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REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 16th July 1910.

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LIST OF NEWSPAPERS.

[As it stood on the 1st January, 1910.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI.					
1	"Bangabandhu"	Calcutta	Weekly	Barendra Lal Mukerjee, Brahmin, age 23.	1,000
2	"Bangaratna"	Ranaghat	Do.	Kanai Lal Das, Karmakar, age 30	The paper is not widely circulated.
3	"Bangavasi"	Calcutta	Do.	Behary Lal Sarkar, Kayastha, age 53	15,000
4	"Bankura Darpan"	Bankura	Do.	Ram Nath Mukherji, Brahmin, age 49.	800
5	"Basudeva"	Calcutta	Do.	Kedar Nath Bharati, Brahmin, age 35	1,000
6	"Basumati"	Ditto	Do.	Suresh Chandra Samajpati	15,000
7	"Birbhum Hitaishi"	Suri	Do.	Bibhuti Bhushan Paitandi, Mukhtear	300
8	"Birbhum Varta"	Do.	Do.	Debendra Nath Chakravarti, Brahmin, age 37.	800
9	"Burdwan Sanjivani"	Burdwan	Do.	Prabodha Nanda Sarkar, Kayastha	900 to 1,000
10	"Chinsura Vartavaha"	Chinsura	Do.	Dina Nath Mukherji, Brahmin, age 42	350
11	"Daily Hitavadi"	Calcutta	Daily	Panchcowri Banerji, Brahmin	5,000
12	"Dainik Chandrika"	Ditto	Do.	Hari Dass Dutt, Kayastha, age 39	400
13	"Dharma"	Ditto	Weekly	Aravinda Ghosh, Kayastha, age 45	2,000
14	"Dharma-o-Karma"	Ditto	Monthly		
15	"Education Gazette"	Ohinsura	Weekly	Shibnarain Bannerji, M.A., B.L., Brahmin.	1,500
16	"Ekata"	Calcutta	Do.	No fixed Editor in evidence. Principal contributor is Hari Dhan Kundu, Teli, age 34 years.	1,000
17	"Hitavadi"	Ditto	Do.	Panchcowri Banerji, Brahmin	30,000
18	"Hindusthan"	Ditto	Do.	Hari Das Dutt, Kayastha, age 39	1,000
19	"Jagaran"	Bagerhat	Do.	Behary Lal Roy	600
20	"Jasohar"	Jessore	Do.	Ananda Charan Chaudhury, Kayastha, age 35; Surendra Nath Mitra, Kayastha.	500
21	"Kalyani"	Magura	Do.	Biswar Mukherjee, age 45, Brahmin; and Tarak Brahma Sikdar, Kayastha.	1,200
22	"Karmayogin"	Howrah	Do.	Amarendra Nath Chatterji, B.A., Brahmin, age 32.	2,000
23	"Khulnavasi"	Khulna	Do.		
24	"Manbhum"	Purulia	Do.	Bagola Chandra Ghose, Kayastha, age 37.	About 300
25	"Matribhumi"	Chandernagore	Do.	Surendra Nath Sen, age 32, Hindu	500
26	"Medini Bandhav"	Midnapore	Do.		
27	"Mihir-o-Sudhakar"	Calcutta	Do.	Sayyid Osman, Muhammadan, age 36; Maulvi Reyazuddin Ahmad, Muhammadan.	4,000
28	"Murshidabad Hitaishi"	Saidabad	Do.	Bonwari Lal Goswami, Brahmin, age 45.	Small.
29	"Navajivani-o-Swadeshi Christian."	Calcutta	Tri-weekly	Rev. Lal Behari Shah, Native Christian, age 24.	300
30	"Nayak"	Ditto	Daily	Priya Nath Guha, Kayastha, age 37	3,000
31	"Nihar"	Contai	Weekly	Madhusudhan Jana, age 50	200
32	"Pallivarta"	Bongong	Do.	Charu Chandra Roy, Kayastha, age 36	400
33	"Pallivasi"	Kalna	Do.	Sosi Bhushan Banerji, Brahmin, age 44	600
34	"Prachar"	Calcutta	Monthly		
35	"Prasun"	Katwa	Weekly	Purna Chandra Chatterji, Brahmin, age 45; Banku Behari Ghose, Goals, age 39.	500
36	"Pratihar"	Berhampore	Do.	Kamakhya Prosad Ganguli, Brahmin, age 61.	Poor.
37	"Purulia Darpan"	Purulia	Do.	Amulya Ratan Chatterjee, Brahmin, age 38.	About 300
38	"Ratnakar"	Asansol	Do.	Rakhal Chandra Chakravarti, Brahmin, age 27; Gopal Chandra Mitra, Kayastha, age 62.	500
39	"Samaj Darpan"	Salkia	Do.	Purna Chandra Mukherji, Brahmin, age 48.	140
40	"Samay"	Calcutta	Do.	Ganendra Nath Das, M.A., B.L., Brahmin, age 66.	800
41	"Samvad Purnachandrodaya"	Ditto	Daily	Purna Chandra Ghattak, Brahmin, age 45.	50
42	"Sanjivani"	Ditto	Weekly	Shiva Nath Sastri M.A.; Ramananda Chatterjee, M.A.	7,000
43	"Sevika"	Diamond Harbour	Monthly		
44	"Soltan"	Calcutta	Weekly	Maulvi Muhammad Monirazzam, Musalman.	1,500

LIST OF NEWSPAPERS—concluded.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI—concluded.					
45	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika."	Calcutta ...	Weekly	Mrinal Kanti Ghose, Kayastha age 39	2,000
46	"Twenty-four Parganas Vartavaha."	Bhawanipur	Do.	Hem Chandra Nag, B.A., Kayastha, age 27.	1,000
HINDI.					
47	"Banga Kesri" ...	Calcutta ...	Fortnightly	Newsadika Lal, Kayastha, age 26	200
48	"Bharat Bandhu" ...	Ditto ...	Weekly	.....	.....
49	"Bharat Mitra" ...	Ditto ...	Do.	Mahabir Prasad, Vaisya, age 36; and Amrita Lal Chakravarti, Brahmin, age 47.	3,200
50	"Bihar Bandhu" ...	Bankipore	Do.	Ram Kishore Singh, Oodhia Kurma, age 30,	500
51	"Bir Bharat" ...	Calcutta ...	Do.	Prantosh Dutta, Kayastha, age 36	1,000
52	"Ghar Bandhu" ...	Ranchi ...	Fortnightly	Rev. Dr. A. Nottrott	1,000
53	"Jain Pataka" ...	Calcutta ...	Monthly	.....	.....
54	"Hindi Bangavasi" ...	Ditto ...	Weekly	Hari Kissen Joahar, Khettri, age 31	6,000
55	"Hitvarta" ...	Ditto ...	Do.	Rao Purandkar, Mahratta, Brahmin, age 28.	3,000
56	"Lakshmi Upadesh Lahri" ...	Gaya ...	Monthly	.....	.....
57	"Marwari" ...	Calcutta ...	Weekly	S. K. Tebravala, Hindu, age 35	600
58	"Sattya Sanatan Dharm" ...	Ditto ...	Do.	Radha Mohan Gokulji, Vaisya, age 40	300
59	"Sri Sanatan Dharm" ...	Ditto ...	Do.	Ambika Prasad Bajpa	300
60	"Shiksha" ...	Arrah ...	Do.	Shukul Narain Panday, Brahmin, age 35.	256
61	"Tirhut Samachar" ...	Muzaffarpur	Do.	Pandit Jaganand	142
62	"Bara Bazar Gazette" ...	Calcutta ...	Do.	.....	.....
63	"Burman Samachar" ...	Ditto ...	Monthly	.....	.....
PERSIAN.					
64	"Namai Muqaddas Hablul Matin."	Calcutta ...	Weekly	Sayyid Jalaluddin, Shiah, age 59	1,000
URDU.					
65	"Al Panch" ...	Bankipore	Weekly	Syed Husain, Muhammadan, age 36...	250
66	"Darus Sultanat" ...	Calcutta ...	Do.	Quazi Abdul Latif, Muhammadan, age 36.	400
67	"Star of India" ...	Arrah ...	Do.	Munshi Muhammad Zaharul Haq, Muhammadan, age 40.	350
URIYA.					
68	"Garjatbasini" ...	Talcher ...	Weekly	Bhagiratti Misra, Brahmin, age 41	.....
69	"Manorama" ...	Baripada ...	Do.	.....	.....
70	"Nilachal Samachar" ...	Puri ...	Do.	Baidya Nath Singh, Sikh, age 32	700
71	"Sambalpur Hitaishini" ...	Bamra ...	Do.	Dinabandhu Garhnaik, Chasa, age 35.	.....
72	"Samvad Vahika" ...	Balasore ...	Do.	Harish Chandra Sarkar, Sadgops, age 53.	500
73	"Uriya and Navasamvad" ...	Cuttack ...	Do.	Ram Tarak Sen, Tamuli, age 48	600
74	"Utkal Darpan" ...	Sambalpur	Do.	.....	.....
75	"Utkal Dipika" ...	Cuttack ...	Do.	Gauri Sankar Roy, age 76	1,000
76	"Utkal Sakti" ...	Calcutta ...	Do.	.....	.....
77	"Utkal Varta" ...	Ditto ...	Do.	Moni Lal Moherana, Karmokar,	600

Additions to, and alterations in, the list of Vernacular Newspapers.

No	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
28A	"Muhammadi" ...	Calcutta ...	Weekly ...	.....	.....
43A	"Surbarnabanik" ...	Do. ...	Do. ...	.....	.....
8A	"Biswadut" ...	Howrah ...	Do. ...	.....	.....

I—FOREIGN POLITICS.

REFERRING to what has been said in an Indian paper about Sufi Amba Pershad and Sardar Ajit Singh being in Shiraz and editing a paper named *Hayat*, in which the

NAMAI MUQADDAS
HABUL MATIN,
July 4th, 1910.

The Indian fugitives. readers are incited against the English and the Russians, the *Namai Muqaddas Habul Matin* [Calcutta] of the 4th July says that the paper *Hayat* is before him, and a Persian sage named Mahlati says that the paper relates to historical facts only, and that he found nothing in it which was against the English or the Russian Government, and that he had no reason to suspect that the editors were the men referred to by Englishmen. However the local official of Shiraz is not likely to infringe the international law in the matter of arresting a political fugitive, and thus to jeopardize the stability of Persia. The paper awaits further news before hazarding any opinion.

2. The *Namai Muqaddas Habul Matin* [Calcutta] of the 4th July is not at all surprised at the intentions and beliefs of the Russians. They did not send troops to Persia, on

NAMAI MUQADDAS
HABUL MATIN,
July 4th, 1910.

Death or stability. account of any necessity and therefore no one would expect that they would withdraw them when that necessity is over. It, however, wonders at the statement made by Sir Edward Grey before Parliament, that the Russians would reduce their troops when they find it safe to do so. The statement would indicate that the Russians do not possess such a broad mind as the English do. The unrest in Persia is due to the stay of their troops, and the excesses committed by the Russian officers and the insensible soldiers wherever they went, are a sufficient proof of what has been said above. If the Russian officers had not supported Rahim Khan and Shah Sonha, the unhappy incidents at Azerbaijan would not have come to pass.

The peace that prevails in Persia is to a degree superior to that prevailing in Russia, and is in the same level with that in India and Turkey, and that if the Russians deny it, it is simply to achieve their own ends.

The Persians know that if Persia had accepted the fatal loan, the Russian troops would have been withdrawn long ago. Even now if Persia gives an agreeable reply to the Memorandum, not only would the Russian troops be withdrawn, but the whole country would be declared quite peaceful. The troops are posted simply for mischievous purposes and forcible acceptance of any proposals of the neighbours by the Persians. The result of the political excesses of the neighbours would be, that the Persians would lose all faith in the Russians and the English.

The Persians bear in mind the proverb "either death or liberty." Under the circumstances the Persians cannot but have hatred for their neighbours, and hatred means trouble to their men. They also induce the Persians to seek shelter elsewhere. If the neighbours therefore do not give up their excesses the Persians would have no alternative but to seek the help of the Germans.

What the Russian papers and a number of English papers have written about Germany's agreeing to co-operate with the two Powers and its possessing no advantage in Persia, are all untrue and based on politics. It is much more Germany's interest that she should help Persia than otherwise by connecting the Baghdad railway with Persia.

The Persians should pitch no faith in the diplomatic statement of the neighbours, nor believe in what they do, nor should they signify their consent to any of their political movements. They should also not agree to the mere reduction of troops by the Russians, for ten soldiers are as good in creating unrest as a hundred, but feel no rest till they have seen the last foreign soldier leave the Persian soil, and should never allow the words "death or stability" to slip out of their mind.

3. In a review of the situation in Persia, the *Muhammadi* [Calcutta] of the 8th July says that the policy of Great Britain and Russia is apparent on the face of it, that the agreement between the two Powers leaves no doubt in the mind of a thoughtful

MUHAMMADI,
July 8th, 1910.

The Persian problem.

man that they are not in the least concerned with the peace and prosperity of Persia, but are only waiting for an opportunity to serve their own interests. The Nationalist party became alive to the situation and declined to borrow from either. Then Germany stepped in and made overtures to Persia to advance a loan on very easy terms. At this, apprehending the termination of their influence, England and Russia persuaded Germany to join them and the three have now made a triple alliance to partition Persia. Fortunately the constitutional party have been able to see through the designing policy of the Powers, and though the Government is in urgent need of funds to give the country peace and better administration, it has decided to raise money from within the country itself. This decision has given great satisfaction to the people and the several provinces have declared to raise money and help the Government in this crisis. It is believed that if the foreign Powers, especially Russia, do not in the meantime raise disturbance and unrest by secretly helping the rebels, the National party will be able to raise from the country funds sufficient for the present purpose.

The paper then remarks:—It is the duty of the impartial and generous British Government to earnestly try to maintain the independence of Persia. This will give satisfaction to eighty millions of its Muhammadan subjects in India, Aden, Egypt and the Soudan, and bind them in obligation and gratitude. Again, if Persia loses independence, it is inevitable that British interests will be ruined with those of Germany and Russia. It will open the doors of India to Russia. England ought by no means to place any reliance on Russia. If the boundaries of the kingdoms of England and Russia even happen to be contiguous, friction between these two powers is inevitable. It is only proper for our Government to keep a strict and vigilant eye on the movements of Russia for they should know well that the maintenance of independence of Persia and Afghanistan is supremely necessary for the stability of the British Empire in India.

SANJIVANI,
July 7th, 1910.

4. The *Sanjivani* [Calcutta] of the 7th July refers to the memorial submitted to the Government of India by the Indians in the Transvaal.

Bengal Provincial League regarding the expulsion of Indians from the Transvaal, and the great hardships those poor men have to suffer when they come back to India, which is practically a strange country to them; and implores the Government to relieve the Transvaal Indians of their distress.

HITVARTA,
July 7th, 1910.

5. The *Hitvarta* [Calcutta] of the 7th July writes:—

Although reluctant, we cannot help writing on this subject. The condition of the Indian emigrants in the British Colonies is worse than anywhere else. We have drawn the attention of Government several times, but in vain. We do not forget, rather we are thankful for all that the Government has done for the protection of the emigrants, but we reiterate what we have said before, that that is not enough. The Government has taken the right of stopping emigration to South Africa, but it does not enforce it. Ship-loads of respectable Indians are being deported from that country, and the Government is only waiting for an opportunity to use its weapon. Such an attitude cannot help the officers of Government to retain the loyalty of the people intact for the colour question comes in here.

Since the new law has been passed, the condition of the Indians and the treatment they receive have become worse. Canada and the Transvaal have gone beyond proper limits in this matter; but the evil is spreading to other Colonies also for instance Zanzibar, where the Indians were much happier before the British occupation of it. After enumerating the various disabilities to which the Indians are subject in these Colonies, the paper says that the convicts of higher castes are made to do even the scavenger's work. The Indians are murdered by the colonists but sometimes no charge is laid against the offenders.

Is the Government of India so weak as to be unable to protect its own subjects?

MAHWARI,
July 8th, 1910.

6. Referring to the oppression of the Indians in the Transvaal who are now engaged in what is said to be a mortal combat, the *Marwari* [Calcutta] of the 8th July says that the "Sovereign Power is ranged against virtue there."

The Sovereign Power vs. Virtue.

II.—HOME ADMINISTRATION.

(a)—Police.

7. Referring to the confiscation of the book "The History of the Sepoy War" by Panchcori Banerji, the *Samay* [Calcutta] of the 8th July says that the author sent a memorial to the Government praying that the objectionable passages in the book might be pointed out to him, so that he might be ready to make any change or alteration as required by Government. The paper is sorry that the Lieutenant-Governor has said in reply that he is unable to accede to the author's request. The paper does not understand what harm there would have been if the Government marked out the objectionable passages. On the other hand, if it was so done, the author would have been able to know which portions of the book had been taken exception to and it would have been a warning to other writers. The paper hopes that henceforth along with the order of confiscation of a book the Government will point out the objectionable passages therein.

SAMAY,
July 8th, 1910.

8. Referring to the case of *Deshsevak* of Nagpur which has ceased to exist under the operation of the new Press Act, the *Bihar Bandhu* [Bankipur] remarks that the Government of the Central Provinces and Berar did not act properly in not explaining to the editor of the paper his fault as was requested by him.

BIHAR BANDHU.
July 9th, 1910.

9. The *Daily Hitavadi* [Calcutta] of the 12th July, in an article headed "The history of the song" refers to the confiscation of some cloths in the borders of which occurred a seditious song, and says that the first piece was found by the police at Bhowanipore in the house of a prostitute. It is said that the song was composed by the late Khudiram Basu of the Muzaffarpore murder. The police at once started investigation, as a result of which another piece was found at the Ramjibanpur Hât in the Midnapore district with the name of 'Iswar' written by a pencil. With this clue the police arrested one Iswar, a cloth merchant of the hât, but upon search a single piece of the same sort having been found in the house, he was let off. His house at Calcutta was also searched, but no incriminating substance was found, although strangely his account books and other papers were taken away by the police. On the other hand, there being many 'Iswars' in the hât, the police arrested about a hundred of the same name, one amongst whom confessed that he made a pair of cloths of the same description at the orders of a man he could not recollect. He was an illiterate man, and he simply set the words on the border without understanding their meaning. The man has been discharged, although he is still under police surveillance. But although the police have not yet been able to sift the matter thoroughly, harassment and oppression in the hât have not ceased, as a result of which the once famous trading mart is now deserted and more than two thousand weavers of the locality have, through fear and oppression, ceased to work and have been reduced to extreme poverty. There is no *swadeshi* agitation in Ramjibanpur, no boycott, no picketing, etc. If with all this, the innocent villagers are subjected to great harassment, there will be no end of their misery.

DAILY HITAVADI,
July 12 b, 1910.

The paper in conclusion requests His Honour to enquire into the matter and take proper steps to restore peace and tranquillity. If the innocent are unnecessarily harassed in this way, the people will surely take it to heart.

10. The *Samay* [Calcutta] of the 8th July says that complaints are now being frequently made by respectable gentlemen that they have been unnecessarily subjected to police espionage. Though it is the duty of detectives to keep eyes on those whose character and movements raise suspicion, yet in no civilised country are men shadowed by the police without the gravest reasons for suspicion.

SAMAY,
July 8th, 1910.

The paper then refers to the cases of Monoranjan Guha and Kalimohon Ghosh, the latter a teacher in the Bolpur School founded by Babu Rabindra Tagore, who, it says, ought to be placed on trial if there is sufficient evidence against them or to be called upon to explain their conduct, if it has given rise to reasonable suspicion. The paper hopes that Sir Edward Baker,

generous and sympathetic as His Honour is, will soon put a stop to this disagreeable practice of the police.

DAILY HITAVADI,
July 12th, 1910.

11. The *Daily Hitavadi* [Calcutta] of the 12th July says that a person of

"The guest of Moulvi Leakut Hossein."

gentlemanly appearance once came to see Maulvi Leakut Hossein at his residence No. 21, Sukea's Street. At the outset, the gentleman who passed as a Hindu, saluted the Maulvi and taking the dust of his feet, placed it on his forehead. In the conversation that followed, the newcomer asked the Maulvi as to what should be done on the 7th August, at the same time declaring that, as devoted disciples of his, he and his friends were ready to do everything, even to lay down their lives, at the Maulvi's bidding. The Maulvi replied that his advice could be gathered from the fact that at the time of his release, when he was given a coat made of Manchester cloth, he threw it away. The Maulvi then sent the Babu away with the words, 'The day for making speeches is over, now work silently.' The paper suspects that the interviewer may be no other than a detective.

SAMAY,
July 8th, 1910.

12. The *Samay* [Calcutta] of the 8th July refers to a strange rumour published in the *Bengalee* that the police are trying to implicate a number of high and respectable men

in political docoities, and says it does not think there is any truth in the rumour. However, the Government ought to relieve public anxiety by a protest and it is desirable that no such unpleasantness should be associated with the end of Lord Minto's rule.

HINDI BANGVASI,
July 11th, 1910.

13. The *Hindi Bangvasi* [Calcutta] of the 11th July asks if the rumour that the Calcutta Police is about to arrest a large number of respectable residents on charges of a political nature has any foundation in fact.

BHARAT MITRA,
July 9th, 1910.

14. The *Bharat Mitra* [Calcutta] of the 9th July is pleased to see such prompt action having been taken in the police oppression case in Midnapur in which the complainant deposed to the tortures he was put to for obtaining a confession, and observes that such an action in cases like the above for sometime would convince the police that it is not the fond pet of the Government that it pretends to be and that law cannot cease to have its course in its case too. Happiness under British rule would be boundless on the day when the police, thus convinced would win the confidence of those who are good and strike terror in those who are wicked.

KHULNAVASI,
July 9th, 1910.

15. The *Khulnavasi* [Khulna] of the 9th July, in referring to the quartering of punitive police in some of the local villages, writes:—

Punitive Police in Khulna and Jessore.

During the early days of the *swadeshi* agitation there was indeed some little amount of unrest in these villages. Now, however, that agitation has died out; the school boys, instead of shouting *Bande Mataram*, shout "Hip, Hip, Hurrah;" instead of playing with lathis, they play football. *Swadeshi* is now as extinct as the dodo, meetings are no longer held, and yet inexplicably enough, on the overburdened shoulders of these villagers a punitive police is now saddled. Is it good to place this burden on them in this year when they have not yet quite got over heavy pecuniary losses caused by last year's cyclone, if Government wishes to keep the people happy and at ease? Crime is rife all over Bengal and punitive police is not much of a remedy therefor. Bomb outrages occurred with too great frequency on the Eastern Bengal State Railway near Calcutta, and though punitive police were quartered on those villages, they did not cease, till a number of vigilance committees had begun to act. The aim of Government would have been served if similar vigilance committees had been organised with the co-operation of the local police in these Khulna villages as well. It is true that the peace and welfare of the people are always the aims which actuate Government in its acts, but its action is inexplicable all the same in the present case. The recent Government Circular on sedition asks Government officers to explain the good intentions of Government where any of its acts creates discontent. The people have been cut to the quick by this act of quartering punitive police on them in these bad times for them and will some officials come forward now to console them?

16. The *Nayak* [Calcutta] of the 9th July says that the number of cases of Railway theft and dacoity has been, as it were, increasing more and more with the lapse of time.

The Railway robbery.

When such cases occur in the broad daylight, in big stations like Howrah, Sealdah, Goalundo, etc., that are under the strict surveillance of the police, it is nothing strange that the ruffians should perpetrate such heinous crimes in running trains, behind the back of the police-officers. The other day a villain named Bandhu Mian, who had entered a female carriage of a running train, was detected in his endeavour at wresting a bracelet from the hands of a helpless woman, and was sentenced to three years' imprisonment. It need hardly be said, says the paper, that this rascal was a Railway officer. The paper is of opinion that the number of Railway employes of this stamp is far from limited.

17. The *Nayak* [Calcutta] of the 9th July writes:—

Unsatisfactory arrangement of the police.

The helpless female whose gold bracelet had been violently wrested by Bandhu Mian, has said in the course of trial that she did not find a single police constable in any of the stations between Madhupur and Asansol, and that consequently she could not acquaint the police with the necessary details until her arrival at the Asansol station. Is it not something extraordinarily strange that not a single constable was to be found in any one of these stations? Is there no provision in those stations for a police guard at night? Or, is it that the officers of the police had been worshipping Morpheus (i.e., enjoying sleep on their sofas)?

18. The *Jagaran* [Bagerhat] of the 10th July says that all attempts at suppressing robbery on the rivers of Bagerhat have hitherto proved unsuccessful; another terrific

The Bagerhat Dacoity.

dacoity recently took place on the Daratana river, an account of which has been given in the paper. The paper asks why such robberies should continue when the Government has been repeatedly exerting itself in the direction of stamping them out. Much may be done in that way, if provision be made for placing the river under proper and strict surveillance. Ere this the number of cases of dacoity was somewhat reduced by this means.

19. The *Daily Hitavadi* [Calcutta] of the 10th July speaks of the panic which has been created at Deoghur, owing to the frequency with which thefts have been

Crime at Deoghur.

occurring at the place recently. Thirty such cases of crime have taken place in the course of a month. Some of the most prominent citizens have been the victims, including Rai Tarini Persad Bahadur, Rai Rajendra Nath Bose Bahadur, Rai Madhab Chandra Chatterjee Bahadur, etc. The efforts of the local police to unearth the offenders have yet proved abortive. A strengthening of the force, numerically speaking, is badly wanted, if crimes like these are to be prevented in future.

(b)—Working of the Courts.

20. The *Daily Hitavadi* [Calcutta] of the 12th July draws the attention of the Government to the prevalence of gundaism in the Magura subdivision of the Jessore district,

Gundaism in Jessore.

where the frequency of thefts, dacoities and assaults on women have rendered it impossible for local gentlemen to live in their homes. As an instance, the paper refers to an incident at Nowhatta Bazar some two months ago, in which some 20 or 22 Muhammadans assembled one night, fell upon the house of a prostitute, took her away by force and after having outraged her most brutally kept her confined in the house of another Muhammadan. Upto this time only one of the culprits has been arrested.

21. The *Khulnavasi* [Khulna] of the 9th July complains how different Magistrates mete out different treatment to men accused of similar offences in the matter of granting bail. The printer of the *Hitavadi* was out on bail

Grant of bail to under-trial accused.

till the last day of the hearing of his case. The editors and printers who were at that period undergoing trials for the same offence in the mufassal, were however made to undergo the hardships of life in *hajat*. What means this differential

NAYAK,
July 9th, 1910.

NAYAK,
July 9th, 1910.

JAGARAN,
July 10th, 1910.

DAILY HITAVADI,
July 10th, 1910.

DAILY HITAVADI,
July 12th, 1910.

KHULNAVASI,
July 9th, 1910.

treatment under the same Government? We cannot understand what harm there can be in releasing a man on suitable bail, until his guilt is proved. This consideration applies specially to men of social position, who are not likely to escape and who have never committed any offence previously. Certainly our benevolent Government never wishes any innocent man to be harassed. So it is inexplicable why innocent men are made to suffer by being put in *hajat* before trial. Hundreds of instances may be adduced of men, who after undergoing *hajat* life for long periods, were ultimately acquitted by just Magistrates and Judges. To refer to recent examples only, one can point to the upshot in the Midnapore Bomb Conspiracy case, the Bighati and Netra Dacoity cases, the Rajendrapore Train dacoity case, the Fatehjangpur murder case, etc. Amending legislation should now be undertaken to free a man from all risk of having uselessly to undergo *hajat* life pending the final disposal of his case and to compel Magistrates to practise one rule throughout British India regarding the grant of bail.

BIHAR BANDHU,
July 9th, 1910.

22. The *Bihar Bandhu* [Bankipur] of the 9th July publishes a lengthy contribution from a certain 'Bihari,' in which, after giving the circumstances under which Kaithi was introduced into the Primary schools and Courts of Bihar and the defects of that character and showing that time is now ripe adopting Nagari scription in those schools as well as in courts and offices in place of kaithi, which has only been an obstacle in the way of progress, the writer urges that the Arrah Nagari Pracharini Sabha, the *Bihar Bandhu* and all the well wishers of Bihar should try their best to bring about the change and earnestly request the Government to replace kaithi by Nagari, which has now become so prevalent in Bihar that the change will not affect the work in courts and offices.

23. The *Bharat Mitra* [Calcutta] of the 9th July refers to the allegation that the Central Provinces Government means to oppose the application of Mr. Kolhatkar, a released political convict, for permission to resume his practice as a pleader and says that if in view of what that gentleman has suffered in Jail Government deals leniently with the application it would add to its dignity.

BHARAT MITRA,
July 9th, 1910.

24. In commenting on the judgement of the Lord Chief Justice of England in Savarkar's case the *Bharat Mitra* [Calcutta] of the 9th July observes that if the Judge's of the Indian Courts Act upon the remarks of the Chief Justice that there should be no conviction on a charge of rebellion when an overt act is committed long after a speech which is alleged to have induced it was delivered, many an accused charged with sedition may be acquitted.

BHARAT MITRA,
July 9th, 1910.

25. The *Nihar* [Contai] of the 12th July refers to the law of attaching court-fee stamps of annas 8 only to applications under section 108A of the Bengal Tenancy Act, and the consequent hardship on the poor tenants. It says that the section was introduced for the saving of time and money which were hitherto needed for correcting *bona fide* mistakes in the record-of-rights by a recourse to the Civil Courts. It hopes the law will be amended, and the necessity of the court-fee will be dispensed with, which will facilitate the purpose for which the section was subsequently added to the Act.

NIHAR,
July 12th, 1910.

(c)—Jails.

26. The *Sanjivani* [Calcutta] of the 7th July has the following:—

SANJIVANI,
July 7th, 1910.

"Is the Eastern Bengal jail a place of comfort?"

The fact that ten out of every hundred of the persons who were incarcerated in the jails of Eastern Bengal in 1909 were old offenders, has led the Lieutenant-Governor of that Province to remark that Jail authorities should reform prisoners as far as possible, and exercise such discipline as will prevent released prisoners from wishing to be inside the jail again. Convicts sentenced to rigorous imprisonment have to work not more than seven hours a day as tailors, weavers, etc. This, Sir Lancelot Hare thinks, fails to fulfil

the purpose of the law, for it never inspires the convicts' minds with a dread of jail life. The honest labourer has ordinarily to work from eight to seventeen hours a day for his living. Hence, says Sir Lancelot, thieves and dacoits have a far better time of it in jail than outside it.

It shows a sheer ignorance of human nature to think, that since 10 per cent. of the prisoners have been in jail before, convicts prefer jail life to independent life. There may be one or two men out of every thousand who have a partiality for the jail, but we can never think that the ratio can be as high as 10 per cent. It is not a very difficult thing either to find out why 10 per cent. of the released convicts come back to jail. First, when a man has been once in jail, the police never allow him to live in peace after he is released. Whenever any crime is committed near such a man's house, he is likely to be the first man to be seized and *challaned* by the police; and if he be too poor to defend himself, he has to go to jail again. Secondly, thieves and robbers, who have been released from jail are often led by their poverty to steal again, and are convicted and sent to jail again. If the jail were really found to be comfortable by 10 out of every 100 released prisoners, why should they, when they commit thefts again, do it under cover of the darkness of night instead of stealing something in broad daylight and going and delivering themselves up to the police? Can the officials of Eastern Bengal show any such instance?

The Lieutenant-Governor says that the work of a tailor does not imply any hard labour. But we have heard from *durzis* that three or four hours of continuous sewing work causes such a severe pain in the waist as makes one tired of one's very life. And yet the Lieutenant-Governor is not prepared to call such work hard labour. If he means hard labour to be working at an oil mill or husking machine, let him introduce such labour in the jails of his Province, and he will find the death rate among prisoners going up high. If prisoners in the jails of Eastern Bengal are made to work as hard as the Lieutenant-Governor wishes them, the result will, we are afraid, be terrible.

Considering that every mouthful of food that a prisoner eats is mixed with the tears of his own eyes and that convicts hate the jail like hell, we fail to comprehend what treatment prisoners will receive in jail if a Lieutenant-Governor is to hold that the jail is thought to be a comfortable place by most convicts.

(d)—Education.

27. We are informed, says the *Sanjivani* [Calcutta] of the 7th July, that the authorities of the Presidency College of Calcutta have refused admission to students, who had come from Eastern Bengal, telling them to go and get admitted into the Dacca College. Such students have no doubt been admitted into the Metropolitan Institution and the City, the Ripon and the Bangavasi Colleges. But why have they not been admitted into the Presidency College? We know that an Eastern Bengal student, who is a scholarship-holder, has been refused admission into the Presidency College, although he applied for admission in June, and that many students of West Bengal have been taken in though they came after him. Many colleges in Eastern Bengal have no arrangements for teaching some of the subjects which students often take up. Are then the students of that Province to give up their studies after passing the Matriculation examination?

SANJIVANI,
July 7th, 1910.

28. The *Nayak* [Calcutta] of the 7th July writes how a good many boys who have passed the last Matriculation and Intermediate examinations (even with credit) are being refused admission into the Colleges, owing to alleged want of accommodation. Eastern Bengal students are being specially turned away from Calcutta Colleges. There has been thus an unusual influx of students into the Dacca College, where the authorities do not know what to do with them. If now these students are turned away from Dacca College as well, all their future chances of receiving a high education will be marred.

NAYAK,
July 7th, 1910.

A University complaint.

MUHAMMADI,
July 8th, 1910.

29. Under this heading, the *Muhammadi* [Calcutta] of the 8th July

"Grave problem for students." says:—

We are used to hear that good cometh out of evil, but now we hear the reverse. Everyone knows how the University authorities have been too liberal in passing students, though of course their liberality was not very great so far as Muhammadan students were concerned. But the number limit imposed by the University on the admission of students into Colleges has quite chilled their mirth, for the limit has been reached as early as now, and the Colleges have stopped further admitting students. Now what will be the fate of these students?

The Muhammadan students have in a way been prevented from gaining entrance into the Presidency College, and we hear of further troubles for them. Our contemporary the *Musalman* says that the Principal notified that applications for admission would be received up to the 15th June. But a Muhammadan student who presented his application on the 1st June was not admitted on the plea of want of accommodation. We do not know to whom we should express our sorrow. There is no way left to them, if the Government do not look kindly upon the unfortunate Muhammadans.

In addition to this, the Elliot Hostel has already been filled up, and students are coming from all quarters, and are unable to find a place to rest their heads in. Where are the Muhammadan leaders now, who supported the University Bill? Will they now uncover their faces and see the plight of Muhammadan students who have raised their hands to bless them?

HITAVADI,
July 8th, 1910.

30. The *Hitavadi* [Calcutta] of the 8th July is indignant that a large

A complaint against Calcutta Colleges.

number of boys should have been refused admission into the Colleges of Calcutta, because of their not having passed the Matriculation examination in

the 1st division. The paper also takes exception to the Presidency College not admitting boys from Eastern Bengal.

BASUMATI,
July 9th, 1910.

31. The *Basumati* [Calcutta] of the 9th July appeals to the Vice-

An appeal to Mr. Justice Mukerji.

Chancellor of the University to take pity on the large number of young men who are now going about from college to college in Calcutta

seeking admission into each, but turned away for want of accommodation. Certainly it cannot be contemplated that the educational career of these boys should be prematurely closed. If these boys cannot now worship Dr. Mukerji as they should, they are not ungrateful, and in the days to come, when they write books, they will dedicate them to him.

BHARAT MITRA,
July 9th, 1910.

32. Referring to the difficulty which the students who have passed the

No means spared to reduce the number of students.

Matriculation and Intermediate examinations this year in the 2nd and 3rd Divisions are experiencing in getting admission into the Calcutta colleges, the

Bharat Mitra [Calcutta] of the 9th July observes that whatever be the reasons, no means are being spared to reduce the number of those who wish to prosecute their studies.

BIR BHARAT,
July 10th, 1910.

33. On the admission in Calcutta colleges of the students of Eastern

Matriculates of East Bengal in Calcutta.

Bengal the *Bir Bharat* [Calcutta] of 10th July has the following remarks:—

The University is anxious to check the coming of East Bengal students to Calcutta for higher education; the Presidency and Scottish Churches Colleges have not admitted students coming from Dacca, Mymensingh or Faridpur; the Principal of the Presidency College plainly asked the students why they came to Calcutta and did not join the Dacca College. It would have been better if a "great wall" had been built between the East and West Bengals or one of them removed to some other part of the world.

BIR BHARAT,
July 10th, 1910.

34. The *Bir Bharat* [Calcutta] of the 10th July writes:—

Admission of students in colleges.

A large number of students has passed this year in the Matriculation examination; but many of them who desire to join a college for further

study are drifting hither and thither as the number of students to read in any class having been fixed and almost all colleges being filled to their limit, they are unable to join any institution; and the third divisioners, we hear, are

not admitted at all. The Calcutta University should soon make some arrangement to remove this difficulty. What is the great chief of the University, the double Doctor Srijut Ashutosh, doing? Will he not make some arrangement soon for the above students?

35. The *Sanjivani* [Calcutta] of the 7th July wants to know how many private schools in Eastern Bengal the Government has taken under its own control. Are the Government's funds, asks the paper, in such a flush as to enable it to open schools everywhere? The paper hears that attempts are being made by the Government to take into its own hands the Edward Institution of Brahmanbaria, and suggests that some member of the Provincial Council ought to protest against all this.

SANJIVANI,
July 7th, 1910.

36. Anent the extension of the B. L. course to three years, the *Noyak* [Calcutta] of the 7th July remarks:—
A three years' course for the B. L. If all avenues to education are being gradually narrowed or made difficult, why should the avenue to the B. L. alone be an exception?

NAYAK,
July 7th, 1910.

37. The *Sanjivani* [Calcutta] of the 7th July hopes that the Government will see its way to continuing for a few years more the grant it makes for students' boarding-houses. It will be quite impossible for private colleges to meet the expenses of their students' boarding; and since students have at present to suffer a good deal of trouble and harassment because of the want of suitable lodgings as well as for the refusal of colleges to admit many of them, the paper asks the Government to have some consideration for them.

SANJIVANI,
July 7th, 1910.

38. The *Basumati* [Calcutta] of the 8th July is grateful to Sir Edward Baker for his act of justice in continuing the Government grant of the previous year in aid of attached boarding-houses for the Calcutta colleges.

BASUMATI,
July 8th, 1910.

39. The *Daily Hitavadi* [Calcutta] of the 8th July complains of the inordinate delay in the publication of the results of the Sanskrit Adya and Madhya examinations. How will those, who are going to appear at these examinations next year manage to get through their prescribed text-books in six months only?

DAILY HITAVADI,
July 8th, 1910.

40. The *Bharat Mitra* [Calcutta] of the 9th July draws attention to the suspense and loss of valuable time of the examinees for the first and second Sanskrit examinations of Bengal owing to the results having been published four months after the examination was held, and says that if Sanskrit students are to be put to so much loss, better that there should be no examination. People could learn Sanskrit and get the title of Pandits even before these examinations were instituted.

BHARAT MITRA,
July 9th, 1910.

41. The *Basumati* [Calcutta] of the 9th July is alarmed to learn that the University contemplates instituting a course of undenominational moral training for its affiliated schools and colleges. The problem is a most difficult one; pending the publication of details, one must reserve criticism, but it is permissible to remark, even at this stage, that at present the University practises and preaches only one kind of principle, the principle namely of rewarding sycophancy. This sycophancy it is which has brought examinerships to many worthless teachers, has led to the selection of many books fit for the waste-paper basket as text books and of many vagabonds as Fellows, and has finally secured for the Vice-Chancellor himself a semi-permanent tenure of office. This is the one kind of principle in which the University can impart a training.

BASUMATI,
July 9th, 1910.

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

42. The *Hindusthan* [Calcutta] of the 6th July says that the magnanimous Lieutenant-Governor of Bengal has introduced the system of election, for that of nomination, in 18 municipalities. This is one of the instances which serve to show how he respects the cherished wishes of the people.

HINDUSTHAN,
July 6th, 1910.

NAYAK,
July 8th, 1910.

43. The *Nayak* [Calcutta] of the 8th July complains of the extensive adulteration of food in Calcutta, which has been going on since a long time past. Almost every article of food sold in the shops is adulterated, and thus leads to all sorts of diseases and epidemics. It is a wonder, however, says the paper, that in mufassal places where there are no municipalities, food-adulteration is not so prevalent as in Calcutta where the municipality does so much to prevent it. The Calcutta trader can sell any kind of adulterated food with impunity, if he only declares in his signboard that he deals with that kind of stuff. The municipality has no law under which such a dealer can be punished. In the mufassal, however, zamindars often punish persons found to be selling adulterated food. Considering that adulterated food is responsible for the enormously high rate of infant mortality and for the prevalence of many an epidemic, the paper asks the Government to make some change in the existing law, so as to make persons selling such food liable to be more heavily and effectively punished than they are now.

(f)—Questions affecting the land.

SANJIVANI,
July 7th, 1910.

44. The *Sanjivani* [Calcutta] of the 7th July protests against the removal from Sarail to Brahmanberia (Tipperah) of the cutchery of the estate of the late Raja Ashutosh Ray. The estate is now under the Court of Wards, and the paper questions the propriety of Mr. Halliday, the Manager, wasting such a large sum of money as one lakh of rupees, which will be necessary for the proposed removal of the cutchery, and hints that some member of the Legislative Council should stir himself in the matter.

BHARAT MITRA,
July 9th, 1910.

45. Referring to the cadastral survey that is going on in Bihar, the *Bharat Mitra* [Calcutta] of the 9th July writes:—
The Cadastral Survey in Bihar.

When the cadastral survey was taken up, it was hoped that all conflict between zamindars and their tenants would be at an end for ever, as the rights of both would be fixed by the Settlement Department; but the recent circular issued by that department, which has resulted in making it, as it were, a partizan of the ryot and great oppression on the zemindars, has shown how vain that hope was. The circular purports to make all tenancy permanent where the zamindar fails to prove that the rent was enhanced before, or that the rent in kind was converted into one in cash, etc. If this circular is acted upon, it would be contrary to the meaning of the Tenancy Act, and foment ill-will between the zamindars and tenants instead of putting an end to disputes.

The attention of the Lieutenant-Governor is therefore humbly invited to this trouble in Bihar, and it is hoped His Honour will order an enquiry and take necessary steps to save the people from high-handedness and oppression.

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

SANJIVANI,
July 7th, 1910.

46. The *Sanjivani* [Calcutta] of the 7th July wants to know what punishment is going to be meted out to the persons who were responsible for the fire on the steamer *Aka*, and also what compensation the Steamer Company are prepared to make to the passengers for the loss they have sustained.

HITAVADI,
June 8th, 1910.

47. A correspondent to the *Hitavadi* [Calcutta] of the 8th July invites the attention of the authorities of the Eastern Bengal State Railway to the obscene writings which are often found in intermediate and third class carriages and says that prompt steps should be taken to punish the culprits who are responsible for such writings.

(h)—General.

MURSHIDABAD
HITAISHI,
July 8th, 1910.

48. Referring to the proposed visit of the Lieutenant-Governor to Berhampore to invest the Raja of Nashipore with the title of Maharaja and the Maharaja of Cossimbazar

with the hereditary title of Maharaja, the *Murshidabad Hitaishi* [Murshidabad] of the 5th July says it would be well if along with it the Raja Bahadur of Lalgola be presented with his *sanad* and prays that the Durbar may be held in the place where it was previously held instead of being held in the *Rhotas*, so that the public may have the satisfaction of seeing it.

49. The *Hindusthan* [Calcutta] of the 6th July says that the 'generous Sir Edward Baker has been winning over the Bengali public more and more by his wise and excellent administration.

HINDUSTHAN
July 6th, 1910.

"The generous Lieutenant-Governor of Bengal."

Dearth of good water is the root of many a dire disease ; and 11 or 12 years ago the matter was brought forward before the Bengal Legislative Council. Since then there has been a good deal of agitation regarding the matter. According to the paper, if only Rs. 5,000 were to be annually spent in each district for the supply of good water, the situation would be considerably improved ; nevertheless, even this paltry sum is rarely expended for that purpose. But the sympathetic Lieutenant-Governor of Bengal has realised the actual condition of the province and has directed the Commissioners to make such arrangements that every District Board may annually spend Rs. 5,000 with a view to supplying the deficiency of good water in the district.

50. The *Sanjivani* [Calcutta] of the 7th July writes :—

SANJIVANI,
July 7th, 1910.

"Indians have no objection."

As soon as it was rumoured that Mr. W. H. Clark would be appointed the Member for Commerce and Industry, Conservatives both in England and in India entered into a loud protest against his selection. The Simla correspondent of the *Daily Mail* wired to that paper that the appointment of Mr. Clark was opposed by Englishman and Indians alike. We can emphatically say that Indians have absolutely no objection against Mr. Clark's appointment. In fact, an independent-minded Englishman direct from England is likely to do more good to India, than an Anglo-Indian official who is fond of wielding authority. Indians will, therefore, welcome Mr. Clark's appointment with delight.

51. From the flutter which the news of the appointment of Mr. W. H.

BASUMATI,
July 9th, 1910.

Mr. W. H. Clark, of the Board of Trade.

Clark to the Viceroy's Council has caused in the dovecote of Anglo-India, the *Basumati* [Calcutta] of the 9th July infers that Mr. Clark is a man of liberal tendencies, with pro-Indian sentiments.

52. The *Bharat Mitra* [Calcutta] of the 9th July expects nothing but good from Mr. Clarke being appointed as a

BHARAT MITRA,
July 9th, 1910.

The Commerce and Industry Member of the Viceroy's Council.

Member for Commerce and Industry in the Viceroy's Council, being, as he is, the nominee of the liberal Chancellor of the Exchequer himself, as the paper is anxious to have a Minister who has been brought up in the free atmosphere of Parliamentary life, and it is not always possible to have an able Civilian like Sir John Hewett.

53. Referring to the report lately published in a certain Indian paper regarding the Magistrate of Rajshahi having

SRI SRI VISHNU-
PRIYA-O-ANANDA-
BAZAR PATRIKA,
July 7th, 1910.

"A bar against co-operation."

refused to take part in the demonstration proposed to be held by the local people on the occasion of King Edward's funeral, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 7th July says :—

If the report be true, it is indeed much to be regretted. Incidents like this will baffle the good object of the Government, which advises the officials to work in co-operation with the people.

54. The *Hindi Bangavasi* [Calcutta] of the 11th July criticises the unsocial

HINDI BANGAVASI,
July 11th, 1910.

The unsocial Magistrate of Rajshahi.

nature of the Magistrate of Rajshahi, as he is not inclined to mix with many a respectable person of the locality, specially those who are considered the leaders of society. According to a correspondent, the Magistrate refused to see the leaders who had met to express their grief at the demise of his late Majesty King Edward VII. The paper asks if the Magistrate of Rajshahi has not seen the recent Government resolution on the subject of the Magistrates' duty to mix with the people, as a remedy against seditious ideas in the country.

55. The *Hitvarta* [Calcutta] of the 7th July is very sorry to learn that

HITVARTA,
July 7th, 1910.

Excise duty on Burma oil.

Government means to impose an excise duty on Burma kerosine oil and says that Government

always tries to impose this duty on indigenous articles whenever it levies a tax on similar imported goods. An excise duty of 3 per cent. has been levied on cloth manufactured in India solely for the benefit of Manchester merchants. The excise duties mean a great loss to the Indians, for it results in making the foreign articles dearer as well as making the condition of local industry very deplorable.

HITVARTA,
July 7th, 1910.

56. The *Hitvarta* [Calcutta] of the 7th July considers the release of the six relatives of Jivan Mal from the hands of the frontier raiders as being due to the prompt efforts of the Government, and for this the Hindus are very grateful, but the paper is convinced that these raids will not cease till the Government furnishes the Hindus of the Frontier Province with arms.

The frontier raids.

HITVARTA,
July 7th, 1910.

57. To hanker after honour, says the *Hitvarta* [Calcutta] of the 7th July, is natural for man. Hence the titles conferred on people by the Government please them as it ought to; but this bestowal of honour on certain persons sometimes gives rise to such a dissatisfaction that people become disgusted with the titles. Something like it has occurred this year by Deputy Superintendent Maulvi Mazharul Huq and Inspector Lal Mohan Guha having been given titles.

The Honour's List.

These are the Police officers in whose times the arrests were in full swing in Midnapore and an innocent Raja was made to rot in jail. Civil cases are pending against them in the Court of the District Judge of Midnapore. It is due to these (officers) that many an innocent people had to shed tears of grief. It is due to these that the hearts of mothers were broken into pieces on account of their sons being separated from them. They have now been given titles. Government, however, not being fully satisfied with what it had done, conferred the title of K.C.I.E. on that enemy of India, Mr. Rees, M. P., and thereby has trampled public opinion under foot. No wonder if these things dissatisfy the people, and if the sighs of the mothers disturb the Almighty Father of all.

BASUMATI,
July 9th, 1910.

58. The *Basumati* [Calcutta] of the 9th July writes:—

Titles for Mr. Mazhar-ul-Hakk,
and Inspector Lal Mohan Guha.

The well-known Mr. Mazhar-ul-Hakk and Inspector Lal Mohan Guha of Midnapore have been created a Khan Bahadur and Rai Bahadur respectively. Had we seen suddenly a snake with five feet or an immense fortress in the heavens or a fig flowering, we should not have been so much surprised. The poet has sung:—"We should not believe it, even if we were told of it—that a piece of stone can float on water, that a monkey can sing." This also is equally strange, but it is true. Sir Edward Baker has earned a reputation in the land for foresight, love of justice and impartiality. The fact that under his *regime* Lal Mohan and the Maulvi should get these titles has dumbfounded and amazed the public. In the interests of truth we are constrained to point out that the educated community in the country feel that by decorating these officers Sir Edward Baker has trampled public opinion under foot. A title can never purge a title-holder from shame. If titles are henceforth showered on these lines, they will come to the most abject disgrace imaginable. Sir Edward Baker, intelligent and far-sighted as he is, has by this act of grace of his caused us pain. And it has been a most unexpected blow—the mere possibility of such an almost impossible event under his *regime* never occurred to the public.

SANJIVANI,
July 7th, 1910.

59. The *Sanjivani* [Calcutta] of the 7th July welcomes the establishment of the Bengal Agricultural College and hopes that the institution will attract a large number of students.

The Bengal Agricultural College.

DAILY HITAVADI,
July 9th, 1910.

60. The forthcoming visit of Sir Edward Baker to the Agricultural College at Sabour fills the *Daily Hitavadi* [Calcutta] of the 9th July with the most pleasant anticipation of coming good to the country, specially to its middle class *bhadralogue* population. For India's economic future rests not upon industries so much as upon agriculture. In spite of any amount of *swadeshi* and boycott, India can never seriously challenge the industrial supremacy of Germany, England, etc., with their immense resources in capital, trained skill, etc. Successful competition in the industrial sphere being thus out of the question, it is in the matter

of raw produce, therefore, that India should look for her economic supremacy. And this is a sphere where with proper but easily compassed development, she can have a monopoly of the world's markets, which cannot be threatened even by America. The development of the wheat traffic in the Punjab through a fine system of irrigation; the encouragement which Government is affording to the improvement of the Indian cotton-crop; the important jute and rice-crops in the two Bengals—all these have brought and will bring in the future appreciable comfort to the masses of India's population. And if only the educated middle classes, availing themselves of the training imparted in Colleges like that at Sabour, join in this work of agricultural development, for them too, ere long the bread problem will appreciably have become easier. The Agricultural Colleges should teach us how to produce raw materials to suit the demands of Europe. Such training supplemented by help from Government in other directions will lead, say, to a resuscitation of the sugar industry here. In concluding we have again to thank Government for its activity in promoting agricultural education in India.

61. The *Bharat Mitra* [Calcutta] of the 9th July would have the local officers of all the provinces follow the example of the Agricultural Department of Raipur of the Chhattisgarh Division, through whose efforts barren soil has been made to yield bumper crops (*lit.* converted arid lands into gardens).

SHARAT MITRA,
July 9th, 1910.

62. From the antecedents of Sir, now Baron, Hardinge, the *Darus Saltanat* [Calcutta] of the 8th July expects him to prove an able Viceroy.

DARUS SALTANAT,
July 8th, 1910.

63. Referring to the alleged grievances of postal peons in Calcutta, the *Nayak* [Calcutta] of the 8th July says that though the peons prayed for increase of pay, the authorities have granted it only to a few comparatively junior men, leaving out many of the senior men who have a record of good service at their back. The peons protested against this, and as a result the salaries of the whole lot of them for June have been withheld. This is very hard upon the poor men. Then, again, peons are not to get their uniforms any more. All this is being done because the finances of the Postal Department are said to be in a low condition. But the paper fails to see the justification of making up for this want of funds by laying hands upon the humble bread of the poor peon.

NAYAK,
July 8th, 1910.

III—LEGISLATION.

64. The *Nayak* [Calcutta] of the 11th July writes:—

The Seditious Meetings Act. That veritable measure of strangulation or, in other words, the Seditious Meetings Act, will become inoperative from the 1st November next. Nothing has yet been published on behalf of the Government as to whether the measure will continue in its operation. Our bosom friends the *Pioneer* and the *Englishman* have been trying to induce the Government not to abolish it. And it is very difficult to prophesy whether or no the Government will accept the advice of their sinister counsellors. No sane and reasonable person can apprehend that any obstacle would be thrown in the way of the Government if two or three political meetings were to be held, as a result of the revocation of the said law. Such groundless apprehensions may, of course, germinate in fertile brains like those of the *Pioneer* and the *Englishman*.

NAYAK,
July 11th, 1910.

IV—NATIVE STATES.

65. Referring to the appointment of Captain Murray as "Assistant Political Agent of Hill Tippera," the *Sanjivani* [Calcutta] of the 7th July asks what necessity there was for appointing a military officer to the post.

SANJIVANI,
July 7th, 1910.

66. The *Samay* [Calcutta] of the 8th July says that as a result of the ceaseless efforts and whole-hearted devotion of Pandit Kundan Lal, the Nawabs of Patodi in the Punjab and of Mongrol and Radhanpur in Kathiawar have prohibited cow-killing in their States. The paper hopes that the example will be followed by

SAMAY,
July 8th, 1910.

other Nawabs, and remarks that with the extinction of this evil practice will be removed a great barrier between the Hindus and the Muhammadans.

VI—MISCELLANEOUS

HINDUSTHAN.
July 6th, 1910.

67. The *Hindusthan* [Calcutta] of the 6th July writes:—

The safest way.

Sincerity is the best policy. The path of sincerity is the only path open to speakers and writers. If any one strays from that path it goes hard with him. When people write in the newspapers, it is their insincere and crooked style that often brings them to trouble. Besides, if the style be cumbrous instead of being plain and simple, the subject-matter becomes difficult of penetration for the reader. And the use of a large number of ambiguous words furnishes the detractors with opportunities of finding fault. From almost every defamation or sedition case it will be clear that it is the writer's defective language that is the cause of his danger. The principle object of the newspapers is to act as the medium of communication between the rulers and the ruled. A cumbrous style does not enhance the beauty of the language. Simplicity, sincerity and spontaneity are the best embellishments for the newspaper language. The language should be sincere, the ideas should be sincere and the motive should be sincere. Lip-loyalty is more dangerous than disloyalty itself. Hypocrisy is to be avoided by all means by the editors of newspapers. Hold your pen with a pure heart; be loyal at heart; look at the representative of the Sovereign and the officers of the State with the sincere eye of a friend; and look upon them as the well-wishers of the country and as your personal friends. If you do all this, your editorial work will become easy.

The Viceroy and his officers are not infallible: there cannot but be defects in their action and demeanour. But you yourself are not infallible. And, accordingly, you should always bear in mind that your own views and criticisms may possibly be erroneous.

Do not consider yourself wiser than the officers of the State, do not view their proceedings in a captious spirit, and you will find much to admire in their measures. If any such officer be really at fault, set this down to mistaken judgment rather than impute bad motive. When you are yourself liable to error at every step, it is just possible that others should commit similar mistakes. If your own blunders are excusable in your eyes, those of others ought to be equally so. Do not be exultant to see the errors of such officers. If others grow similarly exultant over your own errors, and hold you up to ridicule, how do you like that? Do unto others as you wish others should do unto you—that is the golden rule to be followed. The writer or editor who uses acrimonious language in criticising the measures of the Government gives thereby ample evidence of his own ill-breeding. Even those who are right ought not to be harsh in commenting on the measures of those who are mistaken, while it is a positive sin on the part of one, who is himself in the wrong, to be harsh and severe over the mistakes of others.

As soon as criticism oversteps the limits of decorum and sincerity, it degenerates into vilification. But criticism in a fair candid spirit and in a gentlemanly way, is neither punishable nor blameworthy even if it be erroneous.

He who is really a gentleman must needs be good; he who is good can never be disloyal, and he who is loyal can never bear hatred to officers of the State. On the other hand, one who is inimically disposed and comments in a captious spirit cannot but be guilty. And it is not at all strange that he should richly deserve punishment.

BANGABANDHU,
July 6th, 1910.

68. The *Bangabandhu* [Calcutta] of the 6th July writes:—

Why are the highest posts not conferred on the Indians?

There is a certain question which frequently occurs to us. The question is this—What have the Indians done what they are never allowed to fill the highest and most honourable posts in their own country? Not that some of them have not been appointed to certain exalted posts; but we have not yet been able to solve the mystery why an Indian is never permitted to occupy the glorious post of the Governor-General of India or of the Lieutenant-Governor of any of the provinces. It is worthy of remark that there have been Indian District Superintendents of Police,

Indian Collectors of districts, Indian Commissioners of Divisions, Indian Directors of the Education Department, Indian Judges of the High Court, Indian Members of the Board of Revenue, Indian Advocates-General, Indian Members of the Executive Council of the Governor-General, Indian Members of the Legislative Councils, even Indian Members of the Executive Council of the Secretary of State; and that the worthy sons of India have filled all these posts with fitness and honour. In the face of all this, can any just, reasonable and intelligent man believe that no Indian is to be found, who is endowed with suitable qualifications for the Lieutenant-Governorship of Bengal, or the Punjab, or for the Governorship of Bombay? About the time of the Partition of Bengal there had once been a rumour that Mr. K. G. Gupta would be elevated to the *Masnad* of Bengal, but the rumour proved to be groundless in the end. However, we desire to lay before Lord Morley our aspirations and heartfelt anguish with regard to this matter.

69. The *Bangabandhu* [Calcutta] of the 6th July writes:—

An appeal to the Government.

We earnestly entreat the Government that they may be pleased to repeal the newly passed Act relating to newspapers. If they can do this, the peace and prosperity of India may come on apace. It is to be understood, of course, that we are speaking of that sort of prosperity to which the path of peace tends to lead. If the Government be really desirous of allaying the discontent of the people, they should repeal this harsh and unreasonable Act without delay. It is well known and need hardly be said that very extensive powers have been placed by this Act in the hands of the Magistrates and the police. If it is at all necessary for us to enter into details for the purpose of showing that, as a result of this new Act, a death-blow may be dealt to many a newspaper without rhyme or reason? It is, we strongly believe, certainly not the intention of the Government to extirpate the "race of newspapers" without cause. And we accordingly say, repeal this Act and the peace of the country will remain undisturbed. Under the present circumstances, it is not probable that any event should happen likely to cause unrest.

BANGABANDHU,
July 6th, 1910.

70. Referring to the case, *Atmaram versus Jagdish Kumar Sinha*, pending trial before the Magistrate of Patna,

Sedition as being the cause of false detectives.

the *Star of India* [Arrah] of the 8th July says that the result of the drastic measures adopted by Government to uproot sedition, and the activity displayed by the Detective Police is that some men who have no connection with Government service rely upon the public under the pretence of being detective officers by threatening prosecution, etc. It is very difficult to know who the actual offender is, and so many innocent persons are put to difficulties. The anarchists are seeing the results of their doings, but still they would not desist. They are ruining the country while labouring under a false notion that they are doing good to it. Under the circumstances the paper considers it necessary for the authorities that they should take steps to root out the evil of sedition, and thus deprive the mischievous people of the pretext for making dupes of the simple and ignorant public.

STAR OF INDIA,
July 8th, 1910.

71. In an article on the causes of the Indian unrest, the *Bangavasi*

"The disease and the remedy" (the cause of the Indian unrest).

[Calcutta] of the 9th July quotes from the speech recently delivered at Dundee by Sir Andrew Fraser, and says:—

BANGAVASI,
July 9th, 1910.

According to Sir Andrew Fraser one of the causes of the Indian unrest is the rise in prices, which has been caused by the development of railways and the Districts being brought into relation with the markets of the world. Sir Andrew was not popular as a Lieutenant-Governor, but the remarks he has made in this speech deserve careful attention. In fact, his opinion is shared by many a thoughtful man in this country. It was to guard against the evil of high prices that the *Bangavasi* suggested, some years ago, the establishment of the Annarakshini Sabha. At that time we had among our supporters the Maharaja of Darbhanga and the late Maharaja Sir Jatindra Mohan Tagore, as well as the Hon'ble Mr. Carlyle, the then Chief Secretary to the Government of Bengal. We have already held that the cultivation of jute is injurious to the cultivation of rice, and that the free export of food grains from India raises their prices. Mr. Carlyle did not agree with us in this view, but all the

same he admitted that the general rise in prices was the main cause of the miserable condition of the poorer and the middle classes. The subject has been much discussed in the Imperial Council but as yet without any noticeable result. We admit that failure of rains or too much rains do destroy the crops. But it is a well known fact that the people of India cannot afford to pay the high prices which foreign traders pay for the food-grains grown in this country, with the result that most of the food-grains are sent out of the country, thus leading to famine and misery. The famine of this country is as Lord George Hamilton very truly said, "not one of food but of money." It is, however, a happy sign that the Government has instituted an enquiry into the present rise in prices. So far as we can see the malady has been correctly diagnosed, and it now remains for the correct remedy to be administered. There is, of course, another cause of the present unrest, and that is the want of religious education, of which we shall speak later on.

HINDI BANGAVASI,
July 11th, 1910.

72. Under the heading noted in the margin, the *Hindi Bangavasi* [Calcutta] of the 11th July gives credit to His Excellency Lord Minto for his being convinced from the operation of the repressive laws that they alone cannot cut at the root of the evil of unrest which is prevailing in the country, and the murderous aspect of which has upset the balance of mind of many officials, why, of the majority of Indians too; the ever steady, patient and noble-hearted Governor of Bengal, too, having considered repressive laws which would grind the innocent with the guilty as necessary. His Excellency knows full well that repressive laws may suppress, but cannot remove the disease. His Excellency has diagnosed the disease from its symptoms, and has openly declared that the educated Indians are trying to obtain a larger share in the Government of their country, and inattention to this their just demand is the cause of the present unrest. It is for this reason the Reform Scheme was inaugurated in spite of the terror of political murders, etc. The scheme is a clear evidence of Lord Minto's desire to cure the disease.

Pacification is given the first place by our ancient administrators in their code of politics, and there is no doubt that it is the specific remedy for disease of unrest, and this has been admitted by both Lord Minto and Sir Edward Baker.

There are, however, a number of people who attribute unrest to an other cause, and there is no doubt that the authorities are alive to it. It is the present high prices of the food-grains and other necessities of life. This is the opinion of Sir Andrew Fraser. The third cause of the disease is the absence of religious training among the people, and it is also receiving due attention from the officials, members of Royalty, missionaries, merchants and all.

BIR BHARAT,
July 10th, 1910.

73. The *Bir Bharat* [Calcutta] of the 10th July has an article (under the heading given in the side note), the purport of which is as follows:—

The sole remedy for the present unrest is sympathetic treatment of the Indians, and it is a matter of rejoicing that our Emperor has, by his own direction to the officials to show greater sympathy to the people under them, filled with hope the dejected hearts of the Indians.

Howsoever kind and sympathetic our Emperor and Viceroy may be, the policy of sympathy can never be successful so long as the Civilians, who carry out their orders, are imbued with kindly and generous feelings. But the Civilians of the present day are much unlike to those of the past, for the season that formerly selection was made from among men belonging to respectable families, while now competition at examination is the only test.

The feelings and regard of the people for the rulers will correspond to the treatment accorded to them by the latter, for the English saying "Do unto others as ye would they should do unto you" is an universal truth.

The Indians have been suffering from various miseries since many years back. Plague, malaria or famine—some one or other is ever present to harass them. In the time of famine and plague millions of Indians perish like insects. Under such deplorable circumstances do they not deserve kindness and sympathy at the hands of the Government? Do they not deserve pardon, if they, mad with distress and miseries, happen to commit something wrong or unwise?

If the demands of the Indians are just, the Government should respond to it. They do not ask for the moon; they only want that they be treated well and be given a larger share in the administration of their country; or in one word they want sympathy.

It is a matter of regret that only a few Civilian officers are sympathetic in their treatment of the Indians. They do not mix with the masses, and, therefore, even after their long stay here acquire little knowledge of the country and the people. One cannot be a good ruler by passing certain examinations only; he must also have such qualities as kindness, liberality, sympathy, etc.

The Government should therefore make its officers large-minded. By sympathetic treatment alone the little unrest which now remains will be removed to the good of the rulers as well as the ruled.

74. The *Bangabandhu* [Calcutta] of the 6th July writes:—

Maulvi Liakat Hossain.

Maulvi Liakat Hossain has been released from jail. This patriotic old Muhammadan is a spirited and self-sacrificing man of action. None could help admiring his unbounded zeal, his glowing dutifulness and his indefatigable energy, when he went about begging from house to house, and street to street, during the famine at Barisal. By an irony of fate this aged and patriotic Maulvi has undergone two years' imprisonment. Now we have only to pray that he may be granted a long and healthy life and that he may live to serve his motherland patiently and laboriously.

BANGABANDHU,
July 6th, 1910.

75. The *Basumati* [Calcutta] of the 9th July is pleased at the release of

Maulvi Liakat Hossain.

Maulvi Liakat Hossain from jail, firmly believing as it does that the old man is not a seditionist or revolutionist, but merely a lover of his country and countrymen, animated by a strong fraternal feeling, to whom the *swadeshi* cult is greatly indebted.

BASUMATI,
July 9th, 1910.

76. The *Bihar Bandhu* [Bankipur] of the 9th July has an account of Maulvi Liakat Hossain, who has recently been released from jail, as given by a correspondent

Maulvi Liakat Hossain.

of the *Bengalee* of Calcutta.

BIHAR BANDHU,
July 9th, 1910.

77. The *Bangabandhu* [Calcutta] of the 6th July writes:—

Edward memorial.

A proposal is on foot for perpetuating the memory of the late Emperor, Edward VII, in the different provinces of India. The proposal is, of course, an excellent one. But how greatly would it conduce to our happiness if hospitals and poor-houses were to be established in the provinces and cities and consecrated to the memory of the deceased Emperor! Would the Governor-General and his Council kindly listen to our humble prayer?

BANGABANDHU,
July 6th, 1910.

78. The *Basumati* [Calcutta] of the 9th July cordially endorses the proposal made by the Magistrate of Nadia to perpetuate the memory of the late King by digging tanks in areas suffering from water-scarcity. The suggestion originally emanated from the present paper, and has happily been taken up by this wise and veteran officer. By this form of memorial will the benevolence of his late Majesty be best brought home to the masses. It is to be earnestly hoped that this excellent example will be imitated in other Bengal districts. If necessary, Sir Edward Baker may give a hint in this direction.

BASUMATI,
July 9th, 1910.

79. The *Bangabandhu* [Calcutta] of the 6th July writes:—

Mr. Balfour's astounding remark.
Nadia.

The other day Mr. Balfour, the late Prime Minister of the Tory Government, while discussing in the English Parliament the subject of the government of Tibet, said that the east, that is the continent of Asia, has all along been governed despotically ever since the dawn of history. Never have the Asiatics been governed by the republican form of government. And even to this day they continue absolutely unfit for liberty or self-government. How disgraceful and surprising all this is. One can hardly refrain from hanging down one's head in shame, when such a meritorious man as Mr. Balfour makes a statement like this. From the very early days the subject community of India used to govern their country by dividing it piecemeal and into small circles. And in the present day countries like Japan, Persia, Turkey, China, Siam, etc., have attained the height of glory in the matter of governing their own dominions; and thus they prove Mr. Balfour's statement

BANGABANDHU,
July 6th, 1910.

to be childish and false. But what shall we say? The unreasonable will never listen to reason.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
July 7th, 1910.

80. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 7th July observes:—

"Health, wealth and politics."

We have to depend upon the Government for everything. Our agriculture, our arts and industries, our commerce, our education, and even our religion and society are in some way or other connected with the politics of the country, and the Government keeps an eye on everything. Even if we want to lead a *sankirtan* party through a public road we have to get permission from the police. We have to approach, and often to vex, the Government for many things, because in the present circumstances there is no help for it. Our Magistrates, most of whom are able men, have to perform quite an overwhelming number of duties, and thus not infrequently become peevish and short-tempered. It is physically impossible for them to look after things which are really beneficial to the people. No wonder, therefore, that disease and poverty are getting a firmer and firmer hold upon the people. The only remedy of this state of things is the advancement of the arts and industries of the country, and thus raising the condition of the people. We would also suggest that in every district the officials should hold regular conferences with leading local men and devise means for the augmentation of the wealth and the improvement of sanitation of the locality.

MUHAMMADI,
July 8th, 1910.

81. In an article headed "No Importunity for a favour, but a Demand for a Right," the *Muhammadi* [Calcutta] of the 8th July says:—

No importunity for a favour,
but a demand for a right.

Our Hindu brethren have monopolised all Government posts, big and small, open to the natives. Not a single Muhammadan clerk or other officer is to be found in the several offices and courts of justice. And in high offices the Muhammadans fare no better. This is why the leaders of the Muhammadan community miss no opportunity to represent their grievances before the authorities.

Lately, in the Bombay Legislative Council, the Hon'ble Maulvi Rafi-ud-din drew the attention of the Government to this matter and referred to the paucity of Muhammadans in the courts of justice, specially in the High Courts. In reply it was said that the claim of the Muhammadans was not a just one, that real qualification, irrespective of caste or creed, should be the guide as regards appointments in the Judicial Department, inasmuch as its establishment is for the even dispensation of justice. A cry of thanks has been raised in the Hindu quarter in reference to this question and answer. We mean to discuss the question at length for whenever any such claim is put forward by the Muhammadans, we get the same answer from the Government, and our Hindu brethren appeal to justice and support the Government.

Who will deny that qualifications should be looked for in appointments to Government posts? We also do not like to see an incompetent man appointed to a high post. We do not say again that the Government usually appoints incompetent Hindus and overlooks the claims of the Muhammadans. What we have got to say is that at present the number of educated and competent Muhammadans is not insignificant as before and that it is not unoften that the just claims of able and competent members of our community are overlooked and favour is shown to men of other communities. If the Government decides to give the preference to competent men of other societies and overlooks the number, proportion and the complaints of the Muhammadans, it cannot be said to be altogether unjust, but judging from the number and proportion of 60,000,000 Muhammadans, it will not be improper to advance adverse arguments. We take no exception to the appointments of Babus Sarada Charan Mitra and Lal Mohon Das, but what we seriously ask is whether Muhammadans like Maulvi Shamsul Huda, Maulvi Muhammad Yusuf, Maulvi Serajul Islam and Mr. A. Rasul are incompetent to fill high posts. We should like to see that like the Hindus, competent men of our society are also employed in high Government offices.

What we say is that the Government is overlooking the just claims and rights of the Muhammadans, that the number of competent, educated and able Muhammadans is not few. Let the Government appoint men from amongst

them to high offices. Have those of our community who have been hitherto appointed to high offices failed to compete with the Hindus in genius and intelligence?

Besides these, the interests of the Muhammadans are simply trampled under foot in courts of justice and other Government offices. The eyes of our Hindu contemporaries, glaring with efficiency, are never turned to that side. Incompetent Hindus are being taken when comparatively competent Muhammadans are available. The big bellies of 'burra babus' have quite blocked the doors of Government offices to Muhammadans. Many a Muhammadan is now well-qualified for clerkships, but if you look one by one into the various departments, not one in five hundred is a Muhammadan. No sooner do we represent to the authorities this just grievance of ours, than our Hindu contemporaries raise the cry of efficiency. If to-day three Muhammadans are at once placed on the High Court Bench and not a single Hindu remains there, will our Hindu contemporaries meekly submit to the principle of "efficiency" and hold their tongue? We do not like to enlarge on past events, but we tell our contemporaries that this our prayer is not importunity for a favour, but is a demand for a right.

82. In connection with the recent institution of a civil suit before the District Judge of Hooghly for the removal of the *mahant* of Tarkessur from his *guddee*, the *Daily Hitavadi* [Calcutta] of the 8th July makes a stirring appeal to the Hindu community to rouse itself from its present attitude of indifference and set itself earnestly to the task of reforming the conditions under which its religious endowments are administered now.

Looking at Kalighat for example, there is no end to the oppression and harassment to which pilgrims are subjected here. The temple-doors are guarded by a terrific-looking man who extorts contributions from pilgrims before letting them in. The press of pilgrims seeking entrance into the temple in the morning hours is such as to make it difficult for ladies in the crowd to preserve their modesty. Pilgrims are pestered by vagabound young women for alms in a most shameless way. And the state of things is indescribably worse at Tarkessur and elsewhere. It is time that *mahants* of a worldly disposition who are householders, married men begetting children and living a luxurious life, were forcibly removed from their *guddees* as so many human worms and pests. Few *mahants* now-a-days remember that the *Shastras* enjoin on them a life of the strictest austerity. Certainly if a *mahant* is to be a householder, it would be better for the community to place in that position men like Sir Gurudas. These *mahants* are after all mere trustees who should devote the income of the seat of pilgrimage to the maintenance of bodies of ascetics, to the encouragement of Sanskrit learning by the maintenance of *Tols*, to the foundation of *Anna-Chhatras* (depots for the free supply of food) and of hospitals.

83. The *Daily Hitavadi* [Calcutta] of the 8th July writes how the recent Johnson-Jeffries fight, and the victory of the former, has led to an outbreak of racial hatred in the United States against the Negroes. These men, though no longer formally slaves, are still looked down upon and accorded the treatment of social outcasts in America by the Whites. Occasionally this state of semi-passive contempt passes into one of active hatred, when "Lynch law" is enforced by infuriated White mobs against Negroes who may have offended against the Whites. And all this while the Negro is making progress in education. The situation has thus come to be one of considerable tension and anxiety.

84. In an article headed "The Islamic World" the *Muhammadi* [Calcutta] of the 8th July writes:—

Everywhere the sign of a great change is visible in the Islamic world. In every country the feeling of nationality, patriotism and national love has come into being, everywhere is heard the sound of national awakening. This change is present in Egypt, in Turkey, in Persia, and in Afghanistan. But confined in the cage like a tiger by the foreign Powers, the Moslem kingdoms have not been able to make easy the path of national regeneration. Hence the fire of unrest is burning everywhere. Leaving out Egypt and Persia, the Greco-Turkish question may spread the

DAILY HITAVADI,
July 8th, 1910.

DAILY HITAVADI,
July 8th, 1910.

MUHAMMADI,
July 8th, 1910.

fire of battle all over Europe. Our heart bleeds to recollect the number of kingdoms ruled by Muhammadans falling into other hands as a result of the selfish conspiracy of European Powers. We pray to the Friend of the poor that he may save these Moslem kingdoms from impending danger and give them the strength to rise.

MARWARI,
July 8th, 1910.

85. According to the *Marwari* [Calcutta] of the 8th July the heyday for the Hindi language is fast approaching since the Indian students residing in London have now resolved at a meeting to consider that language national, and a medium of intercourse between students coming from different provinces and possessing different mother tongues.

BASUMATI,
July 9th, 1910.

86. The *Basumati* [Calcutta] of the 9th July in referring to Mr. James Douglas's recent article in the *Morning Leader* on colour prejudice, remarks:—

"Colour prejudice."

Lord Minto's recent sedition circular is meant primarily for officials and European officials, but it is to be inferred that it contemplates an improvement in the attitude of non-official Europeans as well towards their Indian fellow-subjects. Indeed the end His Excellency aims at would be more easily attained if Government tries to bring about such an improvement through the influence of the Chambers of Commerce, etc.

It is the generosity of men like Mr. Douglas which is the one antidote to the poison of colour-prejudice. These men have made England great and their loftiness of heart is the outcome of the freedom they enjoy. May God grant that this generous feeling come in time to imbue all men.

DAILY HITAVADI,
July 9th, 1910.

87. In reporting how a number of Bhattias in Western India contemplate chartering a steamer next spring to carry some 500 of their caste-people to London, where similarly a house is to be hired for their accommodation, in which the meals would be prepared in orthodox style, the *Daily Hitavadi* [Calcutta] of the 9th July suggests that the Bengalis should follow this example. Let some of the orthodox maharajas and leaders of the people like Darbhanga and Sir Gurudas, acting under the auspices of Sir Edward Baker, charter a steamer where no non-Hindu is to be admitted. By this means many of the Nadia pandits, for instance, may be enabled to go up to London and bless His Majesty. It will mean the popularisation of the sea-voyage movement amongst the Bengalis.

88. Referring to the desire of the people of Scotland like those of Ireland to have a parliament of their own, the *Bharat Mitra* [Calcutta] of the 9th July observes that these are the times when a desire for independence is, of itself, filling the hearts of men.

BHARAT MITRA,
July 9th, 1910.

89. The *Daily Hitavadi* [Calcutta] of the 11th July writes:—

"Desi" and "Swadesi."

There is a word which has been current in our language from time immemorial, and that word is *desi*. This word is a corruption of a Sanskrit word which means "made and belonging to this country." *Desi*, therefore, is something quite different from *swadesi* which is only of recent coinage and has much to do with politics and patriotism. While the former is purely indigenous, the latter may to some extent be said to be exotic, being as it is an imitation of what they have in the West. *Desi* had always been boycotted by our leaders, the Days, the Rays and the Mitters, in fact by the English-educated and Anglicised section of the Indian community. And strange to say, it is this very class of men who are seemingly the chief advocates of *swadesi*, albeit their sympathies are only lip-deep. There is another thing which marks *desi* from *swadesi*, and that is that the latter is looked askance at by the White mercantile community. Your champion *swadeshi* would deliver eloquent speeches, impress upon his audience the importance of the boycott, use *swadesi* articles for his dress, which is, however, English in its cut and style. *Desi* has ever had its followers among the really orthodox classes—men who are thoroughly Indian in everything. They never care for your present-day *swadesi* and boycott, and have a loathing for all the mischief which *swadesi*-boycott has brought in its train—mischief which has been felt mostly by the middle classes.

DAILY HITAVADI,
July 11th, 1910.

We hear that there will be no Boycott celebration in Calcutta on the 7th August this year, and that an address will be presented to the Hon'ble Sir Edward Baker instead. In spite of the *Daily Hitavadi* being prosecuted and the book named *Sipahi Yuddhar Itihas* being confiscated by Sir Edward Baker's Government, we appreciate our Lieutenant-Governor's noble virtues, and have as yet found no cause to speak ill of him. But if the Boycott celebration is to be replaced by the presentation of an address to him, we must have to say—

* Spoken by Ravana to Bibhishana as a reproof for the latter's desertion of his brother's cause and going over to Rama's side.

"You have ruined yourself, brother,
And have ruined Lanka as well." *

To those who are going to do this, we say, that they have already turned the whole country upside down and done no end of mischief to the youths of this country by their propaganda of the *swadeshi*-boycott. This address which they propose to present to Sir Edward Baker may perhaps serve to save their own skin, but the injury done to the country at large will never be repaired. The Lieutenant-Governor has too much of self-respect to accept such an address, but he will come to know for himself that the organisers of the address are a set of worthless, insignificant men. They are now going to forsake the very boycott for which they have done mischief. Verily, these people hunt with the hound and run with the hare. Indeed, we are almost inclined to say that we do not want the boycott or the *swadeshi*; but the words stick in our throat, for we cannot forsake the *swadeshi*. Well, let these men do what they like, we shall go on doing our duty, leaving it to the country to know them for what they are worth.

90. In an article headed "The origion of *swadeshi*," the *Daily Hitavadi* of the 12th July says:—

DAILY HITAVADI,
July 12th, 1910.

The origin of *swadeshi*.

We have ascertained the distinction between *deshi* and *swadeshi*. *Deshi* is indigenous and springs from religion; *swadeshi* is in imitation of Europe and is the outcome of patriotism. The common people of this country do not understand patriotism, while they fully understand and obey religion. Hence *deshi* is still existing and will do so in future, while *swadeshi* with its unstable foundation is rolling on the ground at the first stroke from the ruling power. The *deshi* handloom cloth was and is still in use, while the use of mill-cloth which is *swadeshi* and in imitation of the west is on the wane, as there is no longer the agitation, the picketting, the boycott, etc., and as the ruling power has stood against it. Now it is seen that most of the country's leaders are carpet knights, and have closed their doors at the first roar of the lion. The foundation of *swadeshi* was on agitation, on resentment, and so it has fallen to the ground at the first shock. *Deshi* is woven round the nature of the people, it is broad-based upon the Hindu religion, and hence it has not melted down. Our *swadeshi* songs and *swadeshi* preaching have been only words of mouth, without any serious attempt to put them into action; and *swadeshi* which was only a pleasant whim of the day has now disappeared, leaving those to suffer, who instead of taking it to be a whim of the moment seriously embraced it as a sacred religious vow.

The word "patriotism" comes from English, and it must be admitted there is no equivalent of it either in our language or our *Shastras*. Hence the people of this country have no realisation of any such feeling. The educated community have among others accepted it. But the agitation could not stand upon mere patriotic feeling. Even Mr. Banerji had to appeal to Brahmanism in his attempt to persuade the people to accept *swadeshi*.

If this is so, we must say that the feeling of sorrow and resentment at the Partition of Bengal cannot last long among the people. Most of us have learnt English and have loved and been loyal to the English, with the only hope of furthering our prospects. When loss or gain is in question, we should say, the agitation which incurs the displeasure of the rulers cannot last long. And so it has really come to pass. We see Babu Bhupendra Nath and Pandit Madan Mohan as members of the Council; the zamindars of both Bengals do now support the repressive policy of the Government; we see not a word on boycott, picketting and even *swadeshi* in the *Bengali* and other newspapers.

Rai Norendra Nath, who inaugurated the boycott meeting, is now a loyal and devoted subject: we do not in the least find fault with such conduct, for it is only natural and after our own heart. To-day or to-morrow we must give up any attempt to introduce *swadeshi* in antagonism to the interests of the English, for the prospect we happiness and care in the hope of which we were led to love and regard our rulers. His Honour the Lieutenant Governor has realised this, and there is not the least doubt that he is a clear-headed far-seeing statesman.

This *swadeshi* agitation has made many of us know ourselves, to understand what is meant by a subject race. Now we should ascertain our own strength. Why should we jump into the ocean, when we have not the strength to cope successfully with the dashing waves. It does not matter if we alone are drowned, but the grief is we drag with us a large number. So the conduct of the leaders has led us to trace the genesis of *swadeshi*, to carve out a path where we might have easy steps and where there is no fear of the thorn. But if such a path is at last found, we fear no one will follow it, as the educated classes are busy to find their bread, and the rest, the huge mass of the population, are indifferent, inert, insusceptible, motionless as if with the stroke of paralysis.

Among the English educated class, everyone is a leader, and no one likes to be a follower. So they are disunited, and the disunion has led to the disruption of the Congress, the close of the Conference, and the disappearance of political agitation. Everywhere we find the cry of "shift for yourself." So we are constrained to say that political discussion and political agitation, the fruit of thirty years' unceasing labour and gained at enormous expense, have now stranded upon the sand bank of *swadeshi* and have been dashed to pieces. Now we have realised the situation, we have seen both sides of the ocean. Now if we can go on carefully and row, not in opposition, but with the current of the ruling power, we may bring about the good of our country. Agitation won't avail any more; we should silently serve *swadeshi*.

HINDI BANGAVASI,
July 11th, 1910.

91. Referring to the laws in California and Indiana by which the weak-minded and those suffering from any special disease are, when admitted into the work-house, hospital or prison, forcibly deprived of their power of generation by means of special operation, the *Hindi Bangavasi* [Calcutta] of the 11th July exclaims—"What are we to say? This is a refined legislation of a civilised country—a country which has society for prevention of cruelty to animals, has such a law for human beings. Although this is a recent piece of legislation one can hardly predict what it would result in in time to come. According to the civilisation the chief object of marriage is to procreate children, and its example is placed before us for imitation.

DAILY HITAVADI
July 13th, 1910.

92. *Anent* Lord Curzon's recent lament over the decadence which has come over the present generation of members of the I. C. S., the *Daily Hitavadi* [Calcutta] of the 13th July, speaking from personal experience of six or seven batches of Civilians beginning from 1885, sums up its own views thus:—

The modern Civilian is getting more and more ease-loving. Improved facilities of communication with the home land has left in him little attraction for the land where he spends his days—a land which he desires to quit at the earliest possible opportunity. He does not mix with the people more than is absolutely necessary, and discharges his duties in a dull routine spirit. In the old days, Judges and Collectors used to attend the Durga Puja festivities in the houses of their sharistadars, and to visit their clerks at their homes when sick. The society of their own kinsfolk which is now easily available has led to the complete cessation of all such friendly relations service is valued now only because of pay and pensions, the work has lost all zest for most Civilians. When Kristo Das Pal lay dying, Sir Rivers Thomson used to call on him twice or thrice a week, and Lord Ripon used to send to enquire after him frequently. All sentiment has now departed from the relations between the two races.

URIYA PAPERS.

93. The *Uriya and Navasamvad* [Balasore] of the 29th June invites the

The attention of the Commissioner of Orissa invited to the claims of domiciled Bengalis for the Executive Branch of the Provincial Civil Service and the Subordinate Civil Service.

for the last three years. This year there are some domiciled Bengali candidates with excellent qualifications for such appointments. The writer hopes that the Commissioner of the Orissa Division will not overlook the claims of such candidates, which have been established by sheer dint of merit.

URIYA AND
NAVASAMVAD,
June 25th, 1910.

94. The *Uriya and Navasamvad* [Balasore] of the 29th June, the *Samvad*

Birthday honours appreciated.

Vahika [Balasore] of the 30th June and the *Utkaldipika* [Cuttack] of the 2nd July are, on the

whole, glad to find that the Government has been pleased to confer upon Maharaja Sriram Chandra Bhanj Deo of Mayurbanj, Orissa, the title of Maharaja as an hereditary distinction; and upon the Hon'ble Mr. Rajendra Narayan Bhanj Deo, Zamindar of Kanika, the title of Raja as a personal distinction. Both the recipients of these honours are men of light and leading in Orissa, and well deserve the titles conferred upon them.

URIYA AND
NAVASAMVAD,
June 28th, 1910.
etc., etc.,

95. The *Samvad Vahika* [Balasore] of the 30th June very approvingly

Government of India's letter on the prevention of sedition approvingly reviewed.

reviews in its English columns the Government of India's letter containing sedition, and reserves certain points in the same letter for discussion in future.

The writer concludes by observing that the "Government of India Home Department letter of the 4th March last, together with the circular issued by the Government of Bengal on the 17th May last, lay down a policy hitherto never followed in practice and as such require a thoughtful and and considerate treatment by all right-minded men."

SAMVAD VAHIKA,
June 9th, 1910.

96. The *Samvad Vahika* [Balasore] of the 30th June does not approve

The proposal to tax Indian tobacco not approved.

of the proposal of the Government of India to impose an excise duty on Indian tobacco, specially on the manufactured article. Tobacco is used by

almost all the people in India in some way or other as tea and coffee in Europe. A proposal to tax tobacco had been made many years ago and had to be abandoned by the Government. The writer hopes that the Government will give up this time too the idea of imposing tax on this much-needed article as before.

SAMVAD VAHIKA,
June 30th, 1910.

97. The *Samvad Vahika* [Balasore] of the 30th June heartily thanks His

The Lieutenant-Governor of Bengal and the Calcutta Fire Brigade.

Honour the Lieutenant-Governor of Bengal for the noble and large-hearted manner in which His Honour acted in connection with the enquiry into the conduct of certain officers of the Calcutta Fire

Brigade in connection with a recent fire in Calcutta. While approving the entire procedure adopted by His Honour in this connection, the writer especially appreciates the noble way in which His Honour granted indemnity to those who gave bribes to the said officers, so as to enable them to speak out the real truth in this regard. This noble action is characteristic of Sir Edward Baker and is almost unprecedented in the annals of Lieutenant-Governors of Bengal and for this crores of people in that Province are grateful to His Honour.

SAMVAD VAHIKA,
June 30th, 1910.

98. In approving a recent ruling of the Calcutta High Court, which is

The High Court ruling approved.

published on page 779 of Volume XIV of Calcutta Weekly Notes and which contains a decision of

that court laying down that the ryot has no right to transfer his land, the *Utkaldipika* [Cuttack] of the 2nd July observes that granting the tenant the right of transferring his holding is at the root of all evils, that owing to this right the tenant falls into the hands of the money-lender and is ruined, and that if this right be taken away, the tenant will in no way be injured, for the amindar cannot eject him so long as he does not give up the land. The

UTKALDIPIKA,
July 2nd, 1910.

writer hopes that this ruling of the High Court will help in removing the distress of many tenants.

UTKALDIPIKA,
July 2nd, 1910.

99. While endorsing the views of Mr. S. Subramanya, expressed in his article in the *Hindustan Review* on village communities in India, the *Utkaldipika* [Cuttack] of the 2nd July invites the attention of the Government as well as that of its readers to the same. The editor dwells on the usefulness of the zamindar, the magaddam, the Sarbarahkar, the pardhan and other officers of village Government, inasmuch as they decide the disputes of the villagers in a simple manner, thereby saving them from the harassment of costly litigation in the law courts. The editor then points out the defects of the present system of chaukidari administration as introduced by the Government by forming unions and by appointing panchayats and presidents to superintend the work of the chaukidars. The president and the ordinary members of the panchayat exercise police powers in rural areas and the villagers fear them. Again the president has the power of assessing the chaukidari tax. Formerly the chaukidar was a servant of the villagers and was therefore serving them well. But the present chaukidar is a contrast to the old chaukidar, because, armed with police powers, the present chaukidar lords it over the people and neglects his legitimate duties. For these reasons, the presidents and their subordinates cannot hope to obtain the co-operation of the people. The Government as well as the people ought to think over these and think out a means by which to so remodel the village communities as to make them useful to the people.

UTKALDIPIKA,
July 2nd, 1910.

100. A correspondent of the *Utkaldipika* [Cuttack] of the 2nd July from Jajpur signed as "An Enquirer" writes the following letter in English to the same paper :—

"SIR,

It is about five months since the last exhibition at Jajpur is over. But as yet no account of the total realisation and actual disbursements have been made known to anybody. The list of prize-winners is also not yet out. This unusual delay is inexplicable. It implies that there must be something wrong at the bottom. In the raising of the funds, even the tillers of soil throughout this subdivision were laid under heavy contribution, and as such they have a right to be publicly informed if their money was properly spent or misspent. It is believed in all quarters that no less than Rs. 8,000 has been raised for this exhibition. The poor people of this subdivision can ill-afford to meet the heavy costs of such pompous pageantry, which are the artful devices of wily individuals for their self-aggrandisement. Last year the people had to bear the cost of a Darbar on the occasion of the investment of a certain officer with at title. The people of Jajpur therefore expect that the accounts of Jajpur Exhibition will be duly published for general information and will be open to inspection for them whom it may concern.

JAJPUR,

The 21st June 1910.

An Enquirer."

UTKALDIPIKA,
July 2nd, 1910.

101. The Jajpur correspondent of the *Utkaldipika* [Cuttack] of the 2nd July states that as the registration work in the district has much increased, either a joint Sub-Registrar's office at Jajpur or a separate Sub-Registrar's office at Dharmasala is urgently wanted. The writer invites the attention of the District Registrar of Cuttack to the matter.

102. A correspondent from Jajpur signed as "Truth" writes a letter in English to the Editor of the *Utkaldipika* [Cuttack] of the 2nd July, in which the correspondent, after alluding to the case of bribe-taking by a Kanungo of the Orissa Revision Settlement, reported in paragraph 97 of the Confidential Report on Native Papers in Bengal for the week ending the 2nd July 1910, states that he anxiously awaits the result of the enquiry ordered to be made into the matter, and observes that though such instances of oppression are often brought to the notice of the proper authorities "somehow or other, either through the grace of the Evidence Act, or the plea

UTKALDIPIKA,
July 2nd, 1910.

Complaints regarding the conduct of Settlement Officers in Jajpur.

of prestige of the Department, the offenders manage to go unpunished." Then the correspondent refers to a case of theft of Rs. 500 from the custody of the peshkar of an Attestation Camp at Barua near Jajpur. Considering that the pay of an attestation peshkar is on Rs. 30 per month and that the camps have been in existence from November last this season, the correspondent finds it difficult to account for the accumulation of such a large sum in the possession of the peshkar. Then it is stated that final publication Kanungoes as well as the draft publication Kanungoes at Jajpur are in the habit of demanding and extorting from two pice to two annas per khatiana. Another objectionable feature of the present Revision Settlement operations is said to be that the Assistant Settlement Officer's camp in the mufassal with their families. In Jajpur there are three Assistant Settlement Officers, all of whom are accompanied with their families. The cause of justice is likely to suffer thereby as the officers themselves cannot but be under petty obligations to the principal tenants or tahsildars of local zamindars for the thousand-and-one necessities of life requisite for a gentleman with his family in the mufassal. Another complaint is that one of the above three Assistant Settlement Officers is in the "abominable" habit of addressing the parties with the word *sala*, be he a gentleman or otherwise. He was once served with a notice to apologise for this to a teacher of the Jajpur High English School, but he has not yet completely given up that bad habit. The letter ends with the following quotation :—

"Let Orissa people drift to Hell,
Merrily, merrily Ding-Dong Bell !!!"

103. The *Uriya and Navasamvad* [Balasore] of the 29th June states that the want of a hostel in connection with the Balasore Zilla School has long been felt. The matter has been dealt with at public meetings on several occasions for more than a decade. Raja B. N. De Bahadur of Balasore has long since made over to Government over two acres of land for the purpose, and Babu Radha Charan Das and several other zamindars of Balasore have promised to contribute towards the fund. But the matter has not yet been accomplished as the Government has not yet sanctioned the proposal. The editor, however, hopes that Mr. B. C. Sen, the popular District Magistrate of Balasore will try his best to obtain the necessary sanction from Government.

URIYA AND
NAVASAMVAD,
June 29th, 1910.

104. The *Uriya and Navasamvad* [Balasore] of the 29th June writes an article in English headed "Pan-Utkalism in Excelsis," in which it is stated that the last election of an Orissa member to a seat in the Bengal Legislative Council has been a veritable apple of discord thrown among some of the leading Uriya gentlemen, and that it has brought to light many things in the body-politic of Orissa. The deplorable schism in the Orissa Association at Cuttack is a direct result of this internecine straggle for personal supremacy, and this incident roughly synchronises with a display of abominable literature and bad taste in the *Utkalbarta* of Calcutta in regard to its attitude towards the domiciled Bengalis of Orissa, though they have honestly and persistently laboured for ameliorating the condition of Orissa in every department of public activity. The *Utkalbarta* is also busily engaged in condemning the veteran leaders of Orissa, e.g., Mr. M. Das and Babu Gouri Sankar Rai, the *Utkal Conference*, the domiciled Bengalis, the *Utkaldipika*, the *Uriya and Navasamvad*, the *Star of Utkal*, Orissa Association and the like. It was once warned by the *Uriya and Navasamvad* against helping to create bad blood between the Uriyas and domiciled Bengalis, but it is not in a mood to listen to friendly admonition. In a similar article the editor describes the position of the domiciled Bengalis in Orissa, and remarks that the mischievous clamours of a clique have induced Government to found special scholarships for the Uriyas and offer special facilities for their education and progress, the domiciled Bengalis having been left out of reckoning in the disposal of Government boons. The domiciled Bengalis cannot get equal facilities with the true Bengalis in the matter of education and employment, and yet they are not to be classed with the true Oriyas in participating in the Government patronage. Under such a state of things, "where will the domiciled Bengalis go? Is it the intention of

URIYA AND NAVASAMVAD,
June 29th, 1910.

the benign Government that they should be left in the lurch? Can it ever be the policy of the paternal Government that this important community be left to fight out their own destinies unaided and discountenanced by them?" The writer earnestly begs the Government of Bengal to look to the pitiable condition of domiciled Bengalis in Orissa and lend them a helping hand.

GARJATBASINI,
July 2nd, 1910.

105. The *Garjatbasini* [Talcher] of the 2nd July thanks His Honour the Lieutenant-Governor of Bengal for issuing instructions to the Divisional Commissioners to the effect that the District Boards in their respective divisions should spend more money on water-supply. This will do great good to the people.

UTKALDIPIKA,
July 2nd, 1910.

106. The *Utkaldipika* [Cuttack] of the 2nd July states that loud complaints have been made regarding the inconvenience caused to public traffic by the withdrawal or absence of ferry boat provided by the Irrigation Department for crossing the Taldanda Canal at Raghunathpur Ghât in the Cuttack district for more than a month and earnestly requests the Government and the Superintending Engineer, Orissa Circle, to take early steps for the removal of this crying grievance. A letter in English received from Babu Shashibhusan Nag of Sirlow-Navagram on the subject is also published. This letter gives more details about this matter.

UTKALDIPIKA,
July 2nd, 1910.

107. The *Utkaldipika* [Cuttack] of the 2nd July states that the health of the Cuttack town is good.

Public health in Cuttack.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE;
The 16th July, 1910.

REPORT (PART II)

ON

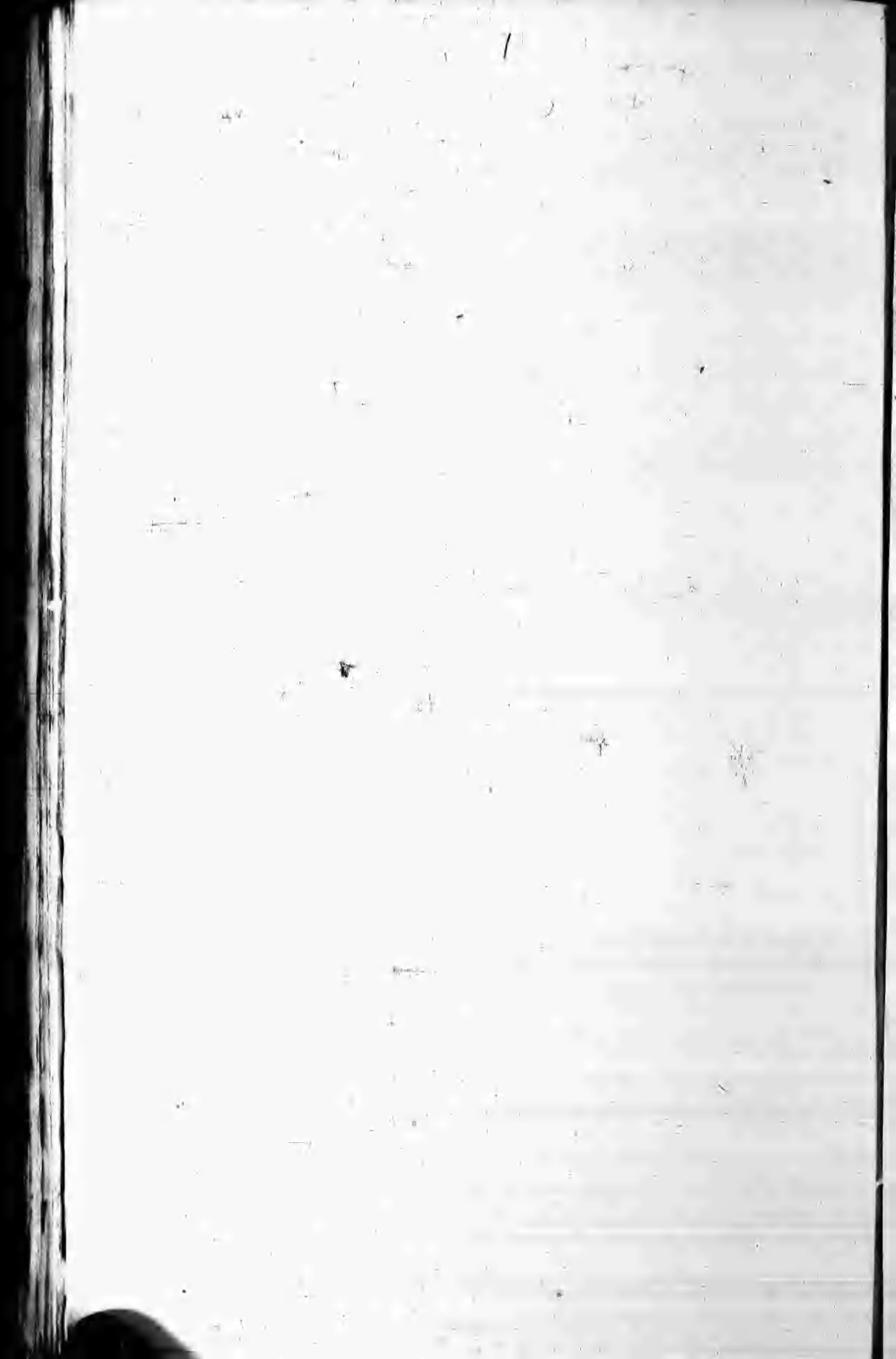
NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 16th July 1910.

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**LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL SPECIAL DEPARTMENT.**

[As it stood on 1st January 1910.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	K. P. Chatterji, age 46, Brahmin	4,000
2	"Behar Herald"	Patna	Weekly	Monmatha Nath Dey, age 41, Pleader of Bankipore.	500
3	"Beharee"	Bankipore	Bi-weekly	Sham Sankar Sahai, Pleader, and P. P. Sharma of Muzaffarpur.	750
4	"Bengalee"	Calcutta	Daily	S. N. Banerji, Kali Prasana Sen, age 39, and Kali Nath Roy.	6,000
5	"Bihar"	Patna	Weekly	Kali Kumar Sinha, B.A., B.L., Pleader of Bankipore, age 36, Kayastha.	750
*6	"Day's News"	Calcutta	Daily	Bai Premananda Bharati, age 51, Hindu.	500
7	"Hindoo Patriot"	Ditto	Do.	Srish Chandra Sarbadhikari, age 41, and Koylash Ch. Kanjilal, Pleader Sealdah Small Cause Court.	800
8	"Indian Empire"	Ditto	Weekly	Kesab Chandra Banerjee, B.A., age 46, Brahmin, and Panchanon Mazumdar, age 36, Hindu, Baidya.	1,500
9	"Indian Mirror"	Ditto	Daily	Bai Norendra Nath Sen Bahadur, age 61, Head of the Maha-Bodhi Society.	1,000
10	"Indian Nation"	Ditto	Weekly	.....	500
11	"Karmayogin"	Ditto	Do.	Editor's name not known for certain. Arabinda Ghose is one of the contributors to the paper.	2,000
12	"Kayestha Messenger"	Gaya	Do.	Jugal Kishore, age 37, Kayastha	500
13	"Mussalman"	Do.	Do.	A. Rasul and M. Rahman, Muhammadans	500
*14	"National Daily"	Do.	Daily	Bai Premananda Bharati, age 51, Hindu	500
15	"Reis and Rayyet"	Do.	Weekly	Jogesh Chandra Dutt, age 59, a Calcutta house-owner.	500
16	"Star of Utkal"	Cuttack	Do.	Kherode Ch. Roy Chowdhry, age 69, retired Head Master of a Government College.	400
17	"Telegraph"	Calcutta	Do.	Satyendra Nath Bose, B.A., age 32	3,000

* The issue of these papers has been suspended for a time.

II.—HOME ADMINISTRATION.

(a)—Police.

1019. The *Bengalee* supports a suggestion to the effect that the Secretary of State should call for a return of all books and newspapers, which have been proscribed under the Press Act, either by a local Government or by the Government of India.

BENGALÉE,
3rd July 1910.

Mr. Mackarness's pamphlet "The Methods of the Indian Police."

1020. The *Amrita Bazar Patrika* says that the people never know whether proceedings are or are not taken against offending police officers. Publicity in this matter would, it is urged, do something to reassure the people of India.

AMRITA BAZAR
PATRIKA,
4th July 1910.

Legal aid to persons accused of murder.

1021. The *Behara* observes that the concession granted by His Honour the Lieutenant-Governor in the shape of a provision for the defence of persons accused of murder, who are not in a position to engage the services of lawyers, will be met with sincere thanks by the whole of Bihar.

BEHARA,
5th July 1910.

Muhammadan education and State help.

1022. The *Musalman* writes:—"It is a well-known fact (we will not say notorious) that our Government spends on education far less than any civilised Government on the face of the earth. If the Musalmans be deprived of their legitimate share of the comparatively small outlay, all hope of their progress and advancement will prove futile. We therefore beg to impress upon the Government the extreme necessity of dividing the grants proportionately among the Hindus, Musalmans, and Christians."

MUSALMAN,
1st July 1910.

Political cases in Eastern Bengal and Assam.

1023. The *Indian Empire* remarks that the unsuccessful prosecutions of the accused in the Rajendrapur train dacoity case and the Fatejungpur murder case cost Government a large sum of money. The officers responsible for launching these unprofitable prosecutions should, it is suggested, be made to meet the cost of the proceedings.

INDIAN EMPIRE,
5th July 1910.

Police espionage.

1024. The *Indian Empire* complains of the police espionage to which Babu Manoranjan Guha, an *ex-deportee*, and Babu Kali Mohan Ghose, a teacher in the Bolepur School founded by Babu Rabindra Nath Tagore, are reported to have been subjected. The journal requests His Honour to put a stop to this type of police activity.

INDIAN EMPIRE,
5th July 1910.

Confession by extortion.

1025. The *Bengalee* thanks the Midnapore authorities for bringing to justice certain police officers who were accused of extorting a confession by torture. The sentences passed in this case will, it is held, act as a deterrent to others who may feel tempted to abuse their powers. In view of these recent disclosures, however, the journal cannot understand how some high officials venture to defend the police, or to suppress books which seek to expose police methods.

BENGALÉE,
5th July 1910.

(c)—Jails.

1026. Referring to the *communiqué* issued by the United Provinces Government on the recent Fategurh Jail riot, the *Indian Empire* remarks that the officials are not to be blamed for the outbreak and did well to adopt stern measures.

INDIAN EMPIRE,
5th July 1910.

Fategurh Jail riot.

(d)—Education.

1027. The *Indian Mirror* says that the present system of purely secular education stands condemned by its results.

INDIAN MIRROR,
3rd July 1910.

"How public opinion is gaining in strength daily in favour of moral and religious education."

BENARES,
7th July 1910.

1028. Referring to the attitude of the Eastern Bengal and Assam authorities with regard to educational matters, the *Bengalee* states that a considerable part of the educational expenditure in the new Province is due to inspection charges, the Government being inclined to bestow comparatively too little attention on actual instruction. The public moreover, it is said, object to the anxiety which the authorities in that Province so often display for officialising existing educational institutions rather than adding to them.

MUSALMAN,
8th July 1910.

1029. The *Musalman* states that a great number of Muhammadan students have been deprived of the benefit of education in the best institutions in Bengal, owing to certain new regulations restricting the numbers of students in the various classes.

The Universities Act. Realisation of its anticipated effect.

Owing to the limited accommodation in each college the authorities, it is alleged, have developed a tendency to refuse admission to all Matriculation students who have passed that examination in the 3rd Division. This is considered a serious grievance.

AMRITA BAZAR
PATRIKA,
8th July 1910.

1030. The *Amrita Bazar Patrika* writes:—"In comparison with other nations of the world whose position is by no means better than India's, which has the peculiar advantage of being under the British rule, the small amount of money that the Government of India spends for the industrial education of the people stands out glaringly inadequate. We are, however, glad to find that the Government has now thoroughly understood the importance of the question, and what it has already done and is trying to do undoubtedly gives rise to hopes and expectations for the future."

Indian education.

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

AMRITA BAZAR
PATRIKA,
30th June 1910.

1031. The *Amrita Bazar Patrika* is of opinion that the extension of the "elective principle" to certain Municipalities will give great satisfaction, not merely to the centres concerned, but to the whole country.

The extension of the "elective principle" to certain Municipalities.

BENGALIAN,
30th June 1910.

1032. The *Bengalee* congratulates Sir Edward Baker on his decision to extend the elective principle of representation to eighteen more Municipalities.

Sir Edward Baker and the elective principle.

INDIAN MIRROR,
7th July 1910.

1033. In a highly appreciative article on Sir Edward Baker's administration of Bengal, the *Indian Mirror* selects for special notice His Honour's keen interest in the cause of self-government. His strong support of the Reform Scheme, it is stated, is still fresh in the public mind, and his appeal for co-operation at the first meeting of the reformed Council will ever be remembered with gratitude. Other and more recent grounds for congratulation are, in the writer's opinion, firstly, the extension of the elective principle to eighteen more Municipalities, a concession held to be comparable in value with the Reform Scheme itself—from the point of view at least of the Municipalities concerned—and, secondly, the proposed reformation of the Calcutta Municipality. His Honour, it is understood, contemplates the appointment of a non-official, in addition to an official, Chairman to the Corporation. The scheme, if adopted, will, it is said, give immense satisfaction to the public of Calcutta, though the present system is held to have proved quite successful.

1034. The *Indian Empire* thanks Sir Edward Baker for extending the elective system to a number of minor Municipalities.

Extension of the elective principle.

INDIAN EMPIRE,
5th July 1910.

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

AMRITA BAZAR
PATRIKA,
30th June 1910.

1035. The *Amrita Bazar Patrika* reports that when Sir Edward Baker was Finance Minister he endeavoured unsuccessfully to transfer the proceeds of the Public Works cess from Imperial to Provincial control. It is hoped that His Honour will continue his efforts to this end.

Water-supply and the *Patrika*.

1036. Commenting on the action of the Nadia District Board in accepting Messrs. H. V. Low & Co.'s tender for the construction of the Krishnagar-Jelingi Railway in preference to those of Messrs. K. M. Dey & Co. and Messrs. Kar & Co., the *Indian Empire* adopts the same attitude as the *Amrita Bazar Patrika* and hopes that the estimates of all three firms will be submitted to the Railway Board before Government sanction is accorded to the decision of the District Board.

INDIAN EMPIRE,
8th July 1910.

1037. The *Amrita Bazar Patrika* states that the want of police all along the East Indian Railway line from Madhupur to Asansol is keenly felt, and hopes that this requirement will receive the attention of the authorities.

AMRITA BAZAR
PATRIKA,
8th July 1910.

(h)—General.

1038. The *Bengalee* is glad to note that the Lieutenant-Governor is taking steps to provide for mess houses attached to private colleges.

BENGALIN,
1st July 1910.

1039. The *Bengalee* writes with reference to the popular expression of grief on the occasion of the death of the late King-Emperor:—"The recent demonstrations have made no appreciable difference in the attitude of the Government in this country. Thus almost immediately following these demonstrations there has been a recrudescence of vigorous house raids and press prosecutions, as if nothing had happened to grant even a truce to the people. Every man in authority loudly calls for peace, but very few actually work for conciliation. Elaborate circulars are issued, carefully-thought-out notifications are promulgated, laying down the most sympathetic methods for the treatment of the people; but nonetheless the most irritating practices are allowed to be pursued without let or hindrance."

BENGALIN,
1st July 1910.

1040. Commenting on the causes of political agitation in India, the *Bengalee* writes:—"The partition of a province in the teeth of the frantic opposition of the people concerned, the officialization of the Universities, the policy of the preferential treatment of particular communities, the practical discouragement of a nascent economic movement, and the restriction of the freedom of speech and writing are measures, which, apart from all questions of justification, cannot but evoke the strenuous opposition of a people daily growing into self-consciousness. Hopelessly arrayed against a powerful bureaucracy, backed by a strong interested Anglo-Indian press, agitation is the only means at their disposal to draw the attention of the British public."

BENGALIN,
1st July 1910.

1041. The *Musalman* is of opinion that honours have been conferred on several persons who ought to have been either censured or at least left in the dark.

MUSALMAN,
1st July 1910.

1042. The *Bengalee* states that Mr. Clarke's appointment as Minister of Commerce is welcomed by the Indian public.

BENGALIN,
3rd July 1910.

1043. The *Amrita Bazar Patrika* hopes that His Honour will reconsider his refusal to allow an expurgated edition of the proscribed book "*Sipahi Judder Itihas*" to be published.

AMRITA BAZAR,
PATRIKA,
6th July 1910.

1044. The *Beharee* is of opinion that the proposed All-India Hindu Association will counteract the unifying traditions of the Indian National Congress.

BEHAREE,
1st July 1910.

1045. The *Bengalee* complains that the Government orders regarding the proscription of objectionable publications are too indefinite, and valueless therefore for future guidance. With reference to His Honour's refusal to specify the offending passages in the proscribed book "*Sipahi Judder Itihas*," the writer's opinion is that—"It is not only inconsistent with the spirit of parliamentary government which, we have been told by a very high authority, is henceforth to be infused, in a as large measure as the circumstances of the case may justify," into the administration of this country, but is calculated

BENGALIN,
6th July 1910.

to defeat the very object which underlies these proscriptions. The public must know, not only in the abstract, but in the concrete, what words or expressions the Government object to, before they can be expected scrupulously to avoid such expressions."

INDIAN EMPIRE,
5th July 1910.

1046. The *Indian Empire* suggests that the authorities should enquire into the truth of a rumour that certain insects have been found in betel leaves in the Habiganj district, which, if swallowed inadvertently, cause the death of the eater.

BENGALNE,
5th July 1910.

1047. Referring to the District Magistrate of Rajshahi's refusal to associate himself with some of the local leaders, "agitators so-called," even in connection with the demonstration in memory of the late King, the *Bengalee* writes :—" We ask, whether in view of the policy which the Government is determined to enforce, as outlined in the circular letter of the 14th March last—a policy of sympathy and conciliation,—such an officer is fit to remain in charge of the premier district in North Bengal."

BENGALNE,
6th July 1910.

1048. With reference to the suggestion for the creation of a separate High Court in Eastern Bengal and Assam, the *Bengalee* says that the public prefer one strong High Court to two weak ones.

BENGALNE,
7th July 1910.

1049. The *Bengalee* says that it does not shrink from responsibility in connection with the anti-partition agitation. Not to agitate, it is alleged, is in the opinion of Government to acquiesce, and that, the journal asserts, it will never do.

HINDOO PATRIOT,
8th July 1910.

1050. The *Hindoo Patriot* is of opinion that the political excitement has now subsided, and that the people have begun to take a sane view of their proper concerns.

HINDOO PATRIOT,
8th July 1910.

1051. The *Hindoo Patriot* agrees with the suggestion of the *Indian Daily News* that there is a want of specialists in throat and ear diseases in this country, and hopes that Government will enlarge the scope of medical studies, so as to enable students to proceed to Vienna or elsewhere for the attainment of special knowledge in these diseases.

VI.—MISCELLANEOUS.

AMRITA BAZAR
PATRIKA,
4th July 1910.

1052. The *Amrita Bazar Patrika* says that in India no endeavour has been made to combat malaria with scientific knowledge as in Italy, or to drive out the disease by draining the areas affected, as is said to have been done in England. By introducing pure water into the marshes, which must first be drained, the poisonous mosquitoes, it is held, could be effectively exterminated.

INDIAN EMPIRE,
5th July 1910.

1053. Remarking that there is no objection to a man devoting his energies to the improvement of national industries, the *Indian Empire* advises Maulvi Leakut Hossain to take up the task of rousing his countrymen to a practical appreciation of the fact.

BENGALNE,
7th July 1910.

1054. The *Bengalee* hopes that the Government of India will do something to stimulate the cotton industry in this country.

INDIAN MIRROR,
8th July 1910.

1055. The *Indian Mirror* states that Mr. Marr, District Magistrate of Dacca, deserves the thanks of the entire Hindu community for his exceedingly just and wise decision in acquitting the two Brahman ladies who were committed to the Court of Sessions, for killing a man who entered their house at midnight, with a view to assaulting them.

1056. The *Amrita Bazar Patrika* advertises a book entitled "Snakes,
Snake-bites and their Treatment," which, it is
alleged, describes an infallible treatment for
snake-bite.

AMRITA BAZAR
PATRIKA,
7th July 1910.

G. C. DENHAM,
Special Asst. to the Deputy Insp.-Genl. of Police, Bengal.

OFFICE OF THE BENGAL SPECIAL DEPARTMENT,
9, ELYSIUM ROW,
The 16th July 1910.

