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REPORT  
ON  
INDIAN NEWSPAPERS AND PERIODICALS IN BENGAL  
FOR THE  
Week ending the 14th November 1914.

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## PART I OF WEEKLY REPORT.

## List of Indian Newspapers and Periodicals.

[Corrected up to the 1st April 1914.]

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Assamese.</i>					
1	"Banhi" (P) ...	Calcutta ...	Monthly	... Lakshmi Narayn Bezborua, Hindu, Brahmin ; age about 45 years.	500
2	"Kabita-Lata" (P) ...	Do. ...	Quarterly	... Nilkantha Barua, Brahmin ...	400
<i>Bengali.</i>					
3	"Alaukik Rahasya" (P) ...	Do. ...	Monthly	... Kshirod Prasad Vidyabinode, Brahmin ; age 55 years.	700
4	"Alochana" (P) ...	Howrah ...	Do.	... Jogendra Nath Chatterji, Hindu, Brahmin ; age 48 years.	600
5	"Ananda" (P) ...	Mymensingh	Do.	... Mahesh Chandra Bhattacharyya, Hindu, Brahmin.	800
6	"Ananda Sangit Patrika" (P)	Calcutta ...	Do.	... Pratibha Devi, Hindu, Brahmin ; age 46 years.	200
7	"Anjuli" (P) ...	Do. ...	Do.	... Krishna Behari Dutta ... ...	200
8	"Archana" (P) ...	Do. ...	Do.	... Keshab Chandra Gupta, Hindu, Baidya ; age 35 years.	800
9	"Arghya" (P) ...	Do. ...	Do.	... Amulya Charan Sen, Hindu, Tambuli ; age 37 years.	700
10	"Aryya Chikitsa Pranali" (P)	Do. ...	Do.	... Jnanendra Nath Gupta, Hindu, Baidya	1,000
11	"Aryya Gourab" (P) ...	Kishoreganj	Do.	... Bhairab Chandra Chaudhuri, Hindu, Brahmin, age 49 years.	1,000
12	"Aryya Kayastha Pratibha" (P)	Calcutta ...	Do.	... Kali Prasanna Sarkar, Hindu, Kayastha ; age 73 years.	500
13	"Aryya Pratibha" (P) ...				
14	"Aryabartta" (P) ...	Do. ...	Do.	... Hemendra Prasad Ghosh ...	800
15	"Avasar" (P) ...	Do. ...	Do.	... Surendra Chandra Datta, Hindu, Tanti ; age 24 years.	1,600
16	"Ayurveda Bikas" (P) ...	Dacca ...	Do.	... Sudhansu Bhushan Sen, Hindu, Baidya ; age about 40 years.	600
17	"Ayurveda Patrika" (P) ...	Calcutta ...	Do.	... Kaviraj Dinanath Kaviratna Sastri, Brahmin ; age 50 years.	700
18	"Ayurveda Prachar" (P) ...	Nadia ...	Do.	... Kaviraj J. K. Ray, Hindu, Brahmin ; age 38 years.	5,000
19	"Baidya Sammilani" (P) ...	Dacca ...	Do.		
20	"Baishnava Samaj" (P) ...	Calcutta ...	Bi-monthly	... Surendra Mohan Adhikary ...	500
21	"Baisya Patrika" (P) ...	Jessore ...	Monthly	... Prasanna Gopal Roy, Hindu, Barui ; age 54 years.	600
22	"Balak" (P) ...	Calcutta ...	Do.	... J. M. B. Duncan ... ...	5,500
23	"Balyasram" (P) ...	Do. ...	Do.	... Taraprasanna Ghosh Bidyabinode, Hindu ; age about 36 years.	200
24	"Bamabodhini Patrika" (P) ...	Do. ...	Do.	... Sukumar Dutt, Brahmo ; age 42 years	700
25	"Bandana" (P) ...	Baidyabati	Do.	... Hemendra Kumar Ray, Hindu, Vaidya ; age 27 years.	700
26	"Bangabandhu" (P) ...	Dacca ...	Do.	... Ishan Chandra Sen, Brahmo ; age 56 years.	150

N. B.—(N) stands for newspapers and (P) stands for periodicals.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	Bengali—continued.				
27	"Bangadarsan" (P) ...	Calcutta ...	Monthly	Sailor Chandra Masundar, Hindu, Brahmin; age 48 years.	600
28	"Bangaratna" (N) ...	Krishnagar	Weekly	Kanai Lal Das, Hindu, Karmakar; age 30 years.	1,550
29	"Bangavasi" (N) ...	Calcutta	Do.	Bahary Lal Sarkar, Hindu, Kayastha; age 56 years.	15,000
30	"Bankura Darpan" (N) ...	Bankura	Do.	Rama Nath Mukherji; age 53 years	453
31	"Pani" (P) ...	Calcutta	Monthly	Amulya Charan Ghosh; age 35 years	800
32	"Barisal Hitaishi" (N) ...	Barisal	Weekly	Durga Mohan Sen, Hindu, Baidya; age 36 years.	600
33	"Basumati" (N) ...	Calcutta	Do.	Sasi Bhushan Mukherji and Haripada Adhikary; age 48 years.	19,000
34	"Bhakti" (P) ...	Howrah	Monthly	Dines Chandra Bhattacharya, Hindu, Brahmin; age 28 years.	600
35	"Bharati" (P) ...	Calcutta	Do.	Srimati Swarna Kumari Devi, Brahmo; age about 48 years.	1,700
36	"Bharat Chitra" (N) ...	Do.	Weekly	Pran Krishna Pyne, Hindu, Brahmin	800
37	"Bharat Mahila" (P) ...	Dacca	Monthly	Srimati Saraju Bala Dutt, Brahmo; age 31 years.	450
38	"Bhisak Darpan" (P) ...	Calcutta	Do.	Rai Saheb Giris Chandra Bagchi	250
39	"Bharatbarsha" (P) ...	Do.	Do.	Amulya Charan Ghosh Vidyabhushan, Kayastha; age 38 years; and Jaladhar Sen, Kayastha, age 50 years.	3,400
40	"Bidushak" (P) ...	Do.	Do.	Kshetra Nath Banerji, Brahmin; age 40 years.	800
41	"Bijnan" (P) ...	Do.	Do.	Dr. Amrita Lal Sarkar, Satgope; age about 42 years.	300
42	"Bikrampur" (P) ...	Mymensingh	Do.	Jogendra Nath Gupta, Hindu, Baidya; age 34 years.	200
43	"Birbhum Varta" (N) ...	Suri	Weekly	Devendra Nath Chakravarty, Hindu, Brahmin; age 40 years.	900
44	"Birbhumi" (P) ...	Calcutta	Monthly	Kulada Prasad Mullick, Hindu, Brahmin; age 33 years.	1,500
45	"Birbhum Vasi" (N) ...	Rampur Hat	Weekly	Satkowri Mukherji, Hindu, Brahmin; age 45 years.	700
46	"Brahman Samaj" (P) ...	Calcutta	Do.	Pandit Basanta Kumar Tarkanidhi ...	1,000
47	"Brahma Vadi" (P) ...	Barisal	Monthly	Monomohan Chakravarty, Brahmo; age 52 years.	600
48	"Brahma Vidy" (P) ...	Calcutta	Do.	Rai Purnendu Narayan Singh Bahadur and Harendra Nath Dutta, Hindu; Kayastha.	800
49	"Burdwan Sanjivani" (N) ...	Burdwan	Weekly	Prabodhananda Sarkar, Hindu, Kayastha; age 24 years.	400
50	"Byabasa O Bantijya" (P) ...	Calcutta	Monthly	Sachindra Prosad Basu, Brahmo; age 36 years.	900
51	"Chabbis Pargana Vartavaha" (N) ...	Bhawanipur	Weekly	Abani Kanta Sen, Hindu, Baidya; age 30 years.	500 to 700
52	"Charu Mihir" (N) ...	Mymensingh	Do.	Vaikantha Nath Sen, Hindu, Kayastha; age 42 years.	800
53	"Cbhatra" (P) ...	Dacca	Monthly	Sasibhushan Mukherji, Hindu, Brahmin; age about 48 years.	500

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	<i>Bengali—continued.</i>				
54	"Chhattri Sunrid" (P) ...	Dacca ...	Monthly	.....	450
55	"Chikitsa Prakas" (P) ...	Nadia ...	Do.	Dhirendra Nath Haldar, Hindu, Gandabanik; age 28 years.	400
56	"Chikitsa Sammilani" (P) ...	Calcutta ...	Do.	Kaviraj Sital Chandra Chatterji, Hindu, Brahmin.	600
57	"Chikitsa Tatva Vijnan" (P) ...	Do. ...	Do.	Binode Lal Das Gupta, Vaidya; age 39 years.	800
58	"Chinsura Vartavaha" (N) ...	Chinsura ...	Weekly	Dina Nath Mukherji, Brahmin; age 48 years.	1,000
59	"Dainik Chandrika" (N) ...	Calcutta ...	Three issues a week.	Haridas Dutta, Hindu, Kayastha; age 43 years.	1,600
60	"Dainik Basumati" (N) ...	Do. ...	Daily	.....	.....
61	"Dacca Prakas" (N) ...	Dacca ...	Weekly	Mukunda Vibari Chakravarty, Hindu, Brahmin; age 42 years.	800
62	"Darsak" (N) ...	Calcutta ...	Do.	Satis Chandra Bhattacharji, Brahmin; age about 39 years.	800
63	"Dharma-o-Karma" (P) ...	Do. ...	Quarterly	Sarat Chandra Chowdhuri, Hindu, Brahmin.	1,000 to 1,200
64	"Dharma Tatva" (P) ...	Do. ...	Fortnightly	Vaikuntha Nath Ghosh, Brahmo ...	800
65	"Dharma Pracharak" (P) ...	Do. ...	Monthly	Nrisingha Ram Mukherji, Hindu, Brahmin; age 61 years.	2,000
66	"Diamond Harbour Hitaishi" (N) ...	Diamond Harbour ...	Weekly	Mohendra Nath Tatwanidhi, Hindu, Mahisya; age 52 years.	2,500
67	"Dhruba" (P) ...	Ditto	Monthly	Birendra Nath Ghosh, Hindu, Kayastha; age 37 years.	800
68	"Education Gazette" (N) ...	Chinsura	Weekly	Mukundadeo Mukherji, M.A., B.L., Brahmin; age 56 years.	1,000
69	"Faridpur Hitaishini" (N) ...	Faridpur	Do.	Raj Mohan Majumdar, Hindu, Vaidya; age about 77 years.	900
70	"Galpa Lahari" (P) ...	Calcutta	Monthly	Jnanendra Nath Basu, Hindu, Kayastha; age 36 years.	1,200
71	"Gambhira" (P) ...	Malda ...	Bi-monthly	Krishna Charan Sarkar, Hindu, Kayastha; age about 35 years.	100
72	"Gaud-duta" (N) ...	Do. ...	Weekly	Krishna Chandra Agarwallah, Hindu, Baidya.	400
73	"Grihastha" (P) ...	Calcutta ...	Monthly	Sarat Chandra Dev, Kayastha; age 56 years.	500
74	"Hakim" (P) ...	Do. ...	Do.	Masihar Bahman, Muhammedan; age 31 years.	600
75	"Jangipur Sangvad" (N) ...	Raghunathganj	Weekly	Sarat Chandra Pandit: Hindu, Brahmin.	100
76	"Sri Gauranga Sevaka" (P) ...	Murshidabad	Monthly	Lalit Mohan Banerji, Hindu, Brahmin; age 56 years.	600
77	"Hindusthana" (N) ...	Calcutta ...	Weekly	Haridas Datta, Hindu, Kayastha; age 42 years.	900
78	"Hindu Ranjika" (N) ...	Rajshahi ..	Do.	Kachimuddin Sarkar, Muhammedan; age 41 years.	290
79	"Hindu Sakhā" (P) ...	Hooghly ...	Monthly	Raj Kumar Kavvathirtha, Hindu, Brahmin.	200
80	"Hitavadi" (N) ...	Calcutta ...	Weekly	Manindranath Basu, Hindu, Kayastha; age 48 years, and 8 others.	28,000
81	"Hitvarta" (N) ...	Chittagong	Do.	Birendra Lal Das Gupta, Hindu, Vaidya.	600

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<i>Bengali—continued.</i>					
82	"Homeopathi-Prachar" (P)	Calcutta ...	... Monthly	... Probodh Chandra Banerji, Hindu, Brahmin; age 40 years.	200
83	"Islam-Abha" (P)	... Dacca ...	... Do.	... Sheik Abdul Majid ...	1,000
84	"Islam-Rabi" (N)	... Mymensingh	... Weekly	... Maulvi Naziruddin Ahmad, Musulman; age about 34 years.	700
85	"Jagat-Jyoti" (P)	... Calcutta ...	... Monthly	... Jnanatana Kaviraj, Buddhist; age 56 years.	700
86	"Jagaran" (N) ...	... Bagerhat ...	... Weekly	... Amarendra Nath Basu, Hindu, Kayastha.	About 300
87	"Jahannabi" (P)	... Calcutta ...	... Monthly	... Sudhakrishta Bagchi, Hindu, Brahmin; age 30 years.	600
88	"Jangipur Sangbad" (N)	... Murshidabad	... Weekly	... ....	....
89	"Janmabhumi" (P)	... Calcutta ...	... Do.	... Jatindranath Dutta, Hindu, Kayastha; age 31 years.	900
90	"Jasohar" (N) ...	... Jessore ...	... Weekly	... Ananda Mohan Chaudhuri, Hindu, Kayastha.	600
91	"Jubak" (P) ...	... Santipur ...	... Monthly	... Jnananda Pramanik, Brahmo; age 39 years.	500
92	"Jugi-Sammilani" (P)	... Comilla ...	... Do.	... Radha Govinda Nath, Hindu, Jugi; age about 85 years.	About 2,000
93	"Jyoti" (N) ...	... Chittagong	... Weekly	... Kali Shankar Chakravarty, Brahmin; age 46 years.	2,000
94	"Kajer Loke" (P)	... Calcutta ...	... Monthly	... Saroda Prasad Chatterji, Brahmin; age 47 years.	350
95	"Kalyani" (N) ...	... Magura ...	... Weekly	... Bisweswar Mukherji, Brahmin; age 49 years.	500
96	"Kangal" (P) ...	... Calcutta ...	... Monthly	... Akinuddin Pradhan, Muhammadan; age 20 years.	100
97	"Kanika" (P) ...	... Murshidabad	... Do.	... Umesh Chandra Bhattacharya, Hindu, Brahmin; age 38 years.	150
98	"Karmakar Bandhu" (P)	... Calcutta ...	... Do.	... Banamali Seth, Hindu, Swarnakar; age 48 years.	500
99	"Kasipur-Nibasi" (N)	... Barisal ...	... Weekly	... Pratap Chandra Mukherji, Hindu, Brahmin; age 69 years.	500
100	"Kayastha Patrika" (P)	... Calcutta ...	... Monthly	... Upendra Nath Mittra, Hindu, Kayastha; age 32 years.	750
101	"Khulnavasi" (N)	... Khulna ...	... Weekly	... Gopal Chandra Mukherji, Hindu, Brahmin; age 53 years.	250
102	"Krishak" (P) ...	... Calcutta ...	... Monthly	... Nikunja Behari Dutt, Kayastha, age 40 years.	1,000
103	"Keshristya Bandhav" (P) ...	Do. ...	... Do.	... Mathura Nath Nath, Christian; age about 50 years.	600
104	"Kushadaha" (P)	... Do. ...	... Do.	... Jagindra Nath Kunda, Hindu, Brahmo; age 36 years.	600
105	"Mahajan Bandhu" (P)	... Do. ...	... Do.	... Raj Krishna Pal, Hindu, Tambuli; age 44 years.	400
106	"Mahila" (P) ...	... Do. ...	... Do.	... Revd. Braja Gopal Neogi, Brahmo; age 59 years.	200
107	"Mahila Bandhav" (P)	... Do. ...	... Do.	... Miss K. Blair; age 60 years ...	600
108	"Mahishya Mahila" (P)	... Do. ...	... Do.	... Srimati Krishna Bhabani Biswas ...	800
109	"Mahisya Samaj" (P)	... Do. ...	... Do.	... Narendra Nath Das, Hindu, Kalyarta	200

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<i>Bengali—continued.</i>					
110	" <i>Mahisya-Surhid</i> " (P)	... Diamond Harbour ...	Monthly	... <i>Haripada Haldar</i> , Hindu, Kaivarta ; age 81 years.	350
111	" <i>Malancha</i> " (P)	... Calcutta ...	Do.	... <i>Kali Prasanna Das Gupta</i> ; Hindu, Vaidya ; age 45 years.	2,000
112	" <i>Malda Samachar</i> " (N)	... Malda ...	Weekly	... <i>Kaliprasanna Chakravarty</i> , Hindu, Brahmin.	1,100
113	" <i>Malancha</i> " (P)	... Calcutta ...	Monthly	... <i>Kali Prasanna Das Gupta</i> ...	.....
114	" <i>Manasi</i> " (F)	... Do. ...	Do.	... <i>Subodh Chandra Dutt</i> and others, Hindu, Kayastha ; age 39 years.	2,000
115	" <i>Mandarmala</i> " (P)	... Do. ...	Do.	... <i>Umesh Chandra Das Gupta</i> , Hindu, Brahmo ; age about 56 years.	400
116	" <i>Medini Bandhab</i> " (N)	... Midnapore	Weekly	... <i>Devdas Karan</i> , Hindu, Sadgope ; age 46 years.	600
117	" <i>Midnapore Hitaishi</i> " (N)	Midnapore	Weekly	... <i>Manmatha Nath Nag</i> , Hindu, Kayastha ; age 38 years.	1,700
118	" <i>Moslem Hitaishi</i> " (N)	Calcutta ...	Do.	... <i>Shaikh Abdur Rahim</i> and <i>Mozummul Haque</i> .	6,300
119	" <i>Muhammad</i> " (N)	... Do. ...	Do.	... <i>Muhammad Akram Khan</i> , Musalman ; age 39 years ; and <i>Maulvi Akbar Khan</i> .	About 7,000
120	" <i>Mukul</i> " (P)	... Do. ...	Monthly	... <i>Hem Chandra Sarkar</i> , Brahmo ; age 39 years.	1,000
121	" <i>Murshidabad Hitaishi</i> " (N)	Saidabad	Weekly	... <i>Banwari Lal Goswami</i> , Hindu, Brahmin ; age 49 years.	500
122	" <i>Nabagraha Prasanga</i> " (P)	Mymensingh	Monthly	... .....	.....
123	" <i>Nandini</i> " (P)	... Howrah ...	Do.	... <i>Ashutosh Das Gupta Mahalanabis</i> , Hindu, Baidya ; age 31 years.	500
124	" <i>Natya Mandir</i> " (P)	... Calcutta ..	Do.	... <i>Mani Lal Banerji</i> , Hindu, Brahmin ; age 30 years.	700
125	" <i>Navya Banga</i> " (N)	Chandpur	Weekly	... <i>Harendra Kishore Roy</i> , Hindu, Kayastha ; age 25 years.	400
126	" <i>Nayak</i> " (N)	Calcutta ...	Daily	... <i>Panchcowri Banerji</i> , Brahmin ; age 47 years.	2,800
127	" <i>Navya Bharat</i> " (P)	... Do. ...	Monthly	... <i>Devi Prasanna Ray Chowdhuri</i> , Brahmo ; age 61 years.	1,000 to 1,500
128	" <i>Nihar</i> " (N)	Contai ...	Weekly	... <i>Madu Sudan Jana</i> , Brahmo ; age 45 years.	500
129	" <i>Nirjhar</i> " (P)	Calcutta ...	Quarterly	... <i>Sris Chandra Ray</i> , Kayastha ; age about 50 years.	600
130	" <i>Noakhali Sammilani</i> " (N)	Noakhali Town	Weekly	... <i>Fazlur Rahman</i> , Muhammadan ; age 30 years.	500
131	" <i>Pabna Hitaishi</i> " (N)	Pabna ...	Do.	... <i>Basanta Kumar Vidyabinode Bhattacharyya</i> , Hindu, Brahmin.	650
132	" <i>Pakshik Patrika</i> " (P)	Serampore	Fortnightly	... <i>Basanta Kumar Basu</i> , Hindu, Kayastha ; age 35 years.	600
133	" <i>Pallichitra</i> " (P)	Bagerhat	Monthly	... <i>Ashu Tosh Bose</i> , Hindu, Kayastha ; age 36 years.	About 600
134	" <i>Pallivashi</i> " (N)	Kalna ...	Weekly	... <i>Sasi Bhushan Banerji</i> , Hindu, Brahmin ; age 49 years.	200
135	" <i>Pallivarta</i> " (N)	Bongong ...	Do.	... <i>Charu Chandra Roy</i> , Hindu, Kayastha ; age 43 years.	500
136	" <i>Pantha</i> " (P)	Calcutta ...	Monthly	... <i>Rajendra Lal Mukherji</i> ...	800
137	" <i>Pataka</i> " (P)	... Do. ...	Do.	... <i>Hari Charan Das</i> , Hindu, carpenter by caste.	500

*N. B.—(N) stands for newspapers and (P) stands for periodicals.*

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
138	Prabhini (N) ...	Calcutta ...	Weekly	Panchkari Banerji, Hindu, Brahmin ; age about 48 years.	4,000
139	"Prachar" (P) ...	Jayanager ...	Monthly	Revd. G. C. Dutt, Christian ; age 47 years.	1,400
140	"Praja Bandhu" (N) ...	Tippera ...	Fortnightly	Purna Chandra Chakravarti, Kaivarta Brahmin ; age 31 years.	170
141	"Prajapati" (P) ...	Do ...	Monthly	Jnanendra Nath Kumar ...	750
142	"Prabhat" (P) ...	Do. ...	Do.	Devendra Nath Mitra ...	200
143	"Prakriti" (P) ...	Do. ...	Do.	Devendra Nath Sen ...	1,000
144	"Prantavasi" (N) ...	Netrakona	Fortnightly	Joges Chandra Chowdhuri, Brahmin.	800
145	"Prasun" (N) ...	Katwa ...	Weekly	Banku Behari Ghosh, Goal, age 44 years.	575
146	"Pratikar" (N) ...	Berhampore	Do.	Kamakshya Prasad Ganguly, Hindu, Brahmin ; age 66 years.	506
147	"Pratima" (P) ...	Calcutta ...	Monthly	Hari Sadhon Mukharji, Brahmin ; age 40 years.	500
148	"Prativasi" (P) ...	Do. ...	Do.	Satya Charan Mitra, Kayastha ; age 32 years.	500
149	"Pravasi" (P) ...	Do. ...	Do.	Ramananda Chatterji, M.A., Brahmo ; age 55 years.	6,000
150	"Priti" (P) ...	Do. ...	Do.	Pransankar Sen, M.A., Hindu, Baidya ; age 30 years.	300
151	"Puspodyan" (P) ...	Do. ...	Do.	Jnanendra Nath Bose ...	200
152	"Rahasya Prakas" (P) ...	Do. ...	Do.	Purna Chandra De, Subarnabanik ; age 38 years.	300
153	"Rajdut" (P) ...	Do. ...	Do.	Rev. Rasha Maya Biswas, Christian ; age 31 years.	500
154	"Rangpur Darpan" (N) ...	Rangpur ...	Weekly	Sarat Chandra Majumdar, Hindu, Brahmin ; age 47 years.	400
155	"Rangpur Sahitya Parisad Patrika" (P) ...	Do. ...	Quarterly	Panchanan Sarkar, M.A., B.L., Hindu, Rajbanshi.	500
156	"Ratnakar" (N) ...	Asansol ...	Weekly	Abdul Latif, Muhammadan ; age 23 years.	200
157	"Sabuj Patra" (P) ...	Calcutta ..	Monthly	Pramatha Nath Chaudhuri, Brahmin ; age about 40 years.	500
158	"Sadhak" (P) ...	Nadia ...	Do.	Satis Chandra Viswas, Hindu, Kai-varta ; age 32 years.	200
159	"Sahitya" (P) ...	Calcutta ...	Do.	Suresh Chandra Samajpati ; age about 46 years.	3,000
160	"Sahitya Parisad Patrika" (P) ...	Do. ...	Quarterly	Mahamahopadhyaya Satis Chandra Vidyabhusan, Hindu, Acharyya by caste ; age 49 years.	1,800
161	"Sahitya Sanghita" (P) ...	Do. ...	Monthly	Shyama Charan Kaviratna, Brahmin ; age 60 years.	500
162	"Sahitya Samvad" (P) ...	Howrah ...	Do.	Pramatho Nath Sanyal, Hindu, Brahmin ; age 34 years.	3,000
163	"Seji" (P) ...	Calcutta ...	Do.	Kshetra Mohan Gupta ...	900
164	"Samaj" (P) ...	Do. ...	Do.	Radha Govinda Nath ...	700
165	"Samaj Bandhu" (P) ...	Do. ...	Do.	Adhar Chandra Das ...	450
166	"Samaj Chitra" (P) ...	Dacca ...	Do.	Satis Chandra Roy ...	800
167	"Samay" (N) ...	Calcutta ...	Weekly	Jnanendra Nath Das, Brahmo ; age 60 years.	700
168	"Sammilani" (P) ...	Do. ...	Quarterly	Kunja Behari Das, a barber by caste.	200

*N. B.—(N) stands for newspapers and (P) stands for periodicals.*

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
169	"Sammilani" (N)	Calcutta ...	Fortnightly	Kali Mohan Bose, Brahmo; age about 41 years.	300
170	"Sammilani" (P)	Do. ...	Monthly	Bijoy Krishore Acharya, B.A., LL.B., Christian; age 46 years.	400
171	"Sandes" (P)	Do. ...	Do.	Upendra Kishore Roy Chowdhury, Brahmo; age 45 years.	300
172	"Sanjivani" (N)	Do. ...	Weekly	Sivanath Sastri, M.A., and others ...	6,000
173	"Sansodhini" (N)	Chittagong	Do.	Kasi Chandra Das Gupta, Brahmo; age 60 years.	400
174	"Santan" (P)	Do. ....	Monthly	Jatindra Nath Datta, Hindu, Kayastha; age 29 years.	About 800
175	"Santi" (P)	Bikrampur	Do.	Sachipati Chatterji, Brahmin ...	500
176	"Saswati" (P)	Calcutta ...	Do.	Nikhil Nath Roy, Kayastha; age 49 years.	600
177	"Sansar Suhrid" (P)	Do. ...	Do.	Sarat Chandra Dev, Kayastha; age 49 years.	400
178	"Sebak" (P)	Dacca ...	Do.	Rajani Kanta Guha, Brahmo; age 44 years.	300
179	"Senapati" (P)	Calcutta ...	Do.	Rev. W. Carey; age 57 years	300
180	"Serampure" (N)	Serampore	Fortnightly	Basanta Kumar Basu, Hindu, Kayastha; age 34 years.	400
181	"Sisu" (P)	Calcutta ...	Monthly	Baradakanta Majumdar, Hindu, Kayastha; age 39 years.	400
182	"Saurabha"	Mymensingh	Do.	Kedar Nath Majumdar	1,000
183	"Siksha-o-Swasthya" (P)	Calcutta ...	Do.	Atul Chandra Sen, M.A., B.L., Baidya; age 39 years.	200
184	"Sikshak" (P)	Barisal	Do.	Rev. W. Carey; age 56 years	125
185	"Siksha Prachar" (P)	Mymensingh	Do.	Maulvi Moslemuddin Khan Chowdhury; age 36 years.	1,000
186	"Siksha Samachar" (N)	Dacca ...	Weekly	Abinas Chandra Gupta, M.A., B.L., Baidya; age 36 years.	1,500
187	"Silpa-o-Sahitya" (P)	Calcutta ...	Monthly	Manmatha Nath Chakravarti	500
188	"Snehamayi" (P)	Dacca ...	Do.	Rev. A. L. Sarkar	300
189	"Sopan" (P)	Do. ...	Do.	Hemendra Nath Datta, Brahmo; age 37 years.	260
190	"Sri Nityansanda Sebak" (P)	Murshidabad	Do.	Avinash Chandra Kavyatirtha, Brahmin; age 46 years.	400
191	"Sri Boishnav Dharma Prachar" (P).	Burdwan	Do.	Krishna Behari Goswami	300
192	"Sri Sri Vaishnava Sangini" (P).	Calcutta ...	Do.	Madhusudan Das Adhikari, Vaishnab; age 31 years.	600
193	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika" (N).	Do. ...	Weekly	Rasik Mohan Chakravati, Brahmin; age 52 years.	16,000
194	"Subarna-banik" (N)	Do.	Do.	Kiran Gopal Sinha, Hindu, Subarna-banik; age 30 years.	1,000
195	"Suhrid" (N)	Bakarganj	Fortnightly	Rama Charan Pal, Hindu, Kayastha	.....
196	"Sumati" (P)	Dacca ...	Monthly	Purna Chandra Ghosh, Kayastha; age 40 years.	500
197	"Surhid" (P)	Calcutta ...	Do.	Jotindra Mohan Gupta, B.L., Hindu, Baidya; age 37 years.	320
198	"Suprabhat" (P)	Do. ...	Do.	Sm. Kumudini Mittra, Brahmo; age 30 years.	300

N. B.—(N) stands for newspapers and (P) stands for periodicals.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Bengali—concluded.</i>				
199	"Suraj" (N) ...	Pabna ...	Weekly	Kishori Mohan Roy, Hindu, Kayastha; age 39 years.	500
200	"Suhrit" (P) ...	Calcutta ...	Monthly	Hari Pada Das, B.A., Brahmo; age 30 years.	200
201	"Surabhi" (P) ...	Contai ...	Do.	Baranashi Banerji, Hindu, Brahmin; age 45 years.	300
202	"Swarnakar Bandhav" (P) ...	Calcutta ...	Do.	Nagendra Nath Shee, M.A., goldsmith by caste; age 41 years.	500
203	"Swastha Samachar" (P) ...	Do. ...	Do.	Dr. Kartic Chandra Bose, M.B. ...	4,500
204	"Tambuli Samaj" (P) ...	Do. ...	Do.	Rajkristo Paul and others, Hindu, Tambuli; age 36 years.	300
205	"Tattwa Kaumudi" (P) ...	Do. ...	Fortnightly	Lalit Mohan Das, M.A., Brahmo; age 40 years.	500
206	"Tattwa Manjari" ...	Do. ...	Monthly	Kali Charan Basu; age about 41 years	800
207	"Tattwa-bodhini Patrika" ...	Do. ...	Do.	Rabindra Nath Tagore, Brahmo; age 52 years.	300
208	"Teli Bandhav" (P) ...	Howrah ...	Do.	Bahir Das Pal, Hindu, Teli; age 39 years.	2,500
209	"Theatre" (N) ...	Calcutta ...	Weekly	Moni Lal Banerji, Brahmin; age about 36 years.	10,000
210	"Toshini" (P) ...	Dacca ...	Monthly	Anukul Chandra Gupta, Sastri; age 42 years.	1,250
211	"Trade Gazette" (P) ...	Calcutta ...	Do.	Kamal Hari Mukherji ...	100
212	"Triveni" (P) ...	Basirhat ...	Do.	Satis Chandra Chakravarti, Brahmin; age 40 years	
213	"Tripura Hitaishi" (N) ...	Comilla ...	Weekly	Afazuddin Ahmed ...	1,000
214	"Uchchhasa" (P) ...	Calcutta ...	Monthly	Bhabataran Basu, Hindu, Kayastha; age 38 years.	150
215	"Udbodhana" (P) ...	Do. ...	Do.	Swami Saradananda ...	1,500
216	"United Trade Gazette" (P) ...	Do. ...	Do.	Narayan Krishna Goswami, Brahmin; age 48 years.	3,000 to 10,000
217	"Upasana" (P) ...	Murshidabad	Do.	Jajneswar Banerji, Hindu, Brahmin; age 56 years.	300
218	"Utsav" (P) ...	Calcutta ...	Do.	Ramdayal Majumdar, M.A., and others	100
219	"Yamuna" (P) ...	Do. ...	Do.	Phanindra Nath Pal, B.A., Kayastha; age 30 years.	900
220	"Vartavaha" (N) ...	Ranaghat	Weekly	Girija Nath Mukherji, Hindu, Brahmin; age 44 years.	400
221	"Vasudha" (P) ...	Calcutta ...	Monthly	Banku Behari Dhar, Baidya ...	500
222	"Vijaya" (P) ...	Do. ...	Do.	Manoranjan Guha Thakurta, Hindu, Kayastha; age 52 years.	700
223	"Viswadut" (N) ...	Howrah ...	Weekly	Nogendra Nath Pal Chowdhury, Hindu, Kayastha; age 37 years.	2,000
224	"Viswavarta" (N) ...	Dacca ...	Do	Abinas Chandra Gupta, Vaidya; age 37 years.	6,000
225	"Yogi Sakha" (P) ...	Calcutta ...	Monthly	Adhar Chandra Nath, Yogi; age 50 years.	750
226	"Yubak" (P) ...	Santipur	Do.	Yogananda Pramanick, Brahmo; age 39 years.	300
	<i>English-Bengali.</i>				
227	"Ananda Mohan College Magazine." (P)	Mymensingh	Monthly	Kumud Bandhu Chakravarti, Hindu, Brahmin.	300

N. B.—(N) stands for newspapers and (P) stands for periodicals.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>English-Bengali - concluded.</i>				
228	"Bangavani College Magazine" (P)	Calcutta ...	Monthly	G. C. Basu ...	600
229	"Dacca College Magazine" (P)	Dacca ...	Quarterly	Mr. R. B. Ramsbotham, and Bidhubhushan Goswami, Hindu, Brahmin.	510
230	"Dacca Gazette" (N) ...	Do. ...	Weekly	Satya Bhushan Dutt Roy, Baidya; age 47 years.	500
231	"Dacca Review" (P) ...	Do. ...	Monthly	Satyendra Nath Bhadra and Bidhubhushan Goswami.	1,200
232	"Fratern" ...	Calcutta ...	Quarterly	Rev. W. E. S. Holland ...	200
233	"Jagannath College Magazine." (P)	Do. ...	Monthly	Lalit Mohan Chatterji, Brahmo ...	700
234	"Rajshahi College Magazine" (P)	Dacca ...	Quarterly	Board of Professors, Rajshahi College	300
235	"Rangpur Dikprokash" (N)	Rangpur ...	Weekly	Jyotish Chandra Majumdar, Brahmin; age 38 years.	900
236	"Sanjaya" (N) ...	Faridpur ...	Do.	Rama Nath Ghosh, Hindu, Kayastha; age about 41 years.	500
237	"Scottish Churches College Magazine." (P)	Calcutta ..	Five issues in the year.	Revd. J. Watt, M.A., and S. C. Ray ...	1,200
238	"Tippera Guide" (N) ...	Comilla ...	Weekly	Rajani Kanta Gupta, Hindu, Vaidya; age 49 years.	600
	<i>Garo.</i>				
239	"Achikhi Bibeng" (P) ...	Calcutta ..	Monthly	E. G. Phillips ...	560
240	"Phring Phring" (P) ...	Do. ...	Do.	D. McDonald ...	400
241	"Agraval" ...	Do. ...	Do.	Chuni Lal Agarwalla ...	200
	<i>Hindi.</i>				
242	"Bharat Mitra" (N) ...	Calcutta ..	Weekly	Babu Ambika Prasad Baghai, Hindu, Brahmin; age 40 years.	3,000
243	"Bir Bharat" (N) ...	Do. ...	Do.	Pandit Ramananda Dobey, Hindu, Brahmin; age 31 years.	1,500
244	"Chota Nagpur Dut Patrika" (P)	Ranchi ...	Monthly	Revd. E. H. Whitley, Christian ...	450
245	"Dainik Bharat Mitra" (N)	Calcutta ...	Daily	Babu Ram Parat Kar, Hindu, Kshatriya; age 28 years.	800
246	"Daragar Daptar" (P) ...	Do. ...	Monthly	Ram Lal Burman, Hindu, Kshatriya; age 28 years.	800
247	"Hindi Vangabasi" (N) ...	Do. ...	Weekly	Harikissan Joshar, Hindu, Kshatriya; age 38 years	5,500
248	"Jaina Sidhanta Bhaskar" (P) ...	Do. ...	Monthly	Padmaraj Jaina, Hindu, Jain; age about 40 years.	560
249	"Manoranjan" (P) ...	Do. ...	Do.	Ishwari Prosad Sharma, Hindu, Brahmin; age 51 years.	600
250	"Ratnakar" (P) ...	Do. ...	Do.	Hari Kissen Joshar, Hindu, Kshatriya; age 38 years.	1,000
251	"Sevak" (P) ...	Do. ...	Do.	Nawab Zadik Lal, Brahmin; age 31 years.	600
	<i>Parvatiya.</i>				
252	"Gurkha Khabar Kogat" (P)	Darjeeling	Monthly	Revd. G. P. Pradhun, Christian; age 61 years.	400
	<i>Persian.</i>				
253	"Hablul-Matin" (N) ...	Calcutta ...	Weekly	Saiyid Jelaluddin, Muhammadan; age 62 years.	1,000

A. B.—(N) stands for newspaper and (P) stands for periodicals.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Poly-lingual.</i>					
254	"Printers' Provider" (P) ...	Calcutta ...	Monthly	S. T. Jones ...	500
255	"Sadhu Samvad" (P) ...	Howrah ...	Do.	Nilananda Chatterji, B.L.; age 36 years	340
<i>Sanskrit.</i>					
256	"Vidyodaya" (P) ...	Calcutta ...	Monthly	Bhaba Bibhuti Bidya Bhusan, M.A., Hindu, Brahmin; age 32 years.	600
<i>Bengali-Sanskrit.</i>					
257	"Aryya Prabha" (P) ...	Chittagong	Monthly	Kunja Behari Tarkasiddhanta, Brahmin.	600
258	"Hindu Patrika" (P) ...	Jessore ...	Do.	Rai Yadu Nath Mazumdar Bahadur, Barujibi; age 64 years.	940
259	"Sri Vaishnava Sevika" (P) ...	Calcutta ...	Do.	Hari Mohan Das Thakur ...	400
<i>Urdu.</i>					
260	"Al-Hilal" (N) ...	Calcutta ...	Weekly	Maulana Abul Kalem Azad, Muhammadan; age 32 years.	2,000
261	Do. (N) ...	Do. ...	Daily	Maulana Abdul Kalem Azad, Muhammadan; age 32 years.	.....
262	"Resalut" (P) ...	Do. ...	Monthly	Maulvi Golam Hossain, Muhammadan; age about 80 years.	400
263	"Tandrsut" (P) ...	Do. ...	Do.	Dr. Kartic Chandra Bose, Hindu, Kayastha; age 43 years.	600
264	"Negare Baam" (P) ...	Do. ...	Do.	Muhammad Sayed Hossan Askari, M.A., age 26 years, and another.	.....
265	"Prachar" (P) ...	Calcutta ...	Monthly	Radha Charan Das ...	500
266	"Utkal Varta" ...	Do. ...	Weekly	Mani Lal Moharana, Karmakar by caste; age about 50 years.	200

N. B.—(N) stands for newspapers and (P) stands for periodicals.

*Additions to, and alterations in, the list of Indian Newspapers, as it stood on 1st April 1914.*

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Risalat" (N) ...	Calcutta ...	Daily ...	.....	.....
2	"Safir" (N) ...	Do. ...	Do. ...	.....	.....

No. 261, "Al-Hilal" (N) (Daily), suspended.



## II.—HOME ADMINISTRATION.

## (a)—Police.

**THE Bir Bharat** [Calcutta] of the 3rd November expresses its gratitude to the United Provinces Government for having forbidden *Shikar* in the Brajamandal region. It, however, remarks that such prohibitions in the past have not been strictly observed. It suggests that legal provision should be made for awarding punishment to those who violate this injunction.

BIR BHARAT,  
Nov. 3rd, 1914.

2. **The Sri-Sri Vishnupriya-O-Ananda Bazar Patrika** [Calcutta] of the 5th November is very sorry to learn that in spite of the injunction issued by the Munsif of Serampur, the Subdivisional Officer of Serampur allowed cows to be killed on the occasion of the last *Bakr-Id* within the zamindary of Babu Devendra Nath Mittra of Nizampur. Devendra Babu has reported this matter to His Excellency the Governor and we hope that His Excellency will do justice.

SRI-SRI VISHNU-  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
Nov. 5th, 1914.

3. **The Bangavasi** [Calcutta] of the 7th November writes on the same case:—

"Korbani trouble." The Musalmans of Nizampur, a village within the Serampur subdivision, tried to sacrifice cows on the day of the *Bakr-Id* last year, but the Subdivisional Officer of Serampur forbade them to do so, as such a thing had never taken place in that village before and as the Moslems also had bound themselves not to do so. This year they wanted to kill cows on the occasion of the *Bakr-Id* festival and Babu Devendra Nath Mittra, zamindar of the village, obtained an injunction from the Munsif of Serampur forbidding any cows to be killed within his zamindari, for his Musalman tenants were all bound by an agreement with him not to sacrifice cows on his land. But in spite of this injunction the Subdivisional Officer of Serampur allowed cows to be killed at Nizampur under police protection. The Munsif's injunction was shown to him, but in vain. The zamindar has submitted a memorial to His Excellency Lord Carmichael and we hope that justice will be done in the matter. It is now not only a question of the Hindu against the Musalman, but also of the Judicial *versus* the Executive.

BANGAVASI,  
Nov. 7th, 1914.

4. **Anent the statement about interference with cow-killing** noticed in Cow-killing in Baraset. paragraph 7 of the report on native papers for the

31st October 1914, the *Moslem Hitaishi* [Calcutta] of the 6th October writes that it transpires as the result of enquiries by the Inspector of Police that the order objected to was not given by the Sub-Inspector. It was the local dafadar and chaukidars who made all the trouble. The Inspector had left written orders with the Mir Saheb, permitting *Korbani*, and the dafadars and chaukidars have been called upon by the Subdivisional Officer to explain their conduct.

MOSLEM HITAISHI,  
Nov. 6th, 1914.

5. **The Bangavasi** [Calcutta] of the 7th November is very glad to learn "The Bakr-Id." that the Government did not allow any cows to be killed at Ajodhya on the occasion of the last *Bakr-Id* festival.

BANGAVASI,  
Nov. 7th, 1914.

6. Referring to the report which appeared in the *Amrita Bazar Patrika* "News of disturbances." of the 2nd November about some Musalmans killing cows near the Kali Temple at Hazaribagh on the occasion of the last *Bakr-Id* festival, the *Bangavasi* [Calcutta] of the 7th November asks the Government to order prompt enquiry to be held into the matter.

BANGAVASI,  
Nov. 7th, 1914.

7. **The Dainik Bharat Mitra** [Calcutta] of the 6th November publishes "Bakr-Id in Allahabad." a description of how the *Bakr-Id* ceremony was performed at Allahabad. It says:—

DAINIK BHARAT  
MITRA,  
(Nov. 16th, 1914).

A leaflet calling upon the Musalmans to come forward in large numbers and to sacrifice as many cows as possible was circulated broadcast among the Moslem population. The reason given for doing so was that this year hides were cheap and hence the sacrificing of a larger number of cows was needed to compensate for the loss in profits. This leaflet created great excitement

among the lower classes of the Moslem population. The leaflet was circulated with such care that not a single copy fell into the hands of the Hindus.

The authorities here had however come to learn beforehand of the unusual state of the feelings among the Moslems and they took special precautions from the very start. It mentions two or three specific instances in which rioting was prevented by the prompt action of the authorities. It asks the Government to appoint able officers like those at Allahabad to tackle a difficult situation like this.

HITAVADI,  
Nov. 6th, 1914.

8. Referring to the searching of the belongings of the Sikh passengers of the *Tosha Maru*, the *Hitavadi* [Calcutta] of the 6th November writes:—

We are glad to find that the affair has passed off without any disturbance like what took place at Budge-Budge recently, but we must say that we are not in favour of doing anything likely to excite the Sikhs. At a time like the present the less we have of internal disturbances the better. The Budge-Budge affair has given rise to a good deal of agitation. Would there have been any harm if the Sikhs arrested in Kidderpore had not been arrested at all? The Government is of course fully aware of the offence which these Sikhs have committed, but to us outsiders it appears that a more lenient treatment ought to have been accorded to them.

BANGAVASI,  
Nov. 7th, 1914.

9. The *Bangavasi* [Calcutta] of the 7th November writes that Babu Sarat Chandra Datta, a member of the Faridpur District Samiti, and three other young men recently fought with a number of dacoits who were about to raid a house at Khankhnapur in that district, shot two of them and succeeded in driving the gang away (*vide* paragraph 8 of the Report on Indian newspapers and periodicals in Bengal of the 7th November). The paper thinks that Sarat Babu ought to be rewarded for his gallantry and that there ought to be men like him in every village.

BANGAVASI,  
Nov. 7th, 1914.

10. The *Bangavasi* [Calcutta] of the 7th November writes:—  
The Principal of the Bihar National College  
"Bankim Chandra." has forced a student named Bankim Chandra Mitra to take a transfer-certificate because the police suspect him to be a political offender. Bankim had some time ago written a letter to Hiranmay Banerjee, an accused in the Raja Bazar bomb case who was, however, acquitted. Save and except this, nothing has so far been found to incriminate him. But all the same the Principal of his college has prohibited him from prosecuting his studies in that institution. Bankim's appeal to the Calcutta University against the Principal's order has been in vain, and it is now impossible for him to go in for the next I. A. examination. He has applied to the University for permission to appear in the examination as a private student. We also hear that the police have not yet returned the books which they took away from him when they searched his house, and that they have not yet paid him his railway fare from Calcutta to Bankipur for his journey to Calcutta for giving evidence in the Raja Bazar bomb case. Bankim has written two letters to the Police Superintendent at Bankipur, but to no effect. We invite Sir Charles Bayley's attention to the matter.

BANGAVASI,  
Nov. 7th, 1914.

11. The following is taken from the *Bangavasi* [Calcutta] of the 7th November:—

"A terrible allegation."

We have received a letter from a correspondent who lives in a certain village in Malda which contains a terrible allegation against the local police. In this letter the writer says that on the 21st Aswin last the Daroga of the \_\_\_\_\_ Thana, accompanied by some dafadars, chaukidars and some constables, went to the village of \_\_\_\_\_ to arrest a man. When the man was arrested he began to cry loudly and his cries drew a number of men to the spot who tried to get the accused released on bail. The police refused to let him off unless a thousand rupees was paid to them. This led to an altercation and then to a fight between the police and the villagers. The youngest brother of the accused, who had been bed-ridden for six months and was not on good terms with him, came to the place and tried to settle the dispute, but all that he got for his pains were some kicks which caused him great bodily pain. He then went home and took to his bed again. The Daroga, accompanied by the dafadars, chaukidars etc., broke the door of his house open, arrested him and beat him so severely that he had many of

his bones and teeth broken and succumbed to his injuries. The Civil Surgeon of Malda examined his injuries and expressed the opinion that they might have been caused by a blunt weapon. Shortly after this the man died. A *post mortem* examination has been held, but the report has not been published yet. We do not want to argue whether the man whom the police came to arrest was guilty or not; but we ask the Government to enquire how his brother happened to be killed.

12. Referring to the report which appeared in the *Bengalee* of the 29th October about some European soldiers molesting some Bengali passengers and a European lady in a tram-car and robbing Babu Sachindra Nath Basu, Manager of the Mahishadal Raj, of some money, the *Bangavasi* [Calcutta] of the 7th November says that the matter should be promptly enquired into.

BANGAVASI,  
Nov. 7th, 1914.

(b)—*Working of the Courts.*

13. The *Kalyani* [Magura] of the 21st October has the following:—

Mr. Hamilton, District Magistrate of Jessore. No District Judge or District Magistrate can, without the consent of the High Court, give general orders to Judicial officers under him in the form of circulars. In the face of this High Court ruling, the District Magistrate of Jessore instructed magisterial officers under him in general terms not to issue summons to witnesses either for the accused or for the complainant in summons cases. This instruction is practically an order which the officers will generally obey. Without summons being issued no witness can present himself in court and neither party can prove his case. For this it has been impossible for the officers to work with independence and section 244 of the Indian Penal Code has been nullified.

KALYANI,  
Oct. 21st, 1914.

14. The *Nayak* [Calcutta] of the 4th November complains that Mr. K. B. Das Gupta, the Presidency Magistrate at Jorabagan Police Court, holds his court up to a late hour of the night every day.

NAYAK,  
Nov. 4th, 1914.

(d)—*Education.*

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

"An order in the Education Department." The Director of Public Instruction has recently issued orders against officers of his Department calling at his office and trying to obtain information from the clerks. If anybody has anything to ask, he may go to the Director of Public Instruction or to the Assistant Director of Public Instruction for the purpose.

SANJIVANI,  
Nov. 5th, 1914.

We understand that an England-returned professor of a certain Government College used to frequent the office of the Director of Public Instruction very often and to pump various kinds of information out of the clerks. One day while he was with the clerks the Director came in and the professor remained standing in a corner of the room, but no word was exchanged between the two. Hence the new order.

SANJIVANI,  
Nov. 5th, 1914.

16. The *Sanjivani* [Calcutta] of the 5th November writes:—

"A new tax." A new tax.—We understand that a new monthly magazine is being published from the Presidency College and the Principal has ordered each student to pay a rupee and a half as subscription.

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

17. The *Bangavasi* [Calcutta] of the 7th November writes that a severe "The ravages of malaria." epidemic of malaria has broken out in the districts of Murshidabad, Birbhum, Burdwan, Hooghly, and that the main cause of the mischief is the want of pure drinking water.

BANGAVASI,  
Nov. 7th, 1914.

There is a great scarcity of water in the villages of Tilkura, Narayanpur, Gopalbati, and others within the jurisdiction of the Jamalpur Thana in Burdwan, and consequently malaria is creating quite a havoc in these places. In fact, these villages are now almost depopulated. This scarcity of water, says the paper, can be removed if the Government arrange to give the villages a better supply of water through the Eden Canal.

BASUMATI,  
Nov. 7th, 1914.

18. *The Basumati* [Calcutta] of the 7th November writes:—

Public Health in Bengal in 1913.

The recently published report of the Sanitary Commissioner for Bengal discloses the fact that in this Presidency the death-rate during 1913 was about  $29\frac{1}{2}$  per cent. or a higher percentage than in any other civilised country. Deaths from cholera were fewer during this year than in the year previous, but the number of deaths from fever continue rising. In many municipal towns the rate of births is smaller than that of deaths. Gobardanga is an illustration. Dainhat and Ula (Birnagar) are even worse examples. And yet in these places the population is equally distributed between the two sexes and there is no dearth of women.

(f)—*Questions affecting the Land.*

NOAKHALI  
SAMMILANI,  
Nov. 2nd, 1914.

19. *The Noakhali Sammilani* [Noakhali] of the 2nd November points out Settlement operations.

the inadvisability of carrying out Settlement operations at the present moment when rice has not been harvested. The sufferings of the people this year are immense. These will be further increased if, as the result of Settlement operations, damage is done to the crops in the fields.

SAMMILANI  
Nov. 5th, 1914.

20. *The Sanjivani* [Calcutta] of the 5th November publishes a letter "Order for the realisation of the costs of the Jalpaiguri settlement." from certain raiyats of Boda pargana in Jalpaiguri District pointing out how the cultivators there are very badly off this season owing to the cessation of the sale of jute and suggesting that the realisation of the costs of the recent Settlement from them should be postponed for a year. A request to this effect has already been made to the authorities, but without avail. If costs are now realised by compulsion, it will mean that most raiyats will have to sell off their property to pay their dues.

BYADASA.O.BANIJYA,  
1821 B.S.

21. Babu Surendra Nath Chatterji, in his article under the heading "noted in the margin, remarks that cattle plague which is agriculture." to a great extent responsible for the destruction of cows in the country, is due to want of fodder. He suggests that with a view to bettering the condition of cows, pasture land should not in any way be interfered with.

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

CHARU MIHIR,  
Nov. 3rd, 1914.

22. *The Charu Mihir* [Mymensingh] of the 3rd November takes exception to the want of sufficient accommodation for third class passengers in the local train which plies

between Singhjani and Jagannathganj, and says that a few more third class carriages should be attached to it.

(h)—*General.*

23. As the want of proper communications makes it impossible for the

"The Public Works Cess." District Magistrate or the members of the District Board to inspect the public works in every part of the district, and as the works are consequently not done at all satisfactorily, the *Kasipur Nibasi* [Barisal] of the 28th October suggests that the proceeds of the Cesses should be employed in opening industrial factories. The District Magistrate or the Joint Magistrate may inspect the bridges and culverts within his jurisdiction from time to time, thus doing away with the engineering

staff usually employed for this work. And with the money saved in this way many factories may be established. The paper is very glad to learn that the Government approves of the opening of a brass foundry under the supervision of the District Board of Mymensingh and hopes that other factories for the manufacture of *swadeshi* goods will be opened in every district.

24. The *Charu Mihir* [Mymensingh] of the 3rd November writes:—

The partition of Mymensingh.

We were at first given to understand that the headquarters of the new districts of Gopalpur and

Kishorganj would be at Gopalpur and Kishorganj, respectively. But we now hear that nothing has been definitely settled yet. The Railway Board has sanctioned the opening of a railway line through Bhairab Bazar, Netrakona, Durgapur, Iswarganj and Mymensingh, and a railway line between Mymensingh and Serajganj has also been sanctioned. Hence, wherever the headquarter stations of the two districts may be, they are sure to be accessible by rail. But we do not think that the construction of the railway lines will be taken in hand until the war in Europe is over. Do the Government then intend to divide the district of Mymensingh before these railway lines are laid? This project of partitioning the district has, it may be said, stopped the improvement of the town of Mymensingh, for the people there do not yet know where they will have to go and live. It is not proper that the matter should be delayed much longer.

CHARU MIHIR,  
Nov. 3rd, 1914.

25. Considering that His Excellency Lord Hardinge has proved to be one of the best Viceroys who have ruled India, that

His Excellency Lord Hardinge.

much of the noble work which he intended to accomplish, as, for example, the improvement of the sanitation and education of this country, still remains undone, and that at a critical time like the present India can ill spare a ruler like him whose abilities and keen foresight have been amply shown in the despatch of the Indian expeditionary force to the war, the *Charu Mihir* [Mymensingh] of the 3rd November says that His Excellency's term of Viceroyalty, which is coming to a close, should be extended.

CHARU MIHIR  
Nov. 3rd, 1914.

26. The *Nayak* [Calcutta] of the 6th November writes:—

Concession for hide dealers.

Government, taking into consideration the distress in which the dealers in hides have fallen, took steps to spare them all harassment in connection with the income-tax, the license-tax, etc., but probably no other class of traders were granted similar exemption. It will not be abusing Government to compare it to the one-eyed doe of *Aesop's Fables*.

NAYAK,  
Nov. 6th, 1914.

27. The *Basumati* [Calcutta] of the 7th November writes:—

Mr. K. L. Dutt, in his report on the inquiry

The rise in the prices of food into the causes of the rise in prices in India, crops.

says that while the cultivation of non-food crops

like jute, etc., in the country is increasing, it is wrong to say that the area under rice or other food crops is diminishing or stationary. The fact is rice and other food crops also are being cultivated to a larger extent than before. Well, Mr. Dutt might have looked to his own district of Jessore and not travelled from Bhamo to Karachi in search of the truth about this question. His theory is utterly untenable. The mere extension of cultivation does not mean a larger yield of crops. Not three grains of wheat, for instance, will be yielded by cultivating the Sahara Desert. The fact is, the best kinds of soil are appropriated for jute and are no longer sown with the *aus* paddy crop. Indeed, sometimes land hitherto reserved for *aman* paddy crop is being sown with jute, after the necessary drainage facilities have been provided. The case is almost similar with cotton which usually takes up the best soils. The result is that though the area under the food crops has not decreased, the yield has decreased. Also these food crops are now being exported. So what is there to wonder at in the fact that the prices should rise?

BASUMATI,  
Nov. 7th, 1914.

28. The *Nayak* [Calcutta] of the 9th November, referring to Sir William Duke's impending departure from this country, writes:—

Sir William Duke's departure from India."

He knew Bengal and the Bengalis very well, and we are sorry that he is leaving us in these critical times, but we are consoled by the reflection that he is going away on promotion to a higher post.

NAYAK,  
Nov. 9th, 1914.

As regards the question of his successor in office, on the last occasion of a temporary vacancy in Council Mr. Beatson-Bell officiated. The justification was that he was peculiarly informed of conditions in Eastern Bengal as Sir William Duke was in special touch with Western Bengal. But that plea will not hold good on this occasion.

Mr. Stevenson-Moore was Inspector-General of Police and some time also Chief Secretary. His experience in administrative work in Bengal is unique and he is senior in service also. Bengal Civilians will probably feel discontented if his claims are overlooked in favour of those of Mr. Wheeler. However able Mr. Wheeler may be, he is out of touch with the local conditions of Bengal. So it is doubtful how far he will be a success in this responsible office.

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

29. The *Rangpur Dikprakash* [Kakina] of the 18th October has the following:

RANGPUR,  
DIKPRAKASH,  
Oct. 18th, 1914.

The effect of the lull in the jute market on the pecuniary condition of the district of Rangpur.

The pecuniary condition of the district seems to be very disappointing. The backbone of the district is the peasant class and our agriculturists depend almost entirely on jute in which nobody now ventures to lay out his money. The result is that the great reservoirs of money, the landholders of the district, have been reduced to empty vessels, and we hear from a reliable source that, with a few honourable exceptions, almost all the zamindars of the district had to borrow money to meet the Revenue and Road Cess demands.

30. The *Rangpur Dikprakash* [Kakina] of the 25th October writes:—

RANGPUR,  
DIKPRAKASH,  
Oct. 25th, 1914.

"The Cultivators' distress."

The failure of the jute trade has brought great distress upon the cultivating classes. They were greedy enough to prefer jute to paddy; and all that they have gained by cultivating the former is a country ravaged by malaria, due mostly to the fouling of water by jute-steeping. Rice and other kinds of food-grains are not now grown as largely as before, and so their prices have gone up immensely. And while the prices of food-stuffs have increased, the people have become more luxurious in their habits than before. This is a most lamentable state of things and unless the cultivators take this timely warning certain ruin awaits them.

31. The *Sanjivani* [Calcutta] of the 5th November writes:—

SANJIVANI,  
Nov. 5th, 1914.

"India's predicament."

The stoppage of the sale of jute has caused acute distress in Bengal. For want of rain, the paddy crop in Western Bengal is drying up and it is also being damaged by an insect pest. So on the western side of India cotton cannot find a sale, and this is causing great suffering among the raiyate. Very bad times are on us. Let all give up all superfluous expenditure like that on tobacco, tea, liquors, etc. Unless one learns to economise in this way he will suffer greatly.

32. While agreeing with the opinion expressed by the European mercantile community of Calcutta as to the inadvisability of jute cultivators holding back their jute for the present, the *Hitavadi* [Calcutta]

HITAVADI,  
Nov. 6th, 1914.

"Relieving the distress of cultivators."

of the 6th November says that the interests of the cultivators should also be looked after.

33. The *Basumati* [Calcutta] of the 7th November writes:—

Basumati,  
Nov. 7th, 1914.

The agricultural situation in Bengal.

The jute crop did not find a sale this year and the prospects of the *aman* paddy crop too are not very hopeful. Scarcity of water is causing distress in many parts of Bengal, e.g., Dinajpur, Rangpur, Jalpaiguri, Pabna, Malda, 24-Parganas, Nadia, Midnapur, Hugly, Bankura, Rajshahi, Bogra, etc. The fields in these districts are thirsty because the rains were more or less a failure in the latter part of the season. Had the cultivators devoted less attention to jute and sowed more of their lands with the *aus* paddy crops, things would not go so hard with them now. What does Mr. K. L. Dutt say to this?

34. The *Dainik Bharat Mitra* [Calcutta] of the 4th November says:—

DAINIK BHARAT  
MITRA,  
Nov. 8th, 1914.

Sad state of jute and piece-goods market—Government help needed.

At this time the state of the jute market is very bad. It breaks one's heart to see the condition of the poor peasants. The state of the piece-goods

market also is not all satisfactory. There is a glut in the market on account of the suicidal policy of the dealers in ordering goods when there was already enough of it in stock. The dealers do not want to sell anything on credit. Many of the middlemen in the jute trade have left Calcutta on account of the stoppage of this trade. Under these circumstances it would be nothing surprising if there is a continuous fall of prices in the market. We, however, hope that the Bengal Government will come to the help of the dealers at this juncture and the condition of the market will improve.

35. The *Hitavadi* [Calcutta] of the 6th November writes:—

"The war and the jute trade." We heartily thank the Government for all that they are doing to relieve the tightness of the jute market and to help the traders and cultivators who are in distress on account of this tightness. But at the same time we cannot help saying that unless the Government's help is given on a much bigger scale, the jute cultivators of Bengal will be ruined before long and there will be unrest in the province. We hear that in order to relieve the distress which has befallen the cotton-growers of America (*sic*) the Government of America (*sic*) are trying to make every inhabitant of that country buy a bale of cotton. We should think that the Government of Bengal ought to take some such step with regard to jute. The present low price of jute has decidedly discouraged the cultivators and we are afraid the outturn of jute this year will be much below the estimate made by the Government, viz., 105 lakhs of bales. In many places jute plants have been left in the fields without being cut, while in many others they have been cut untimely owing to the want of water in the fields. We do not, therefore, think that the output this year will be more than 85 or 90 lakhs of bales. Things have changed considerably since the publication of the Final Jute Forecast, and we would ask the Government to publish another forecast now which will be accurate. As it is, jute dealers are under the impression that the outturn of jute will really be 105 lakhs of bales; and as they do not require more than about 70 lakhs of bales for their trade, they are not very anxious to buy any jute just now. If, however, they are convinced of the fact that this year's outturn is not likely to be more than 90 lakhs of bales, and that no inconsiderable portion of this output has been damaged, while much of it will be very inferior in quality, they will buy the article more eagerly. Then, again, owing to the failure of the jute trade a very large quantity of jute is still lying with the growers, and the drying up of the water route, by which it is conveyed to the towns where it is sold, will make it impossible for the article to be placed on the market. The actual amount of jute available for merchants will, therefore, be something like 70 or 75 lakhs of bales. There is thus no justification for the price of jute being kept so low as Rs. 4 per maund. The publication of a revised Forecast would, therefore, do much good to the cultivators and save the Government much expense in the shape of *taccavi* loans. But we doubt whether the Government will be able to do all this; for the very suggestion of granting *taccavi* loans has raised quite a storm in the European mercantile community, and we are afraid people will refuse to believe that jute cultivators are really in distress. We fail to see the logic of the Government seeking the advice of mill-owners as to the best way of raising the price of jute, for it is not to their interest to buy jute at a high price. Reading between the lines, the advice they have given to the Government comes to this. So long as the cultivators have any jute to sell they should sell it to the mill-owners cheap; and when they will have nothing to sell the Government will, if the transaction leaves them quite destitute, help them with loans or, if necessary, famine relief funds. An excellent piece of reasoning no doubt! But the givers of this advice ought to know that any distress befalling the cultivators will affect the outturn of jute next year, a thing by no means profitable to the mill-owners. Besides, they ought to bear in mind that the high prices of the necessities of life cannot but raise the price of jute.

36. The *Prasuna* [Katwa] of the 6th November speaks of acute distress in

Distress in the Katwa Sub-division. the Katwa subdivision, due to the prevalence of malaria and the destruction of crops for want of rain.

HITAVADI,  
Nov. 6th, 1914.

PRASUNA,  
Nov. 6th, 1914.

BYABASA-O-BANIJA,  
Aswin, 1321 B. S.

37. Babu Basanto Kumar Bose, in his article under the heading noted in the margin, contributed to the *Byabasa-O-Baniya* for Aswin, 1321 B.S., says that the outlook of the

The condition of crops.  
paddy crops in Bengal and Assam is very alarming. For want of rain in proper time crops are likely to be withered. There is no help against this natural calamity. But the free trade principle is making the situation still more alarming. Orissa and Bihar are going to be depleted of all their produce. The illiterate and ignorant people, who do not know the consequences of their acts, do not hesitate to sell off all their crops for ready money. As a consequence, the country will be threatened with a famine. The writer prays that the Government of India will be pleased to come to the rescue of the people by discontinuing free trade.

NOAKHALI  
SAMMILANI,  
Nov. 2nd, 1914.

38. The *Noakhali Sammilani* [Noakhali] of the 2nd November hears that the Government is giving loans to the agricultural classes in Narayanganj and prays that similar loans may be advanced to the agriculturists of Noakhali who are in no way better off than the Narayanganj people.

CHARU MHIR,  
Nov. 3rd, 1914.

39. The *Charu Mhir* [Mymensingh] of the 3rd November is quite astounded at the opposition offered by the Narayanganj Chamber of Commerce against the Government advancing any money to the jute

growers of certain places in the Dacca District who are in great distress owing to the failure of the jute trade. If the cultivators can get pecuniary help from the Government they will not be compelled to sell their jute at very low prices to European merchants. And that is exactly what is against the interests of the latter. The Narayanganj Chamber of Commerce has, therefore, shamelessly protested against the Government's proposal. But the paper asks the Government not to be led away by the Chamber's advice, but to do justice to the poor jute growers not only in Dacca but in many places in Eastern Bengal.

MOSLEM HITAISHI,  
Nov. 6th, 1914.

40. The *Moslem Hitaishi* [Calcutta] of the 6th November, referring to the loan of two lakhs to the rayais of Narayanganj "About jute." Subdivision proposed by the Collector of Dacca, remarks that the sum is utterly inadequate. Cultivators will not have any relief if they rely on Government alone. Let them part with their stock of jute now for whatever they get, so that their present difficulties may be tided over. And let them be careful of the future.

BANGAVASI,  
Nov. 7th, 1914.

41. Referring to the suggestion made by the Narayanganj Chamber of Commerce about the free distribution of rice to the "Arrangements for relief." jute growers of Narsingdi in Dacca, who are now in great distress owing to the failure of the jute trade, the *Bangavasi* [Calcutta] of the 7th November writes.—

The Magistrate of Dacca had proposed that the Government should help these poor people with money, but the European merchants of Narayanganj would not allow the Government to do so. This has disappointed the people of Narsingdi very keenly and they say that the European merchants are against the jute growers getting any money from the Government, for in that case they will not be compelled to sell them (the merchants) their jute at cheap prices. Personally speaking, we do not know from what motive the Chamber of Commerce advised the Government not to grant the jute growers any money. But we humbly ask the Government to act impartially in the matter instead of blindly following the advice of the Chamber of Commerce, and to see that not even a single person may die of starvation.

DACCA PRAKAS  
Nov. 1st, 1914.

42. The *Dacca Prakas* [Dacca] of the 1st November reports the damage caused to paddy plants in certain parts of Midnapore and Chittagong. pest and draws the attention of the Agricultural Department to it.

DAINIK CHANDRIKA,  
Nov. 7th, 1914.

43. The *Dainik Chandrika* [Calcutta] of the 7th November publishes the following letter from a correspondent residing in Shererhati, P.O. Nikharganj, 24-Parganas :—

It seems that this year the cultivators in the villages of the Hasnabad thana in the district of 24-Parganas are doomed to destruction. During the early

stages of the cultivation of paddy an epidemic of small-pox exterminated the cattle. In order to sow the seeds, the cultivators had to undergo great suffering and loss. At the present moment a kind of pest is eating into the core of the paddy plants. As a result, the paddy plants are falling down on the ground. In some places they appear like dried pieces of straw. There has been an utter absence of rainfall since the month of *Aswin*. The autumnal paddy crop is being seriously injured. But some yield is yet anticipated from the paddy sown in the low, marshy lands. The result depends on God's grace. Because of these bad times and of the stoppage of the sale of jute, the cultivators are in the deepest anxiety. The money from the sale of this jute they used partly to pay to their mahajans and zamindars and partly to meet their own necessities (lit. to preserve their own lives). But that hope has been utterly destroyed. Jute cannot find a sale in the markets. This means, we need not say why, utter and wholesale ruin for the raiyats. Anyway, we have made this matter known to the wise Deputy Magistrate at Basirhat in charge of our Subdivision.

#### VI.—MISCELLANEOUS.

44. The *Resalat* [Calcutta] of the 28th October, writing on the murderous

"Why a Turk made a murderous assault on Mr. Buxton." assault made by a Turk on Mr. Noel Buxton, M.P., and his brother, reproduces a passage from the

THE RESALAT,  
Oct. 28th, 1914.

*Hamard* wherein it is said that Mr. Buxton's aim in visiting Sophia was to prejudice the Bulgarians against the treaty which was generally known to have been made between the Turks and the Bulgars, and to try to induce the Bulgars to break the same, and that probably this was the reason why some young Turks got hostile towards them.

45. The *Dainik Basumati* [Calcutta] of the 3rd November makes the *DAINIK BASUMATI*, Nov. 3rd, 1914.

Declaration of war by Turkey. following remarks in connection with "the Declaration of war by Turkey":—

We hope that this will cause no agitation among Indian Muhammadans. The King of England has been all along the friend and supporter of the Muhammadans. It was for the support of England alone that Turkey was not driven out of Europe. All the Indian Muhammadan leaders are loyal subjects of the King of England. There is no cause to fear that a mistake committed by the new political party in Turkey will disturb the Indian Muhammadan community. It is our belief that in these evil days the peace of India will remain intact.

46. The *Dainik Chandrika* [Calcutta] of the 4th November has the *DAINIK CHANDRIKA*, Nov. 4th, 1914.

"Why has Turkey taken up this attitude?" We should think that Turkey has been compelled against her will to go against England, France and Russia. Germany had thought that as soon as England would declare war against Turkey the Musalmans of Egypt and India would rise against her (England). As for the Musalmans of India, they are not exactly the fools Germany took them for. Educated Musalmans in India know full well what is the difference between a religious and a political war. So Germany's little scheme of exciting the religious feelings of the Indian Musalmans has failed. In fact, every Muselman here saw through the game Germany was playing and advised the Sultan of Turkey not to side with the Power which was leading him into an evil path for the furtherance of its own selfish ends. But the Sultan has not listened to that advice. The Musalmans of India have absolutely no sympathy with Turkey now. The Sultan is no doubt held in reverence by all Musalmans from a spiritual point of view, but in temporal matters he cannot expect to command their obedience. The announcement made by own benign Government as to the immunity of Moslem holy places from attack by the Allies so long as pilgrims from India to those places are not molested by Turkey, must serve to assure the Musalmans that the war with Turkey has no religious significance whatsoever. Turkey had absolutely no grievance, political or otherwise, against Great Britain, and she has engaged herself in this war against England simply under coercion by Germany.

DAINIK BHARAT  
MITRA,  
Nov. 4th, 1914.

47. The *Dainik Bharat Mitra* [Calcutta] of the 4th November says that Turkey's foolishness. after perusing the Government of India's *communiqué* regarding the Anglo-Turkish relations no sane man will be able to blame the English Government. It reiterates in full all the statements which have been made in the Government *communiqué*.

In conclusion it hopes that the Moslems in India will fully understand the Anglo-Turkish situation and will not blame England for this war. It is true that the Sultan of Turkey is the religious head of the Sunni Moslems of India. But Sultan Muhammad V has got no connection with this war. It is the young Turks who have created this trouble, so that there is no reason why the Indian Moslems should sympathise with them. The young Turks have played into the hands of Germany who has now got a complete hold over them.

NAYAK,  
Nov. 4th, 1914.

48. The *Nayak* [Calcutta] of the 4th November writes:—

"The Nizam."

We have already said that Indian Moslems can do nothing but remain under British control. They should make the Nizam their leader and obey his behests. A number of Maulvis and Maulanas now exercise great influence over the illiterate rural Moslems of Eastern Bengal. Before the days of the Partition, these people used to be dominated by their Moslem zamindars. That influence has now been destroyed and a number of up-country maulvis have been imported into Eastern Bengal who teach their rustic co-religionists that it is the Sultan of Turkey who is their ruler as well as religious leader and that the English rule Bengal merely as his naib or agent. Indeed, some Moslems have been heard to mock their Hindu neighbours as subjects of the British raj, whereas they themselves were raiyats of the Sultan of Turkey and as such were treated by the British with respect. The population of Eastern Bengal is predominantly Moslem and this is their attitude of mind. So it is necessary to familiarise them with the Nizam's firman and keep them under some measure of control, else trouble is likely to ensue. Unhappily educated Moslems exercise but little control over their co-religionists in the mafasal. Can they be of much help in the present situation?

The prevailing feeling of ill-will between Hindus and Moslems in Eastern Bengal is largely due to the evil policy of differentiating between them in the routine of administration which was adopted by some Civilians after the Partition. It is to be hoped that that feeling will not revive now.

The Nizam has clearly said that Moslems are in exactly the same circumstance as the Hindus in relation to the question of obedience to the British Government. An excellent opportunity is presented now of promoting union between these two communities.

NAYAK,  
Nov. 5th, 1914.

49. The *Nayak* [Calcutta] of the 5th November has a communicated article written by a Muhammadan which may be

"The Sultan of Turkey and Moslems."

According to the *Koran* and *Hadis*, all Moslems are our brethren. In that sense the Sultan of Turkey down to the humblest Arabian Moslem are all our brethren. It is true that we have our religion in common with them, but our native country and mother-tongue are quite different. Just as Hindus after they came over here across the Hindukush have made India their own, so have we too made India our own. Instead of Arabic or Persian, the mother-tongue of our forefathers, we have made Urdu or Bengali our mother-tongue. So there is no doubt that Indian Moslems are now in a situation similar to that of the Hindus. They are as much as the Hindus subject to the common just government of the British.

The Sultan of Turkey is not our Sultan. In what relation then does he stand to us? He is, in the eyes of Moslems all over the world, the "Amir-ul-Momenin" and the "Khalifatun Moslemin." He is the defender of the principal holy places of Moslems, like Mecca and Medina, and of Jerusalem and the guardian of Muhammad's tomb. As such he is the Khalifa. And one who preaches the message of the *Koran* and *Hadis* with the help of state subvention is called Amir. The *Khutba* cannot be read in the name of one who is not both of these. But after the *Khutba* has been read, prayers may be said for the welfare of anybody else. Neither in Bhopal nor in Hyderabad nor even in Afghanistan is the *Khutba* read in the name of the local ruler. It

cannot be done. But after the reading of the *Khutba*, prayers are said for the welfare of these rulers in their respective states. So in the weekly and annual prayers in India, the Moslems after reading the *Khutba* in the name of the Sultan of Turkey, offer up prayers for the welfare of our King-Emperor, the Sultan of India.

50. The *Nayak* [Calcutta] of the 6th November has a communicated article which may be thus summarised:—

"The Sultan of Turkey and Moslems."

It is not true to say, as has been said in the article noticed in paragraph 58 of the Weekly Report on Indian newspapers and periodicals for the 7th November 1914, that the Indian Moslems began to read the *Khutba* in the name of the Sultan of Turkey after the Sepoy Mutiny, on the advice of a number of maulvis. No Moslem potentate in India ever proclaimed himself as Amir-ul-Momenin or as Khalifatun Moslemin; they were all content to style themselves Sultans or Badshahs. India passed under Moslem rule during the time of the Abbaside Khalifas and ever since Moslems in this country have been reading the *Khutba* in the name of those Abbaside Caliphs and later of the Fatima-ide Caliphs and still later of the Turkish Caliphs. If any impious Sultan in India compelled his people to read the *Khutba* in his name he incurred sin and his people also participated in that sin. Prayers are offered for the welfare of our reigning sovereign King George now, as they were offered before the Sepoy Mutiny for the Emperor of Delhi.

It is not true to say that Indian Moslems were taught by the Wahabis to regard the Badshah of Roum as their Khalifa. The text-books on Hadis have taught them this. Indian Moslems know quite well that British rule is a divine dispensation so far as they are concerned. But for the presence of the British they would be expelled from India.

51. We hear, says the *Nayak* [Calcutta] of the 7th November, that the Hon'ble Nawab Syed Shamsul Huda has asked the The Sultan of Turkey. Maulanas of the Calcutta Madrassa for their opinion as to whether the Sultan of Turkey can be styled as "Amir-ul-Momenin" and "Khalifatun Moslemin." Let us see what the Maulana Sahebs say.

52. The *Calcutta Samachar* [Calcutta] of the 4th November says:—

Turkey and England.

The Turkish ministers are feeling concerned at the Turkish enmity with Britain. The Grand

Vizier has apologised for the raids committed in the Black Sea by the *Goeben* and the *Breslau*. Our Government has already declared war and there is a feeling of opposition in Turkey. The problem is a very difficult one. Let us see how it is solved.

53. The *Dainik Bharat Mitra* [Calcutta] of the 5th November, in The Grand Vizier's apology. referring to the apology tendered by the Grand Vizier regarding the Black Sea incident, says that it now appears that Turkey is coming back to its senses. But will this stop the war?

54. The *Nayak* [Calcutta] of the 5th November writes that the Turkish Turkey's apology to the Allies. Grand Vizier has apologized to the Allies for the acts of outrage committed by the *Goeben* and the *Breslau*. Perhaps the man served as a civilian in India, for nobody is such an adept in the act of apologising after giving you a kick. Can it be that the Vizier apologised because he heard of German defeats?

55. The *Dainik Bharat Mitra* [Calcutta] of the 5th November says:—

Indian Musalmans and Turkish hostilities. The Indian Musalmans have shown great foresight by giving expression to their sense of loyalty. The Sultan of Turkey is the Khalifa of the Sunni Musalmans in religious matters only. He has no connection with them in matters temporal.

56. The *Samay* [Calcutta] of the 6th November writes:—

"Turkey's lamentable folly." With deep regret we have to announce that at the instigation of Germany last week, Turkey attacked certain Russian towns and ships on the Black Sea and in consequence, as Russia's ally, England has felt constrained with great regret to declare war upon her. The Nizam, as the foremost Moslem Prince in India, and other

NAYAK,  
Nov. 6th, 1914.

NAYAK,  
Nov. 7th, 1914.

CALCUTTA SAMACHAR,  
Nov. 4th, 1914.

DAINIK BHARAT  
MITRA,  
Nov. 5th, 1914.

NAYAK,  
Nov. 5th, 1914.

DAINIK BHARAT  
MITRA,  
Nov. 6th, 1914.

SAMAY,  
Nov. 6th, 1914.

leading Moslems in the country, have been deeply grieved at this conduct on the part of Turkey and have emphatically protested against it and declared their firm intention of standing by the British Government. This, of course, is most proper. No one can imagine what is the lamentable fate in store for Turkey. ~~She can recede from her position even now and for the sake of old friendship~~ England may possibly forgive her. But will that be? The preparations she is making show that an attack is contemplated on the north against Russia and on the south against Egypt.

England has pledged herself nobly to spare the Moslem holy places of Turkey from attack, though they are situated in the enemy's country. She has done so lest the susceptibilities of her loyal Moslem subjects in India should be hurt.

MOSLEM HITAISHI.  
Nov. 6th, 1914.

What Indian Moslems should do during the war between the British and Turkey.

From the *Gazette of India Extraordinary* issued from Simla on Sunday the 1st November last it appears that war has broken out between the Turkish Government and the British Government. We were thrown into great anxiety on reading it. But again on Monday, the 2nd November, a declaration was published by the Viceroy, after perusing which we cannot help praising the generosity and greatness of the British *raj*. The purport of the above declaration is, that all the holy places in Arabia and Mesopotamia under Turkish occupation as also the port of Jeddah will be immune from attack.

After quoting pronouncements by certain eminent Moslems enjoining upon Indian Moslems loyal adhesion to the British Government in the present circumstances, the paper proceeds to observe as follows:—

What we want to say now is that since the British Government has pledged itself that though it is at war with Turkey, it will not attack our Holy places nor permit the Russians or French to attack them, there is no reason for us to be anxious about. Whatever may be the fate in store for Turkey in this war, there is no reason why Indian Moslems should make themselves uneasy. During the late Balkan war, when the European provinces of Turkey were one by one passing under the control of the Christians, even in those times of serious danger Turkey did not seek the help of the immense Islamic world for the preservation of her dominions, and it can never be possible that now that same Turkey will seek help when she has gone to battle in order to help Germany.

The British Empire is known as a Moslem Empire. For under no other sovereign on earth is there such a large Moslem population as under the British sovereign. In particular, no other sovereign is such a friend either of Islam as is the British sovereign. Such being the British Government, it is our bounden duty to show our sympathy for it in all ways during this time of danger.

A religious war is a war undertaken to spread the sacred Islamic faith or to defend the Islamic faith from attack. Making war in concert with Christian Germany against other Christians can never be a religious war. In the present case, nobody has attacked our holy places (Mecca Moazzama or Medina Mannora), nobody has made any attempt to occupy any part of the Turkish Empire. If Turkey makes war in these circumstances, it will never be reckoned as a religious war. It is in the light of an ordinary secular war, rather of an unjust war that it will be regarded. This war has nothing to do with religion. When the present European war began, many Arabian Chiefs (the Chiefs of Hadramaut) and the Sultan of Muscat all ranged themselves on the side of the British. Immediately after the outbreak of hostilities the British Government made it known to the Turkish Government that if Turkey remained neutral in this war the British Government would guarantee the integrity of her Empire. In particular, the declaration published by our Viceroy makes it quite clear that England will never allow Russia or France to attack our holy places. Under these circumstances, if the young Turk party bring about a war at the incitement of Germans and shed the blood of large numbers of Moslems, it will be Turkey alone who will be responsible therefor and the sympathies of no Moslem on earth will remain with Turkey.

India under British rule is *Dar-ul-Islam*. Many *ulema* (learned men) in the past and in particular the peerless Haji Karamat Ali Jaunpuri, the Pir and Morshed of hundreds of thousands of Bengal Moslems, gave a *fatawa* in this matter long ago. Indeed, considering the unrestricted freedom we possess in matters religious, India under British rule can undoubtedly be called *Dar-ul-Islam*. For the big Madrassah which is situated in this great city of Calcutta the Government has to spend many thousand rupees a year. Is not that a sign of the rare generosity of the British Government and of its love for Moslems? We enjoy such freedom in matters religious under British rule that we cannot realise by any means that we are living under a Government professing a different religion. Indeed, we are freely writing and publishing books and pamphlets against the religion of our rulers (the Christian religion), writing articles in the newspapers, delivering lectures at public meetings and nobody asks even a single question. If, under these circumstances, anybody in any way acts inimically towards the British Government we will be acting against (the dictates of) our religion. According to the sacred faith of Islam, it is a heinous sin to act inimically towards a just ruler.

Indian Moslems have been always displaying their sympathy with Turkey, they have never shrunk from offering her pecuniary help in times of trouble. But it may be said that the Turks, by contemptuously rejecting the innumerable appeals made by Indian Moslems, this time, are forfeiting the sympathy of Indian Moslems.

Look at the generosity of the British during the last war in Tripoli and the Balkan States. Indian Moslems dispatched 70 or 80 lakhs as contribution to the Red Crescent Society. Contributions amounting to a large sum were also sent from England. Hospitals were sent to Turkey from England and from this country also. The British Government unhesitatingly approved of all that. Indeed, even the Viceroy and high officials subordinate to him subscribed large sums to the Turkish Relief Fund. By that means the Turkish Government and the Turkish people benefited considerably. Every year about 20 or 25 thousand Hedjaz pilgrims go to the Hedjaz from India, and if war breaks out, they also will be seriously inconvenienced. Turkey will be doing a very bad thing if she severs the bond of friendship with England. So Indian Moslems can have nothing to do, no sympathy, with such an unjust course of action. In the present war it will be the duty of the loyal Moslems of India to support the British Government and to pray for its welfare. If to-day the wise, experienced and statesmanlike Sultan Ghazi Abdul Hamid Khan were seated on the throne of Turkey, he would never have undertaken such an unjust war. It is said that even as a prisoner he is repeatedly admonishing the leaders of the Committee of Union and Progress against undertaking such an unjust war. We hope that in this acute crisis Indian Moslems will behave with the utmost circumspection.

Had Moslems wished, they might have, under British rule, attained the same progress as Hindus and Parsis. They have not been able to reap the benefits of British rule through their own lethargy and neglect. That is their fault, and not that of the British Government. See how even in this land of Bengal many Moslem zemindaries were created under British rule. The Nawab Bahadur of Dacca, who to-day is the foremost of all Moslems in Bengal and is their glory, it was under British rule that even his extensive landed estates were created. The Moslem zemindaries did not last long because of the lack of good sense on the part of the Moslem zemindars. The estates were ruined when they passed into the hands of incompetent heirs. Those Moslems who have devoted their attention to trade and commerce have made wonderful progress under British rule, the Nakhodas and Suratis, the traders of the Borah and Khoja communities, the Delhiwalla merchants, the hide merchants and the Moslem traders of Hooghly, Howrah and Dacca districts are the best witnesses of that. Looking from the industrial standpoint also, it will appear that in *chikken* work alone, many Moslems of Hooghly and Howrah districts have gone over to America, Austria and South Africa and are amassing thousands of rupees. Many thousands of Moslems are earning large sums of money in Calcutta and its neighbouring villages through having learned tailoring on European lines. Many Moslems are making large incomes and spending their lives in ease and happiness simply by

manufacturing European head-gear (hats, etc.,) of various kinds. In the sphere of ordinary service also it appears that large numbers of illiterate Moslems are filling fatly-paid posts on ships and steamers. Look at the department of Agriculture, how those cultivators, who in the past did not have enough to eat, have possessed themselves of fortunes by the cultivation of jute alone. Those who never once had seen a sum of Rs. 100 together, now possess a thousand rupees. The homes of many villagers now display large tin-sheds instead of humble thatched rooms. And in the matter of dress also, how much finery is displayed! The meals also are extraordinarily elaborate. If they were not thriftless, what would they want? So under these circumstances, no Musalman can act inimically towards British rule. It behoves every Moslem to think of the future in every thing he does.

HITAVADI,  
Nov. 6th, 1914.

58. The *Hitavadi* [Calcutta] of the 6th November fears that Turkey's joining hands with Germany will add to the complexity of the situation in Europe. True, Turkey is not very powerful, but at a time like this even the smallest help will be of no inconsiderable use to Germany. The paper is sorry that the Sultan has been so ill-advised as to fight against England, and it expresses a strong hope that the loyal Musalmans of India will not have anything to do with him.

HITAVADI,  
Nov. 6th, 1914.

59. In an article under the marginally noted heading the same paper "The War—Turkey." says that there is nothing to be anxious about in the fact of Turkey having turned against England. True, Germany is doing her best to create troubles for England and Russia in Persia, Arabia and Afghanistan, but it is not likely that those countries will dare take up arms against England. Nor does the paper think that Turkey will be able to do any mischief in the Suez Canal so long as the invincible English navy rules the waters of the Mediterranean Sea. The paper is glad to find that Musalmans all over India have assured the British Raj of their whole-hearted loyalty in spite of Turkey having joined Germany.

BANGAVASI,  
Nov. 7th, 1914.

60. The *Bangavasi* [Calcutta] of the 7th November has the following:—  
Turkey and the War. Although Germany has incited Turkey into joining her, we do not think she will be able to save Turkey from the inevitable fate that awaits her. No Musalman in any part of the world sympathises with Turkey now. At a hint from Russia, Bulgaria, Roumania and the other Balkan States will fly at Turkey's throat; and Greece and Italy will not be idle either. Turkey is by no means a rich country and hence she will not be able to keep up the fight long. Unless, therefore, she desists from her mad enterprise in time she is sure to be destroyed.

BANGAVASI,  
Nov. 7th, 1914.

61. The same paper writes:—  
"Manifestation of loyalty." The fact that Turkey has joined Germany and declared war against England caused for a time much anxiety to many people as to the effect of this circumstance upon the minds of the Musalmans of India. But there is really nothing to be anxious about. The Government of India's assurance that the holy places of Islam will be immune from attack by Great Britain unless the Moslem pilgrims going there from India are molested in any way, must have set the minds of the Moslem public at rest as to any interference with their religion. Educated Musalmans are also trying their best to explain to the illiterate masses the manifold blessings of British rule. We are, therefore, quite confident that Turkey's fighting against England will have no mischievous effect on the Moslem community in this country.

BASUMATI,  
Nov. 7th, 1914.

62. The *Basumati* [Calcutta] of the 7th November writes:—  
"Turkey and Indian Moslems." When war was declared between England and Turkey it was thought that the Indian Moslems would get excited, but happily the attitude taken up by the Indian Moslem community is one of unanimous reprobation of Turkey's folly.

BASUMATI,  
Nov. 7th, 1914.

63. The same paper, referring to the outbreak of war with Turkey, writes:—  
"The war with Turkey and Moslem loyalty." Of course, the educated section of the Moslem community is well aware that the English are our rulers and they are loyal to the British Government. But there is a class

of Moslems who know the *Badshah* of Roum for their *Badshah*—they also are loyal to the British Government as the Power which protects their lives and property. Since the Swadeshi agitation we have heard a set of utterly foolish Moslems deride Hindus as subjects of the English. These stupid men believe that they are subjects of the *Badshah* of Roum, and the country they reside in is held by the British merely as friends of that *Badshah*. During the Swadeshi agitation a number of maulvis are said to have instilled these notions into the heads of their co-religionists in order to separate them from their Hindu fellow-subjects. Of course, only a handful of the population listened to these statements and the vast majority of the rural Moslem masses continue loyal to Government and may be expected to profit by the invaluable words of advice addressed to the Indian Moslems generally by His Highness the Nizam in his recent *firman*.

64. The *Dainik Bharat Mitra* [Calcutta] of the 2nd November says:—

This war has produced many bad effects, but one good has come out of it, the Moslems have come to realise their true position. Before the

DAINIK BHARAT  
MITRA,  
Nov. 7th, 1914.

declaration of war against Turkey the Moslems were labouring under the mistaken notion of Pan-Islamism, but that notion has now been removed from their minds. They have now realised that Turkey does not act on their suggestion and that they must live and die in India, i.e., their destinies are linked with Britain and not with Turkey or Persia. We have come to know the opinion of the educated Moslems of India, but we do not know whether this lesson has been properly learnt by the Rt. Hon'ble Amir Ali, because he has not yet tried to exhibit Moslem loyalty before Britain, nor given any opinion regarding the Anglo-Turkish war.

65. The *Calcutta Samachar* [Calcutta] of the 7th November says:—

Egypt and Turkey. The Commander-in-Chief General Maxwell has declared martial law in Egypt. This shows that England is the ruling Power in Egypt. We have already said before that by joining Germany Turkey has adopted a suicidal policy. The subsidy which she used to get from Egypt will now be stopped.

CALCUTTA SAMACHAR,  
Nov. 7th, 1914.

66. The *Calcutta Samachar* [Calcutta] of the 8th November says that *CALCUTTA SAMACHAR.*  
in the early sixties and seventies of the last century  
Civilisation in Europe and Turkey was not considered a second-rate Power  
India. by the European Powers. She was more than

Nov. 8th, 1914.

a match for the Russians and Greeks. At Plevna the Turks completely vanquished the Russian forces. Greece was so badly worsted in the fight with Turkey that Russia and England had to interfere to save it from utter destruction. During these wars Turks were led by their old orthodox leaders. Then came the young Turks into existence who adopted European civilisation and became altogether Europeanised in their manners and customs. They began to imitate Germany and England in political matters. Shevket Pasha became the head of the young Turks and created a revolution in Turkey for the establishment of representative government. In consequence of this Abdul Hamid was deposed and another Sultan placed on the throne of the Caliphs. The Balkan war then broke out and Turkey, which once kept Russia at bay, was severely defeated by Bulgaria. The soldiers were the same, but there was want of leadership. The old generals were not luxurious and were in close touch with their armies! They could achieve the impossible. But things have now changed. Europeanism has made the new Turks men of an altogether novel type. A similar attempt on the part of Persia to imitate the parliamentary system of government brought weakness in its train and brought about the partition of Persia between England and Russia. An eminent Italian writer has analysed the psychology of these changes in Turkey and Persia and has come to the conclusion that the disappearance in Asia of the national cohesion which is brought about by religion has led to these revolutionary changes. Asiatic civilisation is spiritual and European civilisation is materialistic. One is stable, the other is progressive.

It concludes by saying that though Japan triumphed over Russia by adopting European methods, it is now for adopting everything ancient in its civilisation.

**NAYAK.**  
Nov. 3rd. 1914.

67. *The Nayak* [Calcutta] of the 3rd November writes:—

The *Emden* raids.

The raids of the *Emden* seem to have considerably discouraged many people, including both Europeans and Indians. But judging from a recent paragraph in the *Statesman*, it seems that the Admiralty cannot much be blamed for the situation. Incidents like these are bound to occur during a great war and have always occurred in the past. All naval experts agree in holding it impossible to effectually guard all the high seas and it is perhaps lucky that in all there have been only 17 ships destroyed by the enemy. It is impossible to find a fast cruiser like the *Emden* in the vast area of sea surface she is roaming over, and there are not many ships in the British navy to equal her in speed. One little fact alone will prove the efficient manner in which the navy has done its work during the present war. During previous smaller wars on the Continent, prices of food-stuffs rose in the United Kingdom and the colonies by at least 50 per cent. During the present much deadlier struggle, the rise has been very small. Traders and the public can take heart from this fact.

**BIR BHARAT.**  
Nov. 3rd, 1914.

68. *The Bir Bharat* [Calcutta] of the 3rd November says that one's heart is

Sikhs in Europe.

filled with joy and pride to hear of the splendid feats which are being performed by the Sikhs in the battlefields in Europe. It thinks that Indian soldiers of all castes and tribes are loyal to the core and are capable of the highest military skill. If they are given proper training they would prove the best asset of the Empire. What a good thing it would have been if England had been able to take to Europe about a million soldiers from India, for in that case by to-day the British flag would have been flying over the forts and walls of Berlin.

69. *The Dainik Chandrika* [Calcutta] of the 8th November writes:—

"The brave Indian soldiers."

The Indian soldiers are unused to the extreme cold of European countries, and the surroundings are utterly unfamiliar to them. In spite of all these disadvantages, they are fighting unflaggingly and unflinchingly on behalf of their beloved King-Emperor. No wonder that even those who objected to their being sent to Europe are now loud in their praise.

This war is likely to continue for some time yet. That will give our Indian soldiers a better opportunity of familiarising themselves with European conditions, so that they will then become more of a terror to their foemen. Already we hear that the mere name of the Indian soldiers inspires terror among the German forces. These brave Indian soldiers are shedding a lustre on the Indian name and we cannot find words adequate to praise them or to thank them and to express our appreciation of the wisdom displayed by Lords Hardinge and Kitchener in despatching them to the front.

We are proud beyond measure of the incomparable courage and patience displayed by the British forces in baffling the immense German forces on their march to Paris and later, in gradually pushing them back across the French frontiers. English patriots are displaying a splendid example of self-sacrifice in seeking to crush this monster of German militarism. The day is not far distant when victory will crown their efforts, when the whole world will rejoice, and in the midst of those rejoicings India will rejoice with a special rejoicing in that this war will see the end of all colour distinctions and bring about a union of the white ruler and the black subject. We long hopefully for the advent of that day.

70. *The Dainik Basumati* [Calcutta] of the 3rd November, in the course

"New endeavours of the of its comments on the new endeavours of the German army."

The German army is now trying to advance towards Calais. It has also a covetous eye upon Dunkirk on the Franco-Belgian frontier. We hear that a fresh army of 50 lakhs of soldiers has been engaged to take possession of these two places.

But all their efforts and preparations are about to prove abortive. The large and heavy German guns are unable to injure the British fleet. German soldiers too cannot advance towards the coast for fear of the British fleet. The German army has not advanced further than it did in the preceding week.

**DAINIK BASUMATI.**  
Nov. 3rd, 1914.

The news of the week leads us to the conclusion that German soldiers were sent to these places as if to be sacrificed before the cannon of the British fleet. Alas Germany! Your pride is about to be crushed.

71. From a perusal of the *Paris communiqué*, dated the 30th October last, the *Dainik Basumati* [Calcutta] of the 4th November concludes that the Germans have occupied Nieuport, for the *communiqué* contains news of a battle to the south of Nieuport. Certainly German troops cannot march to the south of Nieuport unless it is in their occupation.

DAINIK BASUMATI,  
Nov. 4th, 1914.

72. The *Safir* [Calcutta] of the 4th November says:—

SAFIR,  
Nov. 4th, 1914.

The German forces suffered terrible losses in their endeavours to take Calais. There is no doubt that if the Germans had taken Calais and become masters of it, the English and the French would have had to face much greater difficulties. But as soon as the Germans had directed their attention towards Calais, the British battleships wrecked the German positions on the coast with huge and powerful guns. The Germans had to sacrifice thousands of lives in advancing every inch.

73. The *Sanjivani* [Calcutta] of the 5th November writes:—

SANJIVANI,  
Nov. 5th, 1914.

"The great war in Europe." The struggle last month on the south-west corner of Belgium was the fiercest in the war. The Germans concentrated all their strength on the attack, bringing in their seasoned veterans from the banks of the Aisne, as well as raw recruits; nevertheless, all their attacks proved unavailing, like the beating of the waves of the sea on a rocky coast. They are gradually falling back, the field of battle is gradually receding from the sea coast.

74. The *Hitavadi* [Calcutta] of the 6th November has the following:—

HITAVADI,  
Nov. 6th, 1914.

Germany's object has been defeated after all. She had intended to drive the Russian forces back and then send a large army to France for fighting the allied army of England, France and Belgium. But Russia has not been driven back and the allied forces are advancing steadily. Germany had perhaps also wished to take Calais or, as some think, Paris. But the combined forces of England and France, aided by the Indian Contingent, have frustrated her purpose. The circumstance of Turkey's joining Germany has, of course, added to the complexity of the situation, for England will now have to protect Egypt, Malta and the Suez Canal, and Russia will have to guard her frontiers adjoining Turkey. The Kaiser is no doubt glad that Germany's machinations in Turkey have proved successful, but one cannot help pitying Turkey who has really fallen upon evil times. Fighting is going on in every German colony. Kiao-Chao is still defending herself against Japan, but Japan's troops are soon going to be reinforced by a contingent from England, and so it will not be long before Kiao-Chao falls into the hands of Japan. So far Germany has been protecting herself on every side; but we doubt whether she will be able to do so much longer, for she will soon feel the want of men to fight for her.

75. The *Dainik Chandrika* [Calcutta] of the 6th November has the following in an article under the marginally noted heading:—

DAINIK CHANDRIKA,  
Nov. 6th, 1914.

"This should have been considered when making the promise."

The Kaiser is now making desperate efforts to push his forces towards the northern coasts of France; but the British army, to which he chose to apply the term "contemptible," stands in his way like a mighty rock and all his attempts to break through this barrier have been in vain. His army is being steadily driven out of France by the British forces. The Indian troops have arrived at the seat of war and their fierce attacks and unflinching courage have struck terror into the hearts of the German soldiers who flee in disorder as soon as they hear that the Indian soldiers are coming upon them. Nor are the French lacking in bravery and strength. It is therefore quite certain that the German army will be driven out of France and Germany before long. On the eastern frontiers of Germany the mighty Russian army is steadily forcing the German troops backwards. To divert the attention of his formidable enemies, England and Russia, the Kaiser has incited Turkey to declare war against these countries. But here also he has reckoned without his host. For the fact of Turkey taking up arms against England has not resulted in any trouble for England from her Musalman

subjects, who have, on the other hand, unanimously assured her of their loyalty and their whole-hearted disapproval of the Sultan's act. Thus yet another of the Kaiser's fond dreams have proved to be false. His next move is to incite China against England. But here, again, he will find himself oiled, for Japan will never allow China to be led away by Germany. So whatever tricks the Kaiser may play, his downfall is not very far off.

DAINIK CHANDRIKA,  
Nov. 6th, 1914.

76. The *Nayak* [Calcutta] of the 6th November, discussing the question of the duration of the war, writes:—

"The duration of the war." Germany is destined to meet with disaster ultimately, but that day of disaster is still far off. She is still taking an aggressive attitude and in course of time, from exhaustion, that attitude must change into one of defence. When fighting on the defensive they will not however lose so many soldiers as now, when they are fighting on the aggressive. If it takes the Allies two months to drive the Germans back from the vicinity of Paris, how long will it take them to be driven out of Belgium? Furthermore, new States are joining in the war and a great sea fight has still to be fought. Judging from the signs that fight cannot now be far off, so the inference is that this war is not going to end soon.

DAINIK CHANDRIKA,  
Nov. 8th, 1914.

77. The *Dainik Chandrika* [Calcutta] of the 8th November writes:—

The German Army in France. The Germans know that they will soon have to evacuate France and hence they are now, while retiring, inflicting all the damage on her that they possibly can. For instance, they are destroying coal-mines, and so forth. Well, the day of reckoning will come for these Huns, when retribution will be exacted from them to the full.

DAINIK CHANDRIKA,  
Nov. 9th, 1914.

78. The *Dainik Chandrika* [Calcutta] of the 9th November writes that

"The fate of Germany ordained by Providence." the various items of news regarding the war published officially or semi-officially since the outbreak of hostilities, make three points clear:

(1) That for many years past Germany was secretly strengthening her forces on sea and land and cherishing a wild desire to extend her Empire.

(2) That before this war quite began, the arrogant Emperor and his entourage had quite made up their minds as to the precise dates on which they were to enter Paris or Warsaw.

(3) That Germany, though she was a party to guaranteeing Belgian neutrality, did not shrink from violating that neutrality when she thought it necessary for the accomplishment of her purposes.

79. The *Bir Bharat* [Calcutta] of the 3rd November is of opinion that

Italy's neutrality. Italy should no longer remain neutral through false delicacy. It must throw in its lot with the

Allies, so that this terrible war may come to an end soon.

80. The *Dainik Bharat Mitra* [Calcutta] of the 6th November remarks that there is every possibility of Italy's joining the

Italy. Allies. The main reasons for its doing so are

(i) that it wants to take possession of Trieste, a port belonging to Austria; (ii) it is on bad terms with Turkey. England had given her moral support to Italy at the time when she threw off the Austrian yoke. But Austria can win over Italy and Roumania by handing over Trieste and the province of Transylvania to them, respectively.

81. The *Basumatî* [Calcutta] of the 7th November, discussing the

"Italy's neutrality." question of Italy's neutrality, writes that though

already pretty fully occupied with a struggle in her newly acquired territory and Germany is also raising trouble for her in her Abyssinian possessions. However, whether she does or does not join, the defeat of the Germans is not very far off. Only if she had joined, the end might have come sooner.

82. The *Dainik Bharat Mitra* [Calcutta] of the 6th November says:—

How Germany is imposing upon other nations. Germany has got complete hold over Turkey. She threatened Turkey with destruction and the

latter had to give in and join this war. Germany is now trying to embitter Chinese feeling against the Allied Powers. This is confirmed by the fact that the *Pekin Gazette* has been bought by the Germans. It is also reported that there is no English paper now in China.

BASUMATI  
Nov. 7th, 1914.

DAINIK BHARAT  
MITRA,  
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Its effect has been that only German news is being published. The Allied Powers are being vilified and in parts of China there are people who have got pro-German leanings. Looking to Holland and Denmark, we find that they are already afraid of the Germans and they will obey meekly Germany's bidding. All this shows how Germany is trying to get a hold over other nations.

83. The *Calcutta Samachar* [Calcutta] of the 6th November says:—

CALCUTTA SAMACHAR,  
Nov. 6th, 1914.

Germany knows fully well that the British Empire Germany's hope. has not been affected in any way by this war beyond the stoppage of her trade to some extent. Germany hopes that as a result of declaration of war against Turkey, there will be great commotion in Persia, Arabia, Turan and Kabul.

To counteract this move England has already stationed in Egypt, Gurkha, Rajput and other soldiers, to keep peace there. General Maxwell has already got a hold over the Bedouins.

Forces have been stationed on both the banks of the Suez Canal and big guns have been placed at several places. Akaba has been occupied. Full preparations for war are being made in Aden. In the Persian Gulf British arrangements are in full swing and there are complete arrangements on the North-Western Frontier near Peshawar. There is no cause for anxiety in India. The Hindus are already heart and soul ready to help Britain. The Moslems are showing their sympathy in the newspapers.

The cleverness of this German move will also force Russia to make special arrangements, but she has got special facilities for attacking Asia Minor. She can also attack Constantinople through the Black Sea. She has been entertaining the idea of taking possession of Constantinople for a long time. While Turkey will be busy defending herself against the Anglo-French bombardment on the Dardanelles side, Russia will invade her through the Bosphorus. The reader will note elsewhere that Servia has also declared war on Turkey. Now if Bulgaria wants to side with Turkey she will not be able to do so all at once. Roumania will be forced to side with Russia. In this way the German plan will be thwarted, but at the risk of Turkey's annihilation.

84. The *Hindi Bangavasi* [Calcutta] of the 9th November takes note of

HINDI BANGAVASI,  
Nov. 9th, 1914.

Coming dangers. some of the dangers ahead. There was apprehension of a war with America regarding the German steamer which is stopping at Honolulu. But the authorities at Washington have issued instructions for the departure of the German ship. This may put at rest all apprehensions of a war breaking out with America.

Concerning the situation in China, the paper says that news which has up to this time been received is highly disconcerting. The Germans have bought the *Pekin Gazette* and there is now no English paper in Pekin. The Germans are circulating only such news as is favourable to themselves and are creating a feeling against the English. This may lead to trouble in future.

Italy is up to this time neutral, but one cannot say how things will turn out in the future. The French Minister has already declared that Italy will not be allowed any voice when peace deliberations are made unless she joins the Allies. There have been also certain changes in the Ministry. The situation in Italy tends to show that she may after all take part in the war.

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

NAYAK,  
Nov. 6th, 1914.

Germany and the people of India. If the Germans study the Vedas, they also pay equal regard to the Koran. Indeed, they are somewhat more partial to the Moslems. There was a

rumour among Indian Moslems some time ago that the Kaiser had turned Moslem. The Kaiser treated the Aga Khan with special courtesy. It was all done with an eye upon India. The courtesy and benevolence shown by the Emden officers were also meant to persuade Indians that the Germans are a very impartial people!

86. The *Dainik Bharat Mitra* [Calcutta] of the 7th November says that Germany and Moslems. Germany has been trying to seduce the Moslems for a long time. Once at Constantinople the Kaiser had declared himself as the Protector of Musalmans and had assured Turkey that there was not a greater well-wisher of Turkey than Germany in

DAINIK BHARAT  
MITRA,  
Nov. 7th, 1914.

this world. Many attempts were made in this direction and the Aga Khan was given a great ovation in Berlin. It is said that the commander of the *Emden* gave to each of the Moslem lascars two guineas. Whatever respect for Germany there may be in the minds of these lascars, the educated Moslems and their leaders have declared their loyalty to the British. This shows clearly that this policy of the Germans has not succeeded.

DAINIK BHARAT  
MITRA,  
Nov. 5th, 1914.

87. The *Dainik Bharat Mitra* [Calcutta] of the 5th November says that Germany's new device. however praiseworthy European civilisation may be, it has not the power to cure the savage spirit of man. In European civilisation this spirit continues to gain in strength instead of becoming weaker. That is why, in spite of so many precautions, the European Powers hastened to declare war.

It then draws the attention of its readers to the many subterfuges resorted to by the Germans. As an illustration, it draws the attention of its readers to the many disguises of the *Emden* which had been masquerading under various colours. The Germans also try to deceive the enemy by showing the white flag and then taking advantage of the lull which ensues. They have also appeared dressed in French uniform. It characterises this as mean conduct.

Lastly, it raises the question whether the Allies will also adopt similar methods; for if they imitate the German methods, they will not be able to condemn the Germans. At the same time, it is of opinion it will not do to always overlook such conduct on the enemy's part. Something or other must be done to counteract it.

DAINIK  
CHANDRIKA,  
Nov. 10th, 1914.

88. The *Dainik Chandrika* [Calcutta] of the 10th November has the following:—

German lies. As her hope of success is growing fainter and fainter day by day, Germany is trying to get the Allies into trouble by striking terror into the minds of their subjects by circulating false news and creating disaffection amongst them. But German character now stands revealed to the world. Germany, who devastated Louvain and Rheims, who violated the chastity of helpless Belgian women and who is so proud of her education and scientific improvements, is now in distress. The righteousness and justice of the German Kaiser and politicians are known to all. Therefore it is self-evident that no one will lend ear to German lies.

SANJIVANI,  
Nov. 5th, 1914.

89. The *Sanjivani* [Calcutta] of the 5th November writes:—

"German civilisation." The *Modern Review* says:—We hate the barbarism and outrages of which those Germans who are engaged in this war have been guilty, but no Indian can help feeling sorry to think that these barbarians are the compatriots of Goethe, Schopenhauer, Frederick von Schlegel, William von Humboldt, Baron Bunsen, Max Müller, Goldstucker, Kielhorn, Jacobi, Thibaut, Paul Deussen, Reinhold, Rost and the other great men who have enhanced the glory of the ancient civilisation of India in the eyes of Europe and popularised Sanskrit culture in the West. Among Europeans it was a German—Max Müller—who succeeded most in reawakening the slumbering sense of India's self-respect.

BANGAVASI,  
Nov. 7th, 1914.

90. The following appears in the *Bangavasi* [Calcutta] of the 7th November in an article under the heading "the Germans and the Germans and the Herrerros":—

A large number of Indians used to reside in German East Africa for purposes of trade, and the Germans recently plundered them and committed various acts of oppression upon them simply because of their being British subjects. According to certain high German officials, all black men should be treated by white men as slaves and kept under control by means of flogging. There was a race of aborigines in South-West Africa known as Herrerros. The Germans conquered their country and made them work as slaves, and when German oppression led them to rise in revolt the whole race was destroyed by the Germans. But God's justice has at last overtaken the Germans, for the English are now going to wrest the place from the Germans. The Boers, who were once the enemies of the English, but are now their friends on account of their many virtues, are helping the English in this task.

91. The *Dainik Basumati* [Calcutta] of the 7th November does not think that there is anything to be anxious about in the fact of the French Government not yet returning "The war in Europe."

DAINIK  
BASUMATI,  
Nov. 7th, 1914.

to Paris from Bordeaux. The cost of shifting a capital from one place to another is by no means small, and as the French Government have once moved from Paris to Bordeaux it would not be justified to incur another heavy expenditure for going back to Paris, as at a time like the present all the available money should be spared for the war. Besides, many of the citizens of Paris are returning to their homes and the Military Department of the French Government is now quartered in Paris as before. So, the paper thinks, the French have nothing now to fear from the Germans.

92. The *Dainik Chandrika* [Calcutta] of the 8th November writes:—

German and Austrian Reservists in the United States.

There are some 650,000 German and Austrian Reservists detained in the United States who cannot cross over because they might be captured by the

DAINIK CHANDRIKA,  
Nov. 8th, 1914.

English on sea, and who, according to the statements of their respective Consuls, are pining for active service and for the opportunity to return home. We, however, suspect that no matter how strong their patriotism, they must be thanking their stars that they have not been dragged into this war which by all accounts has brought only disaster to German and Austrian soldiers.

93. The *Jyoti* [Chittagong] of the 29th October writes:—

"Perversion of facts."

Sir Frank Swettenham, Sir Valentine Chirol, and some other gentlemen, are trying to explain to

JYOTI,  
Oct. 29th, 1914.

the British public that the educated community in India has nothing to do with the recent outburst of loyalty in this country. According to Sir Valentine Chirol, this expression of loyalty is limited mostly to the 'dumb' masses of the Indian population. We should like to know by what occult process has Sir Valentine been able to learn from London what these 'dumb' people think or feel. These 'dumb' masses are ignorant of the real doings in Europe and are incapable of thinking what effect the result of the war will have upon them. And one can be convinced of this fact by listening to the way they talk about the war. Be that as it may, we must say that the remarks of the two gentlemen named above are quite uncalled for and are likely to do much mischief. We all know why men like them purposely pervert facts about the people of India. They are greatly concerned at the admiration which the loyal offer of the people of India has evoked from the British public and at the proposal which has been made to vest them (the Indians) with wider rights and privileges.

94. In the course of his address to the new Civilians who are about to come out to India, writes the *Sri-Sri Vishnupriya-O-Ananda Bazar Patrika* [Calcutta] of the 5th November, Lord Crewe and Indian loyalty.

SRI-SRI VISHNUPRIYA-  
O-ANANDA BAZAR,  
PATRIKA,  
Nov. 5th, 1914.

November, Lord Crewe said that the recent outburst of loyalty in India which has evoked the admiration of the whole world was the result of the excellent way in which the members of the Civil Service ruled India. So, then, the fact that, in spite of all their woes and distress, the people of India loyally have stood up to serve their sovereign at a critical time like the present is not due to any innate goodness in their nature, but to the able way in which they are governed by their rulers. Comment on this would be superfluous, for everything the great say is right.

95. The *Sanjivani* [Calcutta] of the 5th November writes:—

"English feeling towards India."

He alone really deserves the name of a man

who can detect his own faults. Only selfish sycophants will deny that there is a deep feeling of discontent underlying the political consciousness of India. That discontent has occasionally swerved from the paths of rectitude and justice and manifested itself in murders, tending to national suicide and failure.

SANJIVANI,  
Nov. 5th, 1914.

In England there are men who are prepared to grant India full political rights and the recent article in the *Daily Herald* proves this. The paper dwelt on the nobility of soul displayed by India in shouldering a share of the burden of the present war. It holds that England had no right to expect such an attitude, for her relations with India had been strictly a commercial one. She had imposed a foreign race of rulers on her, curbed her liberties in various ways and certainly not done everything she could do to promote

national unity and Local Self-Government. Nevertheless, India had overlooked all this, showing therein a generosity which was unique in the annals of mankind. An obligation was thus cast on England to repay this debt by granting India full political rights. The path of her future development in arts and philosophy must be made easy. Let India be told that she was no longer a conquered nation, no longer a mere market for the sale of Lancashire goods.

SANJIVANI,  
Nov. 5th 1914.

96. The *Sanjivani* [Calcutta] of the 5th November refers to the efforts being made in England to recruit new soldiers and times on which the British Empire has fallen? remarks that England need not be anxious while she has in India inexhaustible reserves of soldiers on which to draw. Indians regard themselves as British subjects, but many would deny them that status. Let Government proclaim that India occupies the same place in the British Empire that England itself does, and within two days there will be 5 million Indians forthcoming to do battle for her. If the British Empire is to be made unconquerable, this suggestion of ours should be adopted promptly.

SANJIVANI,  
Nov. 5th 1914.

97. The *Sanjivani* [Calcutta] of the 5th November writes:—  
"The National Congress." The National Congress will meet 7 weeks hence at Madras. The Bible says: "Knock and it shall be opened unto you". The man who inertly sits outside, hoping the door well open of itself, has always to remain outside, exposed to the inclemencies of the weather.

The British Empire as much belongs to us as to the English, and we are equally interested with the English in its maintenance.

So let there be a large Congress gathering this year to proclaim with one voice that our life and death as a nation depend on the life and death of the British Empire. If England is weakened, we too shall be weakened, and if we are weakened England too would be weakened, and *vice versa*. It must be made clear that if the English are bound to stake their lives on the maintenance of the British Empire, so equally are we. Let there be a large attendance at the Madras gathering this year for this purpose, at least two delegates attending from each Bengal district.

SANJIVANI.  
Nov. 5th 1914.

98. The *Sanjivani* [Calcutta] of the 5th November, referring to the "The foremost duty in the outbreak of war with Turkey, says:—

Educated and influential Moslems all over India have declared unanimously that they will side with the British Government in this war.

The large Moslem population under French rule in Africa also have stated their intention of supporting France in this struggle.

But there is a class of illiterate and utterly foolish Moslems in this country who can go any length for the sake of the *Khalifa* of Roum. Special steps should be taken to prevent them from getting excited. Let bodies of respectable volunteers be enrolled in each town in Bengal to preserve the local peace. Let similar bodies be also enrolled for the bigger villages. These volunteers should not be subordinate to the police, but their officers should work in concert with the superior police officers. Not a moment should be lost in executing this project. If Turkish emissaries are at work in India, it is the illiterate masses who are most likely to be taken in by them. So we earnestly call for the formation of these bands of volunteers. The police alone will not be able to keep the peace without the co-operation of the public. All Bengalis are prepared to undertake the responsibility of sharing in this work and Government has only to summon them to the post of duty.

BANGAVASI,  
Nov. 7th 1914.

99. Referring to the warning given by the Deputy Commissioner of Lahore to the *Paisa Akbar* and some other Indian newspapers and the assurance given to that officer by the editors of those papers that they would all help the Government to the best of their power in the present crisis, the *Bangavasi* [Calcutta] of the 7th November writes that these journalists have expressed the feelings of the whole of loyal India.

DARSAK,  
Nov. 6th 1914.

100. The *Darsak* [Calcutta] of the 6th November has the following:—  
Indian Ambulance Society. An ambulance society has been started for Indians in England. The opportunity thus offered to the

Indians living in England of making self-sacrifice for their sovereign should not be held back from the Indian public. Military experts in England guess that the present war will last for at least two years. In that case, it is desirable that volunteers should be recruited from this country to nurse Indian soldiers. If this opportunity be given to Indians now, with proper training, they will be of great service in future. We hope this matter will receive the attention of our Viceroy Lord Hardinge.

101. The *Dainik Chandrika* [Calcutta] of the 7th November thus discusses an article in the *Bengalee* of the 5th *idem* on "The need of fresh recruits for the Indian army." —

DAINK CHANDRIKA,

Nov. 7th, 1914.

Our contemporary holds that "it is high time that the Government took up the question of organizing a large territorial army or national militia after the model of the British territorials, seriously in hand." Our contemporary is of opinion that unless Government accepts this proposal promptly, it will be showing want of political foresight; that thanks to the activity of German emissaries we must be prepared to see this war in Europe spread any moment to parts of Asia like China, for example; that the attitude taken up by Turkey was illustrative of the developments which might ensue; and that though the Allies were bound to triumph ultimately and though at present there was no sign of any impending trouble, it was best to be prepared for all contingencies.

Now Englishmen know that Indians of all classes are entirely loyal. They appreciate the justice and benevolence of British rule under which they seek to evolve their spiritual and temporal progress. England, because of the progressive and extensive Empire she possesses, has created many enemies; and the envy which now animates Germany against her may any day impel some other nation as well. So Government ought to be prepared to defend India against all foes, internal or external. Hence we commend this reasonable suggestion made by the *Bengalee* to the notice of our Government.

102. The *Dainik Basumati* [Calcutta] of the 11th November writes:—

DAINK BASUMATI,

Nov. 11th, 1914.

"Japanese policemen in India." is employing Japanese policemen to guard India. This of course is a myth, just as mythical, for example, as the Kaiser's ideas of walking over General French's "contemptible little army" and dining at Buckingham Palace on Christmas day have proved to be. But seriously speaking, the outbreak of war with Turkey makes the utmost circumspection necessary in regard to our North-Western Frontier, where the activity of German emissaries may bring about trouble at any moment. India has been always eager to show her loyalty and is this not a suitable time to enlist her sons in the defence of their own country, like the British territorial or national militia? Let men of picked physique in each province be now given military training. With such a body of brave men ready to face death, India will not have to seek the help of Japan for her defence and even arrogant Germany would not venture to so much as suggest such an idea.

103. The *Calcutta Samachar* [Calcutta] of the 10th November remarks that the British are the predominant people in India. All other races of India are their subjects.

CALCUTTA SAMACHAR,

Nov. 10th, 1914.

Such being the case, there cannot be any love between the English and the other Indian peoples. The feeling of love is engendered between people of equal status, but subjects can be bound to their rulers by a tie of gratitude. Since the breaking out of the war the British expect us to consider their enemies as our enemies. But it appears that up to this time the people of India have not been able to freely entertain this sentiment. As an illustration of this, it points out that the Anglo-Indian papers assert that in the newspapers edited by Hindus and Muhammadans there is no enthusiastic announcement of the news of victory of the Allies. They publish translations of reports headed "German version published in the English papers," without explaining clearly to their readers that these reports are mere misrepresentation of facts. They seem to forget that they have a large majority of readers who cannot distinguish between what is true and what is false. It is an open secret that those issues which contain news about German victories sell extensively. For a small gain it is not, however, good to publish news of victory of the enemy of Great Britain. At this hour it is not meet that such news should be

published as they may carry reports of Government's weakness among the people. Is not the same state of things prevalent also in the native states?

Like the Ulsterites, Conservatives, and Liberals in Great Britain, we must at the present juncture sink all differences. We must do our best not to allow any false rumours to go uncontradicted. We should under no circumstances praise the enemy so as to create false impressions in the minds of the people of this country.

DAINIK BHARAT  
MITRA,  
Nov. 6th, 1914.

104. The *Dainik Bharat Mitra* [Calcutta] of the 6th November says that Britain and India,

the connection between India and Britain is a very close one. On the welfare of one rests the welfare of the other. This is a well known fact. This is also at the bottom of whatever political agitation has been carried on in the country. There is a very small minority of Englishmen and Indians who think that the total severance of the British connection with India will be for the good of both; but a large majority think otherwise.

Indians fully appreciate the value of the British connection and the advantages that are to be reaped from it.

Further, a great change has come over English opinion regarding India and it is a most welcome fact that this change is visible in the opinion of even the notable personages belonging to the Conservative party. It quotes Lord Morley's speech in which he said: "By the utmost stretch of his imagination he could not see a period when India could be granted self-government;" and compares it with the pronouncement of the *Times* which says that a time has come for granting self-government to India. This is due to the influence of time. Such changes come to pass in a nation's life quite suddenly and alter its fate. Such a time has come for India. The Indians ought to act thoughtfully so as to profit by this opportunity. They ought to act with this idea deeply rooted in their minds that the future histories of India and England are indissolubly bound together.

The war has indeed proved a blessing for India. It has removed the misconceptions which prevailed in England regarding India. It has also given an opportunity to the inhabitants of this country to give expression to their deep-rooted feeling of loyalty. We should take advantage of this change of opinion and should now endeavour to act in such a way as to make ourselves worthy of the high position in the Empire which is our due. We should give the Empire that amount of help and assistance which we are in duty bound to give. We must try to gain for ourselves "colonial self-government within the Empire."

DAINIK BHARAT  
MITRA,  
Nov. 11th, 1914.

105. The *Dainik Bharat Mitra* [Calcutta] of the 11th November says:—

"India's hope."

During this terrible time of war it is the duty of the loyal subjects of the King-Emperor to forget all administrative inconveniences and take the part of the Government, and we need not say that this is the spirit in which the Indians are acting at the present moment. We regret very much however to find that certain interested and "reckless" persons in England are interpreting this attitude of the Indians in a peculiar fashion. They say India is satisfied with the present administrative system in India, though this is altogether a false view of the whole situation. India is not satisfied with the present system. But she is loyal and that is why she is trying to do her duty, unmindful of her difficulties. It is sheer ingratitude on the part of these persons to throw obstructions in the way of future progress by falsely interpreting the present attitude of the Indians. India wants self-government of the kind obtaining in the Colonies. India firmly hopes that when the war is over England will turn her attention to this. Her hopes have been further strengthened by the speeches of many English statesmen. It is therefore highly shameful to make Indian loyalty pass through an ordeal of fire by misinterpreting their present attitude towards the administration.

JASHOVAR,  
Oct. 31st, 1914.

106. The *Jashohar* [Jessore] of the 31st October says:—

Government and the comb factories in India. All the materials necessary for comb manufacture in the factory at Jessore are imported from Germany. The present war has stopped the import and practically there is no work in the factory. For this we beg to draw the attention of the Government to the necessity of establishing a

factory in India for the manufacture of celluloid. If no such steps are taken, the condition of all the comb factories in India, not to speak of that at Jessore, will grow worse day by day.

107. The stoppage of the import of sugar from Austria has already raised the price of that article, and as soon as the "The import of sugar." stock there is at present in this country is exhausted, the price will go up still higher. This will mean a great hardship for the people, and the *Hitavadi* [Calcutta] of the 6th November would like to know what steps the Government propose to take to prevent this mischief. The paper considers this a splendid opportunity for reviving the sugar industry in this country and asks the Indian public to exert themselves in the matter and to start cultivating date palms extensively from now.

HITAVADI,  
Nov. 6th, 1914.

108. The *Basumati* [Calcutta] of the 7th November writes:—

New industries in India. The *Englishman* recently said that India is a free trade country and cannot therefore be immune from foreign competition; the best thing therefore that Indian capitalists can do is to take up the manufacture of those articles which are now imported from Austria and Germany. Well, this is something to be thankful for. It is an admission that free trade by flooding this country with cheap foreign manufactures has destroyed the local indigenous industries, thereby aggravating the poverty of the population. Economists hold that a population wholly dependent on agriculture and not provided with a diversity of occupation usually suffers in intellectual progress. Apart from this, buying things cheap is not the only economic aim a nation should pursue. If indigenous industries exist, that means that a number of rich capitalists exist, who contribute to the maintenance of their poorer brethren. As regards the *Englishman's* suggestion about supplanting German and Austrian industries, what guarantee is there that, after the war, Germany and Austria will not again be friends whose manufactures will find free entry into India? And is our Government prepared to help in any way the new industries to be started by our capitalists?

BASUMATI,  
Nov. 7th, 1914.

109. The *Dainik Bharat Mitra* [Calcutta] of the 9th November says:—

"Duty of the Indians." The *Sindh Gazette* reports that the French Consul has written to the big indenting firms in India that merely not sending for goods from Germany would not do, but arrangements should be made to buy goods from the Allied countries in larger quantities so that it may help them to fight the war to a finish. It is our duty to give our help in this war—a duty which we are trying to discharge to the best of our ability. For the sake of giving help in the war Indians should not however allow their (industrial) enterprise to be prejudicially affected for ever.

DAINIK BHARAT  
MITRA,  
Nov. 9th, 1914.

Owing to the war German goods have ceased to be imported into the country. It is the duty of every Indian to help the growth of industries by manufacturing goods in India. The income of the Government of India will increase speedily with the growth of the industries here, and it will be a material help to Government in putting her finances to rights. This help cannot certainly be derived from the growth of trade with France, Russia or Japan. They certainly are our allies; but it would not do to permanently injure our interests and thus put a check on our improvement.

110. The *Byabasa-o-Banija*, in its issue of *Aswin*, 1321, referring to the Labour problem. labour problem which is growing acute day by day, urges Lord Hardinge to devote his attention to the problem and to see that the poor people of this country do not lose their means of living.

BYABASA-O-BANIJA,  
*Aswin*, 1321 B. S.

111. The *Byabasa-O-Banija* [Calcutta] for *Aswin*, 1321 B.S., thinks that the emigration of Indian labourers to foreign lands means loss to Indian arts and industries. The Trade and Commerce (Emigration from India). emigrants generally represent the unemployed in the country, who are compelled to leave their homes and suffer insults and indignities in foreign lands as they have absolutely no means of earning their livelihood at home. But they have very little chance of improving their situation abroad, as most of the English colonies and America have expressed their unwillingness to allow Indians to land on their soil. Under these circumstances every effort should be made to resuscitate home industries and trade, so that these people may find employment in India.

BYABASA-O-BANIJA,  
*Aswin*, 1321 B. S.

BYABABA-O-BANIJYA,  
Arun, 1321 B. S.

112. Under this heading the same paper tries to demonstrate the inadvisability of depending solely on foreign trade. In order to supply jute to foreign nations, Indian cultivators have unusually increased jute cultivation which has brought about a great diminution of the paddy cultivation. Now that the jute trade is at a standstill, people are faced with a serious food problem for want of ready money.

BYABABA-O-BANIJYA,  
Arun, 1321 B. S.

113. The same paper fully approves of the Government's intention towards the question of forming a committee for Agricultural education. deciding the desirability of imparting agricultural education. As 80 per cent. of the population are agriculturists much good will result from securing a good agricultural education for the masses.

BYABABA-O-BANIJYA,  
Arun, 1321 B. S.

114. The same paper thinks that the opportunity offered by the great war should be availed of by the Indians who should set to work in improving their arts and industries so as to replace foreign articles by *swadeshi* manufactures and to fill up the gaps left by the stoppage of the import of German and Austrian goods.

SURAJ,  
Nov. 2nd, 1914.

115. The *Suraj* [Pabna] of the 2nd November writes:—  
"Food and water in India." It cannot be possible or creditable to the rulers if a numerous and loyal population is utterly exterminated through the grinding of dire poverty. Indians are loyal; if their rulers cannot save them, they know how to suffer the agonies of death quietly, cursing their own lot. The happiness of the ruled depends on the policy of the rulers. What is the reason why lakhs of people are dying of fever and hunger, dying prematurely for want of food, want of medicines, want of pure drinking water? Is there any denying the fact that this race, reduced to a mere skeleton, is in a semi-moribund condition? The population of the country is fast dwindling, as has been shown in our previous issues. What accounts for this impossible and lamentable dwindling of the population compared with other countries? The answer is—dire poverty and general want of proper sanitary measures. A people who cannot by independent means earn a bare livelihood and who daily drink water putrid with the steeping of jute is bound gradually to be reduced to extinction. With an anguished heart we request Government to take up the solution of this problem.

NAYAK,  
Nov. 5th, 1914.

116. The *Nayak* [Calcutta] of the 5th November writes:—

"The Hinduism of Bengalis and (that of) Marwaris." The Hinduism practised by Bengalis nowa-days is permeated with Christianity; it is a mere compromise with European modes and manners.

In a sense there is no genuine Hindu among Bengalis, all are Brahmos, all more or less addicted to heterodox ways—they are Hindus in name only. Orthodox Moslems also are getting fewer and fewer. European civilisation has proved a most deadly poison to both Hindus and Moslems in India.

HITAVADI,  
Nov. 6th 1914.

117. The *Hitavadi* [Calcutta] of the 6th November considers it very fortunate for India that Indian soldiers have been sent to the war, for their habits and manners have

disabused the minds of the people of Europe of the idea that Indians are barbarous or coolies, as they are termed in some Colonies. They will be very happy if the war puts an end to contemptuous language which is often applied to Indians. Until it is admitted in every part of the British Empire that Indians, in spite of their dark complexion, are not uncivilised savages and that they fully deserve the rights and privileges enjoyed by white men, a standing grievance of the people of this country, concludes the *Hitavadi*, will not be removed.

SAMMILANI,  
Nov. 6th, 1914.

118. The *Sammilani* [Calcutta] of the 6th November writes:—

"Citizen rights in America."

Sometime ago the Supreme Court of California granted Messrs. Akshay Kumar Majumdar and Tarak Nath Das the rights of American citizens, and it has recently declared Mr. Sakharan Ganes to be an American citizen. The Circuit Court of New York has granted similar privileges to a Parsi. All these gentlemen have been recognized as American citizens because they are Aryans. The peoples of Burma and the Hawaiian Islands applied for similar rights, but their prayers have been refused because of their being non-Aryans.

119. The *Hindi Bangavasi* [Calcutta] of the 6th November says.—Mr. Frederick Thomas, a travelling assistant engineer on the Bombay-Baroda and Central India Railway in the Bombay Presidency, lately ordered his men

HINDI BANGAVASI,  
Nov. 6th, 1914.

Frederick Thomas Vs. Sundaram. to beat an Indian named Sundaram while the latter was crossing a bridge belonging to the railway, simply because the latter wanted to know Mr. Thomas' name when he was prevented by him from crossing it. Many Europeans drunk with the pride of authority throw away all feelings of kindness and oppress the Indians. This case is a good illustration of this. The more this overbearing spirit in Europeans is repressed, the better will it be for Government and the country.

120. The *Nayak* [Calcutta] of the 7th November writes:—

NAYAK,  
Nov. 7th, 1914.

A home founded by the editor of the *Al-Hilal*, Maulana Abul Kalam Azad, the editor of the *Al-Hilal*, is the son of the late Maulana Khairuddin who was well known in Calcutta. It is reported that there are many disciples of the late Maulana in Calcutta. Mr. Azad has opened a home for giving spiritual training to those disciples, and the Government has of late begun to keep an eye on the doings of that home.

121. The *Dainik Bharat Mitra* [Calcutta] of the 11th November says:—

DAINIK BHARAT  
MITRA,  
N. v. 10th, 1914.

False report of Lord Roberts's death in a Lucknow paper. The *Avadh Basi*, a newly started paper of Lucknow, has published a portrait of Lord Roberts and falsely announced his death.

K. C. D. I.

General Press Censor, Bengal.

BENGALI TRANSLATOR'S OFFICE,

The 14th November, 1914.



## REPORT (PART II)

ON

## INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 14th November 1914.

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

[As it stood on 16th June 1914.]

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika" (N.)	Calcutta	... Daily ...	Mati Lal Ghosh, age 60, Kayastha ...	1,400
2	"Ananda Mohan College Magazine." (P.)	Ditto	... Monthly ...	Kumud Pandhu Chakrabarti, of Jessore, Brahmin.	300
3	"Bengalee" (N.) ...	Ditto	... Daily ...	Surendra Nath Banarji, age 68, Brahmin	4,500
4	"Calcutta Spectator" (N.)	Ditto	... Weekly ...	Lalit Mohan Ghosal, age 40, Brahmin ...	600
5	"Calcutta University Magazine." (P.)	Ditto	... Monthly ...	Khagendra Nath Mitra, Kayastha ...	300
6	"Collegian" ...	Ditto	... Fortnightly ...	Nripendra Nath De, age 37, Kayastha ...	1,000
7	"Culture" (P.) ...	Ditto	... Monthly ...	Gan Ch. Ray, age 46, Hindu Baidya ...	600
8	"Darjeeling Mail" (N.)	Darjeeling	... Weekly ...	Rajendra Lal Sen, Hindu Satgope, age 30.	300
9	"Dawn and Dawn Society's Magazine." (P.)	Calcutta	... Monthly ...	Satish Ch. Mukharji, age 52 ...	600
10	"Fast" (N.) ...	Dacca	... Weekly ...	Mohim Ch. Sen, age 61, Brahmo ...	200
11	"Habul Matin" (English edition.) (N.)	Calcutta	... Do. ...	Saiyid Je'l-al-ud-din, age 61, Muhammadan.	1,000
12	"Health and Happiness" (P.)	Ditto	... Monthly ...	Kartik Ch. Basu, age 45, Kayastha ...	4,500
13	"Herald" (N.) ...	Dacca	... Daily ...	Priya Nath Sen, Hindu, Baidya ...	2,000
14	"Hindu Patriot" (N.)	Calcutta	... Weekly ...	Sarat Ch. Ray, age 46, Kayastha ...	1,000
15	"Hindu Review" (P.) ...	Ditto	... Monthly ...	Sripu Ch. Pal, Hindu, Tel., age 49 ...	700
16	"Hindu Spiritual Magazine." (P.)	Ditto	... Do. ...	Mati Lal Ghosh, age 60, Kayastha ...	400
17	"Indian Empire" (N.)	Ditto	... Weekly ...	Shashi Bhushan Mukharji, age 58, Brahmin.	2,000
18	"Indian Express" (P.) ...	Ditto	... Monthly ...	Purna Ch. Basu, age 60, Hindu Kayastha	250
19	"Indian Messenger" (N.)	Ditto	... Weekly ...	Pratab Ch. Som, Brahmo, age 51 ...	650
20	"Indian Mirror" (N.)	Ditto	... Daily ...	Satyendra Nath Sen, Hindu Baidya, age 35.	1,200
21	"Indian Nation" (N.) ...	Ditto	... Weekly ...	Sailendra Ghosh, Kayastha, age 30 ...	800
22	"Indian Royal Chronicle" (P.)	Ditto	... Monthly ...	Shamlal De, age 46, Hindu Subrabanik.	Unknown. A few copies published at times.
23	"Industry" (P.) ...	Ditto	... Do. ...	Kishori Mohan Banarji, age 35, Hindu Brahmin.	1,000
24	"Modern Review" (P.)	Ditto	... Do. ...	Rama Nanda Chatarji, Brahmo, age 59	2,000
25	"Mussalman" (N.) ...	Ditto	... Weekly ...	M. Rahaman, Muhammadan, age 38 ...	1,800
26	"National Magazine" (P.)	Ditto	... Monthly ...	Kali Prasanna De, age 66, Hindu Kayastha.	600
27	"Pilgrim" (P.) ...	Ditto	... Do. ...	Upendra Nath Basu, Brahmin, age 48	600
28	"Regeneration" (P.) ...	Ditto	... Do. ...	Abinash Ch. Ray, Brahmo, age 35 ...	200
29	"Reis and Rayyet" (N.)	Ditto	... Weekly ...	Jogesh Ch. Datta, age 63 ...	360
30	"Review" (P.) ...	Ditto	... Monthly ...	Jogendra Rao Bhagawan Lal, age 32, Brahmin.	1,000
31	"Telegraph" (N.) ...	Ditto	... Weekly ...	Satyendra Kumar Basu, age 36, Brahmin	1,200
32	"Unity and the Minister" (N.)	Ditto	... Do. ...	M. N. Basu, Brahmo ...	400 to 600
33	"World and the New Dispensation." (N.) ...	Ditto	... Do. ...	Mohim Ch. Sen, Brahmo, age 60 ...	400
34	"World's Messenger" (P.)	Ditto	... Monthly ...	Sundari Kakhya Ray, Hindu Mahisya, age 27.	400
35	"World's Recorder" (P.)	Ditto	... Do. ...	Kali Pada De, Kayastha, age 48 ...	2,700

Notes.—(i) (N.)—Newspapers.

(P.)—Periodicals Magazine.

(ii) Papers shown in bold type deal with politics.



## I.—FOREIGN POLITICS.

658. *Quem deus perdere vult, prius dementat* (he whom the gods wish to destroy is first deprived of his reason)—these are the words which the *Bengalee* spontaneously recalls

Turkey and the war. to mind as it contemplates the big jump into the unknown which Turkey has taken. The spiritual head of the Islamic world, the inspirer in the days of mediaeval darkness, of all that was truest and noblest in the culture of the world, Turkey occupies a unique position among the nations. The grief of the Muhammadan community is only equalled by the loving sympathy of the Hindus in the dark menace which overshadows the Ottoman Empire at the present moment. Nothing was more striking during the crisis of the Balkan war than the deep sympathy of the Hindu community with their Muhammadan fellow-subjects in the sadness and sorrow which overwhelmed them at the conduct of some of the European Powers. Nothing is more striking now than their regret that Turkey should have been betrayed into a position which the least observant must know is full of menace to her interests. The future is indeed in the lap of the gods. But the gods are beneficent in their own way; and the mists of the future disclose, imperfectly it may be, but none the less surely, the trend of coming events. Despite the rigorous censorship, a general idea of the steady direction in which the war is developing itself, is known to all. The time-table of the German Kaiser is an unfulfilled anticipation. That is an absolutely undoubted fact. The German advance in France has been checked. The victorious Russians are driving the Germans before them. The Germans, it is true, hold some of the principal towns of Belgium; but the spirit of Belgian resistance remains unimpaired, and is inspired by that lofty patriotism which receives an added impulse under the pressure of defeat and disaster. The German navy remains bottled up at the Kiel Canal and has not yet ventured out. An *Emden* may inflict heavy losses upon merchantmen; but they are pin-pricks which cannot determine or even modify the course of the great events which are shaping themselves in the real theatre of the war. There can be no doubt as to the future of the war; and therefore it seems passing strange that Turkey should have thrown in her lot with the Power which in all human probability will be worsted in the affray. Indeed, Turkish Ministers themselves seem to suffer from not an unnatural hesitation. At one moment the Turkish Ministers apologised and repented, at the next they authorized acts of hostility. The hesitation is natural. It was only wished that it would have deepened into a definite decision in favour of neutrality. If the Turkish Ministers ever relied upon the religious sentiment of Muhammadans all over the world, then it is quite clear that they made a mistake so far as Indian Muhammadans are concerned. Their leaders have signified their loyalty to the King-Emperor with an unerring emphasis; and in all countries the uneducated masses follow their leaders. There may be fanatics here and there, but their voices will be drowned in the mighty chorus of public opinion which has been raised throughout the length and breadth of this land. Is it too late for Turkey to retire from a position which all her friends and well-wishers throughout the world view with the utmost anxiety? Apart from their close and intimate relation with their Muhammadan fellow-subjects, the Hindu community feel that Turkey is an Oriental Power, and all Oriental nations are deeply interested in the maintenance of its integrity and independence.

659. The *Bengalee* writes that Turkey has declared war against the Allies in spite of the latter's guarantee to maintain

The Turkish policy. the integrity of the Ottoman Empire. She has evidently been hurried into this war through German influences. There were keen differences of opinion amongst the Turkish Ministers themselves, and as a protest against the advisability of such action many of the Ministers resigned. The journal has already remarked that the step is suicidal. As there is not the remotest prospect of any sympathy from Indian Moslems, the All-India Moslem League has passed a resolution expressing, in no uncertain terms, their utter condemnation of Turkish policy in this matter. The sympathies of civilized mankind have been alienated from Turkey; and in these days

BENGALEE,  
8th Nov. 1914.

BENGALEE,  
10th Nov. 1914.

their moral support means a great deal. Discretion is the better part of valour, and the paper hopes that Turkey may yet reconsider the situation and withdraw from a position fraught with ruin to herself.

HABLUL MATIN,  
11th Nov. 1914.

660. The *Hablul Matin* remarks that the official *communiqué* which announced the outbreak of war between England and Turkey is a document worthy of the solemn occasion. It is frank and outspoken, and its sincere tone must produce a deep impression upon the Islamic population in this country. The *communiqué* recapitulates all the acts of the Turkish Government which involved a breach of neutrality. The purchase of the German cruisers *Treslau* and *Goeben* should be justified, the journal thinks, under the circumstances; but the retention of the German crew was a violation of good faith. The tone of the *communiqué* is one of sorrow, not of anger. His Excellency Lord Hardinge is fully cognizant of the fact that the outbreak of war between England and Turkey will cause grief and consternation among the Moslem population in this country. The Viceroy sympathises with their sorrow, and takes them into confidence by explaining that the breach of friendship between the two countries is not due to any provocation given by the British Government. On the other hand, Lord Hardinge absolves the bulk of the Turkish nation from any responsibility in this deplorable incident, which is clearly the result of the intrigues of a certain clique of selfish and evil-minded officers at Constantinople.

HABLUL MATIN,  
11th Nov. 1914

661. The assurance given by Persia to the British Government that she will maintain her neutrality in any emergency is bound, the *Hablul Matin* says, to give general satisfaction. The suicidal policy of the Turkish Government has caused great pain and surprise among the Moslems of India. The sincerity of the Persian Government is made clear by its appeal to the British Ministers for such support as would enable them to maintain their present position. There is a danger that the German military officers of the Turkish army may now try their utmost to force the Shah to abandon his present policy of wisdom and common sense. The journal hopes the British Government will take steps to guard against such a contingency and assure the Shah that the integrity of his territories will not be interfered with. The paper also asks for a revision of the terms of the Anglo-Russian convention to allow the ruler of Persia a free hand in the regeneration of his kingdom and to prevent the recurrence of bitter feelings among the Persian nation towards any of the Powers concerned. The British Government have invested their capital in the Anglo-Persian Oil Company. They have a real stake in the country. Their interest and honour should require that Persia be allowed to remain in peace. The young Shah has already made himself popular among his subjects by his keen desire to promote their welfare. The constitution is working with a sincere desire to uplift Persia. The trade between Persia and India is steadily increasing. Important reforms are being gradually introduced in the administration of the country. It is of vital importance to the future of Persia that there be no disturbance of tranquillity in that country. War will bring inevitable destruction upon her. Persia has no ambition to extend her frontiers. The British Government have no intention of annexing the valley of Iran, and are bound by treaty obligations and political considerations of importance to maintain the integrity of the country. When the paper recalls these facts, it is inclined to believe that it is possible for some arrangements to be made between the British and Persian Governments to protect their mutual interests in this emergency.

## II.—HOME ADMINISTRATION.

### (b)—Working of the Courts.

AMRITA BAZAR  
PATRIKA,  
7th Nov. 1914.

662. The curtain, writes the *Amrita Bazar Patrika*, has at last fallen on The Kalia assault case. one of the sensational cases arising out of the tragic incidents at Kalia (Jessore) on the 11th March 1914. In this particular case some local policemen were the complainants, and they

charged eight villagers, including some highly respectable and educated gentlemen, with having assaulted them. The case was in the first instance tried by Maulvi Abul Mahmud, Deputy Magistrate, Khulna, who discharged the accused. On this finding, the journal expressed a hope that the matter would be finally disposed of, but this was not to be, for Mr. Hamilton, District Magistrate of Jessor, who had been taking an active interest in it from the very beginning, was disappointed at the result of the case and, under his instructions, a motion was filed before the District Judge of Khulna for further hearing of the case. And what has been the result? The application has been rejected by the District Judge. This means no doubt a great discomfiture for Mr. Hamilton, but then he has only to thank himself entirely for it.

(f)—*Questions affecting the Land.*

663. Referring to the public meeting held at Noakhali a few days back, at which Government was asked to suspend settlement operations.

HERALD,  
8th Nov. 1914.

Settlement operations. Settlement operation at present, the *Herald* would try and impress upon the authorities the imperative necessity of stopping the realization of settlement expenses and the temporary suspension of settlement works, which are at present calculated to do more harm than good so far as the tenancy is concerned. It is a matter of painful surprise that the grievances of the people have not received the same measure of attention as they deserve. That the condition now existing in Bengal is deplorable, needs no commenting upon. The continuance of settlement operations in the areas affected by the stoppage of the jute trade will only serve to aggravate and intensify the disastrous famine which is now threatening Bengal more and more acutely. The condition of the peasant folk in the interior is so appalling that they can hardly manage to make both ends meet. The intense distress of the cultivators has been further augmented by the incredible rise in the prices of food-stuffs. The continuance of survey and settlement works in the field at a time like this will render the situation worse, and the tenants, as also their landlords, will find themselves on the verge of a terrible catastrophe. To the landlords, as well as the raiyat, the settlement operations, if kept going, would mean immense loss and hardship. The tenants would be the worse sufferers on this score. Like the people, the Government has also its share of duty to perform towards its subjects; and as it is its duty to help the people in times of distress, it is proper that the Government should stop settlement operations for the present as well as suspend the realization of costs.

(h)—*General.*

664. The fall in the price of jute has caused, observes the *Mussalman*, great economic distress throughout the length and breadth of Bengal. Jute which used to be sold at

MUSALMAN,  
6th Nov. 1914

Rs. 10 to 20 per maund is now selling at Rs. 4 or 5 in Calcutta and at Re. 1-8 to Rs. 2 or 3 in the interior of Eastern and Northern Bengal. There are many cultivators who buy paddy with the sale-proceeds of jute, and the miserable plight in which they are at the present moment can be better imagined than described. Rice, which is the chief produce in Bengal, is also very scarce, owing to the want of rain, and the yield this year will scarcely be one-fourth of the normal outturn. The outlook is therefore very gloomy. Tenants are unable to pay rents to their landlords, and so the great landholding middle class, as well as the big zamindars, are affected. Even the pockets of lawyers have been touched, for the number of cases, both civil and criminal, is reported to have decreased. The only class of people unaffected is Government servants and Government pension holders. In mercantile offices too, owing to the slackness of work, establishments have been largely reduced. So an all-round distress is expected, and the journal greatly fears that starvation stares millions in the face. It is necessary, therefore, that steps be taken, as soon as possible, for the relief of the distressed.

Government has already moved in the matter, though scarcely anything tangible has yet been done. The Collector of Dacca made a suggestion to the Government to make cash advances to the raiyats and others in the Narsinghdi and neighbouring parganas to enable them to tide over the difficulties which the depression in the jute trade has brought to them. The paper understands this has been opposed by the Narayanganj Chamber of Commerce, and the object of the opposition is obvious. Any cash in the hands of the jute growers may dissuade them from selling their jute at any price. The Chamber would therefore not be able to do as lucrative a business as they now expect since the jute growers are without any cash at the present moment. The journal hopes the statesmanship of His Excellency Lord Carmichael will enable him to see through the Chamber's proposal and come to a decision that would best serve the interests of the cultivators. Cash advances, moreover, should not be confined to the district of Dacca alone, but given to every district in Bengal where the distress has been acute. This sort of relief would not be sufficient. Arrangements should be made for the establishment of relief works too, and a portion of the Imperial Indian Relief Fund should be diverted to this purpose. The war is mainly, if not solely, responsible for the present distress, and it is only proper that a portion of the Relief Fund should be utilised for the relief of the distress among the peasantry. As the fund was started for those to be affected by the war, the paper has no hesitation to believe that Government will readily come forward to divert a portion thereof to this purpose. Economic discontent is the greatest menace to the internal peace of a country, and the journal hopes Government and the people will co-operate to remove that discontent as soon as it manifests itself and thus maintain the peace of the country.

HERALD,  
10th Nov. 1914.

665. On several occasions the *Herald* has pointed out how East Bengal is becoming more and more unhealthy every year, and how people die by the thousands in the Manikganj and Tangail subdivisions on account of

malaria, which has also become a permanent scourge to the people of Faridpur, Pabna, and Chittagong. Although malaria is the chief cause of complaint of the people in these parts, it must not be supposed that other diseases are not prevalent. This being the condition of the country, an adequate provision for medical aid in the interior is one of the greatest needs of the day; but unfortunately the Government, which is able to spend money for a hundred useless schemes, does not give a thought to the condition of the people who die daily for the want of a doctor or a drop of medicine. The journal would therefore ask in all seriousness whether any Government, which claims the heritage of an ancient civilization, could be satisfied in this twentieth century with such an insufficient provision for medical aid in the districts. Is it not a disgrace that so little attention should have been paid to the important question of providing medical aid in the rural area? The paper hopes the Government and the people will both ponder over the situation and think out a remedy. The officers of Government never miss an opportunity to declare it to the world that they live for the masses in this country. This is a question which concerns the same people vitally.

BENGALEE,  
10th Nov. 1914.

666. "A stitch in time saves nine" is a very wise saw which, observes the *Bengalee*, applies as fully to politics and statecraft as to the other departments of the business of life. In India, as elsewhere, unfortunately, however, this wise counsel has been frequently neglected. If, for instance, the Government had done in 1906 what the King-Emperor came so graciously to do in 1911, all the troubles of recent years in Bengal and elsewhere would never have taken place. Indeed, the soul of statesmanship lies in seeing the possibilities of a new situation long before they are fully developed, and to try to meet the future by regulating the evolution of the present. Lord Hardinge has given many proofs of this real and far-seeing statesmanship during the few years His Lordship has been in charge of the Supreme Government of India; and the journal expects His Excellency to act with the same statesmanly wisdom at the present crisis also. This war, as has been repeatedly urged, threatens to be prolonged over a long period of time, how long no one can foresee just now. Sir James Meston is reported to have said recently that it cannot come

to an end in less than a year's time from now. Taking this to be the minimum length to which this struggle will draw itself out, both the Government and the people of this country must at once apply themselves to forestall every possible complication that may arise out of it. Three months ago, owing to Turkish neutrality, the position in India was far simpler than to-day. The leaders of the Indian Muhammadan community in every town and district have with one voice disclaimed all sympathy with the policy of the pro-German Turkish officials in this war. They have rightly pointed out that the action of certain Turkish officials has nothing to do with the religion of Islam, and involves, therefore, no obligations upon the Islamic world to support it in any way. The independence of Turkey was not threatened in any way by the Allies, while, as His Highness the Aga Khan has so forcibly pointed out, the folly of these Turkish officials has distinctly created the possibility of the total extinction of the Ottoman Empire as an independent sovereign State, for it is absolutely certain that even the success of Germany in this titanic struggle will reduce every other State in Europe, and particularly the smaller States on the Eastern portion of the Continent, to abject vassals of the German Empire. The interests of Ottoman independence and integrity require therefore, not the success but the overthrow of Germany in this present war. The educated Muhammadan leaders of India fully understand all this; and however painful and delicate the new situation may be to them, they have not hesitated to proclaim themselves to be entirely on the side of the British Crown under the new conditions that the alliance of Turkey with Germany has created. All this was fully expected of them; and the unanimous declaration of loyalty to the British Government by the Muhammadans has undoubtedly, considerably eased a rather tense situation. Muhammadan Maulvis and preachers should tell the masses of the Muhammadan community to follow the guidance of their leaders and to support, with the enthusiasm which they have displayed, the Government which is to them as well as to the Hindu community the guarantee of peace, prosperity, and steady political advancement. The journal has no doubt that the Muhammadan leaders will not be content with a mere declaration of their devotion to the British Crown, but that they will now exert the whole of their influence, which is great, to restrain the refractory elements that may exist in the community and guide them into the paths of sobriety and wisdom.

667. The Government of India have arrived, observes the *Amrita Bazar Patrika*, at conclusions in the matter of the rise in prices.

AMRITA BAZAR  
PATRIKA,  
11th Nov. 1914.

Rise in prices. in which nothing is concluded. The problem is as far from solution as it was in the beginning. The Government itself practically confesses its inability to deal with the subject satisfactorily. Its main conclusion is that prices have risen throughout the civilised world and India cannot escape from this universal doom. But is it a fact that prices have gone up at the same unprecedented rate in the West as they have gone up in this country? Here the prices of food-stuffs have doubled and trebled. Is that the case, say, in England? No information on this point is available in the Government Resolution, but the journal is assured by competent authorities that the rise in prices in the Western countries is nothing like what has taken place in India! Then, again, the earnings of the people in other countries have risen in proportion to the rise in prices; but that is not the case out here. In short, in other countries the prices have risen along with the prosperity of the people; here the people are as poor as ever, but prices have doubled, trebled and quadrupled in their case. Thus the rise in prices means very little to the people of the West, but it means death to those in India. In Bengal the main food-stuffs of its people are rice, fish and milk. The rise in the price of every one of these articles, as is well known, has been unprecedented during the last decade. What is the remedy for this? But that is a different subject. It must, however, strike everybody that in order to reduce the present famine-rate of rice, more production of this staple food is necessary. The statement in the Government Resolution that such production "has increased in almost exact correspondence to the growth of population" has practically no meaning. For, what amount of food is needed by the whole population to keep themselves above starvation has never been ascertained. Indeed, they can manage to live,

even in time of dire scarcity, without showing apparent signs of emaciation, so that an impression has actually been created among a certain section of the rulers that they need very little food to keep themselves alive. Some of the rulers have gone so far as to entertain the notion that the people of this country can live even on air!

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12th Oct. 1914.

668. The *Bengalee* is anxious to know what progress has been made in

the work of the practical encouragement of Government and indigenous *swadeshi* enterprise which has been entrusted to enterprise.

Mr. Swan. When the appointment was announced,

the journal observed that no better selection could have been made, and it merely echoed the public voice in this matter, for Mr. Swan enjoys the esteem and confidence of those who have known him and his work. The task, however, which he has undertaken is one of great difficulty and even delicacy. The public are looking forward with expectant interest to the practical results of his labours. Of reports and of advice there has been enough, and something practical and tangible, something showing a definite advance in the domain of indigenous enterprise, is what is now wanted. Never was there a more suitable opportunity for the development of *swadeshi* enterprise than the present. Foreign competition in its most aggressive form, in the shape of cheap German and Austrian goods with which the country used to be flooded, has ceased. The war has served to build up a wall of protection for the infant industries of India. Now is the time to foster them into a rich and vigorous growth; and the paper expects the Government to take the lead in the matter. Among the industries which have been started in this country and which need the fostering care of Government is sugar. Sugar of the value of nearly 12 crores of rupees is every year imported into India from Java. This supply bids fair to be seriously curtailed; and sooner or later the chances are that there will be a great scarcity in respect of this prime necessary of life. The paper therefore deems it to be the supreme duty of the Government to come forward and help this industry. Babu Nibaran Ch. Datta, who has formulated a scheme to reorganize the sugar factory of Tahrpur in the Jessore district has, it is said, so far not received any help or encouragement from the Government. He wanted financial help in the shape of a guarantee or shares purchased by the Government. It has been refused. He wanted land, consenting to pay a reasonable price for it. He has been given none, though Government possesses plenty of land which would suit his purpose and which the Government may dispose of without injury to other interests. Surely this is no encouragement of an indigenous industry. It is the very reverse of it. If the facts are such as they have been represented, they belie the declared policy of the Government in this matter and will create a sense of profound disappointment.

AMRITA BAZAR  
PATRIKA.  
12th Oct. 1914.

669. Lord Carmichael, writes the *Amrita Bazar Patrika*, went to Midnapur, and, in reply to an address of welcome presented

The partition of Midnapur. to him, formally announced the partition of Midnapur. It is true it was a foregone conclusion, after what had passed between the members of the deputation and His Excellency as the result of the conference on the subject at the Government House; but still the people had fondly clung to the last ray of hope which has also proved illusory. The action of the Government in the present case only goes to confirm a general impression. And what is it? It is, that when the Government is determined to do a thing, not even the united protest of the people vitally interested in it has the slightest effect on Government in making it modify its intention. The whole of Midnapur are opposed to its partition and did their best to make their views known to the Government. But in spite of all their protest, the proposed measure has been given effect to. Surely the impression created by the partition of Midnapur is one on which the Government can hardly be congratulated, especially at a time like this.

BENGALEE,  
13th Oct. 1914

670. His Excellency Lord Carmichael, in reply to the joint address presented to him by the Municipality and the District Board of Midnapur, entered, observes the *Bengalee*, upon an elaborate vindication of the proposed partition of the Midnapur district. It is an exceedingly able and conciliatory statement, such as one would expect from Lord Carmichael. His Excellency knows how to utter

the soft word that turneth away wrath. There is not a vestige of irritation or even disappointment at the opposition which the proposal has evoked. Everything is said in a spirit that makes a large allowance for the views of the opponent. The journal has studied the statement with the care and respect which it deserves, but it has to admit that it remains unconvinced. The argument is one entirely based upon administrative efficiency; but administrative efficiency is not and ought not to be the sole consideration in a case like this. Popular opinion, the wishes of the governed, should count for much. The justification for the partition is the testimony of officials who have been employed in the district. What official is there, be he the most devoted and the most self-sacrificing, who would not like to be relieved a little of the burden of the work which is thrown upon him? Official testimony ought to count as a feather's weight against the universal opinion of the people of the district. But the official view of the partition of the district does not rest upon official testimony. His Excellency referred in justification of it to certain grave administrative inconveniences. The partition, it is said, would enable the District Officer to exercise a more effective supervision over the judicial work of the district. But if there is one thing more certain than another, it is this—that sooner or later, sooner the paper hopes than later, the separation of judicial and executive functions in the administration of criminal justice must take place, when the Magistrate-Collector will be deprived of all control over the judicial machinery. In view of this reform, which may take place in the course of the next decade, is it wise, the journal asks, to incur heavy expenses to render more effective a power of control which the Magistrate will soon cease to exercise? Of course the bureaucracy believes that the combination of the functions is an invulnerable institution—a settled fact which will always remain as such. But the paper has often seen the unsettlement of the most settled facts; and the future will undoubtedly repeat the experience of the present. The strongest argument urged in favour of the partition of districts is that it would help the cause of local self-government. If the journal could see its way to accept this view, it would unhesitatingly support the partition of districts and bear the burden which it would entail. For nothing is dearer to the paper than the cause of local self-government, with which the political progress of the province is bound up. But local self-government is a democratic institution. It needs a democratic temper on the part of those who are entrusted with its working and supervision. A District Magistrate is brought up in an atmosphere of autocracy. His environment and the training he receives engender in him a temper the reverse of that which is calculated to foster local self-government. It is a mistake to place an autocrat in charge of democratic institutions. He can have little sympathy with them; the whole of his training inclines him, consciously or unconsciously, to view free institutions with suspicion. There never was a greater administrator in Bengal than Sir Ashley Eden; and he said on a memorable occasion that Parliamentary institutions are a sickly plant which do not thrive even in their own native soil. The whole of the Civil Service, with exceptions here and there, is saturated with this sentiment. And to place this Service in charge of the institutions of local self-government which it is proposed to organize is really to sound their death-knell in anticipation. If local self-government is to be fostered and stimulated, it should be, not by the partition of districts and the appointment of more Magistrates to look after it, but by the creation of a separate organization after the model of the Local Government Board in England. The strongest argument therefore in favour of the partition of districts advanced by the Government, viz., that it would strengthen local self-government, completely fails; and the journal remains absolutely unconvinced.

#### VI.—MISCELLANEOUS.

671. 'The reported outbreak of war between the allied Powers, namely, Indian Moslems and the war. Great Britain, France and Russia, on the one hand, and Turkey on the other, has made, remarks the *Mussalman*, the position of the Indian Muhammadans extremely delicate. The

*Mussalman*,  
8th Nov. 1914.

Sultan of Turkey is the Khalifa, the spiritual head of the Mussalmans, and he is revered and respected as such throughout the Moslem world. He is the protector of the holy places in Arabia. Every Friday after the *Juma* prayer his name is mentioned (in the *Khutba*), and the Imam prays for the safety and well-being of his empire. Such is the position of the Sultan in the Moslem world. On the other hand, Indian Mussalmans are British subjects and are therefore precluded from showing any sympathy towards Turkey when she is at war with their Sovereign. Moreover, the Moslems here are interested in the maintenance of peace, and their duty would be to do everything that lies in their power for the preservation of peace and tranquillity in India. The situation is distressing. Indian Moslems hoped that Turkey would not be embroiled in the war; but the worst they apprehended has at last come to pass. The Muhammadans must have already realised that their responsibilities in this connection are very delicate, but they should bear in mind that they have no alternative course to adopt. Peace-loving and law-abiding as they are, they will, the journal hopes, do everything possible to further the best interests of the country, as well as of the community, in this crisis. That is the only course left to them.

HABIBUL MATIN,  
11th Nov. 1914.

672. Every Moslem, writes the *Habbul Matin*, is taught by his religion to be law-abiding and obedient to the Government Indian Moslems and the war. which affords him protection from all dangers to life and liberty. The holy *Koran* has inculcated the lesson that every follower of Islam should remain true to his allegiance and to his King. Disloyalty and rebellion are the most heinous sins according to the teachings of Islam. The Moslems of India cannot forget that they ruled this vast country for more than six centuries. The power and splendour of the Islamic Emperors of Delhi and Agra rivalled those of the Caesars of Rome. Those glories have vanished never to be revived in the future. With the advent of the British *régime*, a new order of things was introduced in India. The Hindus grasped the actual facts earlier than the Moslems and reaped considerable advantages by adapting themselves to the new environment. The Moslems, on the other hand, clung to the phantom of Moghul rule which remained at Delhi till its disappearance after the mutiny of 1857. Then they realised that there had been a change in the *régime* in the country and the sceptre had passed from their hands. What should be their attitude to the new government? Were they bound to be loyal to the English Queen, who professed a different religion? These questions were discussed with eager concern for some years after the assumption of the government of India by the British Crown. The gracious Proclamation of Queen Victoria touched the heart of India and evoked a feeling of loyal enthusiasm and devotion. The most cultured and enlightened Moslems, under the leadership of Sir Syed Ahmad Khan, impressed upon their brethren in faith the advantages to be secured under the enlightened rule of Britain in India. Every true Moslem was bound to be loyal to the Queen, so long as he enjoyed her benign protection and freedom of religious worship. Under the British rule, there was greater security of life and property than under any previous *régime* in India. Every Moslem had the right to worship God in the light of his own conscience. The British Government made no distinction between the different sects of the Muhammadans. It is a recognised fact that under the British rule, the Hindus and the Moslems enjoy greater freedom of religious worship than they did under the Hindu Rajas or the Moslem Badshas. So long as there is a perfect freedom of religious worship, every Moslem is bound by the tenets of *Koran* to remain true and faithful to the British Raj. Apart from religious toleration, the Moslems in India enjoy considerable privileges under the present *régime* in India. A distinguished Moslem is a Judge of the highest tribunal in the British Empire, other Moslems are adorning the benches of the different High Courts in the country. There are Moslem members in the Executive Councils of the Supreme and Provincial Governments. The British Government have been ever anxious to promote the welfare of the Islamic community. All these facts should make the Indian Moslems devoted and grateful subjects of the British Government. The test of loyalty is sacrifice. It is the same as in the case of other tender sentiments. It is to test the genuine nature of these sentiments that God has placed the Moslems of India in this critical situation to-day. The Sultan of Turkey is the spiritual

head of a considerable portion of the Islamic world, and as such, has certain claims upon all Moslem populations. But there are limitations to such rights. There were wars between Turkey and Egypt during the time of Khedive M. Ali Pasha. Was it ever seriously contended that the Egyptians should have deserted the Khedive and joined the Sultan? Any Egyptian guilty of such desertion would have been justly put to death as a traitor. The King-Emperor, George V, was crowned *Shah-in-Shah* at Delhi amidst the loyal acclamations of the Hindus and the Moslems of this country. The millions of India swore allegiance to his august person, and no true Moslem can break that solemn oath without being a traitor to his religion and country. The interest and honour of the Moslems of India demand that they should remain true subjects of the British Raj. There is another consideration which should also prompt them to follow such a course of action. Every Moslem is bound to feel an interest in the future of Turkey. The question is, what would confer greater benefits upon Turkey—the triumph of Britain or Germany? Turkey is now in alliance with Germany, but the journal is certain that she will soon cry, "Save me from my friend." England is bound to maintain the integrity of Turkey. She has no design of annexing the territories of the Ottoman Empire, nor will she permit such annexation by Germany or Russia. The friendship of Germany is a source of greater danger than her enmity. Under cover of doing a good turn, Germany will absorb Turkey within her own dominion. It is clear that she has some such sinister object in view. The triumph of Germany will do greater injury to Austria and Turkey than to England and her Allies. The pro-German clique at Constantinople have not only betrayed the Sultan but sold the Turkish Empire to the Kaiser. What will be the position of the Sultan if he is deprived of the control of the Army? A despicable vassal of the Kaiser, and nothing more. The cry of the Moslems of India at the present moment is to save the Sultan from this abject servitude and save the integrity of the most important Islamic State in the world. The honour and interests of the Moslems of India require that they should be true to their allegiance to the British Crown and assist the Government to bring the war to a successful issue.

674. The presence of the Indian sepoy at the seat of war in Europe

The fighting races and the and his achievements in the field ought to direct, remarks the *Bengalee*, the attention of the Government and the people of India to questions of the

*BENGALEE,*  
7th Nov. 1914.

military defence and organization of the country. The defence of the country has been entrusted, since the British occupation, to a composite army of British and Indian soldiers. Indians are all very proud of the sepoys. They are the flower of the Indo-British army. They are among the best military assets of the Empire. But they form, so far, an almost exclusive military class or caste. And an exclusive military caste has always been a serious menace to the constitution of every civilised State that has sought to maintain one. The all but absolute isolation of the military classes or castes from the rest of the community, and particularly from the live currents of modern movements of Indian and world-politics, had hitherto helped to reduce this menace to a minimum. The risk has also been further sought to be minimised by placing them under British officers and keeping up a certain proportion of British soldiers in the Indian army. But this isolation had been slowly breaking down for some time past, and will be completely removed by the present war. The Indian sepoy who has gone out to France to fight for his King-Emperor will come back a new man, with a new outlook upon life and new ideas and ambitions in his heart. It was so in the past, whenever he was taken to Europe to add to the pomp and circumstance of Imperial pageants in London. He came back home with a new self-conceit. But he had never measured lances before with an European enemy; and the experiences of the present war will be bound to have a tremendous effect upon his mind and morals. All the praise that is being bestowed upon him, the lusty cheers of the white man and the admiring look of the white woman cannot possibly fail to quicken a new self-consciousness in him. The journal is sure the Government had fully considered all these possibilities before deciding to draft them for service in Europe and against a European enemy; and they have definitely made up their mind to amend and alter their Indian policy to meet the requirements of the situation which this war will create in India and the Empire. The close

of this war will be bound to be followed by large and far-reaching changes in India, involving important changes in the status in and relations with the great Empire to which the Indians belong. That these constitutional changes are inevitable, is frankly admitted even by such pronounced conservative journals as the *Times*. India must henceforth be given an ample voice in the councils of the Empire. These changes, however welcome and necessary, will not, however, completely meet the new situation which the return of the victorious Indian soldiery from Europe will create. These will not, necessarily and of themselves, provide against the danger of an exclusive military class or caste in the commonwealth. To provide against it, something more than an expansion of the civic rights of the general civil populations in the country will have to be done. This exclusiveness must be broken down. The existing military policy of the country will have to be changed. The army must be thrown open to every individual member of the community who possesses the requisite physical qualifications for it, irrespective of his race, or creed, or caste, or country. At present certain races are not accepted into the army. The Bengalis and, the journal believes, the Mahrattas also, are not taken into the army. The paper does not know if the general populations even of Madras are accepted into the army. These invidious distinctions must be completely removed, to break down the present exclusiveness of the Indian army. Hitherto the Government had encouraged, for obvious reasons, the formation of caste companies and caste regiments. The policy worked well at one time. It cannot serve the same purpose to-day, when the mental outlook of every Indian sepoy is being widened by a thousand influences. Above all things, the educated classes should not be excluded from military service, as they now are. The Government must realize that the educated Indian is the strongest bulwark of the British connection with India. He is loyal to this connection from honest conviction, and through motives of enlightened self-interest. And the greatest danger to the State of India will come, if it ever comes at all, which God forbid, not from the educated classes, but from the ignorant and inflammable masses. The policy of keeping the classes and the masses apart must be abandoned for good. In these days it is hardly wise for the Indian Civil Service to pretend to play the rôle of *magician* to the Indian masses. Blood is always thicker than water; and there are a thousand subtle ways in which the educated Indian is perpetually influencing his uneducated countrymen. The British official is feared, he receives the homage of the people due to his power and position; but he is not one of them, and cannot enter into any real intimate relations with them. As long as the mentality of the educated classes was more English than Indian, so long they stood, no doubt, in more or less wide isolation from the general populations of the country. But they have commenced to turn back to their own ideas and ideals, and this return movement has commenced to break down the false barrier that English education had at one time created between the classes and the masses in India. These new conditions have commenced to loosen whatever moral hold at one time the Indian bureaucracy had secured over the Indian masses. And all this has increased the need of abandoning the old policy, and encouraging the masses to fall into line under the natural leadership of their own educated countrymen. And side by side with it every attempt must be made to break down the present barrier that separates the so-called fighting races of the country from the so-called intellectual classes.

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675. The *Bengalee* writes that an esteemed Indian gentleman has received information by the last mail that his son, The Field Ambulance Corps. who is now in England, has joined the Red Cross Society, having passed the qualifying examination and the medical test, and has been admitted into the Field Ambulance Corps which is now in camp, and is expected to be sent out to the front shortly. The journal has no doubt that many other young Indians have also joined the corps. When Indian students in England are being readily granted the privilege of admission to the Field Ambulance Corps after passing the necessary tests, why should the young men out here suffer by not being allowed similar privileges? They too are made of the same stuff. It is high time that arrangements were made to give the necessary preliminary training to a number of able-bodied young men out here, with a view to qualify them for admission to the Field Ambulance Corps. The journal does not understand why the authorities are not paying that amount of attention to the matter to which it is entitled from various points of view.

676. An English friend of the *Bengalee*, in the course of a conversation soon after the despatch of the Indian Expeditionary force, expressed a doubt as to how the Indian troops would behave when the terrible war.

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11th Nov. 1914.

German shells burst around them. His idea was that they were not accustomed to European warfare; and he was not quite sure how they would conduct themselves. The misgiving was perhaps natural, but it has been completely dissipated by the heroism of the Indian soldiers in almost every engagement in which they have taken part. The latest is the charge of the Bengal Lancers, five thousand of whom were sent to the rescue when the allied troops were compelled to evacuate Ramscapelle. They dismounted and charged lance in hand and the allied infantry cheered the magnificent sight. They dashed forward and their bayonets strewed the streets of Ramscapelle with German corpses. They captured twelve naval guns and a thousand prisoners. The annals of gallantry have scarcely a parallel to this heroic achievement. Well may people be proud of the Indian soldiers and appeal for the adequate recognition of their splendid services by the elevation of their status and dignity.

677. It would be a very bad thing for the future of India, writes the *Bengalee*, if the people were to take in the many baits that Anglo-Indian friends are likely to throw India in Imperial Federation.

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before them at this time. They clearly see the utter impossibility of keeping the people of India for any length of time out of their rightful place in the Empire to which they belong. The acceptance of India as an equal co-partner in the Empire can no longer be opposed. It must come sooner or later. Every British politician and publicist recognises it to day. But this very recognition has also called forth numerous attempts to whittle down the inevitable changes to as much in consequence as possible. Sir Frank Sweetenham and Sir Valentine Chirol have been clearly seeking to do this by conjuring up false and fanciful values of the wondrous outburst of loyalty to the Empire which the present war has called forth in this country. But more insidious attempts are being made, even by others, towards the same end. An instance of this is found in a correspondence that appeared in the last number of the *Asiatic Review*. The writer is one Mr. W. Phillpotts Williams, described as the Chairman of a Committee of the Imperial Organization Society, which wants "to bring India into the great federation of the Empire and allow her a voice in the great Imperial Parliament" which it is its object to establish. The writer of this article shows either an absolute lack of political perceptions, and an utter ignorance of the evolution of political life and freedom, or an insidious and sinister desire to give India the shadow of federal citizenship while denying her its true and healthy substance. An Imperial Parliament to India can be of no use, where all the self-governing members of the Empire will be represented, unless and until Indians too are self-governing members of it. Political wisdom in India would prefer to have the Government of India and all her defence and foreign policy to be controlled by the present British Parliament, as long as complete provincial and national autonomy is not developed and established in India, to an Imperial constitution such as is proposed by this Imperial Organization Society. If India is not ready for local and national autonomy, she cannot be ready to take her rightful place in the Imperial Parliament. The journal does not believe in building from the top. The experiment is not a new one as most of the existing "popular" institutions have been built from the top, and not up from below. This is why there are so many failures. In consideration of these facts, the paper cannot help warning its countrymen against the baits which either foolish but well-meaning friends or designing enemies of Indian progress may offer them in these critical times. Indians must stick to their ideal of provincial and national autonomy first, and as its natural and reasonable fulfilment—Imperial Federation next.

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11, CAMAC STREET;

CALCUTTA,

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