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REPORT

ON

INDIAN NEWSPAPERS AND PERIODICALS IN BENGAL

FOR THE

Week ending the 14th August 1915.

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List of Indian Newspapers and Periodicals.

[As It stood on the 1st April 1915.]

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

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Assamese.</i>					
1	" Banhi " (P) ...	Calcutta	Monthly	Lakshmi Narayan Bezborua, Hindu, Brahmin ; age about 46 years.	500
<i>Bengali.</i>					
2	" Alaukik Rahasya " (P) ...	Calcutta	Monthly	Kshirod Prasad Vidyabinod, Brahmin ; age 56 years.	700
3	" Alochana " (P) ...	Howrah	Do.	Jogendra Nath Chatterji, Hindu, Brahmin ; age 48 years.	500
4	" Ananda " (P)	Mymensingh	Do.	Mahesh Chandra Bhattacharyya, Hindu, Brahmin.	500
5	" Ananda Sangit Patrika " (P).	Calcutta	Do.	Pratibha Devi, Brahmo ; age 45 years.	200
6	" Antapur " (P) ...	Do.	Do.	Biraj Mohini Ray, Brahmo ; age 26 years.	600
7	" Archana " (P) ...	Do.	Do.	Keshab Chandra Gupta, Hindu, Baidya ; age about 36 years.	800
8	" Arghya " (P) ...	Do.	Do.	Sures Ch. Palit, Hindu, Kayastha, age 33 years.	700
9	" Aryya Kayastha Pratibha " (P).	Faridpur	Do.	Kali Prasanna Sarkar, Hindu, Kayastha ; age 75 years.	1,000
10	" Avasar " (P) ...	Calcutta	Do.	Lal Bohari Datta, Hindu, Tanti ; age 50 years.	1,600
11	" Ayurveda Bikas " (P) ...	Dacca	Do.	Sudhantha Bhushan Sen, Hindu, Baidya ; age about 41 years.	600
12	" Baidya Sammilani " (P) ...	Do.	Do.	Bikrampore, Ambastha Sammilani. Dacca.	1,000
13	" Baishnava Samaj " (P) ...	Calcutta	Bi-monthly	Surendra Mohan Adhikary ...	500
14	" Baisya Patrika " (P) ...	Jessore	Monthly	Prasanna Gopal Roy, Hindu, Barui ; age 55 years.	500
15	" Balak " (P) ...	Calcutta	Do.	J. M. B. Duncan ...	5,500
16	" Bamabodhini Patrika " (P)	Db.	Do.	Sukumar Dutt, Brahmo ; age 43 years.	700
17	" Bangabandhu " (P)	Dacca	Do.	Ishan Chandra Sen, Brahmo ; age 57 years.	150
18	" Bangali " (N) ...	Calcutta	Daily	The Hon'ble Babu Surendra Nath Banarji, Brahmin, age 69 years.	4,000
19	" Bangaratna " (N) ...	Krishnagar	Weekly	Kanai Lal Das, Hindu, Karmakar ; age 30 years.	400
20	" Bangavasi " (N) ...	Calcutta	Do.	Behary Lal Sarkar, Hindu, Kayastha ; age 58 years.	19,000
21	" Bankura Darpan " (N).	Bankura	Do.	Rama Nath Mukharji ; age 54 years	453
22	" Barisal Hitaishi " (N)	Barisal	Do.	Durga Mohan Sen, Hindu, Baidya ; age 37 years.	625

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Bengali</i> —continued.				
23	" Basumati " (N)	... Calcutta	... Weekly	... Sasi Bhushan Mukherji and Hari-pada Adhikary ; age 48 years.	14,000
24	" Bhakti " (P)	... Howrah	... Monthly	... Dines Chandra Bhattacharya, Hindu, Brahmin ; age 29 years.	600
25	" Bharat Laxmi " (P)	... Calcutta	... Do.	... Rahdha Nath De, Subarnabani ; age about 35 years.	1,000
26	" Bharati " (P)	... Do.	... Do.	... Mani Lal Ganguli Brahmo ; age about 32 years.	1,700
27	" Bharatmabila "	... Dacca	... Do.	... Srimati Saraju Bala Dutta, Brahmo ; age 34 years.	450
28	" Bhisak Darpan " (P)	... Calcutta	... Do.	... Rai Sahib Giris Chandra Bagchi ...	250
29	" Bharatbarsha " (P)	... Do.	... Do.	... Amulya Charan Ghosh Vidyabhu-shan, Kayastha ; age 39 years ; and Jaladhar Sen, Kayastha, age 51 years.	4,000
30	" Bidushak " (P)	... Do.	... Do	... Kshetra Nath Banerji, Brahmin ; age 41 years.	200
31	" Bijnan " (P)	... Do.	... Do.	... Dr. Amrita Lal Sarkar, Satgope ; age about 43 years.	300
32	" Bikrampur " (P)	... Mymensingh	... Quarterly	... Jogendra Nath Gupta, Hindu, Baidya ; age 35 years.	500
33	" Birbhum Varta " (N)	... Suri	... Weekly	... Devendra Nath Chakravarti, Hindu, Brahmin ; age 41 years.	997
34	" Birbhum " (P)	... Calcutta	... Monthly	... Kulada Prasad Mallik, Hindu, Brahmin ; age 34 years.	1,000
35	" Birbhum Vasi " (N)	... Rampur Hât	... Weekly	... Satkowri Mukherji, Hindu, Brahmin ; age 45 years.	700
36	" Brahman Samaj " (P)	... Calcutta	... Do.	... Pandit Basanta Kumar Tarkanidhi...	1,000
37	" Brahma Vadi " (P)	... Barisal	... Monthly	... Manamohan Chakravarti, Brahmo ; age 52 years.	660
38	" Brahma Vidya " (P)	... Calcutta	... Do.	... Rai Purnendu Narayan Singh Bahadur and Harendra Nath Dutta, Hindu, Kayastha.	800
39	" Burdwan Sanjivani " (N).	Burdwan	... Weekly	... Prabodhananda Sarkar, Hindu, Kayastha ; age 25 years.	700
40	" Byabasay O Banijya " (P)	Calcutta	... Monthly	... Sachindra Prosad Basu, Brahmo ; age 37 years.	900
41	" Chablis Pargana Vartavaha " (N).	Bhawanipur	... Weekly	... Abani Kanta Sen, Hindu, Baidya ; age 31 years.	800
42	" Charu Mihir " (N)	Mymensingh	... Do.	... Vaikantha Nath Sen, Hindu, Kayastha ; age 42 years	800
43	" Chhatra " (P)	... Dacca	... Monthly	... Sasibhusan Mukherji, Hindu, Brahmin ; age about 49 years.	500
44	" Chikitsa Prakas " (P)	Nadia	... Do.	... Dhirendra Nath Haldar, Hindu, Gandabanik ; age 33 years.	400
45	" Chikitsa Sammilani " (P)	Calcutta	... Do.	... Kaviraj Sital Chandra Chatterji, Hindu, Brahmin.	500
46	" Chikitsa Tatva Vijnan " (P)	Do.	... Do.	... Binode Lal Das Gupta, Vaidya ; age 45 years.	300
47	" Chinsura Vartavaha " (N).	Chinsura	... Weekly	... Dina Nath Mukherji, Brahmin ; age 49 years.	1,000
48	" Dainik Chandrika " (N).	Calcutta	... Daily except on Thursdays.	... Panchcowri Banerji, Hindu, Brahmin ; age 48 years.	4,000

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
49	" Dainik Basumatî " (N)	Calcutta	... Daily	Sasi Bhushan Mukherji, Hindu, Brahmin ; age about 48 years, and others.	8,000
50	" Dacca Prakas " (N)	Dacca	... Weekly	Sasi Bhushan Biswas, Hindu, Kayastha.	800
51	" Darsak " (N)	... Calcutta	... Do.	Satis Chandra Bhattacharji, Brahmin ; age about 40 years.	2,00
52	" Dharma-o-Karma " (P)	... Do.	... Quarterly	Sarat Chandra Chowdhuri, Hindu Brahmin.	1,000 to 1,200
53	" Dharma Tatva " (P)	... Do.	... Fortnightly	Vaikuntha Nath Ghosh, Brahmo ...	300
54	" Dharma Pracharak " (P)	... Do.	... Monthly	Nrisingha Ram Mukherji, Hindu, Brahmin ; age 52 years.	2,00
55	" Diamond Harbour Hitaishi " (N).	Diamond Harbour	Weekly	Mohendra Nath Tatwauidhi, Hindu, Mahisya ; age 53 years.	2,500
56	" Dhruba " (P)	... Ditto	... Monthly	Birendra Nath Ghosh, Hindu, Kayastha ; age 38 years.	490
57	" Education Gazette " (N)	Chinsura	... Weekly	Kumatdeo Mukherji, Brahmin ; age 25 years.	1,500
58	" Faridpur Hitaishini " (N).	Faridpur	... Do.	Raj Mohan Majumdar, Hindu, Vaidya ; age about 78 years.	900
59	" Galpa Lahari " (P)	... Calcutta	... Monthly	Juanendra Nath Basu, Hindu, Kayastha ; age 37 years.	2,000
60	" Gambhira " (P)	... Malda	... Bi-monthly	Krishna Charan Sarkar, Hindu, Kayastha ; age about 35 years.	300
61	" Gaud-duta " (N)	... Do.	... Weekly	Krishna Chandra Agarwalla, Hindu, Baidya.	400.
62	" Grihastha " (P)	... Calcutta	... Monthly	Sarat Chandra Dev, Kayastha ; age 57 years.	8,000
63	" Hakim " (P)	... Do.	... Do.	Masihar Rahaman, Muhammadan ; age 32 years.	500
64	" Sri Gauranga Sevaka " (P)	Murshidabad	... Do.	Lalit Mohan Banarji, Hindu, Brahmin ; age 57 years.	600
65	" Hindu Ranjika " (N)	Rajshahi	... Weekly	Kachimuddin Sarkar, Muhammadan ; age 41 years.	290
66	" Hindu Sakhâ " (P)	... Hooghly	... Monthly	Raj Kumar Kavyathirtha, Hindu, Brahmin.	200
67	" Hitavadi " (N)	... Calcutta	... Weekly	Chandrodaya Vidyavinode, Hindu, Brahmin ; age 50 years.	37,000
68	" Islam-Rabi " (N)	Mymensingh	... Do.	Maulvi Maziuddin Ahmad, Musulman ; age about 34 years.	700
69	" Jagat-Jyoti " (P)	... Calcutta	... Monthly	Jnanatana Kaviraj, Buddhist ; age 57 years.	700
70	" Jagaran " (N)	Bagerhat	... Weekly	Amarendra Nath Basu, Hindu, Kayastha.	About 300
71	" Jahannabi " (P)	... Calcutta	... Monthly	Sudhakrista Bagchi, Hindu, Brahmin ; age 31 years.	600
72	" Jangipur Samqad " (N)	Murshidabad	... Weekly	Sarat Chandra Pandit, Hindu, Brahmin.	About 100

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

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
100	" Medini Bandhab " (N)	Midnapore	... Weekly	... Gossaindas Karam, Hindu, Satgope ; age 26 years.	500
101	" Midnapore Hitaishi " (N).	Do.	... Do.	... Manmatha Nath Nag, Hindu, Kayastha ; age 38 years.	1,700
102	" Moslem Hitaishi " (N).	Calcutta	... Do.	... Shaikh Abdur Rahim and Mozummed Haque.	6,300
103	" Muhammadi " (N) ...	Do.	... Do.	... Muhammad Akram Khan, Musalman ; age 40 years ; and Maulvi Akbar Khan.	About 7,000
104	" Mukul " (P) ...	Do.	... Monthly	... Hem Chandra Sarkar, Brahma ; age 40 years.	450
105	" Murshidabad Hitaishi " (N).	Saidabad	... Weekly	... Banwari Lal Goswami, Hindu, Brahmin ; age 50 years.	250
106	" Nabagraha Prasanga " (P)	Mymensingh	... Monthly	... .....	.....
107	" Nandini " (P)	Howrah	... Do.	... Ashutosh Das Gupta Mahallanabis, Hindu, Baidya ; age 32 years.	500
108	" Natya Mandir " (P)	Calcutta	... Do.	... Mani Lal Banerji, Hindu, Brahmin ; age 34 years.	700
109	" Narayan " (P)	Do.	... Do.	... Mr. Chitta Ranjan Das, Hindu ; age 48 years.	2,000
110	" Nava Vanga " (N)	Chandpur	... Weekly	... Harendra Kishor Ray, Hindu, Kayastha ; age 26 years.	400
111	" Nayak " (N)	Calcutta	... Daily	... Amarindra Nath Ray, Hindu, Baidya ; age 23 years.	1,600
112	" Navya Bharat " (P)	Do.	... Monthly	... Devi Prasanna Ray Chaudhuri, Brahmo ; age 62 years.	1,000 to 1,500
113	" Nihar " (N)	Contai	... Weekly	... Madhu Sudan Jana, Brahmo ; age 55 years.	500
114	" Nirjhar " (P) ...	Calcutta	... Quarterly	... Srish Chandra Ray, Kayastha ; age about 50 years.	500
115	" Noakhali Sammilani " (N)	Noakhali Town...	... Weekly	... Fazlur Rahman, Muhammadan ; age 30 years.	500
116	" Pabna Hitaishi " (N)	Pabna	... Do.	... Basanta Kumar Vidyabinode Bhattacharyya, Hindu, Brahmin.	650
117	" Pakshik Patrika " (P)	Serampore	... Fortnightly	... Basanta Kumar Basu, Hindu, Kayastha ; age 35 years.	500
118	" Pallivasi " (N)	Kalna	... Weekly	... Sashi Bhushan Banerji, Hindu, Brahmin ; age 48 years.	300
119	" Pallivarta " (N)	Bongong	... Do.	... Charu Chandra Ray, Hindu, Kayastha ; age 44 years.	500
120	" Pantha " (P) ...	Calcutta	... Monthly	... Rajendra Lal Mukherji	800
121	" Pataka " (P) ...	Do.	... Do.	... Hari Charan Das, Hindu, carpenter by caste.	500
122	" Prabhini "	...	... Weekly	... Panchkari Banerji, Hindu, Brahmin	3,000
123	" Prachar " (P)	Jayanagar	... Monthly	... Revd. G. C. Dutt, Christian ; age 48 years.	1,400
124	" Praja Bandhu " (N)	Tippera	... Fortnightly	... Purna Chandra Chakraverti, Kavarta, Brahmin ; age 32 years.	210
125	" Prajapati " (P)	Do.	... Monthly	... Jnanendra Nath Kumar	1,500

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
126	" Prantavasi " (N)	... Netrakona	... Fortnightly	Joges Chandra Chowdhury, Brahmin	800
127	" Prasun " (N)	... Katwa	... Weekly	Banku Behari Ghosh Hindu, Goalā ; age 44 years.	715
128	" Pratikar " (N)	... Berhampore	... Do.	Kamakshya Prasad Ganguly, Hindu, Brahmin ; age 67 years.	506
129	" Pratima " (P)	... Calcutta	... Monthly	Hari Sadhon Mukbarji, Brahmin ; age 40 years.	500
130	" Prativasi " (P)	... Do.	... Do.	Satya Charan Mitra, Kayastha ; age 32 years.	500
131	" Pravasi " (P)	... Do.	... Do.	Ramananda Chatterji, M.A., Brahmo ; age 56 years.	5,000
132	" Priti " (P)	... Do.	... Do.	Pransankar Sen, M.A., Hindu, Baidya ; age 31 years.	300
133	" Rahasya Prakash " (P)	... Do.	... Do.	Purna Chandra De, Subarnabanik ; age 34 years.	300
134	" Rajdut " (P)	... Do.	... Do.	Rev. Rasra Maya Biswas, Christian ; age 32 years.	700
135	" Rangpur Darpan " (N)	... Rangpur	... Weekly	Sarat Chandra Majumdar, Hindu, Brahmin ; age 48 years.	400
136	" Rangpur Sahitya Patrika " (P)	Parisad	... Do.	Panchanan Sarkar, M.A., B.L., Hindu, Rajbansi.	500
137	" Ratnakar " (N)	... Asansol	... Weekly	Abdul Latif ; age 35 years ; Muhammadan.	783
138	" Sabuj Patra " (P)	... Calcutta	... Monthly	Pramatha Nath Chaudhury, Brahmo ; age about 40 years.	500
139	" Sahitya " (P)	... Do.	... Do.	Suresh Chandra Samajpati ; age about 47 years.	3,000
140	" Sahitya Parisad Patrika " (P)	Do.	... Quarterly	Mahamahopadhyaya Satis Chandra Vidyabhusan, Hindu, Acharyya by caste ; age 50 years.	2,800
141	" Sahitya Sanhita " (P)	... Do.	... Monthly	Shyama Charan Kaviratna, Brahmin ; age 61 years.	500
142	" Sahitya Samvad " (P)	... Howrah	... Do.	Pramatha Nath Sanyal, Hindu, Brahmin ; age 35 years.	1,300
143	" Saji " (P)	... Calcutta	... Do.	Kshetra Mohan Gupta	300
144	" Samaj Bandhu " (P)	... Do.	... Do.	Adhar Chandra Das, Hindu, Mahisya ; age 35 year	450
145	" Samaj Chitra " (P)	... Dacca	... Do.	Satish Chandra Roy	300
146	" Samay " (N)	... Calcutta	... Weekly	Jnanendra Nath Das, Brahmo ; age 61 years.	About 1,000
147	" Sammilan " (P)	... Do.	... Quarterly	Kunja Behari Das, a barber by caste	200
148	" Sammilani " (N)	... Do.	... Fortnightly	Kali Mohan Bose, Brahmo ; age about 42 years.	300
149	" Sammilani " (P)	... Do.	... Monthly	Bijay Krishor Acharyya, B.A., LL.B., Christian ; age 47 years.	400
150	" Sandes " (P)	... Do.	... Do.	Upendra Kishore Roy Chowdhury, Brahmo ; age 46 years.	3,000
151	" Sanjivani " (N)	... Do.	... Weekly	Sivanath Sastri, M.A., and others	6,000

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
152	"Sankalpa" (P)	... Calcutta	... Monthly	... Amulya Chandra Ghosh, Kayastha ; age about 34 years.	2,000
153	"Sansodhini" (N)	... Chittagong	... Weekly	... Kashi Chandra Das Gupta, Brahmo ; age about 60 years.	400
154	"Saswati" (P)	... Calcutta	... Monthly	... Nikhil Nath Roy, Kayastha ; age 50 years.	500
155	"Sebak" (P)	... Dacca	... Do.	... Surendra Sasi Dutta; age 35 years ...	300
156	"Senapati" (P)	... Calcutta	... Do.	... Revd. W. Carey ; age 58 years ...	200
157	"Serampore" (N)	... Serampore	... Weekly	... Basanta Kumar Basu, Hindu, Kayastha ; age 35 years.	400
158	"Sisu" (P)	... Calcutta	... Monthly	... Baradakanta Majumdar, Hindu, Kayastha ; age 40 years.	8,000
159	"Saurabha" ...	... Dacca	... Do.	... Kedar Nath Majumdar, Hindu, Kayastha ; age 41 years.	1,000
160	"Siksha-o-Swasthya" (P) ...	Calcutta	... Do.	... Atul Chandra Sen, M.A., B.L., Baidya ; age 40 years.	200
161	"Sikshak" (P)	... Barisal	... Do.	... Revd. W. Carey ; age 57 years ...	125
162	"Siksha Prachar" (P)	... Mymensingh	... Do.	... Maulvi Moslemuddin Khan Chowdhury ; age 37 years.	1,000
163	"Siksha Samachar" (N) ...	Dacca	... Weekly	... Abinas Chandra Gupta, M.A., B.L., Vaidya ; age 38 years.	1,500
164	"Snehamayi" (P)	... Do.	... Monthly	... Revd. A. L. Sarkar ...	700
165	"Sopan" (P)	... Do.	... Do.	... Hemendra Nath Datta, Brahmo ; age 37 years.	250
166	"Sri Nityananda Sebak" (P)	Murshidabad	... Do.	... Avinash Chandra Kavyatirtha, Brahmin ; age 47 years.	400
167	"Sri Baishnav Dharma Prachar" (P).	Burdwan	... Do.	... Krishna Behari Goswami, Brahmin ; age 30 years.	300
168	"Sri Sri Nitya Dharma" (P)	Kalighat	... Do.	... Satya Nath Biswas ...	300
169	"Sri Sri Vaishnava Sangini" (P).	Calcutta	... Do.	... Madhusudan Das Adhikari, Vaishnab ; age 32 years.	600
170	"Sri Sri Vishnu Priyo-Ananda Bazar Patrika" (N).	Do.	... Weekly	... Rasik Mohan Chakravarti, Brahmin ; age 53 years.	1,600
171	"Sumati" (P) ...	Dacca	... Monthly	... Purna Chandra Ghosh, Kayastha ; age 41 years.	431
172	"Suprabhat" (P)	... Calcutta	... Do.	... Sm. Kumudini Mitra, Brahmo ; age 31 years.	900
173	"Suraj" (N)	... Pabna	... Weekly	... Manmatha Nath Sanyal ...	500
174	"Suhrit" (P) ..	Calcutta	... Monthly	... Hari Pada Das, B.A., Brahmo ; age 31 years.	300
175	"Surabhi" (P)	... Contai	... Do.	... Baranashi Banerji, Hindu, Brahmin ; age 46 years.	300
176	"Swarnakar Bandhav" (P)	Calcutta	... Do.	... Nagendra Nath Shee, M.A., goldsmith by caste ; age 42 years.	500
177	"Swastha Samachar" (P) ...	Do.	... Do.	... Dr. Kartik Chandra Bose, M.B. ...	4,000
178	"Tambuli Patrika" (P) ...	Do.	... Do.	... Rajendra Nath Som, Tambuli ; age 33 years.	600

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—concluded.</i>					
179	"Tambuli Samaj" (P) ...	Calcutta	Monthly	Rajkristo Paul and others, Hindu, Tambuli ; age 37 years.	300
180	"Tapabon" (P) ...	Do.	Do.	Shyama Charan Sarkar, Hindu, Kayastha ; age 40 years.	700
181	"Tattwa Kaumudi" (P) ...	Do.	Fortnightly	Lalit Mohan Das, M.A., Brahmo ; age 43 years.	500
182	"Tattwa Manjari" ...	Do.	Monthly	Kali Charan Basu ; age about 42 years.	600
183	"Tattwa-bodhini Patrika" ...	Do.	Do.	Rabindra Nath Tagore, Brahmo ; age 53 years.	300
184	"Theatre" (N) ...	Do.	Weekly	Moni Lal Banerji, Brahmin ; age about 30 years.	800
185	"Toshini" (P) ...	Dacca	Monthly	Anukul Chandra Gupta, Baidya ; age 43 years.	1,250
186	"Trade Gazette" (P) ...	Calcutta	Do.	Kamal Hari Mukherji ...	900 to 1,000
187	"Triveni" (P) ...	Gachha	Do.	Satis Chandra Chakravarti, Brahmin ; age 41 years.	100
188	"Tripura Hitaishi" (N) ...	Comilla	Weekly	Afazuddin Ahmad ...	600
189	"Uchchasa" (P) ...	Calcutta	Monthly	Bhabataran Basu, Hindu, Kayastha ; age 34 years.	150
190	"Udbodhana" (P) ...	Do.	Do.	Swami Saradananda ...	1,500
191	"United Trade Gazette" (P) ...	Do.	Do.	Narayan Krishna Goswami, Brahmin ; age 29 years.	3,000 to 10,000
192	"Upasana" (P) ...	Murshidabad	Do.	Radha Kamal Mukherji, Hindu, Brahmin ; age 27 years.	100
193	"Utsav" (P) ...	Calcutta	Do.	Ramdayal Majumdar, M.A., and others.	1,000
194	"Vartavaha" (N) ...	Banaghat	Weekly	Girija Nath Mukherji, Hindu, Brahmin ; age 45 years.	415
195	"Vasudha" (P) ...	Calcutta	Monthly	Banku Behari Dhar, Baidya ...	500
196	"Vijaya" (P) ...	Do.	Do.	Manoranjan Guha Thakurta, Hindu, Kayastha ; age 53 years.	700
197	"Viswadut" (N) ...	Howrah	Weekly	Nogendra Nath Pal Chowdhury, Hindu, Kayastha ; age 38 years.	2,000
198	"Viswavarta" (N) ...	Dacca	Do.	Abinash Chandra Gupta, Vaidya ; age 38 years.	1,000
199	"Yamuna" (P) ...	Calcutta	Monthly	Phanindra Nath Pal, B.A., Kayastha ; age 32 years.	900
200	"Yogi Sakha" (P) ...	Do.	Do.	Adhar Chandra Nath, Yogi ; age 51 years.	750
201	"Yubak" (P) ...	Santipur	Do.	Yogananda Pramanick, Brahmo ; age 40 years.	300
<i>English-Bengali:</i>					
202	"Ananda Mohan College Magazine" (P) ...	Mymensingh	Monthly	Kumud Bandhu Chakravarti, Hindu, Brahmin.	300
203	"Bangavasi College Magazine" (P) ...	Calcutta	Do.	G. C. Basu ; Hindu Kayastha ; age 49 years.	600
204	"Commercial Advertiser" (N) ...	Do.	Weekly	Radha Kissen Mukherji, Hindu, Brahmin ; age 50 years.	250

* Suspended.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>English-Bengali—concluded.</i>					
205	"Dacca College Magazine" (P).	Dacca	... Quarterly	Mr. R. B. Ramsbotham, and Bidhubhushan Goswami, Hindu, Brahmin.	500
206	"Dacca Gazette" (N)	Do.	... Weekly	Satya Bhutan Dutt Roy, Baidya ; age 48 years.	500
207	"Dacca Review" (P)	... Do.	... Monthly	Satyendra Nath Bhadra and Bidhubhushan Goswami.	800
208	"Fraternity" ...	Calcutta	... Quarterly	Revd. W. E. S. Holland ...	200
209	"Jagannath College Magazine" (P).	Do.	... Monthly	Rai Lalit Mohan Chatterji Bahadur, Brahmo.	900
210	"Rajshahi College Magazine" (P).	Dacca	... Quarterly	Board of Professors, Rajshahi College.	300
211	"Rangpur Dikprakash" (N).	Rangpur	... Weekly	Dinesh Ch. Chaudhuri ...	300
212	"Sanjaya" (N)	Faridpur	... Do.	Rama Nath Ghosh, Hindu, Kayastha ; age about 41 years.	500
213	"Scottish Churches College Magazine" (P).	Calcutta	... Five issues in the year.	Revd. J. Watt, M.A., and S. C. Ray	1,200
214	"Tippera Guide" (N)	Comilla	... Weekly	Rajani Kanta Gupta, Hindu, Vaidya ; age 49 years.	500
<i>Garo.</i>					
215	"Achikni Ribeng" (P)	Calcutta	... Monthly	E. G. Phillips	550
216	"Phring Phring" (P)	Do.	... Do.	D. McDonald	400
<i>Hindi.</i>					
217	"Bharat Mitra" (N)	Calcutta	... Weekly	Babu Ambika Prasad Baghai, Hindu, Brahmin ; age 50 years.	3,000
218	"Bir Bharat" (N)	Do.	... Do.	Pandit Ramananda Dobey, Hindu, Brahmin ; age 32 years.	1,500
219	"Calcutta Samachar" (N)	Do.	... Do.	Amrita Lal Chakravarti ; Hindu, Brahmin ; age about 60 years.	2,000
220	"Chota Nagpur Dut Patrika" (P).	Ranchi	... Monthly	Revd. E. H. Whitley, Christian ...	450
221	"Dainik Bharat Mitra" (N).	Calcutta	... Daily	Babu Ram Parad Kar, Hindu, Kshatriya ; age 33 years.	2,500
222	"Daragar Daptar" (P)	Do.	... Monthly	Ram Lal Burman, Hindu, Kshatriya ; age 29 years.	800
223	"Hindi Vangavasi" (N)	Do.	... Weekly	Harikisan Joahar, Hindu, Kshatriya ; age 39 years.	5,500
224	"Jaina Siddhanta Bhaskar" (P).	Do.	... Monthly	Padmaraj Jaina, Hindu, Jain ; age about 40 years.	....
225	"Manoranjan" (P)	Do.	... Do.	Ishwari Prasad Sharma, Hindu, Brahmin ; age 52 years.	500
226	"Marwari" (N)	Do.	... Weekly	Iswar Prasad Sharma, Hindu, Brahmin ; age 44 years.	300
227	"Ratnakar" (P)	Do.	... Monthly	Hari Kissen Joahar, Hindu, Kshatriya ; age 38 years.	1,000
228	"Swastha Samachar" (P)	Do.	... Do.	Dr. Kartic Chandra Bose, Hindu, Kayastha ; age 45 years.	450

* Suspended.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Parvatiya.</i>					
229	" Gurkha Khabar Kogat " (P)	Darjeeling	... Monthly ...	Revd. G. P. Pradhan, Christian ; age 62 years.	400
<i>Persian.</i>					
230	" Habilul Matin " (N) ...	Calcutta	... Weekly ...	Saiyid Jelaluddin, Muhammadan ; age 70 years.	1,500
<i>Poly-lingual.</i>					
231	" Printers' Provider " (P) ...	Calcutta	... Monthly ...	S. T. Jones	500
<i>Sanskrit.</i>					
232	" Vidyodaya " (P) ...	Calcutta	... Monthly ...	Bhaba Bibhuti Bidyabhushan, M.A., Hindu, Brahmin ; age 33 years.	500
<i>Bengali-Sanskrit.</i>					
233	" Aryya Prabha " (P) ...	Chittagong	... Monthly ...	Kunja Behari Tarkasiddhanta, Brahmin.	500
234	" Hindu Patrika " (P) ...	Jessore	... Do. ...	Rai Yadu Nath Mazumdar Bahadur, Barujihi ; age 61 years.	940
235	" Sri Vaishnava Sevika " (P) ...	Calcutta	... Do. ...	Hari Mohan Das Thakur	400
<i>Urdu.</i>					
236	" Anwar-ul-Akhbar " ...	Calcutta	... Daily ...	.....	.....
237	" Negare Bazm " (P) ...	Do.	... Monthly ...	Muhammad Sayed Hossan Askari, M.A. ; age 27 years, and another.	400
238	" Refaqut " (N)* ...	Do.	... Daily ...	Munshi Muhammad Nazimuddin Ahmed, Muhammadan ; age 42 years.	700
239	" Resalat " (N) ...	Do.	... Do. ...	Maulvi Golam Hassain, Muhammadan ; age about 31 years.	1,000
240	" Resalut " (P) ...	Do.	... Monthly ...	Maulvi Golam Hossain, Muhammadan ; age about 30 years.	400
241	" Safir " (N) ...	Do.	... Daily ...	Hakim Ali Hussain Safir ...	1,000
242	" Tandrsut " (P) ...	Do.	... Monthly ...	Dr. Kartik Chandra Bose, Hindu, Kayastha ; age 45 years.	250
243	" Tirmez ee " (N)* ...	Do.	... Daily ...	Saiyid Ali Asgar Termzel, Muhammadan ; age about 25 years.	200
<i>Uriya.</i>					
244	" Utkal Varta " ...	Calcutta	... Weekly ...	Mani Lal Moharana, Karmakar by caste ; age about 50 years.	200

* Suspended.

Additions to and alterations in the list of Indian newspapers as it stood on 1st April 1915.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	Pratijna	Kalighat ...	Weekly ...	.....	.....
2	Marmabani	Calcutta ...	Do ...	.....	.....

II.—HOME ADMINISTRATION.

(a)—Police.

THE Bangavasi (Calcutta) of the 7th August refers to an allegation made by a correspondent regarding the cruel manner in which an ox was recently killed in the village of

BANGAVASI,
Aug 7th, 1915.

Mannu (district Bankura). A Moslem of the neighbouring village of Pahartor struck the animal with a knife in various parts of its body, gouged out its eyes and kept it for three days in a pit, subjecting it to endless torments. The Magistrate should punish this offender, not only for cruelty to an animal but also for doing an act likely to create ill-feeling between Hindus and Moslems.

2. The **Dainik Basumati** (Calcutta) of the 4th August is surprised at

The Serampur Defence Association and the police.

DAINIK BASUMATI,
Aug. 4th, 1915.

Mr. Kerr's recent statement in Council regarding the police searches of the houses of certain members of the Serampur Defence Association. The police should not have recklessly humiliated men who voluntarily put themselves to trouble in the interests of the safety of their neighbours. The extinction of this association has been followed by recrudescence of crime in the neighbourhood. Is that a desirable consummation?

3. The **Bangavasi** (Calcutta) of the 7th August writes that recently a question was asked in the Legislative Council as

"A police constable."

BANGAVASI,
Aug. 7th, 1915.

to what Government proposed to do regarding the police constable who was the complainant in the well-known case against Dr. Chandi Charan Ghoshal, Honorary Magistrate at Serampur, and whose conduct was later on condemned by the Sessions Judge of Hooghly. Government has declared that it proposes doing nothing further in the matter. This is sad and implies a mild censure on the Sessions Judge of Hooghly. It is this kind of pampering which encourages the police to exceed all bounds. It is certainly not calculated to benefit the public.

4. The **Bangavasi** (Calcutta) of the 7th August writes that the Hon'ble

The Commissioner at Puri.

BANGAVASI,
Aug. 7th, 1915.

Mr. Grunning recently visited Puri, it is not known why. During the recent *Rath-jatra* festivities, the District Superintendent of Police here boarded the car of Jagannath with his shoes on and whipped some men in the assembled crowd. Will not Mr. Grunning hold an impartial inquiry into his conduct and do the needful?

5. The **Hitavadi** (Calcutta) of the 6th August fails to understand why

Objection to publishing the names of interned men in Bengal.

HITAVADI,
Aug. 6th, 1915.

Mr. Kerr recently refused to lay on the Council table a list of the names of the men interned in Bengal under the Defence Act, although he offered to disclose the names to any Hon'ble Member of Council who might ask for them. Anyway, it is a consolation that the interned men are all to receive their maintenance from the State.

6. The **Dainik Bharat Mitra** (Calcutta) of the 6th August asks whether

Demand of security from the *Abhyudaya*.

DAINIK BHARAT
MITRA,
Aug. 6th, 1915.

a preliminary warning to the *Abhyudaya* newspaper would not have been sufficient. It exhorts the subscribers of the paper, as also its Hindi contemporaries, to raise a fund to assist it in this difficulty.

7. We hear, writes the **Dainik Basumati** (Calcutta) of the 9th August,

How newspapers suffer for the fault of others.

DAINIK BASUMATI,
Aug. 9th, 1915.

that the article for which a security has been demanded from the newspaper *Abhyudaya*, conducted by Pandit Madan Mohan Malavya, is a translation of an English article published in a Colonial newspaper and quoted in the *Indian Pioneer* also in South Africa. This is an example of how while the original offender escapes punishment, the translator is punished. Rev. Long was sentenced to imprisonment for having published a translation of *Niladarpana*, while its author, Dinabandhu Mitra, remained undisturbed in his place as a Government servant. Babu Surendra Nath Banarji suffered imprisonment for having repeated, with a bit of embellishment, what a certain Brahmo newspaper had said about Mr. Justice Norris's judgment. The *Hitavadi* is said to have been caught in the meshes

of the law for having published a translation of certain remarks made by an English newspaper. Under the circumstances no newspaper should be punished for an occasional mistake without taking its general tone into consideration.

8. The *Hitavadi* (Calcutta) of the 6th August writes:—

Newspapers in the Punjab. The law for the regulation of newspapers

has shown its destructive effects clearly in the Punjab. Thanks to this law, 13 newspapers in this Province have disappeared. Now that so many thorns have been removed, the province may be held to be free from all danger. For after the extinction of so many papers, no other paper will venture to write boldly on any political question or on any question relating to communal interests. Henceforth the authorities will find no trouble in proving the efficacy of the Press Act.

9. The *Calcutta Samachar* (Calcutta) of the 7th August writes:—

Relaxation of the Arms Act. As a result of the Sepoy Mutiny India was disarmed, but the recent expressions of loyalty by Indians at the outbreak of the European war have convinced Government that Indians are generally loyal. Thus Indians may now be considered worthy of exemption from the operation of the Arms Act. If Government relaxes the law in the case of persons of known and approved character, very good results may follow and Government is not likely to regret this step. The first good effect of this relaxation will be the greater immunity of the people against robbers and dacoits. Then, again, the power of the State also will be increased, inasmuch as most of those in whose favour the relaxation will be made could be trained as volunteers, and really qualified men from among them could be trained as officers for the Indian army. If this concession is granted, Indians will be satisfied.

(b)—*Working of the Courts.*

10. The *Nayak* (Calcutta) of the 4th August writes:—

The police guard of the Calcutta High Court. We request Sir Lawrence Jenkins, on the eve of his retirement, to make arrangements for the withdrawal of the police guard from the High

Court. From the time of the establishment of the Supreme Court and the Sadar Dewani Adalat to that of the murder of Maulvi Shamsul Alam, the court did not require any police guard. The occurrence of a single incident like the murder of the Maulvi within a period of a hundred years does not justify the placing of a police guard in the court. Perhaps Sir Lawrence Jenkins cannot realise the inconvenience and trouble which litigants and the public have to suffer on account of the presence of the police guard in the court. Hardly a day passes in which some member of the guard does not insult a respectable man. It may be asked, why do not the insulted men complain? The reply is, respectable men consider it wiser to pocket the insults than to go to the thana to seek redress for them. Again, the manner in which the guard is placed in the court building is not at all calculated to prevent a murder, if one should be committed. Any one can enter the court building through the southern gate, safely hiding a revolver in his clothes. Where then is the necessity of maintaining the guard?

11. The *Bangavasi* (Calcutta) of the 7th August vehemently protests

"A woman and a saheb." against the inadequacy of the sentence recently

passed by the District Magistrate of Dinajpur on one P. Macdonald, a local railway employé, who was convicted under section 354 of the Indian Penal Code, and sentenced to pay a fine of Rs. 10 only for having assaulted a woman with intent to outrage her modesty. This is a purely nominal punishment, and both Government and the Railway authorities ought to move the courts and take action to get an exemplary sentence passed on Macdonald, such as may deter other railway employés from ever trying to take liberties with female railway passengers.

12. The *Hitavadi* (Calcutta) of the 6th August characterises as

A silly plea taken up by an impudent the plea taken up in appeal before the accused—The Benares shooting Sessions Judge by the accused Barnes, who was case.

recently convicted of having shot an Indian to death at Benares in mistake for a pig, that the Magistrate had punished him

HITAVADI,
Aug 6th, 1915.

CALCUTTA SAMACHAR,
AUG. 7th, 1915.

NAYAK,
AUG. 4th, 1915.

BANGAVASI,
Aug. 7th 1915.

HITAVADI,
Aug. 6th, 1915.

not because he really believed him guilty, but because he was afraid of an agitation by the "native" press in the matter. The paper hopes that the United Provinces Government will move for an enhancement of the man's sentence.

13. The *Hitavadi* (Calcutta) of the 6th August has the following:—

A correspondent sent us a letter complaining against Mr. Ghatak, Deputy Magistrate, Thakurgaon. We deemed it our duty to give publicity to it. Recently a pleader and a mukhtear contradicted the statements made in that letter. We publish below the leading points in those two letters. We are extremely glad to hear that the local public are satisfied with Mr. Ghatak:—

HITAVADI,
Aug. 6th, 1915.

(1)

The publication in last week's *Hitavadi* of a number of baseless aspersions against Mr. Suresh Chandra Ghatak, the universally popular, able and just Subdivisional Officer of Thakurgaon, has filled us with deep anguish and shame. Your correspondent says that the Deputy Saheb struck with his fists and hands a number of people who had made a row near the *kutcherry* verandah; but it is wholly untrue. The real facts are that on the 9th July last, when this Deputy Magistrate was engaged in hearing cases, and a pleader from another locality was appearing for one of the parties in this case, a large number of men collected under the *peepul* tree, quite close to the *kutcherry* verandah, and made such a row that it became quite impossible to carry on the work of the court. As the pleaders and mukhtears also felt inconvenienced, the Deputy Saheb ordered the Court Head-constable to go out and stop the noise. Inspite of his repeated requests, the noise far from ceasing, gradually went on getting worse. As the Head-constable was unsuccessful in stopping the row and as the work of the Court had almost come to a standstill, the Deputy Saheb was forced most unwillingly to go out and have some of the men arrested by a constable. Subsequently under section 480 of the Criminal Procedure Code he imposed fines of Rs. 15 each under section 288 of the Indian Penal Code on all the accused who voluntarily pleaded guilty. Of course the fines were a little too heavy. Many local pleaders and mukhtears witnessed the foregoing incident. They also interceded on behalf of the accused. Nothing else occurred.

The alleged incident at Hablur Hât is wholly false. We have never at all heard of any such incident. If it had really occurred, we should undoubtedly have heard of it.

(Sd.) GIRINDRA CHANDRA CHAUDHURY,
Pleader, Thakurgaon.

(2)

We, the public here are all of us deeply grieved and hurt at the publication in last week's *Hitavadi* of a false allegation against Mr. Suresh Chandra Ghatak, the present Subdivisional Officer of Thakurgaon, in the district of Dinajpur. I publish below a real account of the above incident and shall feel deeply obliged and favoured if you kindly publish it in the *Hitavadi*.

While Mr. Ghatak was holding court, he was annoyed by the loud voices of a number of impudent fellows who were talking noisily. In order to uphold the dignity of his own office, and to punish these rowdy people and teach them a lesson, he assumed for a time a comparatively angry attitude. But was not that becoming in his office? He is an official whose duty it is to keep the peace. Anyway, we declare unreservedly that Mr. Ghatak is a most just judicial officer.

(Sd.) HIRALAL GHATAK,
Mukhtear, Thakurgaon.

14. The *Bangavasi* (Calcutta) of the 7th August also publishes the letter from Girindra Chandra Chaudhury, quoted above from the *Hitavadi*, contradicting certain allegations against the Subdivisional Officer of Thakurgaon.

BANGAVASI,
Aug. 7th, 1915.

(c)—*Jails.*

SAFIR.
Aug. 9th 1915.

15. The *Safir* (Calcutta) of the 9th August suggests the expansion of the Bengal jails. Dacca Central Jail by the amalgamation with it of the old lunatic asylum. Government should also take necessary steps for the improvement of the jail and for promoting the comfort and health of the prisoners, as most of the district jails are affected with diseases.

(d)—*Education.*

BASUMATI,
Aug. 7th, 1915.

16. We understand, writes the *Basumati* (Calcutta) of the 7th August, that a certain student of the Presidency College, who was some time ago arrested in connection with a political dacoity case but was since acquitted, has been refused admission into every college. His guilt has not been proved by the police but the Calcutta University appears to consider him guilty all the same.

17. Referring to the ceremony of unveiling the portrait, in the Dacca Madrassa, of its late Superintendent, Maulana Obaydulla Wabdi Al Suhrawardy Marhum Magfur, the *Moslem Hitaishi* (Calcutta) of the

6th August strongly objects to the putting up of portraits in Madrassas on the ground that it is akin to idolatry, which is prohibited by Islam. It is difficult to understand how the present Superintendent of the Dacca Madrassa could allow a portrait to be placed in the institution. The portrait, which had been presented by an idolatrous pupil of the late Superintendent, might have been hung up elsewhere. Anglicised Musalmans may decorate their houses with portraits and even pictures of the nude, as they actually do; but it is highly reprehensible that such idolatry should be practised in Madrasas, which are the seats of orthodox Musalman education. If the present Superintendent of the Dacca Madrassa can prove from Musalman religious books that the setting up of portraits is permissible, then only will the Musalmans of the country be satisfied; otherwise, they will consider his conduct in the above connection as calculated to injure the cause of Islam. Gradually, other portraits will be set up in the Madrassa, proving how Western education is slowly relaxing the hold of religion upon Musalmans. What can be more deplorable than this?

18. The *Moslem Hitaishi* (Calcutta) of the 6th August regrets that the Musalman Head Masters and Assistant Head Masters.

recommendation of Mr. Taylor, Assistant Director of Public Instruction for Muhammadan Education, to appoint Musalman Head Masters in the Jessore and Khulna Government High Schools has not yet been given effect to by Mr. Hornell, the Director of Public Instruction. Mr. Taylor has been appointed to look after the interests of Muhammadan education. Hence, if his recommendations are not carried out, the Musalmans will be sorely disappointed. If no able Musalman Head Master is at present available at Jessore or Khulna, let two of the Musalman Deputy Inspectors and Assistant Inspectors of Schools be sent to those places as Head Masters. Again, why has no Musalman been as yet appointed to fill the place of Abed Saheb, the retired Assistant Head Master of the Murshidabad Nawab's High School? Is no able Musalman available even as an assistant Head Master? The attention of Mr. Hornell is drawn to the above cases.

19. The *Hitavadi* (Calcutta) of the 6th August publishes a refutation of the contradiction of the allegations regarding the Sitakund School. The report on Indian Newspapers and Periodicals for the week ending the 31st July 1915. Quotations are made from remarks made after inspection by Mr. Ashanulla and Mr. Gunn, Inspectors of Schools, regarding the mismanagement prevailing in the school. The former remarked: "I have not come across any school where the departmental rules are more recklessly violated. The school is being run as a speculation and does not in its present condition deserve any sympathy from the public or the University." Mr.

MOSLEM HITAISHI
Aug. 8th, 1915.

HITAVADI,
Aug. 8th, 1915.

Gunn similarly remarks that the school promotions were given too indiscriminately. As regards the finances of the school, Mr. Gunn remarked : " I gather that one of the complaints had reference to the expenditure on the new building and to the way in which the accounts generally were kept. The financial control is practically in the hands of the Joint Secretary, Maulvi Fazlal Kader. It seems he is also Auditor. The position is anomalous."

20. The *Hitavadi* (Calcutta) of the 6th August, referring to the con-

A new school at Hastings House. stitution of an advisory committee of management for the new public school at Hastings

House, asks why there is no veteran educational experts, official or non-official, on the body.

HITAVADI,
Aug. 6th, 1913.

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

21. The *Darsak* (Calcutta) of the 6th August says :—

"Save Oh God!"—The Calcutta Improvement Trust. There are many quarters in Calcutta, specially the *bustees* in the city, which are very filthy and insanitary and stand in urgent need of attention, but the Calcutta Improvement Trust does not consider sanitation to be its only concern. It wants to beautify the city by constructing wide roads and laying out parks. There can be no doubt that the city is very thickly populated, but to construct wide roads and lay out parks means the expenditure of an enormous sum of money. The question, therefore, arises : Who are to bear this expense ?

DARSAK,
Aug. 6th, 1913.

The more improvement schemes are being launched and carried out, the more are people realising to their cost the sweetness and glory of the Improvement Trust Act. Under the Land Acquisition Act people get good value for the property wrested from them, and if dwelling-houses are acquired, their owners receive an additional compensation. But under the Calcutta Improvement Trust Act not only do owners of dwelling-houses under acquisition not receive any additional compensation, but such is the manner in which the Act is being worked by the present President and Valuer of the Trust that they do not even get good value for their property. Consequently, it is impossible for poor middle-class men whose dwelling-houses are acquired by the Trust to buy or build another dwelling-house in the city. They have not the means of moving the law against the Trust, for the law is too expensive for them. Consequently, with tears in their eyes they silently submit to the despotism of the Trust and curse it. On the other hand, we have heard that the Trust pays good value to those who, it knows, have the means of moving the law against it. It seems, therefore, that the authorities of the Trust honour the Act by giving it one form of application in the case of rich men and another in the case of poor men.

Under the Land Acquisition Act a municipality pays, for a dwelling-house under acquisition, a value amounting to 25 times its annual income, plus a 15 per cent. compensation. The Trust pays a value amounting to only $16\frac{2}{3}$ times the annual income of the house, without any additional compensation. Now, who is the best valuer—the Valuer of the Trust or of the Calcutta Municipality or of the Land Acquisition Department of the Government? Surely, the Valuers of the Municipality and the Government are better judges of value than the Valuer of the Trust, whose experience extends over at most two years. The President and Valuer of the Trust seem to be guided only by the desire to please their superiors by valuing properties at their minimum value. Their desire to please their superiors is explained by the fact that the President, Mr. Bompas, has already applied for an increase of pay from Rs. 3,500 to Rs. 4,000, which is greater than the pay of the Chief Secretary to the Government of Bengal or a Member of the Board of Revenue. It should be here remembered that the President of the Bombay Improvement Trust receive a pay of Rs. 3,000 a month, that is, Rs. 500 less than the present pay of the President of the Calcutta Trust. Again, Mr. Shrosbree, the Chief Valuer of the Calcutta Improvement Trust, was appointed on a salary of Rs. 1,250 on the 7th January 1913, with annual increments of Rs. 50 till the pay became Rs. 1,500. But the very next month he got the maximum of his pay, that is, Rs. 1,500, which he should have got after

five years. Again, within four months from the time of his appointment, that is to say, in April 1913, his pay was increased to Rs. 1,600, the additional Rs. 100 being given on account of a motor-car. He was also given an assistant on Rs. 600 rising to Rs. 800 in five years, to learn valuation work from him, although his own experience ranged over only four months. In 1914 the pay of the Chief Valuer was raised to Rs. 2,000, with an allowance of Rs. 150 for a motor-car. Subsequently it was raised to Rs. 2,500, with a motor-car allowance of Rs. 150. This is a perfectly true story, and truth is stranger than fiction.

Again, if even a small portion of a man's house or land is required for an improvement scheme, he must either sell the entire house or plot of land to the Trust at a very inadequate price or give the portion of it required by the Trust free. Owners of surplus lands demanded by the Trust must either sell them at extremely low prices or pay enormous compensations for saving them from the clutches of the Trust. Often as much as Rs. 10,000 is demanded for the release of a small property from acquisition as surplus lands. If this is law, we do not know what *zulm* is.

God alone knows whether the improvements carried out by the Trust will bring happiness to the future inhabitants of the city. But at present the Trust is causing immense hardship by unhousing innumerable people and driving them out of the city. A state of alarm prevails throughout the town. Intense anguish is rending the hearts of the poor people who are being deprived of their homestead and shelter. It were better to leave things as they were, than to cause such misery and hardship for the sake of future happiness.

22. The *Dainik Basumati* (Calcutta) of the 7th August says that the

A historical house in Calcutta and the Calcutta Improvement Trust. house named Dewanbari in the locality called Sonagachchi has been marked for acquisition and demolition in the Central Avenue Street Scheme

of the Calcutta Improvement Trust. It is, however, a historical house with which are associated many sacred memories. Here the great poet, Ram-prasad composed one of his finest and holiest of songs. It was the residence of Babu Ramdas Sen, the father of antiquarian research in Bengal. Will not Mr. Bompas, the Kalapahar (a Hindu renegade whose name has become a by-word for iconoclastic zeal) of Calcutta, be good enough to withdraw his destructive hand from this house?

23. The *Bangavasi* (Calcutta) of the 7th August quotes from the

"A curious step." *Paridarsak* of Sylhet a complaint against the action of the local municipal Commissioners (some

of them Hindus themselves) in permitting the erection of quarters for mehters in close proximity to the local Dasunami Akhara at Lamabazar, which contains an image of the god Bhairabnath. Fie to the Hindus who could consent to this outrage on Hindu religious susceptibilities!

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

24. The *Bangali* (Calcutta) of the 5th August reproduces without com-

"Damage done to crops by the Sara-Serajganj railway line." ment from the *Suraj* (Pabna) an article in which the present floods in the Pabna district are ascribed to the blocking up of the natural waterways of the district by the Sara-Serajganj railway line.

There are about 16 or 17 rivers between Sara and Serajganj, and of these some six or seven have been bridged, and the numerous *bhils* which used to drain away the water of the place have all been filled up with earth. The *Suraj* suggests that instead of filling up the *bhils* they should be bridged over, and that at least 70 or 80 culverts should be constructed along the line. If this is not done, a good portion of the district will become desolate.

(h)—General.

25. Referring to the movement in England for economy, the *Dainik Basumati* (Calcutta) of the 6th August says:—

Need of economy in India. There is not only no effort on the part of the Government of India to economise its resources, but expenses are even being

DAINIK BASUMATI,
Aug. 7th, 1915.

BANGAVASI,
Aug. 7th, 1915.

BANGALI.
Aug. 5th, 1915.

DAINIK BASUMATI,
Aug. 6th, 1915.

increased in various directions. Junior Civilians and high police officers have received increments of pay, on the ground that their promotions have been blocked by their seniors in the upper grades. In no other country are promotions given on such a ground, and not even in this country to any Indian clerk or officer on the same pretext. Whenever the question of economy arises in this country, a number of poor Indians drawing salaries of Rs. 20 or Rs. 25 per month lose their means of livelihood. True economy is always necessary in India, and particularly at this time of war, when prices have risen very high and distress is widespread.

26. The *Basumati* (Calcutta) of the 7th August has the following:—

The Darjeeling exodus.

The Government of Bengal are practising economy on account of the war, and we hear that

BASUMATI.
Aug. 7th, 1916.

Government offices will not move to Darjeeling at the close of the hot weather this year. The Secretaries and their offices will all remain in Calcutta; only His Excellency the Governor and the members of the Executive Council will go to Darjeeling. It would be well if this arrangement were to be permanent. We are not prepared to believe that a stay in Calcutta is likely to be killing to the Secretaries. A European friend of ours, who was a merchant, used to spend the hot weather in Calcutta, though sending his pet dog to the hills.

27. The *Sanjivani* (Calcutta) of the 5th August, referring to Mr.

"About industries—Mr. Beatson Bell's speech"

Beatson Bell's recent speech in the Legislative Council regarding the resuscitation of local industries, remarks:—

SANJIVANI.
Aug. 5th, 1916.

We see now that Mr. Beatson Bell can speak well and that he wishes for our industrial revival. It is a matter of hope that he enthusiastically asks us to try, try, and try again.

But we demur to his view that Bengal cannot make a success of pencil or glass manufacture or of tanning. Good sand for the manufacture of glass is available in Bengal. Again, Germany makes good pencils, but cedar trees do not grow in Germany. Mr. Beatson Bell asks us to start new industries, but he is despondent of the success of such industries as we have already started. Are we then to continue to turn out raw materials only?

28. Referring to the story about the Murshidabad handkerchiefs used

"The Governor's handkerchief."

by His Excellency Lord Carmichael, the *Tripura Hitaishi* (Comilla) of the 4th August writes:—

TRIPURA HITAISHI.
Aug. 4th, 1916.

These handkerchiefs are made in Murshidabad and yet they do not find any sale in our own country and are not even known to our people. It is our ignorance of our country's produce that is responsible for the decay of our industries. There are thousands of artisans in our country who, if they be provided with the necessary capital, can manufacture articles in no way inferior to those made in Europe. What is wanted is organised action and our industries are sure to compete with those of the West. We are glad to know that Government are going to hold an exhibition of Indian-made goods, and we are confident that our industries will receive the encouragement they so badly need and fully deserve.

29. Referring to Babu Surendra Nath Banerjea's resolution in the

"Japan's invasion."

Bengal Legislative Council about the revival of Indian trade and Dr. Nilratan Sirkar's remarks

about Japan's invasion of India, the *Basumati* (Calcutta) of the 7th August writes:—

BASUMATI.
Aug. 7th, 1916.

We fully admit that Government ought to help our countrymen to revive our industries now that German trade has been driven out of the Indian market; but we fail to find any justification for Dr. Sirkar's insinuation about the likelihood of Japan having any political designs on India. Dr. Sirkar has not tried to support his statement by any proof and Government have not contradicted him either. We should, therefore, be glad to hear why Government have not contradicted him. Indian industries have not been able to compete with the machine industries of Europe, but another rival has entered the field—we mean Japan—and by well-organised and concerted action India is sure to beat her. We do not lack cheap labour; there is no dearth among us of men well-trained according to the latest Western methods; there is plenty of raw materials in our country; and there is no want of capital, so we cannot see why we shall not win the fight. Japan, being an oriental country which both produces raw materials and has her own machine industries, is no doubt a more

formidable rival than Germany, but we are confident that if we go the right way, we are sure to beat her. We must, however, have Government help in the shape of protective tariff. The necessity of protection is being keenly felt in England, but it will take a long time for India to have a protective tariff. It is the absence of this safeguard which has killed many of our industries. The leather and aluminium industries of Madras prospered for a time under Government help, but that help has been withdrawn, and they have now to fight against foreign rivals before being strong enough for the combat. Government should give active encouragement to our industries, not by issuing pamphlets but giving practical training to our people and conducting experiments. There should also be State banks to advance the requisite capital on small interest as they have in France and Japan, for mufassal trading concerns cannot derive any benefit from Presidency banks. These State banks will be able to do their work easily with the help of the co-operative credit societies established by Government. Dr. Sirkar has also made a similar suggestion and we hope that it will be accepted by Government.

HITAVAD',
Aug. 6th, 1915.

30. The *Hitavadi* (Calcutta) of the 6th August writes that Dr. J. C. Bose recently spoke in public about the causes of Japan's industrial success.

He pointed out how the Japanese Government protected indigenous industries by means of heavy import duties on foreign manufactures. Cannot something of this kind be done for India also? Free trade may be good for England, but it is not good for India.

31. The *Dainik Basumati* (Calcutta) of the 4th August writes that

Capital is angry at the agitation which Indians have set on foot to resuscitate local industries with State help. Such resuscitation can only mean injury to the interests of Anglo-Indian merchants, represented by *Capital*. Dr. Nilratan Sarkar's recent speech in Council on this question of State help for local industries has been ridiculed by *Capital*, which holds that the lack of business instinct in Bengalis is the real cause of their failure and that Government help can do nothing to supply this want. Now, this business instinct can come only from actual business experience, which we have yet to gain. New industries cannot be started without help from the banks, and our banks are mostly controlled by Europeans, who naturally deny all help to indigenous industries and reserve it for foreign traders. This is a handicap on local industries which can be removed by the help of a State bank. Similar help was accorded to new industries in Japan and also in France. Even *Capital* cannot deny that.

DAINIK BASUMATI
Aug. 4th, 1915.

32. The *Dainik Basumati* (Calcutta) of the 4th August is glad to see that at last Government has moved in the matter of legislating against the adulteration of foods and drugs. This has long been urgently necessary, and it is no exaggeration to say that, for lack of it, Bengalis were being slowly poisoned to death.

DAINIK BASUMATI,
Aug. 10th, 1915

The publication of the report of the Public Services Commission, the *Dainik Basumati* (Calcutta) of the 10th August says that Mrs. Besant's *New India* counsels Indians to start a political agitation over this report.

The *Chronicle* of Bombay, however, thinks it most undesirable that such an agitation should be started at such a time. We, says the *Dainik Basumati*, do not believe that any harm would be done by any such agitation. Agitations in this country are carried on by a handful of educated men, and they produce absolutely no effect on the masses, for the educated community are not the real leaders of the people. We have, however, no reason to object if the publication of the report is postponed till the end of the war. Services Commissions are not new in this country. There have been such commissions in the past. They have effected no appreciable improvement in our condition. We fail to understand, therefore, why there should be such hopes and apprehensions on the present occasion. The war will provide ample materials for newspapers. The publication of the report may, therefore, be postponed without doing harm to anybody.

34. Referring to the condition of the Uriyas in the province of Bihar and Orissa, the *Calcutta Samachar* (Calcutta) of the 7th August remarks that it is exactly like the condition of the Biharis before their separation from Bengal. The Uriyas are not given their due share of the public appointments and it is the duty of the Biharis to appease the Uriyas by giving them certain high posts in the province. If this is done, a feeling of amity will spring up between the two races, which will conduce to the progress of the province.

CALCUTTA SAMACHAR,
Aug. 7th 1915.

Uriyas in the Bihar and Orissa Province.

35. The Uriyas, writes the *Dainik Basumati* (Calcutta) of the 10th August, were not happy when they were separated from Bengal. When the High Court was established at Patna, they apprehended much inconvenience and hardship to litigants of their part of the province. Now the selection of Indian Judges of the Patna High Court exclusively from Bihari lawyers has served to heighten their disappointment.

DAINIK BASUMATI,
Aug. 10th, 1915.

36. The *Bangavasi* (Calcutta) of the 7th August once again refers to the inexpediency of Mr. Luby, the officiating Deputy Commissioner of Manbhum, seeking forcibly to substitute Hindi for Bengali as the official language of the district. Mr. Luby forgets that the Bhumijes speak Bengali as their mother-tongue and the people generally also speak the same language. Sir Charles Bayley should take steps to curb the overzealousness of Mr. Luby in this matter.

BANGAVASI,
Aug. 7th, 1915.

37. The rumour, writes the *Moslem Hitaishi* (Calcutta) of the 6th August, that His Excellency Lord Carmichael has expressed his desire to visit Tangail has set a number of mischievous and self-seeking Babus to collect subscriptions for an elaborate reception

MOSLEM HITAISHI,
Aug. 6th, 1915.

Rumoured visit of Lord Carmichael to Tangail, and festivities for the occasion.

attended with festivities to His Excellency. The people of Tangail will be gratified to see His Excellency, and will cordially welcome him, but that is no reason why, while severe distress prevails in the subdivision, they should spend money on fireworks, Chinese lanterns and merrymaking on the occasion of his visit. We hope that, if the rumour is true, His Excellency will prevent the Babus from wasting money in this fashion.

III.—LEGISLATION.

HITAVADI,
Aug. 6th, 1915.

38. The *Hitavadi* (Calcutta) of the 6th August writes that public opinion will cordially approve of the proposed legislation to be undertaken in the Legislative Council of India against bogus allopathic medical practitioners.

A new law regarding bogus medical practitioners.

IV.—NATIVE STATES.

HITAVADI,
Aug. 6th 1915

39. The *Hitavadi* (Calcutta) of the 6th August publishes a letter asking for a mixed committee to inquire into the cause of the recent Daspalla rising and into the justice or otherwise of the punishments inflicted in that connection. During the recent appeal heard by Mr. Grunning, allegations were made by some of the accused of police torture and other unfair treatment, which are serious, and requires to be inquired into thoroughly.

40. The *Hitavadi* (Calcutta) of the 6th August writes that while the Government of India so far have not been able to make up their minds in favour of the expediency of a separation of the judicial and executive functions, as demanded by public opinion, the small State of Baroda has carried out this reform and shown its practicability. It would be a happy thing if this

HITAVADI,
Aug. 6th, 1915.

practical demonstration of the success of the reform were to convince our authorities.

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

NAYAK,
Aug. 6th, 1916.

41. The following is a full translation of an article which appeared in the *Nayak* (Calcutta) of the 6th August, under the marginally-noted heading :—

"One man's woe is another man's weal."

Our countrymen and Government are busy combating the famine in Tippera and Noakhali. At every time and at every place it is necessary to surround the demoness of famine in a ring of fire and thus destroy her. Unless the famine in India is attacked from all sides, as Germany is being attacked in Europe, now, there will be no safety for us. We have learnt from a reliable source that though there has so far been no death from starvation in Bakarganj, the distress there is so acute that one will be justified in describing it as famine. We cannot speak of the lower classes, but from what we have heard about the middle classes, we can say that they (the latter) are living only on one meal a day. The goddess of plenty has always favoured these two districts, and this year she did not altogether frown upon them in anger. Bakarganj had this year about three-fourths of its usual amount of crops if not the whole of it, but some portion of the produce has been exported while the rest is being held over by *mahajans* and dealers. It is Rangoon rice which is being sold in the district now. The price of that article has, therefore, gone up very high to the unbounded distress of poor middle-class men. Nothing, however, can induce the greedy *mahajans* to place their stock in the market, for they expect to sell their rice at exorbitant prices and become each a "Rice Prince" (*sic*) just as there are "Copper Princes" (*sic*) and "Silver Princes" (*sic*) in America.

We do not, of course, mean that there should in the present crisis be an undue interference with trade, but we must say that when rich persons want to become richer still by fleecing poor helpless men in the hour of their (the latter's) sore distress, something should be done to prevent the mischief.

The present frequency of thefts and dacoities in Bakarganj is due to nothing but the attempt of the hungry and the starved to establish what socialists call a state of equality. I, a poor man suffering the pangs of hunger which are about to kill me, find that you, a rice dealer, who hold an enormous stock of rice, refuse to sell me your grain at a small profit—that you want to take advantage of my utter destitution in putting on extra linings to your already well-lined purse. Is it not in these circumstances very difficult for me to obey the principles of righteousness and the laws of society? Do not let it be insinuated that by saying this we are approving unlawful acts or inciting people to break the law. What we mean is to tell Government and our countrymen that the pangs of hunger make the wise behave like fools, deprive men of the sense of right and wrong and blind them to the welfare of society and even of their own kith and kin. Living as we do miles and miles away from the land of want and misery, careless of all sufferings as we are in the midst of our opulence and luxuries, we can well afford to moralize and to despise thieves and dacoits. But while loudly declaiming against the acts of thieves and dacoits, does any of us care to give even a handful of rice to those felons who have been driven into the criminal path by the gnawing agony of hunger? We appeal to Government to take the circumstances which compel dacoits to be what they are, into consideration when administering the law to them. We ask Government to depute an efficient officer to inquire as to the present price of rice in Bakarganj, how much rice is held in stock by *mahajans*, at what prices they have bought their rice, and why they are not selling it at a small profit.

We have also heard from a reliable source that a sum of about Rs. 10,000 or Rs. 12,000 out of the fund which was raised last year in connection with the famine in Bakarganj is still held by Babu Aswini Kumar Datta. We have great regard for Aswini Babu, and we know that he does not belong to the class of "pilferers." If he has really got that money, we hope that he will not hesitate to spend it in feeding the hungry in his district at the present moment of their dire distress.

42. Discussing Mr. Beatson Bell's recent speech in Council at Dacca
 regarding the agricultural situation in the
 Tippera and Noakhali districts, the *Hitavadi*
 (Calcutta) of the 6th August writes:—

We have not been pleased to read Mr. Beatson Bell's remarks, but we are grateful to him for the pains and care he has taken in inquiring into and describing the actual situation. We do not always find ourselves in agreement and have not on this occasion found ourselves in agreement with the official view of the actual agricultural situation. Mr. Beatson Bell claims to have seen things with his own eyes, and he says that the state of things in these two districts cannot be justly called a famine in accordance with the Famine Code. So he opines that the relief measures to be adopted should be, not in accordance with the provision of the Famine Code, but such as are commended by common sense.

Mr. Beatson Bell has shown that the prices of rice this season in the Tippera and Noakhali districts are no higher than they were in the months of April, May and June during the years 1913 and 1914. He has also shown that the death-rate this year is no higher than during the two previous years, so he comes to the conclusion that there has been no famine, but admits the existence of a state of scarcity and is taking measures accordingly.

We have already stated that the official view of the state of things which actually constitutes a famine rarely agrees with the non-official view. A state of famine may be said to prevail when people cannot obtain alms, but the official view is different. Where people are occasionally starving and occasionally being forced to eat *kachu* (a sort of arum) and other coarse vegetables, how can we say that a state of famine does not exist? There are some difficulties in the way of famine, as defined by the Famine Code, being formally declared by Government to exist. When a place is so notified, Government is bound to adopt all the preventive measures enjoined by the Code. Naturally, therefore, the authorities hesitate to admit the existence of a famine anywhere. Hence a difference of opinion has long prevailed amongst ourselves and the officials regarding the natural extent of distress which constitutes a famine. Old readers of the *Hitavadi* may recall how when, under Sir Charles Elliott's *regime*, famine broke out in Madaripur, His Honour issued confidential instructions to the local officials not to mention the word "famine" in their official reports. They might speak of "scarcity" or "distress," but never talk of famine. Lord Carmichael has not, of course, issued any such instructions, but we are constrained to say the interpretation of the situation is being made in that spirit. Anyway, it matters little to us what the actual definition of famine may be. The main point is whether the people are really suffering, and whether the relief measures which are being provided are adequate. Mr. Beatson Bell claims that the prices of rice are no higher than they were during the two previous years, but admits that the slump in the jute trade has diminished the income of the population of the two affected districts by a sum of Rs. 2,38,50,000. And how is this want of 2½ crores of rupees to be made up?

Famines in this country do not arise from want of food-grains but from want of money. In other words, the failure of the crops in these two districts has been made up for by the import of rice from Rangoon, but the difficulty is that the local population have not the money wherewith to buy it. Their income has dwindled by 2½ crores of rupees, and labour is scarce. Incomes from land and trade have also dwindled; salt, molasses, sugar, wheat, etc., are selling dearer than before, loans are difficult to secure and the cumulative effect of all these causes has been to produce a state of distress among the public which one can easily realise. It may not be a state of famine in the official view but non-official opinion will undoubtedly hold it to be such.

Even if we take the official view as correct, we are bound to say that the measures of State help adopted are inadequate. The District Boards, under Government orders, are repairing the roads, tanks, etc. By this means employment has been found for about 35,000 people. Wages are being paid at the rate of 4 annas for adults and 2 annas for children. In addition, free relief is being afforded. Rupees 30,000 has been granted so far for this purpose and a sum of Rs. 3,00,000 has been placed with the Commissioner of the Chittagong Division to be distributed as loans. So it seems that

the want of a sum of $2\frac{1}{2}$ crores of rupees is being sought to be made up by an amount of less than $3\frac{1}{2}$ lakhs. How then can it be held adequate? Even if 2 crores out of $2\frac{1}{2}$ crores be held to have been spent on luxuries, there remains a gap of some 50 lakhs, which is being sought to be filled by $3\frac{1}{2}$ lakhs. Even a child can see that the amount of relief being afforded is utterly inadequate to the amount of distress, as has been calculated by the officials themselves.

Mr. Beatson Bell has expressed pleasure at the fact that benevolent non-officials are helping their stricken fellow-countrymen. Upon the gifts of these high-souled people, the lives of their poorer countrymen may be said mostly to depend. Government may, perhaps, give some thing more for loans, but it will most likely be a small sum relatively. So in benevolent and wealthy people lie all our hopes. Government will not accept the responsibility of declaring the existence of a famine under the Famine Code, so there is nothing for it but to seek the help of the public. No matter what Mr. Beatson Bell may claim to have seen with his own eyes, we are receiving letters from trustworthy people which describe the real situation. The death-rate by itself shows nothing. Mr. Beatson Bell did not say if there were any epidemics in those districts in 1913 or 1914. Then again official records will not show deaths brought on by dysentery following the use of *kachu* and other unhealthy vegetables as deaths from starvation. Has there been any inquiry as to how many people who died from dysentery and other complaints contracted those ailments as the result of starvation? How then can the statement be credited that there have been no deaths from starvation at all?

There are food-grains in the country, but no money in the pockets of the people to buy it. Is not that a state of famine? Must we say there is no famine because people are not dying in swarms? Are not the sufferings of the people signs of famine? Instead of putting off relief measures till lakhs of people begin dying, will it not be better to take steps in advance to prevent such deaths? We are grateful to Government for what they have already done, but we hold that much more must be done. They must do more, though the people of the country also are doing their best. Sir Charles Elliott did not admit the existence of a famine in Madaripur and did not adopt any large relief measures. He rather advised the use of *kesurs* (an esculent root) instead of rice. We do not apprehend such things under Lord Carmichael, but it will be regrettable beyond measure if the necessary amount of relief is not afforded.

43. The *Dainik Basumati* (Calcutta) of the 6th August says that the

"The present condition of Noakhali"—Distressed middle-class men. condition of middle-class men in Noakhali has become worse than that of cultivators, for while the latter can beg and do manual labour the former cannot. According to the *Noakhali Sammilani*, Mr. Beatson Bell said in the Bengal Legislative Council that arrangements had been made for giving relief to middle-class men, but as yet no middle-class family is known to have received any help in Noakhali. An enquiry is necessary into the matter.

44. The *Dainik Chandrika* (Calcutta) of the 9th August writes that the

Terrible famine in Bengal. famine now prevailing in the districts of Eastern Bengal is a famine of money, not of food, of which there is always a supply from other countries available in these days of cheap and easy communications. While we are grateful to Government for the sum of 3 lakhs and odd which they have already provided for the relief of the sufferers, we doubt if the sum will be at all adequate to the actual needs of the situation. There may not have been deaths from starvation, literally speaking, but deaths from dysentery and disease brought on by the use of unhealthy vegetables for lack of rice are really cases of death from starvation. Government should consider this and increase the relief allotment; and their efforts require also to be generously supplemented by help from the well-to-do among our own countrymen.

45. The *Nayak* (Calcutta) of the 5th August publishes a letter from its

"A terrible picture of the famine." reporter who gives an account of the famine in East Bengal and tells harrowing tales of deaths from starvation.

Dainik Basumati,
Aug. 6th, 1915.

Dainik Chandrika,
Aug. 9th, 1915.

Nayak,
Aug. 5th, 1915.

HITAVADI.
Aug. 6th, 1915.

46. The *Hitavadi* (Calcutta) of the 6th August, in publishing accounts of famine and flood in Tippera, writes that the Brahmanbaria and the Comilla Sadar subdivision are wholly submerged. People are mostly homeless and in acute distress and cattle and plants have been destroyed. The amount of relief so far afforded is utterly inadequate. In the Chandpur subdivision, there has been no flood, and the *aus* paddy crop has been saved and the jute crop too is pretty satisfactory. From Kasba (Kamalasagar) an appeal has been received for money to be advanced as loans to middle-class people who would otherwise starve to death. Loans are not to be had from the local *mahajans* and the land is almost submerged. Help will have to be afforded here till the month of *Asarh* next. An account received from Sachar in Tippera, states that the local population have mostly been reduced to skeletons. Letters are also published from the villagers of Sasada, Kasba, Salgaon, Daudkandi, Brahmanbaria and Chandpur (all in Tippera) and from Sylhet and Hulflong in Cachar, detailing the acute distress the local population are suffering on account of famine and flood.

47. The *Sanjivani* (Calcutta) of the 5th August publishes three letters from Brahmo relief workers, who have gone on behalf of the Brahmo Samaj to administer relief in the flooded areas, in the Tippera and Noakhali districts. The different places which were visited and where relief was distributed are mentioned below :—

Brahmanbaria town, Datterkhola, Baniadobarpur, Bhaduqram, Anandapur, Syampur, Mainda, Kalikachha, Rasulpur, Kuchni, Comilla, Magra, Saidabad, Mandail, Bhatama, Chhabiaura, Chandpur, Tantar, Kanti, Kaliara, Lachhiara, Jajri, Dharmar, Lemtabad, Majlispur, Kesabpur, Sripur, Nowagaon, Pattan, Adampur, Fulbaria, Lakhmipur, Inkchandpur and Goalkhala.

48. Referring to the floods in Tippera, the *Dainik Basumati* (Calcutta) of the 5th August writes :—

"The floods—How to save Tippera." It is a pity that, while large sums of money are spent on gigantic railway bridges and tunnels and constructing hill railways, nothing is done to save the places on the Gomati from floods. The portion of the Tippera district known as Gangamandal is owned by the Deb Bahadurs of Calcutta, but they do nothing to mitigate the distress of their tenants, who suffer much from floods every year. The embankment on the north bank of the Gomati is not very strong, and hence the villages adjoining it are inundated every year. We fully agree with the remarks made by the *Tripura Hitaishi* that the Government, the Tippera State and the Deb Bahadurs of Calcutta ought to repair this embankment. There have been severe floods in the Bhatera pargana also, and from what appears in the *Surama*, severe distress now prevails in the place. These floods have, in the opinion of the *Surama*, been caused by the obstruction of the natural drainage of the place by railway lines as well as by the place known as Hakaluki Haor being inhabited. We heartily support the measures suggested by that paper for relieving the distress of the people.

49. Along with the *Eastern Chronicle* the *Calcutta Samachar* (Calcutta) of the 6th August apprehends another famine in Assam after the rainy season is over, unless measures are taken to raise suitable crops in the paddy fields now under water in that province. Government, says the paper, should therefore immediately depute agricultural experts to ascertain what kind of crops can be sown.

DAINIK BASUMATI.
Aug. 6th, 1915.

CALCUTTA SAMACHAR.
Aug. 6th, 1915.

How another famine can be averted in Assam.

50. The *Resalat* (Calcutta) of the 10th August has a contributed article, in which the writer dwells on the blessings conferred by the present Government, such as religious toleration, welding together of the discordant elements of the Indian population, facilities of communication, supply of the

RESALAT.
Aug. 10th, 1915.

Benefits conferred by the British Raj.

necessaries of life, justice for the oppressed and education for the masses. The peace and prosperity of to-day is nowhere to be found in the annals of India.

NAYAK,
Aug. 4th, 1915.

51. The *Nayak* (Calcutta) of the 4th August has the following:—

"The 4th of August."

To-day sees the completion of full one year since the commencement of the epoch-making mighty upheaval through which Europe is now passing. We do not know exactly why such things take place. But just as snakes cast off old skins, so human society also casts off old skins and put on new ones at long intervals of time. The time has come now for Europe to cast off her old skin. It is a painful process and it takes a long time to get rid of an old skin. Europe is now enduring this pain and no one can say how long she will take to completely cast off her old skin. Full one year has passed to-day since she began to cast it off. Everything old, everything rotten, will be destroyed and completely wiped out. God alone knows the process of causation which underlies this sport of His. We have, therefore, nothing to do but to remember Him. He alone knows what He is destroying and what He is building. We have simply to seek His protection while the destruction and construction go on.

We have said before that European society is having a thorough washing. The present revolution will come to an end only when continuous beating on the washerman's board will have removed all the dirt of luxury and vice. Europe had a washing in Napoleon's time during the French Revolution. And again after one hundred years she is having a washing. We cannot say who will outlive this washing and who will not. But this is certain, that those who will outlive it will be clean and pure. And they will be righteous, for our religion says, "Where there is righteousness, there is victory."

The English are our rulers. We have willingly made them our rulers. The Bengalis willingly deposed Serajuddowla and set the English in his place. Truly the English are not conquerors of our country. They are rulers through our love for them. We Bengalis have been the first to learn English out of pleasure, and out of pleasure we have adopted English civilisation. From 1757 (?) till the end of the nineteenth century we have sung its praise throughout India. Throughout Northern India from the Punjab to Bihar we have taught English and given currency to English civilisation. During the Mutiny the up-country men used to oppress the Bengalis on the ground of their being "the teachers of Englishmen." And these Englishmen are our rulers. They are to-day engaged in a perilous war. To-day we all ought to pray with folded hands to Almighty God to save them from peril, for God is our only refuge. From the day of our birth to that of our death we take the name of God at every step. We maintain our children by making them over to the care of God. We are weak, and hence all our strength lies in God. To Him we pray that He may do good to our rulers. They have entered into this war in a righteous spirit. Let them be victorious. Let peace reign in Europe. Let the unrighteous perish. Let righteousness prosper.

All men have both virtues and vices. The English also have their virtues and vices. It does no harm to discuss the vices in times of prosperity. But in times of adversity only the virtues should be mentioned. We are living very happily under British rule, so much so that no conquered people in any country have ever enjoyed, nor perhaps can ever enjoy, so much happiness under conquerors. We can do whatever we like. We can pass our days merrily with our wives and children. We have perfect freedom in social and religious matters. No other foreign rulers professing a foreign religion have ever given so much social and religious freedom to a conquered people. Besides this, India never had and perhaps will never have such facilities of communication as are now supplied by railways, steamers, the post office and the telegraph. If the people who enjoy so much happiness and freedom under their rulers do not pray for the welfare of those rulers, fie on them!

It is true that we have our sorrows, but those sorrows have been earned by ourselves. They are not due to anything which the English have done. If we knew how to live, malaria, plague and other diseases could not have eaten into our vitals. We could have turned our village homes into Paradise. Had we been men worthy of the name, we would not have ruined ourselves by litigation. Had we any social instinct, we would not adopt English habits and

run after luxuries which are really beyond our reach. Our lack of intelligence and our want of manliness are responsible for all the sorrows we are suffering from. The English do not compel us to adopt English habits, the English do not compel us to buy foreign cloth, the English do not compel us to engage in litigation, the English do not compel us to drink the water of foul tanks. Had we been men in the true sense of the word, we could really have made our homes comfortable and turned Bengal into a Paradise under the English. As for oppressions and persecutions, they are committed by our fellow-countrymen themselves. If the people oppress and persecute each other, what can the English do? Such as the English are, they are in peril to-day. They are engaged in a terrible war. Come brethren, let us to-day supplicate Almighty God for their welfare.

It ought to be borne in mind that the sovereign has a claim to everything which the subject possesses. The sovereign can engage his subject in any work he likes for the safety of his kingdom. He can turn the subject's house, carriage and everything he possesses to the service of the kingdom. The subject's body, mind and wealth belong to the sovereign. It is on this principle that all the belongings of British subjects are to-day being used in the defence of the British Empire. Hundreds of thousands of British subjects are to-day eager to lay down their lives for the safety of the Empire. Rich men are to-day pouring out their wealth. Artisans are using their skill in the national cause. It is true that we have not yet had to offer our all to save our honour, prestige and position as the British subjects of England have done, but we ought to do it. Sikhs, Gurkhas, Rajputs, Pathans and other warlike peoples of India are sacrificing their lives in foreign lands in the defence of the Empire. Feudatory chiefs are giving money in hundreds of thousands. They are trying to save the Empire with supplies of men and money. But we Bengalis, what are we doing? The English, to whom we owe everything, and even the place of superiority we occupy throughout India, are in danger now. What sacrifices are we making to save them? There is no want of wealth and wealthy men in India. In fact, barring Bombay, Bengal is the wealthiest province in India. What are our wealthy men doing to-day to pay off the debt which they owe to the English? Her Excellency Lady Carmichael is to-day begging at our door for the relief of the wounded in the war. How much money has been contributed to Her Excellency's Fund by the pleaders, barristers, landholders and capitalists of Bengal? There is no time to consider the *pros* and *cons* now. We must stake our everything to save the English. Let Him who is the God of gods and by whose grace men become devoted to their sovereign and parents, give us right thoughts and strength to serve our Sovereign and show us the path which may lead to his welfare. A full year is over. What was to happen in the past has happened. O Almighty God, make the future beneficial. Do Thou provide for the establishment of righteousness and the destruction of unrighteousness and the unrighteous.

52. The following is a full translation of an article which appeared in

"Counting one's chickens before they are hatched"—The war and the Indian dreams of self-government.

BAN ALI,
Aug. 3d, 1915.

the *Bangali* (Calcutta) of the 3rd August, under the marginally-noted heading:—

The political privileges which India may gain when the war is over have already formed the subject of discussion, though doubts are being expressed as to the advisability of bringing the topic before the public at the present moment. Different opinions have been expressed as to the future of India, some of these opinions being strikingly strange. One party is of opinion that the question should be suspended until the war is over and the time comes for sketching the future of our country. Another party is indulging in quite happy dreams about India's future. According to this party it will not be proper if, as a return for the incomparable loyalty, self-sacrifice and gratitude which Indians have shown during the war, their country is not accepted as a part of the British Empire and the people are not given at least some amount of political privileges. Mrs. Besant and her followers are of opinion that a thorough change in the administrative policy of the entire British Empire is inevitable after the war, and that since India is a part of the British Empire her people should from now sketch out a plan of concerted action, so that they may not at the last moment fail to secure their own dues. Indians are,

therefore, advised to sink all their differences, both personal and communal, think out a plan of self-government, and pray for that universally-prized boon—autonomy under the British Government. The *Englishman* and certain other papers of Calcutta say that it is now too early for Indians to indulge in such fancies and that they should not make such an ado over a thing which as yet exists only in their (the Indians) imagination and which can be discussed when the proper time comes. The *Statesman* has plainly said that it would be idle to expect that the boon of self-government will be granted to our country simply because sepoys are laying down their lives on the battle-fields of Europe and the Indian public have subscribed to the different war funds. The paper adds that those who create such idle hopes in the minds of the Indian public are fools. Many of our countrymen have, however, already begun to indulge in daydreams and behaving not much unlike a spoilt child asking for sugar-candy.

Needless to say, it is quite natural that these arguments should be put forward in connection with the subject we are discussing. At the same time we see no earthly reason for ignoring the lesson which we have learnt from the ancient and wise sayings of our country, which are applicable to politics and sociology alike. There is a Bengali saying which means that we should not be too ready to eat the jack-fruit while it is still on the tree. In the present instance, the tree which is to yield the jack-fruit is as yet quite bare. So if you now show an eagerness for eating the fruit and go a-begging for oil with which to smear your moustache, so that they may not get clotted with the gums of the fruit, it is but natural that the oracles of Chowringhee and Koila Ghât should laugh at you. Let us, therefore, put our house in order instead of indulging in dreams of the future. Let us look up our accounts and find out our national assets and liabilities. Let us devote ourselves to the service of our mother-country and, above all, let us practise that self-sacrifice which made India so great in the days of the *Mahabharata* and the absence of which has made her sink to her present level. Then we shall have no disappointment or false hopes. If we can pursue our object of desire as we ought to, we are bound to be successful and can qualify ourselves for the rights we aspire to. If, on the other hand, you get self-government as a result of your begging and prove yourselves undeserving of the boon, do you think you will be able to retain the boon. The service of your country and your countrymen should be your sole business. If you behave like the husking-machine, you will be kicked up and down by those who employ you. Their kicks will make you raise your head and their kicks, again, will make you put it down; for you are good for nothing else. And those of you who are traitors to their own folk will fare worse still.

So we say again, put your own house in order while there is yet time. If you can ever prove yourselves to be men, real men, you will attain self-government. But if you doggedly stick to your old way, happen what may, if, regardless of the welfare of your countrymen, you feed yourselves fat on your ill-gotten gains from concerns such as the Tarpur Sugar Works and divers banks, if you convert the welfare of your country into a means for attaining your selfish ends, you will never get anything even as alms. "With mind fixed on God and unattached to the world, thou shouldst do thy work O Arjuna," so says Krishna to Arjuna. That is what you should do. You should do your duty without seeking any gain for yourselves. It was thus that Indians became great in the days of the *Mahabharata*. Do not waste your time by quarrelling with the *Englishman* over a bone lying on the roadside.

53. The *Basumati* (Calcutta) of the 7th August writes:—

"The leopard will not change its spots." We find that the Hon'ble Babu Surendra Nath Banerji's recent observations about self-government have made the *Englishman* quite

furious. That paper is of opinion that, in spite of all the talk about India being granted wider self-governing rights after the war, she is not yet fit for such a boon and it is not proper to encourage such hopes in the minds of the Indian public. And these remarks are quite becoming in that paper which can never be expected to change its nature.

BASUMATI,
Aug. 7th, 1915.

54. The following is a full translation of an article under the marginally-noted heading, which appeared in the *Bangali* (Calcutta) of the 7th August :—

"I was not born in the eighth month of conception"—I am not a prematurely born child.

Our country is like a children's nursery and our people are, as it were, all children. We cannot do anything without leaders. And of leaders we have more than we can count. We have leaders in Bengal, in Assam, in Bihar and in Orissa. There are swarms of leaders in Bombay, Madras, the Punjab, Sind, Central India, and in the Feudatory States. They are present everywhere and like swarms of locusts devouring every thing green, they eat up all the thoughts and ideas of our countrymen.

In the *Hitopadesha*, the pigeon Laghupatanaka is described as saying : " If such squeamishness be indulged in everywhere one would not be inclined even to eat." And that is the case with us too. We must have leaders to show us how to sleep, dream, wake up ; how to eat, dress and say our prayers ; and, in fact, in everything that we may do. It seems as if we are mere children with no sense of right and wrong, no idea of our duties. If we are to go near a kerosene oil lamp we feel afraid lest our clothes should catch fire. We dare not play on the bank of a tank, for there are our leaders to drive us away. We are not to run about in fields for fear lest we should break our arms or legs ; and, besides, our leaders are there cane in hand to chastise us for our escapade. Our leaders select for us our food, our dress, and our books of study.

We have two kinds of leaders—the indigenous variety and the foreign variety—and both torment us equally and keep us bound hand and foot so that we have no freedom of movement. Free-thinking, liberty and self-reliance are fast disappearing from our national life, which is becoming narrower and narrower every day. We are brainless beings who can, like gramophone records, do nothing but reproduce what others say.

Our leaders decide for us whether or not we should open our lips at a critical time like the present, what topics we should discuss if we ever speak at all, and how we should discuss those questions. This eternal occupation of slavishly following others has made us so worthless, inert and helpless, that we can do nothing without guidance and have lost all capacity for work. We can never do anything on our own initiative and are like so many marionettes which move only when others make them move.

The man who is moved to action by some inspiration from within his own self, can develop the power of thinking. Such a thing can never be expected of the man who is always kept in leading strings. The ideas of a whole nation become in time a great power, a power the possession of which enables the leaders of a people to guide them in the right path. In our country, however, the springs of ideas appear to be choked for ever, and one cannot express one's ideas unless they are approved of by the leaders. These leaders of ours, again, are subservient to others greater than they—eminent personages whose smiles or frowns control their action. The situation is not much unlike the one described in a Bengali saying : " The person to be married is forgetful of the approaching ceremony though his neighbours have worked themselves to sleeplessness."

But then we are not really, so many children. From the point of view of our nation, we are old, no one knows how many years. At the time when we came of age, built our society, established our government and searched for and found the truth in the recesses of dark caves, much of the world was shrouded in the impenetrable gloom of midnight with even the first streaks of dawn yet a far way off.

According to Tilak we have come to India from the Sumeru mountain, while white men say that we have migrated into this country from Central Asia. Wherever we may have come from, we came here long long ago and have been in this country ever since. We have our *Sruti*, our *Upanishads*, our *Puranas*, our *Sastras* and our history. Moreover, we carry with us the memories of the pre-historic days. Time was when Sudasa was our sovereign lord, and when Madhuchhanda composed his verses sweet as honey. Then we were not young as a nation. We are successors to those *Rishis* of old. We have seen many a rise and fall. We have witnessed many a social revolution. The doings of the world have given our nation great experience. Our

knowledge is not the result of labours extending over two or three centuries only, but of three, four or five thousand years; and this knowledge is manifest in our civilisation, our society, our national life and in our habits, manners and customs. Is it not, therefore, ridiculous to treat us as children, who, according to the rules framed by Chanakya, are to be petted up to the fifth year and kept under strict discipline up to the fifteenth. Chanakya also says that one should treat one's sons as one's friends as soon as they are 16 years old. And may we not now expect to be treated as sons who have attained the 16th year? The strangest part of the whole affair is, that centuries of petting and discipline have so accustomed us to such treatment, that we do not feel in the least sorry for this improper treatment, but rather play about like little children, rejoice, when we get any sweets to eat and howl in grief if the sweets are taken away from us.

But is this becoming in us any more? Let us show that we have attained manhood and that we do not like to be dependent on others any more. You say that we are children. But we will say in reply: "We were not born in the eighth month of conception." Society, politics and government are not new things to us. We were forgetful of our own selves before, but we are wide awake now. We are not children—no nation in the world can equal us in seniority, in wisdom. Do not consider us as so many infant weaklings who are to be brought up by wet nurses. Let us be free from the bonds of discipline, and fearless of all risks and ordeals, appear in the great field of activity for manifesting our latent power. Inaction has rendered us incapable of work. Our indifference is not the result of the inexperience of childhood or the senility of old age. We have been reduced to an inert mass by the lack of any opportunity for showing our activities. But my soul, though old, very old, ever retains the freshness of youth; it is a stranger to decay and death. We have neglected our soul and that is why, though living, we are as good as dead. But we cannot really die, for we are eternal.

Let us, therefore, stand up and say, that we are the new manifestation of the power of the ancient race of Aryans and that we are not like a child born in the eighth month of conception. Let us declare that we have realised the power that lies within us and that we are working for the full manifestation of that power in the field of activity. Let us arouse the whole country and infuse it with these ideas. Ideas are transmitted from one repository to another. Let one lamp of ideas be lighted from another, and let the whole of India be brightly illuminated by these lamps. Unless we have firm faith in our own power and are fully confident that there is nothing in the world that we cannot accomplish, we shall never be able to lift the pall of darkness which hangs over our nation. Unless we can think that what we can do individually our nation can do also, we shall never be able to light the lamp of knowledge. What is wanted is faith in our own power and in the rights and capabilities of our nation. Let this faith infuse us with new strength and let us, in the full glory of this strength, stand up and say: "We are not children born in the eighth month of conception." Our nation will then be able to shake off its present childlike helplessness and its inertia. Arouse the Mother, the fountain-head of life, and all living creatures will awake. Our present inertia is only the first sign of death. If we desire eternal life, let us stand up and remember what the great Vedantist has said: "There are many roads to salvation." Let us travel in the path of life or else we shall never be able to preserve the traditions of our race.

55. Referring to the new measures adopted for the good government of Bussorah, the *Hindi Bangavasi* (Calcutta) of

British occupation of Bussorah.

it remains in the hands of the British, the Indian public and traders will be greatly benefited thereby.

56. The *Dainik Basumati* (Calcutta) of the 10th August has the following:

Many will laugh at us if we now say that the Germans will be ultimately defeated. For, they have achieved considerable success in the past twelve months. In the east they have occupied Poland; in the west the whole of Belgium from Nancy to Nieuport and one-third of

the eastern portion of France are in their possession. Germany will no longer be in want of coal, iron, petrol and food. Over and above this, if she can crush Servia and Montenegro and occupy the eastern coast of the Adriatic, the Mediterranean route will, to a certain extent, be opened to her.

Still we hold that Germany will be defeated in the end. The Russians are not a contemptible race. Russia may not be rich, but she has endless resources in men and materials. She can easily collect an army of 10 million soldiers. The Cossacks are unparalleled in the world as mounted soldiers. With such a large army at her command, Russia will not allow the vast territory from Riga to the Carpathians to slip through her hands. The artisans and labourers of this region have contributed to the wealth of Russia. If Russia loses it, she will not be able to establish her supremacy in Europe—an object on which she has all along set her heart. The Russian army has retreated, but has not been crushed. This war is a war between the Slavs and the Teutons. So long as the Slavs will not be exterminated, the war will continue.

Again, Germany has had to pay very dearly for this victory. She will never be able to make good the loss she has sustained. She has come to such a pass that even old men of 50 are being called out to fight. This shows that she is now almost at the end of her resources in men. If the war continues for one year more, she will certainly be exhausted. But if by following the "policy of shock," the German Generals can occupy Calais and crush the navies of the English, the French and the Italians, before the next winter, then we must say that the Germans will conquer the world and rule it with ease. But this is impossible. The English Navy alone is more than a match for Germany, not to speak of the combined naval forces of England, France, Italy and Japan. Germany wants to extend her trade all over the world. If she fails to achieve this object, her victory in the war will be fruitless.

In proportion as Germany is losing in strength, the Allies are gaining in power. Warsaw has fallen, the real war will begin now. Heaven alone knows how the war will end. But this much we feel that the loss in men and money which Europe will sustain in this war will perhaps never be made good.

57. *The Nayak* (Calcutta) of the 6th August writes:—

The war.

We shall be able to form in October an idea as to how long the war will last and in what manner

Germany will be crushed. The end of the war, however, will not appease Europe's thirst for fight, for another dreadful war is sure to take place ten years after.

The attitude of the United States towards Germany plainly proves that Christians do not now follow righteousness as they used to do of old. The United States want to make money out of the present crisis in Europe, regardless of all ideas of right and wrong. If China or Japan or any other weak country had done what Germany has done and is doing still, the United States would have grown purple with rage. But Germany is a strong Power, and so the United States gives her a wide berth. But for the presence of England, France and Russia, European civilisation would have been despised by Asia. It is because these three Powers are fighting for a righteous cause that Indians are laying down their lives for the English.

58. *The Sanjivani* (Calcutta) of the 5th August, referring to the anniversary of the outbreak of the war, remarks that

"A year after the war."

if Germany triumphs, it will mean the end of

democracy and the establishment of autocracy in Europe. The paper cordially wishes success to the resolve of the British Empire to prevent such a thing coming to pass. Let brute force and tyranny cease and let love and righteousness be established on earth.

59. *The Dainik Basumati* (Calcutta) of the 9th August takes the

Englishman to task for expressing the fear lest

Sir Shankaran Nair and the Madras Government should follow the example of the Bengal Government and apologise to Sir Shankaran Nair for the insult offered to him by refusing him admittance to the war anniversary meeting at Madras.

NAYAK,
AUG. 6th, 1916.

SANJIVANI,
AUG. 6th, 1916.

DAINIK BASUMATI,
AUG. 9th, 1916.

BANGALI,
Aug. 6th, 1915.

60. The *Bangali* (Calcutta) of the 6th August hopes that the Sheriff of Madras will publish an account of the circumstances which led to Sir Shankaran Nair being refused admittance to the war anniversary meeting at Madras.

DAINIK BASUMATI,
Aug. 10th, 1915.

Treatment accorded to Lady Nair and a few other Indian ladies in Madras.

61. The *Dainik Basumati* (Calcutta) of the 10th August says that like Sir Shankaran Nair Lady Nair was also refused admittance to the meeting which was held at Madras. She and a few other Indian ladies had to come back disappointed. Such behaviour towards ladies is really unpardonable. It is hoped that organisers of meetings will be more careful in the future in this respect.

HITAVADI,
Aug. 6th, 1915.

62. The *Hitavadi* (Calcutta) of the 6th August complains that Anglo-Indian jute merchants who have made huge profits from the business in jute are not spending anything whatever on the relief of the jute-growers and other cultivators in Eastern Bengal who are suffering from famine. After this, what are we to make of the talk of sympathy and co-operation between Europeans and Indians which we hear in these days?

63. The *Bangali* (Calcutta) of the 4th August writes:—

"Come, oh! return"—The god of health and strength being about to leave this country has fortunately roused our young men to a sense of the necessity of

cultivating their health and strength. They were first led to take physical exercises in their national way, namely, by gymnastics and *lathi*-play. That they had made great improvement was proved by their efficient management of the *Ardodaya Yoga mela* and the *Langalband Brahmaputra bathing mela*. This growing physical strength of the Bengali youths alarmed many people, especially the Anglo-Indian press. They told Government that if the Bengali youths devoted themselves to their national sports, the consequence would be serious. The result was that they had to abandon them and take to Western forms of sport, which are unsuited to Bengali habits of life, on account of their being costly and calculated to breed vanity. The national sports of Bengal are absolutely necessary for a healthy village life. However that may be, it is a happy sign that Bengali youths have learnt to value health and strength. Without a sound body there can be no sound mind.

64. The *Charu Mihir* (Mymensingh) of the 3rd August is very pleased

"Revival of industries and that the Hon'ble Mr. Beatson Bell quoted the first Mr. Beatson Bell," portion of the *Bande Mataram* song in the course

of his speech at the recent meeting of the Bengal Legislative Council at Dacca, in connection with the revival of Indian industries. It is this *Bande Mataram* verse which at one time brought much suffering and persecution upon a large number of persons in Eastern Bengal and Assam, and to suppress which Government issued a large number of circulars. And now a member of the Governor's Executive Council recites the verse in the Council chamber!

RAJENDRA CHANDRA SASTRI,

Bengali Translator to Government.

BENGALI TRANSLATOR'S OFFICE,

The 14th August 1915.

REPORT (PART II)

ON

INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 14th August 1915.

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RECEIVED AND DEALT WITH BY THE CENTRAL INTELLIGENCE
BUREAU.

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II.—HOME ADMINISTRATION.

(a)—Police.

813. The *Bengalee* writes that it is time the Government recognised the fact that there is nothing more irritating or

House-searches.

BENGALEE,
5th Aug. 1916.

more calculated to cause unrest and discontent than indiscriminate house-searches. An Englishman's house is his castle—that is the dictum of Blackstone. An Indian's home is something more. It is associated with his deepest religious and social feelings. It is the temple of his household gods—the *Narayan* whom he worships every day; also the home of his mother, his wife, his daughter and his sister. To invade the sanctity of his home is a very serious proceeding and is deserving of the severest censure when lightly undertaken. There was utter thoughtlessness in searching the houses of the Defence Party at Serampur, who were helping the Government and the police at the time. This is evident from the questions and answers given at the last meeting of the Bengal Legislative Council. It is admitted by the Government that the action taken by the police was precipitate. The journal asks if anybody has been punished for this gross act of recklessness. It is inexcusable high-handedness of this kind when condoned, or inadequately punished by superior authority, that encourages the repetition of such conduct. Let not the impression go forth that the police enjoy a special immunity when offending against personal or public rights.

814. It is understood, says the *Bengalee*, that a village Defence Committee, with Babu Kailash Chandra Sen as

A village Defence Committee.

BENGALEE,
11th Aug. 1916.

President and teachers and students as volunteers, and respectable villagers as supervisors, has been formed in the village of Goila, police-station Gournadi, at the instance of the Inspector, Babu Sarat Chandra Ghosh. The village has been divided into five blocks and watch is kept by turns at night. It appears that the result has been very satisfactory and that since the formation of the committee there has not been a single case of theft. This is due to co-operation between the public and the police. It is the easiest thing in the world to secure such co-operation if only the police will set about it in the right way. The journal is aware of an instance where, in consequence of the houses of some of the members of the Defence Party being searched by the police without any result whatsoever, the Defence Party abandoned their work. It is hoped that what happened at Serampur will not be repeated elsewhere.

815. In reply to the interpellation regarding the house-searches of several members of the Chatra-Serampur Defence Party by the local police, writes the *Amrita Bazar Patrika*,

Patrika, the Hon'ble Mr. Kerr said that a full enquiry had been made into the facts of the case. How was this enquiry made? Were the aggrieved parties given an opportunity to substantiate the serious allegations they made against the police? The answer is in the negative. The result of the enquiry is thus bound to displease both the aggrieved party and the general public. The authorities are so wise, and yet so short-sighted! Did it not really occur to them that the disposal of such a serious matter in this offhand and heartless manner would rankle bitterly in the breasts of the people? After this, how can they expect the public to co-operate with the police, for which they and the whole country are so anxious? The violent disruption of the Chatra-Serampur Defence Committee will, it is feared, sound the death-knell of similar useful movements in other parts of the country.

(b)—Working of the Courts.

816. It is a notorious fact, says the *Amrita Bazar Patrika*, that there

Some Judges and the jury system.

AMRITA BAZAR
PATRIKA,
5th Aug. 1916.

are Judges in India to whom the English jury system, even its apology in this country, is an eyesore. The reason for this is that they think Indian jurors are unreasonably in favour of acquitting—a charge which was thoroughly disproved before the Jury Commission of Bengal.

(d)—*Education.*

THE EAST.
26th July 1915.

817. It is deplorable, says the *East*, that every year, a very large number of boys who pass the Matriculation Examination and who want to gain admission to Universities in order to prosecute their studies are shut out

Need of provision for our young men.
and find no means of earning their bread. This fact is patent to the rulers and the ruled, and yet no provision is made by Government for giving this large number of boys an industrial or technical education or instruction in various other branches of study. These students, having no means of becoming good citizens, are swelling the ranks of the disloyal. Government is spending lakhs of rupees to stamp out discontent and nihilism from the country and very rightly so; but the journal fails to understand how Government is not mindful of this growing evil in the country which ought to be nipped in the bud. No European country is so much affected and so much distressed as India at the fall of the price of jute in one season. What does the abnormal increase of dakaities point to? The recrudescence of anarchism may be due to this cause, and is it not very necessary to probe the root of the evil and apply the remedy which will prevent its further growth, rather than waste energy in grappling with outside manifestations, that is to say, dakaities and anarchism?

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

AMRITA BAZAR
PATRIKA,
7th Aug. 1915.

818. Commenting on this subject, the *Amrita Bazar Patrika* says that shortly before the day of election, police officers, both general and C. I. D., and the chief ministerial officers of the Magistrate took the field in

The Barisal Municipal election scandal.
right earnest, putting pressure on Government servants and others to vote for a particular chosen candidate in each ward in the name of the Magistrate. Thereupon Babu Sarat Chandra Guha, a Commissioner and also a candidate for re-election, saw the Magistrate and protested against such official interference. The Magistrate gave a curious reply. He said that he was not interfering with the election, nor had he given any orders to his subordinates to do so; what he had done was only to tell people that he was dissatisfied with the working of the Municipality, and he would be glad if particular persons were elected! Alarmed at this attitude of the Magistrate, a telegram was sent by certain rate-payers to His Excellency the Governor to stop such official interference with free election, but no reply came. A copy of the message was sent to the Press, but it was not published. On the civil side also, the Sheristadar, Nazir and Naib Nazirs followed suit and went about requiring their subordinate officers to vote for the chosen candidates. The District Judge was approached, and he by a written order prohibited some of them from using his name in canvassing. Officers of Government were not only asked not to leave the station on the day of election, but those who had long since been transferred elsewhere were brought away from their official duties and made to vote for the chosen candidates. Official canvassing went on and did not cease till the votes of the subordinates were actually recorded. Police Inspectors, both general and C. I. D., the Deputy Collector, Sheristadars and Head Clerks were present at the polling station to watch and see their subordinates vote as directed. All this farce of a "free" election was acted before the eyes of the bewildered public, who found themselves entirely helpless. It is a pity that a circular had to be issued to restrain District Magistrates from interfering in such matters. However, the *Patrika* thanks the Governor in Council for issuing it.

BENGALEE,
8th Aug. 1915.

819. The *Bengalee* remarks that the attitude of Government in regard to all popular elections, whether municipal or elections. those for the Legislative Councils, has always been one of strict neutrality. It was reserved for the Magistrate of Barisal to make a notable departure from the principle in connection with the election of a Municipal Commissioner. The interference of the Magistrate assumed the proportions of a scandal. It is worthy of

note that the Government testifies to the growth of representative institutions throughout the province. It is hoped that in other respects the policy of the Government will be in conformity with the recognition of this fact. The growth of representative institutions demands the further expansion of the elective principle in District Boards and Municipalities. It is understood that the Bengal Municipal Act will soon be revised. The journal hopes that the amended Act will mark a definite stage in the progress of local self-government in the province, and expresses a wish that the last has been heard of official interference in popular elections.

820. It is said, remarks the *Amrita Bazar Patrika*, that the District Official interference in popular Magistrate is overworked. That is no doubt true elections.

in one sense, but he needlessly brings this over-work upon himself. One of the objects of Lord Ripon's local self-government measure was to lighten the work of the District Magistrate by relieving him of his municipal and District Board duties. However, the exercise of power is sweet, and he will not part with one piece of it, though he may thereby impair his health or sacrifice the ordinary comforts of life. This accounts for the indecent zeal which Mr. Strong, Magistrate of Bakarganj, displayed in connection with the election of the members of the Barisal Municipality. The elected Commissioners did not see their way to accept his suggestions, and this he regarded as a personal affront. He must have, therefore, his own men on the Board, elected and nominated, so that he might control it in his own way and lord it over those who did not, in his opinion, pay him due respect. To secure this object he had not only to spend a good deal of his time and energy for nothing, but lower his dignity by requesting others to vote for his chosen men and against those who had offended him. As the representative of the local Government in the district, such conduct on his part can never be allowed in the interests not only of the people but also of the Government itself. As has been said again and again, as long as the Municipalities and the District Boards are not divorced of all official control, the so-called local self-government in this country will remain a farce.

AMRITA BAZAR
PATRIKA.
11th Aug. 1916.

(h)—General.

821. The *Amrita Bazar Patrika* writes that the question which Sir

Sir William Wedderburn and
the Indian Civil Service.

William Wedderburn deals with is—how can the public services be so constituted as best to meet the requirements of the Indian people? He points

out that, in this matter, three parties are directly and paramountly affected: (1) Indian people; (2) educated Indians; and (3) European civilians. The first and greatest "requirement" of the Indian people, in his opinion, is that, both in name and in reality, Indian public servants, whether European or Indian, should be the servants of the public and not its masters by becoming the governing body in India. In India the heads of the great centralised departments are thrust in the Viceregal Executive Council as colleagues of the Viceroy, holding portfolios, with the result that they practically control the administration. The head of the Government, either Imperial or Local, thus finds himself quite helpless in the hands of his colleagues who are not selected by him, and who are all saturated with bureaucratic ideas. The first reform thus needed, says Sir William Wedderburn, is the change of the constitution of the Executive Councils, of the Viceroy and the Provincial Governors. Their members should be non-official—"men of ripe experience in public affairs of East and West"—and their selection should be in the hands of the heads of the Imperial and Local Governments. The journal strongly supports this institution, but it should consist of real Indian representatives and sympathetic and experienced non-official Englishmen. The next important suggestion of Sir William Wedderburn is that the present Indian Civil Service must be based on the British model, simultaneous examinations being held in India and in England, promotion limited to the headship of departments, salaries, at Indian market rates, the service remaining substantially in the hands of the educated Indians. It is hardly necessary to state that Sir

AMRITA BAZAR
PATRIKA.
6th Aug. 1916.

William has correctly voiced the sentiments of the whole of India in this matter. Public servants in India should indeed be paid at the Indian market rate. India is a very poor country—it is proverbially the land of famines and pestilences; yet it has to maintain the costliest Civil Service in the world. One can imagine the sad straits to which it has come when the failure of a single monsoon brings on a famine or a severe scarcity. Is it not sheer cruelty to fasten the costliest Civil Service on a people, who practically do not live but eke out a miserable existence? It may be said that reduced pay will not attract first class Englishmen and the efficiency of the administration will suffer. But this statement has yet to be proved. If first class Englishmen will not care to come on reduced pay, there is no option but to be satisfied with the second class. First class administrative efficiency is undoubtedly a very desirable thing, but what if poor and starving India cannot afford this luxury without being crushed down? The problem before the rulers is to govern this country not only efficiently but also in accordance with its means, so that various absolutely necessary reforms may not have to be abandoned or kept in abeyance, year after year, for want of funds, and the bulk of the income spent in the name of efficiency. Practical experience shows that an ordinary Deputy Magistrate, when promoted to a District Magistracy, can very well manage the district placed under his charge. With what sense of justice, then, can a Civilian demand more pay for doing the same work, though he may be a superior person?

822. Referring to a remark in the *Times* that sweeping reductions should

Reduction of civil expenditure. at once be made in every branch of the Civil Service, the *Bengalee* says that so far from this being the case, the civil expenditure in India has been increased by an addition to the pay during war-time, of junior civil servants and members of the superior Police Service on the ground of block of promotion. Everybody must suffer in time of war by reducing his expenditure. Not so the favoured members of the bureaucracy and of the Police Service of India. It is time the Government of India revised its orders under this head.

823. Indians are clamouring, and rightly clamouring says the *Mussal-*

man, for the development of their industries, and this development means the starting of new indus-

tries and the resuscitation of old ones. Formerly, India was both an agricultural and industrial country, but during the last hundred years or so it has become solely an agricultural one. It is gratifying that the Government of Bengal is taking an interest in the matter, and the acceptance of the Hon'ble Mr. Surendra Nath Banarji's resolution at the last meeting of the Bengal Legislative Council is proof positive of the earnestness of the Government as regards the industrial development of the Presidency. If the Government and the people co-operate, the task will be easy. The present is the most opportune time for the revival of India's industries, and it is hoped due efforts will be made without any loss of time.

824. The *Telegraph* says that another princely-paid appointment has

The office of Director of Public Prosecutions. just been added to the Bengal *cadre*. As if there is not already a plethora of Directors, the post of Director of Public Prosecutions with juris-

diction over the whole Presidency has just been created. It was at first deemed necessary to have a Controller of Public Prosecutions for Eastern Bengal, and some supposed at the time that it would go to Mr. N. Gupta, C.I.E., in recognition of his zeal in conducting political prosecutions. It is certainly undeniable that though these prosecutions have cost the State a huge sum of money, the method of conducting them has not been quite a happy one. The police may be adepts in the art of prosecution; but still there has been a feeling abroad that the presentation of cases by them to Judge and Jury leaves much to be desired. The duties of the newly-created office of Director of Public Prosecutions will be to weigh the evidence produced by the police and decide in which cases there should be prosecution, and if so, on what charges and with what evidence. If the result of this additional burden on the tax-payer be to guard against failure of prosecutions, so far as this is humanly possible, it should be welcomed instead of being decried, because not only will these be saved the loss of much valuable time, but

TELEGRAPH.
6th Aug. 1915.

MUSALMAN,
6th Aug. 1915.

TELEGRAPH.
7th Aug. 1915.

actual wastage of public money. Moreover, it will stop frivolous prosecutions on the mere recommendation of subordinate police officers, who surely have not sufficient legal education and training to know always how to act, and who, it is feared, are often misled by their zeal and over-confidence. This, too, will be of as much benefit to the State as to the accused and the public. In view of all this the journal believes the appointment of a Director of Public Prosecutions as a whole-time officer has been made not a day too soon.

825. The *Telegraph* agrees with Mr. Beatson Bell that in the beginning, instead of forming large concerns requiring immense capital, it is cottage industries that should be taken in hand. In this respect co-operative

credit societies are likely to prove of the utmost use. However, Bengalis feel discouraged when they read the following words of Mr. Beatson Bell :— “ I can assure my Hon’ble friend (meaning Babu Surendra Nath Banarji) that throughout the country the members of the co-operative movement have taken up the problem with enthusiasm.” If they have, how can the next passage be reconciled with this “ enthusiasm ? ” Mr. Bell says :— “ They hope before many years are past to see two or three hundred co-operative societies of weavers and other workers.” Surely, “ many years ” and “ two or three hundred ” are very discouraging elements and do not at all give evidence of any enthusiasm. The situation brooks of no delay, and Government must be prepared to lend all possible and practical help and not to content itself with a few paper resolutions. Of these there have been too many already to wish for more. Mr. Beatson Bell, from his lofty seat in the Council, himself admits that no considerable success may ever be expected without a strong tariff wall. The whole country has, for years now, been clamouring for this. The Free Trade principles of England certainly do her great credit; but it is useless to deny that no country in the world has as yet succeeded in building up its industries without some protection. The journal has not forgotten how the Indian textile industry was crushed out of existence by protective tariffs in England itself in order to help materially in the success of Lancashire looms. Japan is already making tremendous efforts to capture the Indian market in the absence of German, Austrian and Belgian goods. Thus, the mere fact of the suppression of the enemy trade will not help India in the least.

826. Commenting on this subject, the *Telegraph* says it is at best a scandalous state of affairs. Why should there be so much persistence in having the shop in that locality if there be so much opposition on the part of the neighbours ? Surely the Government does not want the people of the locality to acquire the drink habit and ruin themselves ? Perhaps it is the one word “ Prestige ” that accounts for everything. However, should “ prestige ” in such a matter be permitted to raise such an useless storm ?

827. A poor villager, writes the *Amrita Bazar Patrika*, had complained to Mr. Forrest, a Magistrate in Bihar, against a Sub-Inspector of Police, on the grounds of

assault and confinement. In accordance with the procedure introduced by Mr. Forrest, in reckless violation of Government orders on the subject, an Inspector of Police went to the spot. This had the effect of frightening the witnesses, with the result that the poor villager could not prove his case. The tables were now sought to be turned on the complainant. He was placed on his trial before Babu S.....under section 211, Indian Penal Code, for instituting a false charge. Babu S.....after a careful trial, as is his wont, came to the conclusion that notwithstanding some exaggerations and colouring, the poor villager’s complaint was founded on a substratum of truth and so acquitted him. As *Truth* correctly states, Mr. Forrest and his worthy lieutenant, the Superintendent of Police, a Mr. Macnamara, an ex-Bihar planter, dared not take up the decision of the Deputy Magistrate in appeal or revision; so they had recourse to the invidious device of writing secret demi-officials to the Government of Bihar and Orissa, which ordered that no police cognisable cases, even of ordinary theft, should be made over to Babu S....., and shortly afterwards transferred him to an out-of-the-way place, some 18 miles distant from the nearest railway station ! At whose instance was the Deputy Magistrate, whose judgment in criminal cases is

TELEGRAPH,
7th Aug. 1915.

Mr. Beatson Bell on the industrial outlook in Bengal.

TELEGRAPH,
7th Aug. 1915.

Liquor shop in Wellington Street.

AMRITA BAZAR-
PATRIKA.
10th Aug. 1915.

Mr. Forrest’s finesse.

held in such high esteem by the High Court and the Bengal Government, punished so atrociously? Well, he suffered because Mr. Forrest, who has yet to learn that an accused is entitled to copies of reports of Magistrates under section 202, Criminal Procedure Code, and copies of depositions of witnesses recorded by them as they are judicial documents, and who in the well-known Forstmann case defied the orders of the High Court and refused to release the accused notwithstanding orders of the High Court to that effect, wrote against him and without giving him any opportunity to defend himself. In the interests of pure administration of justice the system of "confidential" magisterial reports should be at once abolished. It places the Deputy Magistrates at the mercy of the District Magistrate and the Police Superintendent.

AMRITA BAZAR
PATRIKA.
11th Aug. 1915.

828. For many years now, writes the *Amrita Bazar Patrika*, an agitation

Separation of judicial and executive functions.

has been going on in India for the separation of executive and judicial functions. This combination of widely different and often conflicting

functions does not exist in England or the self-governing colonies. It was introduced in India in the time of the East India Company, but it has taken root and all attempts to eradicate it have hitherto failed. The reason is that the permanent officials of India by virtue of the combination of these two functions enjoy unlimited power, and they are reluctant to part with any portion of that power. It is over thirty years ago that the late Mr. Man Mohan Ghosh vigorously attacked this mischievous system, and since then the agitation has been carried on more or less persistently. However, the official phalanx is solidly opposed to a change and the two functions continue to be combined.

III.—LEGISLATION.

BENGALEE,
7th Aug. 1915.

829. Referring to the observations of the *Beharee* on the Decentralization Bill.

The Decentralization Bill. The *Bengalee* agrees with its contemporary in thinking that what the public really want and what they understand by decentralization is the devolution of power from officials, who are now the repositories of all authority, to popular and representative bodies. The Bill in no way seeks to fulfil this object. It merely proposes to promote official convenience and to delegate power and responsibility from superior to inferior official authority.

IV.—NATIVE STATES.

BENGALEE,
7th Aug. 1915.

830. Referring to the rising in Daspalla and the Conspiracy Act under

The rebel Khonds of the Daspalla State. which the Khonds were tried and convicted, the *Bengalee* says that this Act was passed to bring to

justice criminals in an advanced state of society who use their education and intelligence for the perpetration of crimes for which the provisions of the existing Penal Law were found inadequate. It was not meant for a barbarous state of society where men resort "to sudden violence" or "coalesce rapidly to form a mob, following like sheep, at the instigation of a few leaders." Hundreds of Khonds were, however, tried under the new Act and some of them were sentenced to suffer the extreme penalty of the law. That the Khonds are utter barbarians, living more or less in a state of savagery, will appear from the judgment of Mr. Lucas, the Deputy Magistrate who tried the men charged with rebellion. The journal desires to call the attention of His Excellency the Viceroy to these proceedings in the earnest hope that, if possible, these irregularities may be rectified, or that at least justice may be tempered with mercy.

VI.—MISCELLANEOUS.

MODERN REVIEW,
Aug. 1915.

831. When many Indian public men are in an optimistic mood of expectancy, writes the *Modern Review*, owing to the apparently changed attitude of courtesy

Official patronage of Congress and Conferences. which some Viceroys, Governors and other lesser officials have adopted towards the Indian National Congress and the Provincial Conferences subsidiary to it, it would ill become the journal, which

knows so little of official ways and methods, to don the robe of the sceptical critic. This official courtesy serves to produce a moderating effect on political pronouncements, demands and criticisms. It serves also to segregate the so-called "moderates" from the so-called "extremists." The journal hopes, however, to be pardoned for believing and saying that, utterly incredible though it may sound, even "extremists" revere and love India more than the most sympathetic and liberal-minded European official can do, and that, therefore, it is at least as important and necessary for "moderates" to have the brotherly co-operation of "extremists" as of European officials. Reference is not made here to the terrorists. They are a different group. It is simply ludicrous for the "moderates" to adopt a hectoring, patronizing or condescending attitude towards the "extremists." Much of the artificial importance of the "moderate" is due to the existence of the "extremists." At the same time the "extremists" ought not to boast of greater love of country, greater independence or firmer adherence to principle than all "moderates." That is not a fact. Here in Bengal there have been "extremist" pens for hire or sale, and "extremist" courage has sometimes oozed out at the finger tips like some other varieties of courage. Men have been known, on the other hand, to be courageous irrespective of the label. As a people, owing to causes over which it is needless to dwell at length, Indians have not been famous for backbone. A theory has been propounded that a Congress President or other Congress leader should possess the qualification of enjoying the confidence of the Government. It is not known whether the late Mr. G. K. Gokhale enjoyed the confidence of the Government. However, it was openly and prominently brought to the notice of Government in the council chamber that he was shadowed by men employed by the Government; and it was not denied that he was. Mr. G. K. Devadhar and other persons belonging to Mr. Gokhale's Servants of India Society were subjected to police surveillance when they were doing famine relief work in the United Provinces. It is well known what hopes of the political regeneration of India Mr. Gokhale had built on the free and compulsory education of all children in India. However, when he brought in a Bill for providing such education for all boys and girls and took all possible precautions to soften official opposition, what reception did the Bill meet with at the hands of the bureaucracy? The journal cannot say whether all these things showed confidence in him or its opposite. Posthumous praise may be good in its way, but is no compensation for the frustration of a man's most cherished object in life.

832. It is Britannia's proud boast, writes the *Modern Review*, that

Our motherland.

she has abolished slavery. What, however, are

indentured coolies in her Empire but slaves in all

essential respects? This may be denied. It does not matter what name is used. Granting that indentured coolies are not slaves, the journal asks all true Englishmen if they can bear to think of the most illiterate, ignorant, unskilled and indigent countryman or countrywoman of theirs having the status and leading the life of an indentured coolie? The very unequal proportions in which male and female indentured coolies, not necessarily related as man and wife, are sent abroad make it absolutely certain that large numbers, if not all, of the women lose their chastity. That they do lead immoral lives and are the causes of many murders is a fact. Does the mother-heart of Britannia feel for these luckless women as it does for the victims of the white slave traffic? If it does, the end of indentured labour is near. The paper need not enter into further details to show that, whatever the theory may be, all the inhabitants of the British Empire do not *in fact* have the same status. Suffice it to say in general terms that the growth of filial reverence for a common great motherland presupposes the existence of equal opportunities, equal rights, and an equal status for all throughout the Empire.

833. It is the firm belief of the *Habul Matin* that the regeneration of

The Azan.

Islam depends upon the revival of its sacred reli-

gion. The present is a most critical moment in the

history of Islam. On all sides, one sees a spiritual and intellectual awakening among the Islamic nations. It is true that they are no longer the rulers of half the world. At this moment Moslems are in a state of suspense as regards

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the future of the most powerful of the Islamic empires which has become involved in this great war. During this sacred month of *Ramzan*, it must be realised that it is the duty of every Moslem to assist in the propaganda of the true faith. That alone can save the world from the horrors of war and usher in the millennium. Everyone should be optimistic. History shows that England knows how to muddle through a business and emerge victorious in the end. That will be the case in the present struggle. However, the war may be prolonged beyond expectation, and entail further sacrifices. The celebration of the anniversary should not be a formal demonstration. As devout Moslems, the followers of Muhammad will offer prayers to Allah for the victory of the King. Such supplications must be offered at every mosque in India. At the same time it should be remembered that "Heaven helps those who help themselves."

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834. No one knows, writes the *Bengalee*, what sort of Government there

will be after the conclusion of the war; whether English opinion and the re-adjustment. Lord Curzon will sway the counsels of the Empire or whether Liberal principles will prevail.

Indians are not, and do not mean to be silent. They mean to make the air resound with their importunate cries. They are British citizens. Their rights as British citizens, as equal subjects of the Crown, have been guaranteed by Royal Charters and Proclamations and by the pledged word of the Sovereign from Queen Victoria downwards. The loyalty of India has been proved beyond challenge and contradiction. It has been consecrated by the blood of her brave soldiers and has evoked the admiring recognition of the Prime Minister and the highest representatives of the British democracy. There is the right of Indians and they mean to assert it; and no more golden opportunity could present itself than after the war. In the meantime, the journal means to discuss details and settle the programme of reform. Nor will its labours rest here. Behind the programme of reform and supporting it with all its weight, must be the voice of a united public opinion, demanding the recognition of just rights and the fulfilment of the pledged word of the Sovereign. The Mail correspondent of the News Bureau recommends what the journal has so often put forward in its columns, viz., that the first stage should be the practical recognition of provincial autonomy. It has indeed been repudiated by Lord Crewe; but it is well known that the repudiation means nothing and that it was a political device to avert the opposition of a hostile House. The pledge is there. The promise has not been withdrawn; and the people of this land must insist on its redemption.

835. Writing of the indentured labour system and referring to the

The indenture system must be abolished. immorality which prevails out in the distant plantations, far from any religious, caste or family restraint, the *Bengalee* asks how long

this toll of Indian womanhood is to be paid in order to give cheap and sweated labour to exploiting planters. The one and only remedy is to abolish the indenture system, and this must be demanded by the united voice of the Indian people.

836. The *Bengalee* is thankful to the News Bureau, which has begun to

The report of the Public Services Commission. work with so much zeal and aptitude, for wiring to the Indian Press that the report of the Public Services Commission has been signed in London.

If a dexterous piece of political strategy is to be executed, it is as well that the Press should be on its guard. If the report of the Public Services Commission is ready, it must in the ordinary course be signed by the members. To such a course perhaps no objection can be taken. What is suspected, however, is that the report, being unfavourable to the Indian cause, may now be published and the Indian Press may not have the courage to criticize it, as such criticism may be deemed embarrassing to the Government. If unfortunately unwise counsels should prevail, the Indian Press will not fail in its duty and will not hesitate freely and frankly to criticize its recommendations. Should the Government feel embarrassed, it will have itself to blame. The Press cannot permit itself to be diverted from the performance of a plain and simple duty. Of course it will be in the power of the Government to neutralize an unfavourable report by liberalizing it, but this can hardly be expected

from a Coalition Government with Lord Curzon as one of its mentors, and, further, the consideration of the report and the publication of a resolution by Government thereon must take time. However, the duty of the Indian Press is to uphold strenuously the claims of its countrymen to equal and indeed preferential treatment in the public service of their own country. The plea of the inefficiency of Indians is a myth. It is the last desperate resort to which the opponents of Indian progress have been driven. Racial disqualification can no longer be urged with any show of decency. The racial feeling is now masked in the guise of alleged ineptitude, but like so many mischievous falsehoods its days are numbered.

837. Remarking on the unhappy incident which occurred at Madras

A regrettable incident. when Sir Sankaran Nair was refused admittance to the war anniversary meeting, the *Bengalee* says

that under the circumstances it is impossible not to hold that the unfortunate incident was due to the misconduct of some subordinate official, who, decked in brief authority and not knowing the Judge, refused him admittance. People in India are getting accustomed to this sort of thing. When Lord Hardinge was here, houses, carriages, and motor-cars of distinguished persons were searched, and nobody appears to have been punished for these wanton acts of insult. So long as they are condoned, similar incidents will frequently occur. The true remedy is the adequate and condign punishment of these impudent subordinate officials.

838. With reference to the regrettable incident in connection with Sir

Ibid. Sankaran Nair, writes the *Bengalee*, the Sheriff of Madras has tendered an apology to the learned

Judge for his compulsory exclusion from the meeting. It appears that Sir Sankaran Nair was not the only person who was thus excluded. There were others also. For some reason or other, which has yet to be explained, volunteers were placed on duty, and they of course did not know the prominent men of Madras. On the occasion of Lord Hardinge's visit to Calcutta, when the carriages and motor-cars of several distinguished persons were searched, sepoys from a Rajput regiment were employed. They carried out their orders with military precision and with a tactlessness which was the subject of loud complaint. The journal cannot understand why the ordinary police should not be employed on such occasions.

839. It is preposterous, writes the *Amrita Bazar Patrika*, that Sir

Ibid. Sankaran Nair, one of the tallest and handsomest men in Madras, and, therefore, the observed of all

observers, not to say that he was a learned Judge of the High Court and is now an Hon'ble Member of the Viceregal Executive Council, was not allowed to enter the hall of the war anniversary meeting convened by the Sheriff of Madras, because he could not show his invitation ticket to the sergeant on duty at the compound gate! He was to have moved the first resolution and therefore his presence was essential. The amazement of the assembled people can, therefore, be better imagined than described when not he but some one else stood up to move the resolution intended for him. The Sheriff has made an apology, and this recalls to mind the incident which happened in Calcutta on the day the last University Convocation was held under the presidency of the Viceroy. Sir Sankaran Nair ought to be thankful that his carriage was not searched, but the journal forgets that house-searches, carriage-searches, etc., are practically the monopoly of the Bengal C. I. D.

840. The present system of indentured labour, writes the *Bengalee*, has

Indentured labour. met with unqualified condemnation, and the special articles on the subject which have appeared

from time to time in the journal reveal its character. It is one of *quasi-slavery* and fraught with moral evils of a serious kind. It is, for a large proportion of the indentured labourers, slavery in all but the name. Is it not high time that this disgrace should be taken away from the good repute of the Indian people? Is it not clear that a system, which goes to the very verge of actual slavery, should not merely be patched up but abolished root and branch? India is practically the last country in the world which allows such an indignity to be extended to her own people. What use is it to talk of equal citizenship while colonials are allowed, by the Indian Government itself, to treat Indian

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men and women as virtual slaves? How can Indians expect any respect from colonials when they do not respect even themselves? It is bad enough that Indian men should undergo this servile treatment; but that tender, timid Indian women should be cajoled into such bondage, where modesty hardly exists—this is an insult and an indignity indeed. The indentured system must be abolished.

F. P. MCKINTY,
Special Assistant.

11, CAMAC STREET,
CALCUTTA,
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