the Lieutenant-Governor of the Punjab, and also to the Viceroy, complaining of Colonel Leigh's conduct. We do not know what feelings this petition will excite in Lord

Curzon's mind. He has without doubt perceived how difficult it is to do good to this country and to put down the oppression and injustice which are so rampant. It is superfluous to say that most Europeans in this country treat the natives of India much worse than the Transvaal Boers treated them.

52. The *Bharat Mitra* [Calcutta] of the 9th April is glad that the The Madras Government's Government of Madras has modified the circular modified circular. order prohibiting schoolmasters and students from taking part in political agitations. The modified circular prohibits teachers and students from taking part in any disloyal public meeting. This is very good. No Indian, whether a schoolmaster or not, ought to have any connection with disloyal public meetings.

53. The same paper learns from the *Englishman* that Nawab Faiyaz Ali Khan's request to the Viceroy to extend the period of the service of Sir Antony MacDonnell as the Lieutenant-Governor of the North-Western Provinces for five years more is most likely to be granted. The people of the North-Western Provinces have made up their mind to support the Nawab's request. Indians never before desired the extension of service of any official. From this the Secretary of State for India can understand that India wants sympathetic rulers of the stamp of Sir Antony MacDonnell.

54. Referring to the correspondence published in the *Sanjivani*, complaining of oppression by plague officers in the Patna district, the same paper observes that it seems quite incredible that such horrible oppression was really committed under the British rule. The doing of bodily injury—the snatching of clothes and ornaments from a woman's person—seem to be something like the oppression committed by Nader Shah. It cannot be believed that such cruelty and barbarity have really occurred with the knowledge of the officials. It cannot also be believed that this oppression was committed by the military police. The Government ought to enquire whether this complaint is well founded or not.

BHARAT MITRA,
April 9th, 1900.

BHARAT MITRA.

BHARAT MITRA.

55. The *Samay* [Calcutta] of the 6th April has the following:—

Section 9 of the Indian Mines Bill provides

The Indian Mines Bill. that no children above four and under ten years of age should be allowed entrance into the pit in any mine. But who is to look after these children when their parents and elder brothers and sisters are away at their work if they are not allowed to accompany them? It may do for those who work above ground to leave their children at home, because their pits are generally so close to the place where they work that they can promptly attend to their children whenever necessary. It is not clear why the prohibition has been made applicable only to children who are above four years of age and not also to children under four. Is it because children under four can be carried in the arms of their parents? But cannot children above four be similarly carried? If the family system of working in mines is to be maintained, all children of whatever age must be admitted into the pits. Otherwise a blow will be struck at the system, and coolies will refuse to do underground work. There is a clear advantage in allowing children above four to accompany their parents, because they can in that case learn the work from a very early age. The adult or elderly coolies now working in the mines learnt their work in this way, and it would not be right to interfere with a custom which has become hereditary. Besides this, the performance of work suited to their age, such as baling out water and carrying blocks of coal, strengthens the bodies of the children.

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Section 10 of the Bill is even more sweeping in its nature than section 9, because under it not only children of all ages but women also may be prohibited from engaging in any mining work, above or below ground, which is considered dangerous or injurious to them. What is the sort of work connected with mining operations above ground which may be of so dangerous a nature as to necessitate and justify such prohibition?

Section 11 empowers the Local Government to make rules prohibiting, restricting, or regulating the employment of women or children in the pits, and

limiting the number of hours in any one week, or in any one day, for which women or children may be employed, &c. So much restriction upon the employment of women and children in mines will seriously interfere with the family system of work, and induce coolies to give up mining work altogether. At present coolies working in mines are free to cultivate their own lands. They leave their mining work at the commencement of the rainy season, and having cultivated their lands and sown their crops return to the mines. They go away again at harvest time, and return after having gathered their harvests. Indeed, they are perfectly free to go away and come back without any limitations as to the time for work, &c., and even in the mines they work at their option, sometimes doing underground work for five days in the week and sometimes not more than two or three days. They are at present under no restrictions and limitations, and they will not probably easily accept the restrictions which Government proposes to impose upon them.

IV.—NATIVE STATES.

BHARAT MITRA,
April 9th, 1900.

56. The *Bharat Mitra* [Calcutta] of the 9th April is sorry that the famine is doing the work of devastation in Jaypur, Jodhpur, Bikanir, and Tonk in Rajputana. Hardly a day passes in which a number of men are not seen dead by the side of a well. The Englishman says that men reduced to skeleton by starvation are not uncommon in Rajputana. These moving skeletons wander about begging for food.

HINDI BANGAVASI,
April 9th, 1900.

57. The *Hindi Bangavasi* [Calcutta] of the 9th April writes, that hearing the news of the victory of the English troops over the Boers in the Transvaal War, the Maharaja of Indore felt so glad that he ordered rejoicings in his State such as did not take place even when he ascended the throne.

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

PALLIVASI,
April 4th, 1900.

58. The *Pallivasi* [Kalna] of the 4th April has the following:—
Famine has broken out all over India, and Indian famine—its frequency. the Government's efforts to cope with such a widespread distress cannot but be inadequate. Outbreaks of famine have become so frequent that it is not possible to cope with them. What can bring if there be begging every year? As soon as a famine is over and Government sees the people getting their meals, both people and Government sink into indifference and no attempt is made by either to ascertain the causes of frequent famines or to remove those causes. Government does not care to know how agriculture and the indigenous trade and industries are faring. It cannot put any check on the export of food-grains for the sake of free trade. It does not create new occupations or new sources of income for the people. As for the people, they are hopelessly idle and inactive. They will die rather than try to create new occupations for themselves. They will not help themselves. It ought to be the duty of a civilised and powerful Government to help them and let them have sufficiency of food. Poverty is the cause of the frequency of famines. The Indian people have not enough money to buy food at a high price. In England food-grains are sold much dearer than in India, but the English people have money enough to buy food-grains at high prices. Let the Indian people have more money, and famines will cease to break out so often.

RANGPUR DIK-
PRAKASH,
April 5th, 1900.

59. The *Rangpur Dikprakash* [Rangpur] of the 5th April says that the harvesting of tobacco in the Rangpur district had been barely begun when the hailstorm of the 28th March last proved its destruction and blasted the hopes of the raiyats for a year. The storm has also injured the *rabi* crops. The raiyats therefore do not know how they will pay rent and support their families. Tobacco and jute being the staple products of the district, their destruction means the ruin of the raiyats. The hailstorm has indeed proved a disaster to the raiyats of Rangpur.

SAMAY,
April 5th, 1900.

60. The *Samay* [Calcutta] of the 6th April has the following:—
Famine mortality. The Viceroy and other high officials have been heard to boast that though the present year's

famine has been much severer than any previous famine, the precautionary measures taken this year have prevented that loss of life from starvation which occurred last time; that in fact not a single life has been lost this year. No one can deny that Government has done much to alleviate distress, and that many lives have therefore been saved. But we are not prepared to believe that in the vast tracts which have been affected not a single man has died from starvation. Anybody who has carefully read the reports which have been communicated to the press from the famine-stricken places will have no difficulty in forming an idea of the extent of the loss of human and cattle life which has occurred in places like Guzerat and Kathiawar. Heaps of skeletons, both of the dead and of the dying, are seen on the sides of the roads leading to Ahmedabad and other principal towns in the Western Presidency. Nor is the information which is received from time to time from the affected places in the Central Provinces less affecting. Large numbers of deaths are also taking place in the Native States of Rajputana.

61. The *Bangabandhu* [Chandernagore] of the 7th April has the following:

Famine in India and its cause.

Famine is going to get a permanent hold of India. From the frequency of famines it will not be too unreasonable to think that there will be famine every year in future.

What are the causes of these frequent famines? An outbreak of famine is generally brought about by one or both of two causes—(1) diminution of the food-supply brought about by an inadequate growth of the food-grains, and (2) the poverty of the people. The first depends upon rainfall and other natural causes, but for the second the Government is in a large measure responsible. Why have the people to starve if there is a failure of crop for one year? Are they not able to lay by something against the rainy day? The people no doubt earn nowadays more than they earned before, but they have to bear such a heavy burden of taxation that they cannot save anything. Famines broke out before as they break out now, but, thanks to good government, people did not die from starvation in those days. In 1661 a famine of a serious nature broke out. Aurangzeb was then the Emperor of India. He made excellent relief arrangements, and personally inspected those arrangements. He remitted and materially reduced taxes. He bought grains and sold them cheap to the people. In this way "whole provinces were delivered from impending destruction, and many millions of lives were saved." The Musalman rulers are called oppressive by Englishmen, but the Musalman rulers did not allow people to die from starvation. Famine is becoming more and more frequent under British rule. There have been famines in 1771, 1798, 1838, 1867, and 1875. This means that the material condition of the people is deteriorating under British rule.

It is the British system of government which is to blame for this frequency of famines. Neither over-population nor any diminution of the fertility of the soil, neither want of railways nor want of canals, is the cause of famine in India. The sole cause of famine is the heavy burden of taxation under the British rule and the oppression which tax-collectors commit. Taxes are numerous and heavy; they are not also fixed. Nothing is and can be saved by the people after paying these taxes. Taxes not being fixed and being liable to constant enhancement, the raiyats do not feel inclined to increase the fertility of the soil. The intricate and unintelligible English-made law has proved an instrument of oppression in the hands of the money-lenders. In 1878 Miss Nightingale wrote in the *Nineteenth Century* that such was the nature of the English law that people had to live on one meal a day even when there was no famine. Mr. Hyndman has said that the Indian people cannot buy corn at a high price, because they have not money enough to do so. The Government is not willing to reduce and remit taxes even during a famine. After the Bengal famine of 1770 the Government realised both current and outstanding revenue from the poor people with a high hand. Immediately after the Deccan famine the Government enhanced the salt-tax 40 per cent.

The extravagant expenditure of the Government aggravates the evils of heavy taxation. English officials in India are paid much more highly than officials in France and other European countries. Then there is the all-absorbing Military Department. Just see how extravagant the Government

BANGABANDHU,
April 7th, 1900.

is. The travelling of a Member of the Viceroy's Council is £1,200 and that of the Bishop of Calcutta or Bombay £2,400! Heavy taxation is certainly impoverishing India.

HINDI BANGAVASI,
April 9th, 1900.

62. The *Hindi Bangavasi* [Calcutta] of the 9th April is sorry that famine has assumed a serious aspect in Hissar in the Punjab. Many are dying from starvation. In fact, in Hissar famine is doing the work of the bubonic plague.

URIYA PAPERS.

SAMBALPUR
HITAISHINI,
Mar. 21st, 1900.

63. The *Sambalpur Hitaishini* [Bamra] of the 21st March is sorry to notice that the Superintendent of the Gujrati College has strictly prohibited the students of that college from attending any public meeting which has politics for its object. The writer observes that this order is unnecessary and unreasonable, as attendance at such meetings does not injure the students in any way.

SAMBALPUR
HITAISHINI.

64. The same paper has reason to regret that the trains on the Bengal-Nagpur line are not running regularly and punctually, and hopes that the notice which the Deputy Commissioner of Manbhum has taken of the same will produce the desired effect.

SAMBALPUR
HITAISHINI.

65. The same paper looks upon the notice which the Balasore Municipality has issued to the residents of that municipality, calling upon them to convert the drains in front of their houses into *pucca* drains within a period of fifteen days, and in default to pay fines, as unreasonable and harassing, and hopes that the same will be withdrawn in no time.

SAMBALPUR
HITAISHINI.

66. Referring to the Madras water-rate rules, the same paper points out that if a cultivator, who did not apply for water, is benefited by Government water passing through his lands, he may be called upon to pay for it, but he should have a right to demand damages if the water instead of benefiting the crops that are on his lands injures them in any way. The question of determining whether any land is benefited or not should not be left to the decision of Government officers only. It should be decided by a committee, consisting both of Government officers and of non-official residents of the village in which the land is situated.

URIYA AND
NAVASAMVAD,
Mar. 21st, 1900.

67. Referring to the increase of the excise revenue of the Government of India, the *Uriya and Navasamvad* [Balasore] of the 21st March observes that drunkenness is increasing day by day, and that it is due to a great extent to the excise policy of the Government. The writer is sorry to find that the old restrictions have all been removed, and that every one is now at liberty to indulge in wine freely.

URIYA AND
NAVASAMVAD.

68. The same paper is sorry to observe that the members of the Balasore Municipality do not attend to the roads and streets properly, and that their condition is therefore very bad. The writer is of opinion that the members of the municipality do not realise their responsibility properly.

SAMVADVAHAKA,
Mar. 22nd, 1900.

69. The *Samvad Vahika* [Balasore] of the 22nd March is glad to learn that arrangements are in progress to expedite the disposal of dead bodies at Nimbala ghat in Calcutta, and that this is due to the inspection of the place by His Honour the Lieutenant-Governor of Bengal.

UTKALDIPAKA,
Mar. 24th, 1900.

70. The *Utkal Dipika* [Cuttack] of the 24th March is glad to learn that the Telegraphic Press Messages Bill has been shelved for the present, and is of opinion that by this single act Lord Curzon has endeared himself to the Indian public.

UTKALDIPAKA.

71. Alluding to the sympathetic policy of the Indian Government in connection with the famine which is raging, the same paper observes that as Government is doing its duty by feeding the famished, the Indian public ought to come forward to

do their duty by supplementing the Government grants with private contributions, for the poor and the famished need much that Government cannot reasonably supply.

72. Referring to the offer of a handsome amount by Babu Damodar Gobardhan Das to meet the cost of the entertainment of five Indian doctors in South Africa, the same paper advises Government to accept the same and do the needful.

UTKALDIPAKA.
Mar. 20th, 1900.

Damodar Gobardhan Das's gift for Indian doctors for South Africa.

ASSAM PAPERS.

73. The *Paridarsak* [Sylhet] of the 7th April learns from its correspondent Mr. Hart, Subdivisional Officer of Maulvi Bazar in the Sylhet district, sometimes gets angry with the mukhtars, and expresses his displeasure by

striking the table with his fist. He also frowns and gnashes his teeth if any witness takes time to answer questions. Anybody who ever happens to cough or sneeze in the court-room is made by Mr. Hart to remain standing with his face and nose in contact with a wall for such time as it pleases Mr. Hart to keep him standing in this way. A Musalman had to suffer this indignity at Mr. Hart's hand on the 15th February last.

It is a wonder and a matter of regret that the people of Sylhet should be subjected to such ill-treatment under a just and high-minded Deputy Commissioner like Mr. Porteus and a generous and popular ruler like Mr. Cotton. The attention of both the Chief Commissioner and the Deputy Commissioner is invited to Mr. Hart's conduct in court.

74. The same paper says that the Baniachang public school in Assam applied a month ago for recognition by the Calcutta University, and its application was forwarded to the Chief Commissioner for opinion. Dr. Booth

went a little time ago to inspect the school, but it is not known whether he paid the visit of his own accord or under the orders of the Chief Commissioner. The opinion he expressed has sadly disappointed the school authorities. He said that so long as the school authorities failed to collect a further monthly subscription of Rs. 150 in aid of the school he would not recommend its recognition. But Mr. Booth ought to know that many schools in Bengal which have a monthly income of not more than Rs. 100 are recognised by the University and receive grants-in-aid from the Government. High education has no chance of spreading in Assam under Dr. Booth, unless the Chief Commissioner himself lends it a helping hand. The authorities of the Baniachang school should not be disheartened, nor should they relax their zeal and energy in conducting the institution with as much efficiency as they have done in the past. A time will surely come when the Director will recommend it for recognition.

75. The same paper hopes that the Assam Government will grant the prayer of the Sylhet Municipality for a contribution for water-supply. If the municipality succeeds in getting a contribution, it will be able to provide

Water-supply and water-scarcity in Sylhet. a fair water-supply for the residents. But how is the water-scarcity in the interior of the subdivision to which attention has been more than once drawn to be removed? It was hoped that under Babu Chandra Kanto Sen's chairmanship of the Local Board something would be done in that direction, but the hope has not been realised. One sees in every village companies of men and women with water-vessels hurrying to some distant khal for water for domestic purposes. Near the villages one seldom finds a tank in which even cattle can drink. The Local Board is blind to all this. It is devoting all its money and energy to the construction of new roads, which serve only to obstruct the drainage of the country, thereby bringing about the ruin of the cultivator and disseminating germs of malaria in the villages. Alas! that the poor villagers should not get even a little water to quench their thirst in return for the road cess and other local rates which they are ruining themselves to pay.

PARIDARSAK,
April 7th, 1900.

PARIDARSAK.

PARIDARSAK.

PARIDARSAK,
April 7th, 1900.

76. With reference to the large number of prosecutions for breach of forest rules made in Assam during the year 1898-

1899, the same paper says that the majority of such cases are instituted by the inferior employés of the

Forest Department against men who are perfectly innocent. These employés commit oppressions on all who pass by a State forest with wood in their possession. They have been often noticed to harass traders bringing wood from places other than State forests if they only happen to come near a forest station situated on the bank of a river, and not unoften they have these traders prosecuted and punished. Such oppressions will not cease so long as better men on higher salaries are not employed in the inferior posts of the department.

PARIDARSAK.

77. The same paper says that though Lord Curzon was perfectly right in telling the tea planters of Assam that the Government of India had not thought fit to reserve a seat in the Supreme Legislative Council.

Representation of Assam in the Supreme Legislative Council. in the Supreme Council for an Assam member, because Assam was not yet so far advanced as to be able to return a non-official member who could efficiently represent the large diversity of interests in the province, it would be too much to say that a man with the necessary qualifications could not be found among the ranks of the Assam officials. The time has come when an official, if not a non-official, member from Assam should have a seat in the Viceroy's Legislative Council.

78. The same paper publishes the following letter in English :—

The site of a new mosque in Sylhet town.

One fine morning the Sylhet public were apprised of the fact that a mosque was going to be erected in the very heart and centre of the town, just in the vicinity of the present Executive Engineer's office, on the banks of the Nawab Talao. The proceedings in connection with the erection of the mosque, the selection of its site, and support of the Government to such a measure were all secret. The public had been all along kept quite in the dark as to the execution of such an attempt until the irretrievable sanction of the Chief Commissioner was received on the point. Neither was the public consulted on the point, nor were they given an opportunity to give expression to their opinion. Now that there is no gainsaying it, the public do not consider it worth their labour and energy to raise a voice of dissent to such a proposal. But in spite of these discouraging facts, I deem it highly incumbent upon me to inform, although not timely owing to the clandestine manœuvres of the institutors, the Local Government of our views as regards such an important question. As an argument in favour of the proposal, it has been urged that it will enhance the beauty of the situation. Alas! the aesthetic faculty of those who are advocates of the proposal on this score. There is a similar mosque in front of the new collectorate buildings on the river bank. Has it enhanced the beauty of the building or marred it altogether? Have not the executive officers holding their courts there felt themselves annoyed from time to time owing to the existence of a mosque so close to the court-house? And the same scene is going to be enacted here again. Not only the beauty of the scenery will unquestionably suffer a great deal, but it will cause a great deal of inconvenience to the office people and to the inmates of the municipal office and the town hall that is going to be built just adjacent to it. Another great disadvantage to which the attention of the Local Government is to be directed is that if the masjid be allowed to be erected on the site selected, there will not be left sufficient space for the town hall. Even if the hall may be erected, it will be so close to the municipal office as to have its roof touching the roof of the said office building, causing thereby obstruction to free air and light to both. There is another consideration which has nearly been lost sight of by the authorities. In consideration of the vast progress that this district is making, it will be absolutely necessary in time to increase the reading-rooms, and libraries attached to the public hall, and for that purpose a spacious compound should be reserved around the hall, but if the masjid occupies the site, there will not be sufficient space left for free ventilation, much less for comfort, convenience, and compound.

The object of the generous donor of the mosque is a highly laudable one, and his religious fervour quite worthy, but the site he has selected is quite unfit for the purpose. Another of the arguments put forward in favour of the proposal

is that the Muhammadan officers in the collectorate buildings newly erected can conveniently read their prayers there at office-time without detriment to office work. But there are many a mosque in this town on the river banks not far from the offices where such men can read their prayers without any loss of time or work. Then why such a thing in such a place? If the indulgence be given to the donor on the present occasion, a Hindu devotee may crave a similar indulgence of being permitted to erect an akhra or a temple just in front of the Judge's office. Will then the Judge allow such a thing to pass without opposition? We are at a loss to make out how the institution could get the sanction of the Chief Commissioner. Is it on account of our Chief's alleged patronage of the Moslem community that sanction has been accorded to the measure without consulting public opinion? But now that the views of the public on the point have been given vent to, we hope our generous Chief Commissioner will kindly see his way to pause and ponder over the matter once more at a time when the work of the mosque is not yet commenced. We would like here to draw the attention of our kind-hearted Deputy Commissioner, through whose generous sympathy the Moslem community could secure the patronage of our chief. *Pro bono publico.*

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 14th April 1900.

W. L. W. -- Reg. No. 3100-77-184-1900.

