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REPORT
ON
NATIVE PAPERS IN BENGAL
FOR THE

Week ending the 18th November 1905.

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Nil

I.—FOREIGN POLITICS.

THE *Roznama-i-Mukaddas Habul Mateen* [Calcutta] of the 13th November has the following:—

ROZNAMA-I-MUKAD-
DAS HABUL MATEEN
Nov. 13th, 1905.

Persia and the Anglo-Russian alliance.

Those who were at the root of the treaties of Tarkmanchai and Pamir, that is, the treaties under which Persia has been deprived of her mastery over Afghanistan and two-thirds of Beluchistan and England has secured a footing in the South, had no idea that the two treaties would in the long run be the cause of her weakness. On the contrary, they considered them as securing peace and prosperity to the country. Persia is now gradually feeling the evil effects of these ruinous treaties.

An Anglo-Russian alliance at this time would so react on Persia that in the course of the next twenty years her strength would be totally gone and she would be like a lion on a flag in the hands of the two Powers.

Having come to this pass, a political disturbance created by these Powers will put an end to her independent existence, and Persia would henceforth be a mere dependency like Madagascar. But if she however wishes to avert such a catastrophe, she should shake off her lethargy at once, and for the next twenty years apply herself to the task of counteracting the mischief likely so be caused by the above alliance. Then alone she may escape the doom she is otherwise destined to, and, like Japan, become a rival instead of a vassal of either Power.

II.—HOME ADMINISTRATION.

(a)—Police.

2. The *Daily Hitavadi* [Calcutta] of the 10th November notices a case in which one Akbar Mistri, a mason by profession,

DAILY HITAVADI,
Nov. 10th, 1905.

A case of alleged assault on a native by a European.

while working on the terrace of a house in the neighbourhood of the Ichhapur gunpowder factory on the 5th November last, is alleged to have been shot by a European, residing in another neighbouring house. It is further said that when the wounded man's brother Shekh Jahar of Jhowtalla, Kharia, subsequently went to the nearest thana to complain, the police demanded the preliminary deposit of a sum of Rs. 50 for expenses connected with the necessary local investigation.

3. The *Hitavarta* [Calcutta] of the 12th November is sorry that Mr.

HITAVARTA,
Nov. 12th, 1905.

Mr. Bignell:

Bigrell, the late Commissioner of Police, Calcutta, has been compelled to retire from the service on account of ill-health. He discharged his duties efficiently as a Commissioner of Police, and had he remained in his office at the present juncture he would have saved the people from police oppression.

The *Bharat Mitra* [Calcutta] of the 11th November also notices the good services of Mr. Bignell as Police Commissioner of Calcutta.

4. The *Daily Hitavadi* [Calcutta] of the 14th November writes that on

DAILY HITAVADI,
Nov. 14th, 1905.

Attempted assault on Mr. Justice Stephen.

Sunday, the 12th November last, a number of *goondas* (not students) committed an assault on Mr. Justice Stephen. It appears that the Judge had gone with his wife to the house of a Bengali of eminent position. The *goondas* without provocation threw brickbats at them, but fortunately neither the judge nor his wife was in any way hurt. Behaviour of this sort is most reprehensible. It is the duty of all members of the public to bring to justice those who are implicated in this affair, otherwise reproach will, without justification, be cast on the student community.

(d)—Education.

5. The *Charu Mihir* [Mymensingh] of the 7th November has the following with reference to the Rangpur students' case:—

CHARU MIHIR,
Nov. 7th, 1905.

The Rangpur students' case.

We are astonished at this action of the District Magistrate of Rangpur. We did not know before that students could be punished for taking part in political meetings. This is not an offence according to the Penal Code of this or of any other civilised country. The object with

which the District Magistrates are abusing their powers in the present case, will never be gained. This will not strike at the root of the *Swadeshi* agitation. We wish to know by what authority the Magistrate punished the students. Did he take the previous permission of the Director of Public Instruction? If so, then let the University at once interfere and remove this disgrace on the fair name of Government.

SANDHYA,
Nov. 8th, 1905.

6. After condemning what it regards as the uncertain and wavering attitude of the Bengali leaders in regard to the Government circular about students and the

Swadeshi movement, the *Sandhya* [Calcutta] of the 8th November addresses the following appeal to the students :—

Will you walk in the path of religion and of justice, or do you prefer to act as calculating men of the world? Your zeal and activity have infused enthusiasm amongst all your country people, your simplicity and fearlessness have proved the salvation of many a sinner. Every one is now putting up with the sorest privations in order to save his own dignity and self-respect. The coolies and working men, the clerks on petty emoluments, even the compositors of the printing presses are sticking to their resolve, regardless of the sufferings of their wives and children. With what face, therefore, are you going to accept with bowed heads this insulting Carlyle circular? What is education for unless to make men of you? How can you ever hope to be rulers if you do not now act like men? This *perwana* will be kept suspended over your heads, like a sword, thrusts of which you will receive at every step and movement. Under such conditions, can any service to the country be expected to be performed by you? The artizans go on strike when they do not get the wages they think their due, and when they are oppressed by their employers. And as for you, while you pay in fees, month after month, in order that your eyes may be opened by the light of knowledge, the authorities in power over you, tell that if you think of or do anything for your country, you will be taken by the shoulders and put out of school. Will you consent to pay money out of your own pockets in order to be thus shouldered out? Even as it is, your very bones are being bruised by the multiplicity of examinations you are being put through. Now in addition, comes this fresh *zulum*. One cannot serve two masters. If you feel the badge of slavery you receive from your University to be more important than the interests of your country, then never again utter *Bande Mataram* from your lips.

We shall not be mollified by the insincere regrets of the Lieutenant-Governor expressed in his letter to Bhupen Babu, neither will his threats terrify us out of our lives. Students, be encouraged again, once more form bands. The sale of English cloths has begun briskly again in Calcutta. Picketing is necessary in every street and crossing. Those who do not understand must be made to understand, and the minds of brutes untrue to their salt must be softened by cries of *Bande Mataram*. Let the police, if they dare, make arrests and see. That will decide, for once, the question whether under British rule, it is the police, or the judges, who administer punishment. And the *perwana* of the Government may be safely consigned to obscurity. It is likely to do nothing good or bad, it will do some good if anything.

7. Referring to His Honour the Lieutenant-Governor's reply to Babu Bhupendra Nath Bose's letter regarding the student circular, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 9th November makes the

following observations :—

(1) There is no chance of knowing who the toady or zealous police officer was, who informed Government of the likelihood of a dissension between Hindu students and Musalmans, or the names of the districts in which such likelihood existed. The foolish circular, moreover, it is easy to see, has been already brought into operation in Rangpur.

(2) Was the copy of the circular published in the *Statesman* merely the fabrication of the editor's brain without any foundation in truth? If so, on what authority did the Magistrate of Rangpur commit the vagary of which he has been guilty? Was it a criminal offence to take part in a meeting at which the late Queen-Empress's Proclamation was being read and cheered? Was the Magistrate of Rangpur so stupid that he could not understand Mr. Carlyle's

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Nov. 9th, 1905.

The Lieutenant-Governor and
the student circular.

language? It is hoped Mr. Fuller will soon call for an explanation from the Magistrate of Rangpur.

(3) The Lieutenant-Governor has said that he will not tolerate interference with personal liberty in the carrying out of the *Swadeshi* agitation. According to Sir Andrew Fraser it will be an offence if I tell anybody—"It will not be possible for you to improve your industries if you be fond of foreign manufactures. You should therefore purchase indigenous, instead of foreign, goods, and thereby encourage indigenous industries." His Honour will not tolerate even such conduct, because he believes it is calculated to lead to a breach of the peace.

Has not His Honour yet realised that the whole country is endeavouring heart and soul to use only indigenous goods? The time has gone by when it was necessary to induce others by persuasion to use such goods. His Honour need not therefore be so anxious for the public peace. Also, if a man were to be punished for using gentle persuasion towards another, then the whole country must be converted into a jail.

8. Referring to the correspondence which recently passed between the Hon'ble Babu Bhupendra Nath Bose and the Private Secretary to the Lieutenant-Governor regarding the Government circular about students and the *Swadeshi* agitation, the *Sanjivani* [Calcutta] of the 9th November writes:—

The Government circular regarding students and the *Swadeshi* agitation.

SANJIVANI,
Nov. 9th, 1905.

The Lieutenant-Governor has written that the circular, as published in the *Statesman* newspaper, is not on all fours with the original. But after the display of eager zeal noticed by the public for the repression of students, and after the incidents at Rangpur and Madaripur, will the country be reassured by this statement of His Honour's? His Honour will not tolerate any interference with individual liberty of choice as a consequence of the *Swadeshi* agitation; but if the students, for the sake of the welfare of the land of their birth, join in an agitation strictly lawful, His Honour will not hesitate to interfere with their individual liberty of choice. Sir Andrew says that he desires the improvement of the indigenous arts. But these circulars and private letters clearly show whether or not His Honour is prepared to tolerate the agitation which has sprung up all over the country in favour of giving up the use of things of foreign make.

9. The *Daily Hitavadi* [Calcutta] of the 10th November writes:—
The authorities were a little upset by the fact that a student of the Presidency College made a most excited speech at the meeting which was held the other day at College Square to express sympathy with the Rangpur students. It is rumoured that Mr. Pedler is in consultation with the Principal of the College as to what action should be taken in the matter, and that it was at first decided to expel the lad? Subsequently, we do not know why, that idea has been given up and the imposition of a fine of Rs. 25 resolved on. The authorities think of terrifying the students by these means. But our information is that if any one of their number is punished in any way, the whole body of students will leave the College. We trust the authorities will not create trouble by producing excitement among the students for such a light offence.

DAILY HITAVADI,
Nov. 10th, 1905.

10. The *Barisal Hitaishi*, [Barisal] of the 10th November reports a meeting at Barisal on the 8th November last, attended by about 1,500 local schoolboys, and presided over by a B. L. student, which was convened with the object of making known to the leaders of the country the need of a national University.

A meeting at Barisal in favour of a national University.

BARISAL HITAIISHI,
Nov. 10th, 1905.

11. The *Sandhya* [Calcutta] of the 10th November announces that on the previous day, at a meeting on the open space of ground at No. 16, Cornwallis Street, Calcutta, the President, Babu Subodh Chandra Mullick, announced his willingness to donate a sum of a lakh in aid of the suggested national University.

A donation in aid of the proposed national University.

SANDHYA,
Nov. 10th, 1905.

SANDHYA,
Nov. 11th, 1905.

12. The *Sandhya* [Calcutta] of the 11th November writes:—

The Government circular regarding students and the *Swadeshi* movement.

What does it matter if one keeps a silent tongue? The feelings working in the mind are sure to find expression through the eyes. Our Viceroy and Lieutenant-Governor both make a great lip-profession of their partiality for country-made things, and we are beside ourselves with joy at this. But can that hide their real feelings? Can the flame which is burning in the mind be kept down by putting ashes on it? Our *Feringhee* rulers will do whatever they like, but they will always persist in talking of the law. What they really wish is to kill the whole agitation by setting the police on to it, but they will not say so plainly, though that is the real thing, and will on other pretexts warn the police to be on the alert. The affair, as it now stands, is that in the new Province nobody can any longer be requested to use country-made things. Anybody who will compel another to use *Swadeshi* things will find himself in the grip of the police. But what is the meaning of 'compel' in the present case? Our countrymen are certainly not using force; they are using persuasion only. Such being the case, the issuing of this *perwana* is only another name for setting the police on. Thus in many ways the Government is attempting repression. But we must not recede, we must go on bravely.

DAILY HITAVADI,
Nov. 11th, 1905.

13. Referring to the Rangpur students' case, the *Daily Hitavadi*,

The Rangpur students' case.

[Calcutta] of the 11th November, inquires if Rangpur will not show the way to all Bengal by bringing this before the Civil Courts.

BANGAVASI,
Nov. 11th, 1905

14. The *Bangavasi* [Calcutta] of the 11th November writes that the

The Carlyle circular in Backerganj.

District Magistrate of Backerganj has issued a *perwana* for the repression of students, which, if the copies of it published in the Press be correct, would seem to beat the original Carlyle circular on which it is based hollow. In it occur the following passages:—

"I have to inform you that students must not in future be allowed to act as touts for boycotting foreign goods."

Again:—

"If these orders are not complied with, it will be my duty to report the matter to the Government, the result of which will probably be a formal and public barring of the institution from all Government employment."

But there is no reference to barring from Government employment in the original Carlyle circular. The Government issues one circular, and it is improved on in each successive place where it is issued. Is this right? Then again, would the Magisterial dignity have suffered if the language had been a little more gentlemanly and soft?

BANGAVASI.

15. The *Bangavasi* [Calcutta] of the 11th November addresses the following to Sir Andrew Fraser:—

An appeal to Sir Andrew Fraser.

You are the son of a pious and benevolent clergyman. You are, it is true, of the race of merchants, but you are the representative of the King. You stand in the position of parent and protector towards the millions over whom you rule. The people devoted themselves to the service of their native land counting on your sympathy and support. The service of the *Swadeshi* cause may annoy the mercantile community, but why should you, who stand to us in the position of a King, get irritated therefor?

Know, Sir, that the Bengalis are a law-abiding people, who have never yet disobeyed any law or regulation of their rulers. Your circular also will not therefore be ignored. But if God has really taken pity on this land, if the resolve has really taken hold of the minds of the Bengalis, then, while your circular will not be openly disobeyed, the work of the *Swadeshi* movement will go on without interference. What matters if the lips are shut? Will not the glance of the eye do as well? The glances of the eye are not under the control of your *perwana*. If God favours, what seems now impossible, the idea of forming a national University, for instance, may become possible in a moment's time. With God in our favour, threats of death even, not to speak of the circular, would prove of no avail. It all lies with God.

16. The *Howrah Hitaishi* [Howrah] of the 11th November urges that it is the duty of the leaders of the country not to be too cautious, at the present moment, but to seize the opportunity and set up a national University, leaving the future in the hands of God, who is sure to side with the cause of right against the cause of unlawful oppression. The wrong-headedness of the officials is a clear indication that the days of the official University, with its bad record in the past, are numbered.

HOWRAH HITAIISHI,
Nov. 11th, 1905.

17. Commenting upon Sir Andrew Fraser's reply to Babu Bhupendra Nath Bose's letter, the *Bharat Mitra* [Calcutta] of the 11th November observes that His Honour's reply will fail in its purpose. It may be that His Honour meant to save the students from the clutches of the police, but the local Magistrates have commenced to enforce his orders in just the contrary way.

BHARAT MITRA,
Nov. 11th, 1905.

18. The *Hitavarta*, [Calcutta] of the 12th November, referring to the fine imposed on the boys of the local Zila and Technical Schools by the Magistrate for attending a *Swadeshi* meeting, remarks:—

HITAVARTA,
Nov. 12th, 1905.

A man loses all his senses when on the point of death. The oppressive treatment of the boys of the Rangpur Zila and Technical Schools by the local head of the district goes to show that the days of the Education Department as well as the Calcutta University are numbered.

19. The *Dacca Prakash* [Dacca] of the 12th November writes as follows with reference to the proclamation over the signature of Mr. Lyon, dealing with certain rumours prevalent in the new Province:—

DACCA PRAKASH,
Nov. 12th, 1905.

We confess to a certain measure of surprise at this proclamation. For everybody knows it well that, except a very few illiterate cultivators, no one thinks that the purchase of country-made things in preference to things of foreign-make has been ordered by Government. If the authorities did pay that measure of attention to the welfare of the country as would be indicated by the issue of such an order, then they would have received worship like so many gods at the hands of the people of this country. The Government, which by its own admission is always careful to promote indigenous arts and industries, must certainly wish that the public should welcome things of indigenous manufacture in preference to those of foreign-make. And if anybody has spread this idea among the public, we cannot conceive how such action can be regarded as an offence. By issuing this circular, Government not only gives the lie to its own assertions about being in favour of promoting indigenous industries, but also creates alarm in the public mind by showing itself in its true colours.

In the next place, by its undue suspicion and fear, Government is itself provoking the very breaches of the peace which it is its professed intention to prevent. The police in this country have always been prone to undue exhibitions of their own authority. Arming them with fresh powers would be a temptation to them to come into collision with the public at every step. But if the native policemen have really been fed at the breast of their Mother-country, then we firmly believe that they will not interfere with this sacred cause and thereby pave their way to eternal existence in hell.

Lastly, Government has proclaimed that there will be no change in the law in the severed districts. But one may inquire whether under the laws which used to prevail in Bengal, the requesting of another to buy *Swadeshi* things only was an offence? We have all along maintained that the partition of Bengal will prove the doom of all Bengalis. And our fears are being justified by the course of events. We are helpless children, in these days of gloom. What other resource have we but to beg for mercy from God?

DACCA GAZETTE,
Nov. 13th, 1905.

20. The *Dacca Gazette* [Dacca] of the 13th November publishes the following in English:—

The Carlyle and Lyon circulars. There is a common saying amongst us that, when the head of a family goes astray, the whole family is done up. To speak the truth, upon no other consideration can we account for the silly circular issued by the district authorities against the students *re Swadeshi* movement. It has pleased the gods to ordain that the students should not identify themselves with the *Swadeshi* movement. Pray why? Inscrutable

are the ways of Providence. But the ways of our Indian Hoozoors are still more inscrutable. It is they who have taught us the value of self-help. It is they who have infused in us the stout British spirit of independence. It is they who have taught us to love our motherland. Their national bard has sung into our ears, "England, with all thy faults, I love thee still." Now that we make an attempt to prove that their noble efforts to regenerate us have not all gone for nothing, that we have become adept students of their science, philosophy and sociology, and are ready to give practical proof of the same, they cry murder. The present regenerating movement in India, more particularly in Bengal, is the offspring of the liberal educational system introduced by our benign Government. But, as fate would have it, now that the child whom they have nursed and fondled with all the care of an affectionate mother is trying to stand on its own legs, the self-same mothers are about to strangle it to death. Pity it is that our rulers require to be told that they are a bit too late in the field. They have called into existence a force which it will not be easy to control according to their sweet will. We are now a set of grown-up children, and, as such, we lay claim to privileges to which our age and experience gained under their fostering tutelage entitle us. The School Master is abroad, and woe be to him who is foolish enough to trifle with him.

The fiat has gone forth that the students, the future hopefuls of the country, must not dabble in politics. Pray why? Is politics interdicted in Europe? Not to speak of civilized England, what is the condition in barbarous Russia? There the University is the rendezvous of all sections of politicians! Why then is an exception to be made in the case of Indian students? Surely, what is sauce for the gander is sauce for the goose.

The mandate has fallen like a bolt from the blue. We thought even Lord Curzon's imperialism had a limit. To speak the truth, we have always given him the credit of possessing a large share of common sense; we felt sure that he would clearly foresee the ultimate result of this insensate order. But perhaps we have misunderstood him. He is probably consistently following his line of action to close the doors of Government service against the children of the soil. He has already done much in that direction. By issuing the present order His Lordship has, in a manner, instigated the students to take leave of Government schools on national lines to qualify themselves for the new condition of life created with the advent of our rulers in this country. Indeed we look up on the present order as a high premium to the establishment of a national University. We doubt not our leaders will take the fullest advantage of the situation so ruthlessly thrust upon them. They must now be prepared to move with the flowing tide, come what may,—the country must take its chance now or never.

HINDI BANGAVASI,
Nov. 13th, 1905.

21. In connexion with the correspondence which recently passed between Sir Andrew Fraser's letter to Bhupendra Nath Bose. Sir Andrew Fraser and the Hon'ble Bhupendra Nath Bose on the subject of the Carlyle circular, the *Hindi Bangavasi* [Calcutta] of the 13th November says that the public has not felt satisfied with the questions of Bhupen Babu. He ought to have put questions in such a way as to elucidate the following points, namely,—What is public agitation, what constitutes taking part in it, when is a disturbance of the public peace to be apprehended, what action of the students in this connection can make them liable for such disturbance, and lastly, under what circumstances are students and teachers of schools liable to be appointed special constables?

The reply of Sir Andrew Fraser on the other hand has also not allayed our fears. His Honour has himself admitted that he is in full sympathy with *Swadeshi* and the regeneration of the almost dying industries; but as the students are the leaders of this movement, what does His Honour mean by forbidding them to take part in it. Thanks to your Honour for your letter, but be not angry to learn that we see your firm and destructive face behind this peace-proclaiming circular.

SANDHYA
Nov. 11th, 1905

22. The *Sandhya* [Calcutta] of the 14th November publishes the following appeal to the student community:—

"An appeal to the student community."

To-day Kaviraj Bijay Ratna Sen came in haste and informed us that all the students of the Oriental seminary had left the school in a body and were massing in crowds

in Beadon Square. We, Babu Sures Chandra Samajpati, Jogendra Kristo Bose, Narendranath Set, etc., immediately went there and persuaded the lads to go back to school. It is said that a certain teacher abused the lads because they had cried *Bande Mataram*. We request the students emphatically that they do not decide on any course of action without our previous knowledge; otherwise, the whole scheme of a national University will fall through.

23. The *Daily Hitavadi* [Calcutta] of the 14th November writes that as a result of the circulars of Messrs. Carlyle and Lyon, in many instances students are being compelled, for the sake of self-respect, to leave their schools.

The circulars of Messrs. Carlyle and Lyon and their consequences.

It is reported that at Dacca, about 4,000 students have left the local Government educational institutions. At Hooghly again, the students were to have left the Government school on the 13th instant. As regards the Calcutta Presidency College, many students have already left it. At the Burdwan Raj School three students have been expelled for a month each. At Asansol 60 lads have been compelled to leave school for having uttered *Bande Mataram*. Everyone is eagerly looking forward to the establishment of a national University. It is understood that the leaders will make known to the public their decision in this matter on the 16th instant next.

24. Referring to the assault on Mr. Russell, Professor of the Presidency College, the *Sandhya* [Calcutta] of the 14th November writes:—

The assault on Professor Russell.

The affair has been a most serious one. How did things come to this pass? The students in this country have no tendency like their English brethren to assault their teachers. Once on a former occasion Mr. Webb chased a lad with the intention of giving him a blow, but the students even then refused to insult their Professor. Why then should a different sort of feeling prevail now? Our idea is that it is all the fault of that *perwana* of Sir Andrew Fraser's Government. That *perwana* assumes students to be political heroes. If students are to be punished, that punishment ought to come from the hands of their teachers. Instead of this, however, the Magistrates have been brought in between the teachers and their pupils. The effect has been that the *purda* which hitherto existed between teachers and the taught has been torn. That is why the students are now turning political in their conduct. We request Sir Andrew Fraser carefully to ponder on these words of ours. Let His Honour once try the effect of withdrawing the *perwana*. But will our advice be accepted? Who can escape the dispensations of Providence?

DAILY HITAVADI,
Nov. 14th, 1905.

SANDHYA,
Nov. 14th, 1905.

25. Referring to the recent assault on Professor Russell, of the Presidency College, the *Daily Hitavadi* [Calcutta] of the 14th November writes:—

The assault on Professor Russell.

We are heartily sorry at this conduct of the students. It is the duty of the leaders to keep a control on those who lose their sense in a moment of sudden excitement like this. We have repeatedly pointed out that it is by their own thoughtlessness and indiscretion that the authorities are provoking these breaches of the peace. Instead of listening to our appeal, they are only adding to the flame of discontent by taking up a harsh and haughty attitude. This loss of self-control on the part of the students and the present attitude of the officials are equally blameworthy. Seeing that Mr. Russell abused the students *in writing*, there is no manliness in laying hands on his person. We trust we shall not have again any occasion to hear of such incivilities in connexion with students.

DAILY HITAVADI,
Nov. 14th, 1905.

26. With reference to the assault on Professor Russell of the Presidency College, the *Sandhya* [Calcutta] of the 15th November writes:—

The assault on Professor Russell.

The Government has forcibly taken away our students from the hands of their professors and made them over to the Magistrates. The Magistrates have now begun to interfere in the matter of punishing students. What terrible anarchy has come over the land. Anarchy usually arises from the revolt of the ruled. But in the present case, it has arisen from the unlawful conduct of the rulers. The students are to be judged neither by their professors nor by the courts of justice. The District Magistrates are doing whatever they like. This sort of high-handedness has begun to be perpetrated on all sides. A number of students, of the

SANDHYA,
Nov. 15th, 1905.

Hooghly College were the other day heard uttering *Bande Mataram* in the streets, which partially excited the nerves of a passing *feringhee*, whereupon the lads were arrested by the police. The Principal of the College, in consultation with, and at the instigation of, the police, inflicted a fine on the students. But why should the police intervene between teachers and pupils? It is to this sore grievance that the *fracas* with Mr. Russell was due. The report which Mr. Russell wrote against the students suggests that *feringhee* professors wish to snap the bond of master and pupil between themselves and their students. They seem to wish to show that they are members of the ruling race first and professors next. It is this abnormal sentiment which has produced excitement among the students. The students in their turn wish to show that they are independent subjects of the English *raj* in the first place and pupils next.

A little reflection will show that our students had better not keep any connection with the Government Colleges any longer. And those native colleges also which keep any sort of connection with the State should be boycotted. It behoves the students of the Presidency College under no circumstances to continue to study in that college. Let our leaders, when they give advice, bear in mind the cases of Rangpur and Madaripur. And the sword is hanging over the Dacca College also. The oppression at the Hooghly College has become intolerable. That is why we call on our leaders for once manfully and fearlessly to bid the oppressed students to be of good cheer, and provide for their education themselves. Have they no sympathy?

DAILY HITAVADI,
Nov. 15th, 1905.

27. The *Daily Hitavadi* [Calcutta] of the 15th November writes:—

The case of certain students at Hooghly. We are glad to hear that the case of the students at Chinsura has ended amicably. The fines on the two lads have been remitted by Mr. Shaw on condition that they go to Mr. Lang and say that they had no intention of insulting and annoying him when they uttered *Bande Mataram*, and that they are sorry that Mr. Lang is offended at their conduct. A good teacher does not punish his pupils even when he sees that they are really guilty. He makes them ashamed of their conduct by good advice and good treatment and thereby brings them back to the correct path of conduct. There is a talk now going on on all sides of a *Swadeshi* University. If such a body is established, students may join either the old or the new University as their guardians prefer. But on no account can we support the idea of any sort of difference existing among students and their professors or college authorities in connection with the old University.

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

BIRBHUM VARTA,
Nov. 11th, 1905.

28. The *Birbhum Varta* [Birbhum] of the 11th November complains of the excessive prevalence of malaria and cholera in the village of Ramnagar in the Birbhum district. It is alleged that in the month of *Bhadra* last, 17 or 18 deaths occurred here from cholera and fever. One or two deaths are still reported to be occurring daily. Many of the inhabitants have fled, and those who are left are almost all ill in some way or another. There are no proper arrangements for drainage, and during the rains the roads are covered with knee-deep mud.

HITAVARTA,
Nov. 12th, 1905.

29. The *Hitavarta* [Calcutta] of the 12th November says that when the Chairman of the Calcutta Corporation proposed an expenditure of 40 thousand rupees on the occasion of the Royal visit to Calcutta, Mr. Brownfield objected to it, but no other member had the courage to support him. Where sycophancy reigns supreme honesty must go to the wall.

HITAVARTA.

30. A correspondent of the same paper reports that cholera has abated in Motihari, and that the *Swadeshi* agitation is in full swing there.

Condition of Motihari in Bihar.

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

BANKURA DARPAN
Nov. 8th, 1905.

31. The *Bankura Darpan* [Bankura] of the 8th November complains that three packages of paper, intended for the use of the *Bankura Darpan* office, which were booked for

A railway complaint.

transmission at the Bengal-Nagpur Railway Company's god-shed at Armenian Ghat some time ago, and for which the usual railway receipt was received so far back as the 31st October last, have not yet reached the consignees. A similar delay in the transmission of goods by that railway is also complained of by many other business men in Bankura.

32. The *Bangavasi* [Calcutta] of the 11th November complains of the inconvenience caused by the abolition of the train on the East Indian Railway which hitherto used to

BANGAVASI,
Nov. 11th, 1905.

A railway complaint.

arrive from Burdwan at Howrah after 3 o'clock in the afternoon daily, and which used, amongst others, to carry a number of vendors of *chhana* to town.

33. A correspondent of the *Daily Hitavadi* [Calcutta] of the 11th November says that on the 5th November last, when the last train from Tarkessur arrived at

DAILY HITAVADI,
Nov. 11th, 1905.

A railway complaint.

Kaikala station, a boy on the station platform cried out *Bande Mataram*, for which he was called *soor ka bachha* (son of a pig) by the guard of the train.

The correspondent further states that a few weeks ago, an incident similar to the above gave rise to a small *fracas* at Singur station.

34. After noticing the case of an alleged outrage on a female named Raimoni by a railway employé named Forsyth, recently decided by Babu Charu Chandra Mukherjee, Deputy Magistrate of Bankura, the *Daily Hitavadi*

DAILY HITAVADI,
Nov. 12th, 1905.

A case of railway outrage in Bankura.

[Calcutta] of the 12th November goes on to remark that outrages on Indian women on railways are steadily on the increase. The other day a case of this nature occurred at Saran, but no remedial measure was adopted in that instance by Government. If Sir Andrew Fraser displays a similar inattention in the Bankura case and does not move for enhancement of the punishment inflicted on Driver Forsyth, the public confidence in His Honour will be diminished.

35. The *Tripura Hitaishi* [Comilla] of the 14th November writes that the authorities on the Assam-Bengal Railway do not

TRIPURA HITAIISHI,
Nov. 14th, 1905.

A railway complaint.

provide latrines in third-class carriages; neither do they provide extra carriages to cope with an extra number of passengers. The fare for the journey from Badarpur to Lumding has been lately reduced from two pice to one pice per mile, with a resultant increase in the number of travellers, but the amount of accommodation provided remains the same.

(h)—General.

36. Commenting on the letter of a correspondent defending Mr. Thomson, District Magistrate of Mymensingh, against the charges brought against the latter by the writer of a letter in a former issue of the paper, the *Charu Mihir*

CHARU MIHIR,
Nov. 7th, 1905.

Mr. Thomson, District Magistrate of Mymensingh.

[Mymensingh] of the 7th November writes:—

We have never been remiss in extolling in our columns the virtues of Mr. Thomson. We have said many times that he was popular with everybody for his amiability and politeness. Although we may not have been able to support him in all his actions, we may say this, that Mymensingh has seen few Magistrates like him.

37. The same paper writes as follows with reference to the proclamation recently issued over the signature of Mr. Lyon, with the object of checking rumours that all buyers

CHARU MIHIR.

Mr. Lyon's proclamation.

of foreign goods would be called to account by the police, as well as certain other rumours that seemed to be doing harm in the districts of Eastern Bengal:—

We have felt great amusement at the perusal of this proclamation. Is it really a fact that Mr. Fuller, the head of a province that he is, has issued this strange proclamation? We had no idea that with such an insignificant object in view, the British Government could issue proclamations like this. We are not aware that any rumour has been spread to the effect that Government has ordered the purchase of country-made things alone. We do not know whence Government obtained information that such a rumour was being circulated at all. Who ever thought that Government would bestir itself and issue a proclamation over such a petty thing as this?

If by persuasion or by threats of social penalties, anybody compels another to the use of country-made things only, will that also be counted as an offence? This is a matter in which many will differ from Government in opinion. What right have others to interfere with what we decide upon to eat or to wear? Lord Curzon himself exhorted us to patronise country-made things. In the opinion of Mr. Fuller that also has been an offence. There was no need for the reference in the proclamation to the duties of the police; for duties of this sort, the police discharge with the utmost exactness. By issuing a proclamation of this sort, Government has struck at its own dignity.

JYOTI,
Nov. 9 h, 1905.

38. The *Jyoti* [Chittagong] of the 9th November has the following with reference to Mr. Lyon's proclamation:—

Mr. Lyon's proclamation.

Mr. Lyon writes that attempting to force another to buy *Swadeshi* goods is an offence. Will Mr. Lyon say under which section of which law it is an offence? Which law will hold me guilty if I by persuasion force another, whom I have the right to persuade and force? An inattentive school-boy is, against his will, attempted to be reformed by his teacher. If that is not counted an offence, why should I be held guilty if in the interests of himself and the country generally, I force an ignorant neighbour of mine to buy *Swadeshi* goods only? May not one teach love of country to one's fellow-countrymen? Mr. Lyon's ancestors expelled Indian manufactures from their country by the help of legislation, but we Indians have asked for no such help with a like purpose. Let Mr. Lyon lay his hand on his heart and say if repression in the present instance will be tolerated by the Disposer of all. As to apprehensions of breaches of the peace, we do not entertain any such apprehensions, unless you egg on the police officers. And if they do occur, there are the courts existing to cope with them. What is the justification for these extra provisions?

The concluding portion of the proclamation declares that it is untrue that in the districts of Bengal, which have been transferred to the new province, the existing laws or the present methods of Government will be changed. But must not the old laws be said to have been changed and violated when one sees the following occur in another part of the same proclamation—"The offence is not cognisable by the police; but it is the duty of the police to check the commission of this offence and to report its commission."

In conclusion we earnestly pray that this proclamation be withdrawn. Let no more of these mischievous things be promulgated. The people of the country feel sufficiently oppressed and harassed. We are afraid lest as a result of these acts of yours, anarchy may suddenly come to prevail in the country.

HINDI BANGAVASI,
Nov. 13th, 1905.

39. Commenting upon the circular issued by Mr. Lyon, Chief Secretary to the Government of Assam and Eastern Bengal, forbidding students to take any part in the *Swadeshi*

The Lyon circular.

agitation, the *Hindi Bangavasi* [Calcutta] of the 13th November says that the Government of the new as well as the old provinces are trying to check the *Swadeshi* agitation. It is to be regretted that both the provinces are bent upon discouraging the movement. It is therefore for these Governments to explain in what other sense can the public construe these circulars.

DAILY HITAVADI,
No. 14 h, 1905.

40. The *Daily Hitavadi* [Calcutta] of the 14th November has the following with reference to the recent proclamation over the signature of Mr. Lyon, dealing with certain

Mr. Lyon's proclamation.

rumours prevalent in the new province:—

Mr. Lyon, from his high official position, must be presumed to know that it is an offence to compel another to buy a thing just as it is an offence to prevent another from buying a thing, and that it is similarly wrong to compel a man to buy things of foreign-make. Indeed there is nothing wrong in the buying or the selling, what is wrong lies only in the use of compulsion. Should not this truth have been made sufficiently clear in the proclamation?

That anybody may buy what he likes is known to all. But we call on Mr. Lyon in the name of fairness to lay his hand on his heart and declare, if he can honestly and without reservation, whether, with this proclamation existing, one would not be afraid to buy whatever he pleases. Mr. Lyon alone knows under what law interfering with the sale of English goods is made cognisable by the police, but there is no reference in this proclamation to any provision for punishing those who interfere with

the extended use of country-made things. Lyon (Lion) is a word which means a brute, a king of brutes it may be, but a brute none the less; so there is nothing strange that there should be an exhibition of brutishness in this proclamation.

Is there anything in which there is not a risk of a breach of the peace occurring? In making faces, abusing, slapping, boxing the ears, there is equal chance of breaches of the peace taking place. There are many uncivil persons, many boors with unrestrained tempers who, if they find Mr. Lyon before them, might call him names of various sorts and provoke a breach of the peace. There are many words, which may or may not be uttered in polite society, by the utterance or writing of which, ill-mannered people may offend against the rules of politeness and simultaneously provoke a breach of the peace. Are these offences henceforth to be made cognisable by the police?

If Lyon or any other brute wishes wrongfully to promulgate *Asamee* laws of this sort framed at their own discretion, they will meet with their reward summarily. The days of brute force are gone, so let this sort of force and *zulum*, pretence and trickery, be given up, and recourse be had to the straight course of lawful and just action. In these days political craftiness will not do. We utter our warning in time.

41. A correspondent of the *Sanjivani* [Calcutta] of the 9th November writes from Shillong to say that, though everybody knows that Dacca will be the capital of the new Province, still as a matter of fact it will be found

SANJIVANI,
Nov. 9th, 1905.

Two items connected with the establishment of the new Province.

otherwise. Many people resident at Shillong have already come to understand that Shillong will be the permanent capital of Eastern Bengal and Assam, with Dacca as temporary head-quarters of the Government, from November to March. And of these five months again, a month and-a-half is to be spent at Chittagong. The idea of having Shillong as the permanent capital is now kept concealed, lest it should form the topic of an unpleasant agitation. The correspondent then goes on to say that the Government is purposely keeping the new Secretariat and connected offices temporarily under-manned in its clerical establishment, so as to make it out that the keeping up of two Lieutenant-Governorships will not prove so much costly as was feared it would do. But, as the carrying on of work permanently with this under-manned clerical establishment will become impossible after a time, after say six months hence, 200 or 300 new clerks are sure to be appointed. It is suggested that the Government should now be definitely interpellated as to whether or not in its opinion addition to its existing clerical establishment will become necessary after a few months.

42. A correspondent writes to the *Sandhya* [Calcutta] of the 9th November to the effect that he has heard that a new rule has been introduced in the Government Rifle

SANDHYA,
Nov. 28th, 1905.

Allegations in connexion with the Government Rifle factory at Ichhapur.

factory at Ichhapur directing that all work people at the factory must wear their clothes with the *kacha* (the portion of the cloth stuck up between the legs) off. Another new rule directs that nobody shall utter *Bande Mataram* inside the factory compound. And the purport of a third rule still is that work will have to be carried on on Sundays and on Gazetted holidays as well and that all payment and overtime work will be discontinued.

43. The *Sandhya* [Calcutta] of the 13th November publishes the following:—

SANDHYA,
Nov. 12th, 1905.

A contradiction.

Rifle Fy. Form 1.

ORDNANCE DEPARTMENT.

No. 5087.

From MAJOR H. B. FOOTE, R.A.,
Superintendent,

To THE EDITOR, SANDHYA.

My attention has been drawn to a paragraph in your issue of the 9th instant in which you make several misstatements:—Firstly, that workmen require to work half naked to

prevent them concealing Government property. Secondly, that they have to work overtime and holidays without being paid for it, and that a circular has been issued to this effect.

2. As a matter of fact no circular has been issued; a certain percentage of the workmen are searched in the same manner as they are in other Government factories both in England and India. Overtime and holiday work is paid for, and a great portion of our work is done by the piece. I shall be much obliged if you will give the same publicity to this letter of mine that you have to the rumour which you have published without verification, and send me a copy of the issue in which it is published.

H. N. FOOTE, R.A.,

Superintendent.

RIFLE FACTORY OFFICE,

Ichhapur,

Dated 10th November 1905.

SANDHYA,
Nov. 9th, 1905.

44. *Sandhya* [Calcutta] of the 9th November mentions the following as specific grievances of the employes of the Government presses in Calcutta:—

The Government presses in Calcutta.

The Government of India Press—

(1) The foreman of the Book-binding Department has to be on duty from 5 A.M. till 6 or 8 P.M., but in the daily attendance register he has to sign his working hours as from 10 A.M. to 5 P.M. He is thus deprived of remuneration for overtime work, which the other foremen get.

(2) A number of Musalman duffries used to work in the Machine-room and to earn 15 to 30 rupees monthly. For two months they were put in the Cash Department, entailing work from 7 A.M. to 6 P.M., but the remuneration of each has been reduced by 4 or 5 rupees. For petitioning on this matter, 11 of their number were dismissed and others differently punished.

(3) Twelve Musalman employes were severely punished for having been absent on the day previous to *Id-ul-fitr* day.

(4) About 40 Musalman hands were paid at the rate for hand-bills after working for over 15 hours daily for three weeks. In the next month deductions were made from their pay on this account of 15 to 20 rupees in each case.

(5) The pay of a Musalman of 20 years' experience was reduced from Rs. 20 to Rs. 15 for the simple mistake of a hand-pressman.

(6) The pay of a compositor was reduced from Rs. 20 to Rs. 14 for having been seen paying off his account with a sweetmeat vendor inside the office room.

(7) A compositor of 20 years' service was fined Rs. 7 for having on a particular day attended office at 10 A.M. instead of at 7 A.M.

(8) The foreman of the Book-binding Department was fined Rs. 39 for the mistake of a proof-reader, although he was not at all responsible in the matter.

The Government of Bengal Press—

(1) For a simple spelling mistake, a compositor of eight years' standing was dismissed.

(2) Formerly a piece of parchment used to be supplied for the use of the hand-presses at intervals of six months. Now the interval has been increased to a year, while the quality of the parchment is also inferior. In spite of all this, however, if the work suffers, each man is fined Rs. 4 or 5.

(3) A distributor with 21 years' service to his credit was dismissed for having been absent for ill-health. He was subsequently re-instated, but on reduced pay.

JYOTI,
Nov. 9th, 1905.

45. The *Jyoti* [Chittagong] of the 9th November writes that the country has fallen upon evil times. The rash acts of the officials are gradually offending the population generally. Everybody is coming to cease looking upon them with respect. The day of collision between the mutually opposing powers of the rulers and the ruled is drawing nearer. Dark days are dawning on the country. God alone knows which power, whether that of the rulers or of the ruled, will come triumphant out of that ordeal of fire.

46. Referring to the Government Notification declaring the 3rd January next a public holiday at Calcutta in honour of the Royal visit to the city, the *Hitavadi* [Calcutta] of the 10th November writes that, if the natives of

HITAVADI,
Nov. 10th, 1905.

The public holiday at Calcutta on the 3rd January next.

the country can in any way be said to benefit by this visit, this is the case where they may be so said to benefit. A number of persons will draw their pay as usual without being required to do any work on that day. Those who have accepted service under Government gain this much. Excepting this, there is positively no chance of any other gain to the country.

47. The *Sandhya* [Calcutta] of the 11th November inquires which is the

SANDHYA,
Nov. 11th, 1905.

"Which is the superior authority, the police or the High Court?"

The rulers of the country are in a great fix. They understand very well that the boycott of foreign goods is not against the law. And, if one does use a little *zubburdustee* with his relatives and neighbours with the intent that they shall not purchase things of foreign make, that is a matter of which the police have no cognisance, and which can only come up in the Courts if the relatives and neighbours actually appear as complainants which, however, for shame, they rarely dare to do. That is why the country is being now made over to the police so to speak. The boycott cannot be put down by the Courts, and that is, why it is to be repressed by police *zulum*. There is no chance of getting the students punished by the Courts, and therefore they are made over to the Magistrates. If anybody is seen forbidding another to buy English goods, the police will come up at once and collar him.

Very well, let it now be made clear, which is the superior authority, the police or the High Court. The Government has sought the assistance of the police in preference to that of the Courts, but the people will in turn pass over the police and take the assistance of the High Court. Let students bestir themselves and again begin to stand pickets in streets and squares. If any fellow, untrue to his salt, is seen going to purchase things of foreign make, he must be implored to refrain. Let the cry of *Bande Mataram* be again raised on all sides. Let it be seen how far the police can go. The thing must be seen through one way or the other. It must be proved that it is the people who are acting according to the law, and that it is the Government which is taking to illegal *zulum* in the present case. Let no one be afraid. It must be decided this time, which is the superior authority in the land, the police or the High Court?

48. The *Dacca Gazette* [Dacca] of the 13th November publishes the following in English:—

DACCA GAZETTE,
Nov. 13th, 1905.

In praise of Mr. Fuller

Common fairness demands that we should freely admit that Mr. Fuller, first Lieutenant-Governor of the so-called new Province of Eastern Bengal and Assam, has begun well. One can very well say whether the rice is properly boiled by pressing one single rice from the boiling pot. So one single action of Mr. Fuller, on the eve of his first tour as Lieutenant-Governor, has afforded us a cue as to the policy he proposes to follow in discharging the onerous duties of his exalted position. Indeed it speaks volumes for the keen insight and the masterly grasp of the real situation in the vast tracts of the country over which he has been called upon to rule that Mr. Fuller has issued strict injunctions upon his subordinates to leave the people severely alone in the matter of his reception in the places he proposes to visit as Lieutenant-Governor. He has taken particular care to let all whom it may concern to understand that he will accept none but spontaneous addresses of welcome from the people of the new Province. His Honour has very wisely laid down two momentous conditions. They are, spontaneity and unanimity among the people who will approach him with addresses of welcome on the occasion of his first visit as Lieutenant-Governor. This is as it should be. It is idle to conceal the fact—a fact patent to all who have eyes to see and ears to hear—that the inhabitants of the new Province are not yet reconciled to the new order of things ordained for them by the all-powerful Lord Curzon, and there is no prospect of their being reconciled in the near future.

No doubt Lord Curzon has achieved many things, but we must say, he has not yet succeeded in making us forget that we live under the British Government

and not under the autocratic rule of the Tsar of all the Russias. We have not yet been able to divest ourselves of our firm faith in the sincerity of the great Proclamation promulgated at the time of the direct assumption of the Government of India by Her Gracious Majesty, Victoria, the Good. In short, we are confident of success, if we only have the pluck and persistency to carry on the agitation against this arbitrary partition. Parliament cannot afford to turn a deaf ear to the prayers of an united nation. Besides, there are serious legal objections to this partition. We live under the British constitution which, though Heaven may fall, is inviolable and unchangeable. These legal objections will have to be disposed of before the local authorities may reasonably expect the people to submit to the inevitable.

Such being the case, it is simply out of question to ask the people to join like the Khasias and Siems of the Assam Hills, in any joyous demonstration at the inauguration of the new Government. We are thankful to Mr. Fuller for his condescension, out of regard for popular feelings, to avoid, as much as possible, all sorts of pompous demonstration in this connection. And knowing how keen popular feelings are, he has imposed the above mentioned two conditions. As its result, we find all the districts severed from Bengal refusing to present Mr. Fuller with any address of welcome. We wish Lord Curzon had the good sense to show the same deference to popular feelings as his Lieutenant has done. But we forget he is a superior *person*! Be he superior or inferior, there is no gainsaying the fact that it will seriously tax Mr. Fuller's tact and energy to undo the mischief his Chief has done.

NIHAR,
Nov. 4th, 1905.

49. The *Nihur* [Contai] of the 14th November pleads for a Telegraph office in connexion with the sub-Post-office at Egra, in the Contai subdivision of Midnapore. It is pointed out that under present arrangements the nearest Telegraph offices from Egra are at Contai Road station 19 miles off, and at Contai subdivisional station 17 miles distant. With these two exceptions, there is no other Telegraph office within 40 miles of Egra. And yet this branch Post-office has 13 branch offices under it, and its jurisdiction extends over an area of 700 square miles. There is a large resident population in its jurisdiction of zamindars, educated middle-class men and Government servants. A concluding reference is made to the ease and cheapness with which the suggestions here made may be carried out, since all that has to be done is to lay wire for the distance of three miles which intervenes between Egra and Balishai Bandar through which place a telegraph wire is already in existence running in the direction of Contai.

DAILY HITAVADI,
Nov. 15th, 1905.

50. The *Daily Hitavadi* [Calcutta] of the 15th November writes that; though the officials may make professions about sympathising with all efforts to improve the indigenous arts and industries one sees, in practice almost all of them act their best in the contrary direction. Unless the demand for a particular article is first felt in the market, the manufacturer does not venture to produce it on a large scale. Demand comes first and then supply. And the movement which is now in progress in this country to create a demand for country-made things has advanced a great way towards success, only because it has received the support of the students. For students as a class possess a larger share of leisure and enthusiasm than is possessed by ordinary house-holders, and their speeches and efforts have had the effect of inducing many to take a firm resolve to use things of country-make as far as possible. But the officials of the land are busily up and doing in order to undo such beneficent effort on the part of the students.

Lord Curzon assured the public that the appointment of a separate Lieutenant-Governor for the Eastern half of Bengal would conduce to the material personal welfare of the people of those parts. But in practice one sees only the reverse of this. Mr. Fuller, since his salary has been doubled, has been initiated into the doctrine of repressing students. Mr. Lyon's circular has proved a sort of unfailing weapon in the hands of the District Magistrates for the repression of the student community. To add to the tale of Rangpur and Madaripur, news has just been received that the authorities are trying to light up a flame in hitherto tranquil Barisal.

51. The *Bihar Bandhu* [Bankipore] of the 15th November speaks in very high terms of the past services in the Patna district of Mr. Milan who has recently been posted to the Patna City as town Magistrate. Mr. Milan, City Magistrate, Patna. The paper hopes that no cases of theft, dacoity, gambling and similar other crimes will now be heard of in the town during the administration of this officer.

BIHAR BANDHU,
Nov. 15th, 1905.

IV.—NATIVE STATES.

52. Commenting upon the passage in the speech read for Lord Curzon at Indore, in which reference has been made to the Imperial service troops as being under the sole control of the Chiefs who maintain them, the *Hindi Bangavasi* [Calcutta] of the 13th November says that this portion of His Excellency's speech indicates that Lord Kitchener probably appreciates and counts upon the services of those troops, and therefore means to merge them in the Indian Army. If such be the case, then as soon as Lord Curzon leaves the Indian shores there is a fear of Lord Kitchener carrying out his plan.

HINDI BANGAVASI,
Nov. 13th, 1905.

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

53. The *Jyoti* [Chittagong] of the 9th November writes that this year apprehensions are felt of scarcity in all parts of Chittagong. Information is being daily received that no more than an eight, six or four anna crop is to be expected in the different parts of the district. Domesticated goats, sheep, pigeons, etc., have begun to be sold at cheaper prices than fruits and vegetables, and domestic utensils of various sorts also have begun to be disposed of by distressed house-holders.

JYOTI,
Nov. 9th, 1905.

VI.—MISCELLANEOUS.

54. The *Ghar Bandhu* [Ranchi] of the 1st November notices the meeting held at Ranchi by the Bengali members of the local Bar on the 16th October last for promoting the *Swadeshi*. Those who were present at the meeting promised to pay their one day's earnings to the National Fund.

G HAR BANDHU,
Nov. 1st, 1905.

55. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 9th November writes as follows under the heading "what we should do":—

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Nov. 9th, 1905.

What Indians should do in the present crisis. The rejection of the protest against the partition of Bengal was not only a misfortune to Bengal but an insult to the whole of India. This indiscreet act of Government has filled all Indians with alarm. Government has partitioned Bengal. But the people on the other hand are resolved not to be divided, but to knit the bonds of fellowship yet closer and thereby to convince Government of the wrong it has done, and not only this but also to try and improve the trade and manufacture of the country and thereby add to its wealth.

Government cannot with any show of justice or fairness oppose this *Swadeshi* movement. Before this movement was set on foot, Government advised Indians on many different occasions to improve indigenous arts and manufactures, and displayed full sympathy with all industrial exhibitions. Lord Curzon went so far as to publicly declare that Lancashire should be made to suffer loss, if the progress of Indian cloth manufacture required that it should suffer such loss. The poverty of the country is not unknown to the authorities. They have many a time been startled at the sight of the dreadful spectre of famine. But no earnest or serious effort has ever been made by Government to remove the distress of the people. Sympathy in words is all that Indians have ever had from Government in this matter.

Even in these days of deep distress of Indians, 30 or 40 crores of Indian money go out every year to Manchester to enrich the mill-owners of that place.

What help has ever been rendered by Government to Indians in the matter of enabling them to manufacture their own clothing and thereby keep their money in their own country? It was, however, the clear duty of

Government to help the Indians in this matter. But considerations of the interests of English trade perhaps prevented them from doing so. Indians were so long indifferent to this matter. But now by God's grace they clearly see that the prosperity of the country depends upon the progress of indigenous arts and manufactures. Even if Government decline to help us now, we will help ourselves. But we have good reasons to fear that even if Government do not directly oppose this *Swadeshi* movement it will not be able to bear to see Manchester suffer loss, at any rate, when Manchester itself instigates it to prevent that loss. Under these circumstances Government will be obliged to frown upon the Indians, and as a matter of fact it has begun to do so. But in these dark days of trial and distress Indians should remain firm and steadfast, trusting to themselves and above all to God.

SANJIVANI,
Nov. 9th, 1905.

56. The *Sanjivani* [Calcutta] of the 9th November publishes notice of a number of meetings in favour of the *Swadeshi* movement held in different parts of the country.

Meetings in favour of the *Swadeshi* movement.

SANJIVANI.

57. The same paper writes that everybody has now promised no longer to buy Manchester cloths. But it cannot be expected that in the course of a year all the quantity of piece-goods required will be produced in the country. So arrangements must be made to meet the difficult situation thus created. Now, although there may be a lack of *dhoties* in Bengal, there is no such lack of the coarser kinds of cloth with which trousers may be made. Various kinds of jean and chintz are manufactured in different parts of India. Grown up Bengalis should resolve for a year to use *pyjamas* only at home, while youths below 25 should use a similar dress both in and out of their homes. This will to a large extent reduce the demand for *dhoties*. There is another suggestion also to be made in this connexion, and that is about the giving up of the use of *chadars*. The making of these *chadars* now takes up the time of a great many weavers, whose labours may be utilized to a greater advantage, in view of the necessities of the present situation of the country, in the manufacture of *dhoties* and *sarees*.

SANDHYA,
Nov. 9th, 1905.

58. The *Sandhya* [Calcutta] of the 9th November writes that the other day Sir Andrew Fraser paid a visit to the Scotch Missionaries residing at Cornwallis Square, in Calcutta. There was a large crowd of students

An incident about Sir Andrew Fraser, and a crowd of Calcutta students.

assembled about the Square who, as soon as they heard of the Lieutenant-Governor's approach, set up cries of *Bande Mataram* from all sides. The cries continued to be uttered as the Lieutenant-Governor's carriage proceeded on its way. It is rumoured that Sir Andrew was a little terrified and also put out at hearing this cry. But it is certain that the students would not for the life of them put any affront on the Lieutenant-Governor. If any brute had on that occasion behaved ill in the least towards His Honour, the students would then and there have torn that fellow to pieces. The *Feringhees* do not understand the ideas and sentiments of the Bengali people. And the people who affect a partiality for things *Feringhee* are very hard-hearted. They secretly put wrong ideas in the heads of the *Feringhees*. On the 16th October, all passing Englishmen on the streets were accosted with cries of *Bande Mataram* many times repeated. Good Englishmen were not at all angered at this sort of behaviour; they rather felt glad at it as a sort of fun. If Sir Andrew understands all this, His Honour will immediately withdraw his unlucky *perwana*. But that His Honour will not, nor will he be allowed to do this by his evil counsellors.

HITAVADI,
Nov. 10th, 1905.

59. The *Hitavadi* [Calcutta] of the 10th November writes, that, thanks to the officials in this country, correct accounts of the *Swadeshi* agitation in Bengal do not reach the British public in time. The Agent of Reuter here does not usually send to England any news displeasing to Government for publication. Similarly the *Times* newspaper, though it has arranged for the publication of Indian intelligence, makes no room in its columns for the ventilation of Indian popular wants and grievances. It is needless to say that all this is due to the efforts of Lord Curzon. If the arrangements for the transmission of news from India

to England had not been of this strange character, if Reuter regardless of the Anglo-Indian official world had sent correct accounts of the situation in this country for publication in the English newspapers, there can be no question that a great sensation would have been created in England in the course of a very short time.

But happily, by a beneficent law of nature, the effort to suppress the truth never succeeds long in this world. The news which the correspondents of one or two of the liberal papers are sending, and the efforts which Sir H. Cotton, Mr. Herbert Roberts and Mr. Gokhale are making to bring the actual condition of things in India before the British public and leaders of English public opinion are bearing fruit as much as can be hoped for. Indeed all Bengalis will be bound for all times by the most indissoluble bonds of gratitude to Mr. Gokhale for the success with which he has impressed the men of Lancashire in a short while with the seriousness of the *Swadeshi* agitation and with the unjustifiability of the partition.

60. The *Mihir-o-Sudhakar* [Calcutta] of the 10th November writes that it is sometimes said now-a-days that those who bear no love for their own country have no union. But

Musalman and *Swadeshi*.

Musalman have no place on earth which they can call their own country. Any country however they can live happily in performing the duties enjoined by Islam is their own country. It is not correct to say that, because a certain person is born in Bengal, therefore Bengal is to him his own country. If Bengal is converted into a *Dar-ul-harb* then, according to the tenets of his faith, a Musalman is bound to migrate from it into *Dar-ul-islam*. Mecca was the birth-place of Mahomed, but when the *Kaffirs* attempted to obstruct him in the performance of his religious duties according to Islam, the prophet, by Divine mandate, was compelled to fly to Medina. Thus it appears that a Musalman should have no affection for the country of his birth.

The paper then goes on to implore the Musalman public of the new Province to receive Mr. Fuller during his forthcoming tour with proper ceremony and expressions of gratitude. It is claimed that the fact that the British *raj* rules over a numerically larger Musalman population than any other ruler on earth is a proof of the justice with which it treats its Musalman subjects.

61. The *Bangavasi* [Calcutta] of the 11th November writes as follows:—

Hindu agitation.

Speaking of the 16th of October, the *Englishman* expresses his surprise at the fact "that the day

should have passed without a disturbance" and can only attribute this happy and unexpected result to "the capacity of the Bengali leaders and the influence they possess over the masses."

This quiet agitation is indeed a unique phenomenon. But the explanation of this unique phenomenon is to be found, not where the *Englishman* has sought it, namely in the capacity of the Bengali leaders and the influence they possess over the masses, but in the character and disposition of the Hindu himself as determined by his unique religion and his no less unique polity.

This is not the first time that Calcutta has witnessed so large a gathering of people. The gathering on the *maidan* on the occasion of the agitation against the Consent Bill was immense, consisting, as it did, of more than a lakh of people. But then as now everything passed off quietly and in perfect good order, and in such a way as to call for no interference on the part of the police. But the agitation of the 16th of October had peculiar features of its own. It was attended with the singing of exciting songs, and was therefore attended with greater risk of a breach of the public peace. But, notwithstanding this, the utmost order prevailed, and there was displayed everywhere a strange and surprising union of enthusiasm with self-restraint.

The fact is that the Hindu is no agitator. The Hindu is a firm believer in *Karma*. Every man is, in his opinion, the architect of his own fate; for, as each man has sown, so shall he reap, and a man's happiness or misery on earth is the inevitable outcome of his good or bad actions in a previous existence. The Hindu is not therefore driven to rebellion by suffering, but bears every affliction silently and patiently as the only way of escaping further evil consequences of his own acts. That is why both under Hindu and Musalman rule the Hindu has borne silently and without the least

MIHIR-O-SUDHAKAR,
Nov. 10th, 1905.

BANGAVASI
Nov. 11th, 1905.

murmur or complaint Providential visitations like famine or pestilence : that is why no record of revolt or insurrection is to be met with either in ancient Hindu literature or in the books written during Muhammadan administration.

Again, the Hindu is spiritualistic by his training. There is this immense difference between the training of the Hindu and the European that, whereas the one is taught to despise material comforts and to turn his gaze more towards heaven than towards earth, the other is taught to prize the things of this world and to have his eye fully fixed on material well-being. This single fact explains the Hindu's aversion to anything like political agitation or rebellion and the European's proneness to it.

Equally unfavourable to proneness to political agitation is the Hindu polity. Under that polity, the Sovereign power was lodged neither in the King nor in his body of Councillors, but in a Code of laws, the *sastras*, which regulated alike the conduct of the Sovereign and his Councillors with an authority elsewhere unknown. How should any man ever think of rebelling against a Code of laws? If there were evil Kings, as sometimes there were, the Hindu did not presume to take the law into his own hands, but left their punishment to Divine justice, so much more unerring in its course and effective in its result than any mere human justice.

So, alike by his nature and his training, is the Hindu averse to agitation. Indeed, political agitation under British rule has been confined to a mere handful of Hindus who have received English education. Agitation is something utterly repugnant to all the immemorial notions and training of the Hindu. That is why the Hindu community at large has so long kept aloof from all agitations, not only political but of any kind whatever. The few agitations in which Hindus have hitherto engaged, such as the agitation against *suttee*, or that against widow marriage, or the gigantic agitation against the Consent Bill, have been confined to the upper classes, to the educated classes. But both high and low have taken part in this *Swadeshi* agitation. This indeed is a unique, a curious phenomenon, in the annals of the Hindus. What was impossible has come to pass. It is, therefore, a thing to make Englishmen reflect. Englishmen should look closely into this curious phenomenon and try to understand it in their own interests. But the right condition of understanding it is to prefer the interests of their subjects to their own interests or to any considerations of prestige. Then and then only will the scales fall from their eyes and they will see things as they really are. But so immensely inferior is the Englishman to the Hindu in all truly human attributes, so grossly material are all his conceptions, that we are very much afraid that even if he saw the truth he would not be able to change his administrative policy in India. But duty requires us all the same to tell him the truth in this matter.

True, the unagitating Hindu has taken to agitating. But still his agitation is marked by peculiarities which are not to be found in European agitation. Witness, for instance, the invocation of the Goddess Kali in her shrine both in this *Swadeshi* agitation and in that against the Consent Bill. The *Englishman* news paper deeply resents this act of religious solemnity as the calling in of the aid of religious fanaticism to ensure the success of a purely political agitation. If the Englishman's conceptions had been spiritualistic like those of the Hindu instead of being grossly materialistic, the *Englishman* newspaper would have found in this act of religious solemnity a source of mental consolation rather than of mental disquiet. It would have seen that an agitation which was thus inaugurated by religious devotion could not be marked by violence or excess of any kind. Indeed, what is understood by religious fanaticism is utterly alien to the Hindu character.

Witness also the ablution in the waters of the Ganges on the morning of the 16th of October. This, too, was an act of religious devotion, for the Hindu firmly believes in the purifying effect of such an ablution both on body and mind, and there was little danger of men who thus felt it necessary to inaugurate a political agitation by an act of religious devotion of this kind, proving guilty of violence and excesses such as those by which European agitation is found to be marked.

A colossal agitation like that against the Consent Bill or the partition scheme would have been attended in Europe with the breaking of windows,

burning down of houses, demolition of palaces, perhaps, looting of grog-shops and firing and blood-shed. But nothing of the kind occurred here, and no need was felt for the employment of the police or military force or of the loaded guns which are said to have been kept ready in anticipation of a disturbance.

This difference in the conduct of the agitation is to be attributed to the fact that, while the brutal instincts predominate in the common run of Europeans, instincts of a more refined and elevated kind prevail even among the lowest strata of Hindu society.

Such is the excellence of the teaching of the Hindu religion that the Hindu has learnt to despise all worldly happiness, and there is not therefore to be found in Hindu society that violent struggle and scramble for, and that mad chase after, material comforts which is to be witnessed in European society. That is why Hindu society is not marked by that constant agitation, restlessness, uneasiness, dissatisfaction, ungovernableness and longing for innovation which is the characteristic of European society. That is why even the lowest and most ignorant Hindu has always been sober, staid, meek and gentle. The caste distinction in Hindu society has also operated as a wholesome check upon any proclivity to violence which might be found in Hindus of the lower orders, for a Hindu of a lower order cannot be guilty of any violence or excess in the presence of a Hindu of a higher order, for whom he entertains feelings of deep reverence. All these causes have operated to make even the lowest Hindu a much higher creature both morally and intellectually than the European of the corresponding social status. Because Englishmen are not aware of this peculiar excellence of the Hindu religion and of Hindu society, that they apprehended a disturbance on the 16th of October. Thanks to the Hindu religion, what Europeans understand by a mob does not, and in the nature of things, cannot exist in Hindu society. A mob will be created here only if Englishmen ever un-Hinduise the Hindu.

The Hindu still remains Hindu. That is why so gigantic an agitation has been conducted so peacefully and in so holy a spirit. That it has been peacefully conducted everybody, foreign and native, has seen. That it has been conducted in a holy spirit we have shown already. Let the *Bangavasi's* reporter now declare in what a perfectly gentlemanly spirit the agitation has been conducted.

"I had again," says the reporter, "put on my shoes and proceeded only a little way, when some boys of the Guha family of various ages, from 12 to 7, came out and clasping my feet besought me to take off my shoes. I tried to remonstrate with them, but had to give way. After I had walked barefooted a little while, I again put on my shoes. This was in Cornwallis Street. As soon as I had done this, some Babus came up and stood before me. They besought me most humbly to take off my shoes. I asked: 'What, if I should refuse to grant your request?' They replied: 'If you refuse, we cannot help it. But our prayer is that you will take off your shoes.' I pleaded my age and various infirmities, including, among others, a pain I had in my feet. They then offered to carry me on their shoulders. I could hold out no longer. I took off my shoes and walked barefooted the rest of the way to the Federation Hall."

In this agitation the whole world has seen a proof of the unique excellence of the Hindu religion and of Hindu civilisation. It has perhaps also let the whole world into the true secret of British ascendancy in India—that that ascendancy is based not on British prowess, but on this unique character of the Hindu religion and of Hindu civilisation—that it is possible for a handful of Englishmen to rule over the countless millions of Hindus, simply because the Hindu religion and Hindu civilisation are what they are. Englishmen owe to that religion and to that civilisation a debt immense of endless gratitude. We have no hope that Englishmen will be able to see this. But, if they do, they will not find it in their hearts to pain the Hindus in any way and their ascendancy in India will prove permanent. If they do not see this, Hindus will seek no revenge, but what God will do, in that case, is known to Him alone.

62. The *Samvad Prabhakar* [Calcutta] of the 11th November writes:—

"Two or three days ago, an article appeared in the *Sandhya* newspaper protesting against the action of the Magistrate of Rangpur in the case of

SAMVAD PRABHAKAR,
Nov. 11th, 1905.

A recent article in the *Sandhya* newspaper.

the students of the local schools. We are heartily sorry at the language and tone of the article. A perusal of it makes it quite apparent that the mind of the editor is not under his control. The language of a man who has his mind under control can never be so unrestrained. This article is a disgrace not to the editor alone but to all native editors and to our language as well. It is only fish-women who take to abuse. The editor of the *Sandhya* is certainly not a fish-woman, but he has acted worse than one. The entire Bengali public wish to disclaim all sympathy with his tone and language."

BHARAT MITRA,
Nov. 11th, 1905.

A Musalman meeting at Calcutta.

63. In noticing the grand *Swadeshi* meeting held by the Musalmans of Calcutta at the Raja's Park on the 13th September last under Mr. Rasul's presidentship, the *Bharat Mitra* [Calcutta] of the 11th November hopes that the Musalmans of other Provinces will listen to the advice of Mr. Rasul, and not lag behind their brethren in Bengal who being more educated and advanced have joined the Hindus in the *Swadeshi* movement.

HITAVARTA,
Nov. 12th, 1905.

A caricature.

64. A correspondent of the *Hitavarta* [Calcutta] of the 12th November, named Jupathi Beni Madhav Sharma of Bettiah, has sent to that paper an article, headed 'The fifth prophet,' in which the Englishman and the evils he has brought to this country have been caricatured. The alleged prophet calls himself '*double suphed chusa*' or double white drainer, because double in Hindi means 'pice,' white because the skin of his body is white, and *chusa* or drainer because he drains the people of their money which is an evil.

He has been sent here by God who is himself afraid of him, because of his being a masked atheist and outwardly a believer for fear of the prophetess.

To the Europeans he says: 'I shall absolve you from all sins, because nationality is a great thing and the colour of your skin is the same as that of the prophetess. To the Muhammadans: I am a little afraid of you, for you do not hesitate to kill any one. I would therefore see that my successor treats you well, and be sorry for your ignorance.'

As for the Hindus, he would always consider them as inferior beings, since God's wrath was burning in their country. God's command is that they should be called names such as 'half-civilised, rude, infidels, idolators, barbarous, fit to be killed.'

He who shall bring faith in me would be saved, because I love flattery and do not accept bribes openly.

'Bring faith in me' and 'present *dalis* to me;' 'come to me with bare feet,' 'pay *baksheesh* to this man and suffer indignity from that'—as these mean your salvation.

'Drink wine, have widow marriage, open girls' schools, discontinue child-marriage, give up caste system, deliver speeches, play cricket, spend little on marriages, eat in hotels, marry a *mem* (European girl)' etc.

God has made the following permissible for man, namely, to use: wine, beef, mutton, carriage, treachery and fraud, nationality, a coat, boots, a railway, a steamer, (marriage with) a widow, a maiden, an adulteress, whip, cheroots, rotten fish, cheese, rotten pickles, a mouth giving out offensive smell, hair on the lower private parts, using no water in the privy room, maternal and paternal aunts, one's own daughter, daughter's daughter, a khansama, his wife, etc. The following are forbidden, namely, idol-worship: honesty, truthfulness, doing justice, to put on a *dhotee*, to brush teeth, to bathe, to live with parents, brothers and relatives, unity, affection, etc. etc.

Come and put faith in me, and drink wine considering it to be the blood of God.

DAILY HITAVADI,
Nov. 12th, 1905.

The boycott.

65. The *Daily Hitavadi* [Calcutta] of the 12th November writes:—
A number of ill-intentioned people have spread a rumour that the leaders of the *Swadeshi* agitation have granted permission to the public to purchase cloths of British make, and that they have expressed an opinion to the effect that nobody can be said to be breaking his promise to boycott Manchester if he buys British piece-goods already in stock. It is needless to say that all this is wholly false. The shop-keepers not having agreed not to import English cloths in future, the leaders have not consented to make any arrangement for the sale of their existing

stocks. This is why some selfish shopkeepers and brokers are trying to push forward their own sales by spreading false rumours. The effect has been that a number of unsuspicious people deceived by them have begun to purchase cloths of foreign make. Indeed, the sale of English cloths has now begun to such an extent that many shopkeepers are arranging to make fresh contracts and import anew from England. The Marwaris sometime ago entered into an engagement amongst themselves not to make any fresh contracts for the import of English piece-goods for four months from *Bijaya* day. But even they have been moved by the rapid rate at which the sale of English goods has begun in the market. They are afraid that they will have to break their engagement; so excessive has been the sale of English piece-goods. All this is certainly not at all creditable to the Bengali people. Young men of Bengal, You are our only hope at this crisis.

66. The *Hitavarta* [Calcutta] of the 12th November gives an account of the last speech delivered by the Hon'ble Mr. Gokhale, before the electors of Manchester, in course of which Mr. Gokhale is alleged to have said that discontent was at present reigning supreme throughout the length and breadth of India, and that the peace and prosperity established by the efforts of some noble Englishmen before was about to depart from the land. The fire of discontent was so much ablaze in Bengal that the flames were about to reach the skies. The British electors were responsible for the good government of the whole British Empire. It was therefore their bounden duty to remove the cause of this discontent in Bengal. Mr. Gokhale said that he was trying to kindle the wrath of the Manchester, public so that it might fall on the heads of those who have caused the present ferment instead of the innocent Indians.

HITAVARTA,
Nov. 12th, 1905.

67. The *Hindi Bangavasi* [Calcutta] of the 13th November says that the *Swadeshi* agitation has become the burning question of the day in the town and mufassal of Bombay. Not only the men of all colour and condition of Puna, Amravati and Nasik, etc., are zealously encouraging *Swadeshi* but even the women of Bombay, Amravati and Belgaon had their meetings at which they passed resolutions abjuring foreign *sarhi* and bangles.

HINDI BANGAVASI,
Nov. 13th, 1905.

68. The same paper notices that in Sindh, Hyderabad, the *Swadeshi* movement is going on as briskly as in any other place. The paper learns that many local wealthy men and merchants are trying their best to encourage the production of fine cotton cloth in their Province.

HINDI BANGAVASI.

69. Commenting upon the statement of the Manchester correspondent of the *Pioneer* to the effect that the manner in which orders for cloth were being received in Manchester showed that the *Swadeshi* agitation was gradually subsiding in Bengal, the same paper says that as no fresh indent of cloth from Manchester has as yet been signed by the merchants of Bengal, it is unable to believe in the report received by the *Pioneer*.

HINDI BANGAVASI.

70. The same paper in a long article regrets the backwardness and indifference of the Beharis towards the *Swadeshi*, and exhorts them to look to the condition of the country and the drain of money that is being kept up by the rulers, to organize meetings and to educate the ignorant in the *Swadeshi* literature and its usefulness, but warns them against mixing it up with politics.

HINDI BANGAVASI.

71. The *Daily Hitavadi* [Calcutta] of the 11th November has the following under the heading "The Prince of Wales in India":—

DAILY HITAVADI,
Nov. 11th, 1905.

His Royal Highness the Prince of Wales has landed in India and will soon come to Bengal. He will be loudly welcomed by the dogs whose sole aim in life is to lick others' feet and look for the leavings of the table, and the jackdaws in peacock's feathers will raise a loud chorus. But will no one be found who can bring to His Royal Highness's notice the real condition of the country? Here and there illuminations will take place; but those whose heart's blood, whose money will furnish them, will not be able to speak out their minds, but will have to suppress their feelings and remain in

the dark as ever. The Prince will see only smiling faces and go away. Will this duplicity go on for ever?

If His Royal Highness could see the real condition of the country, if he could see that the subject people are poor, starving and discontented, if he could know that the people of the country wanted a statue of Lord Curzon in cow-dung and not in marble, that the injustice, oppression and partiality committed by the officials have almost driven the life out of the Indians, if anybody could hold up to him true pictures of the harassment of the non-official speaker and preacher in the Punjab, of the oppression of students in Bengal, of the partialities perpetrated in the Police Court, he would see quite a different picture from that which he will see. Cannot such a picture be, by any means, shown to him? The Reception Committee will consist of a large number of men. Many will join in the reception either willingly or against their will. Will none of them be able to inform His Royal Highness of the real state of things? Let black flags be suspended from every house, so that the Prince might see that the hearts' blood of India had turned black like ink. The refulgence of the buildings illuminated by the Government will make these black flags look all the more prominent. Let him see that the loyal Indian subjects are welcoming him with tears in their eyes, that the bright lights resembling the lurid glare given out by burning houses is concealing the house-owners' cry of despair. If he sees these things he will have to say to his father on his return "I have seen your India. It exists only in name."

India was not in its present miserable condition when the present Emperor condescended to pay it a visit as Prince of Wales. At that time there were contentment, sympathy, sense of justice and an impartial judicial administration in the country, and it had not as yet seen a population sickly, discontented, distrustful and lacking all signs of health and prosperity. Who is that man who brought restlessness and discontent in a country which was in the enjoyment of peace and contentment? Who is that man who brought want in the store-house of plenty and made a confiding people distrustful? Will no one ask the future Emperor of India to think over these questions? And should he go away deceived?

In no sphere is there impartiality or appreciation of merit, complexion of the skin being the only merit appreciated everywhere. Let His Royal Highness consider only the treatment which the native soldiery receive. The native soldiery are prepared to lay down their lives for a pittance of ten or twenty rupees a month. But they receive no encouragement and do not receive equal treatment or similar weapons with European soldiers when on the battle field. Is this the way His Royal Highness's grandmother's Proclamation is respected? His Royal Highness should see and understand these things before he goes away.

Will not somebody explain to him the light in which we view these amusements and festivities? Where is that worthy son of Bengal who will come forward to lay before His Royal Highness the real condition of the country?

We must plainly tell the authorities: If you have any manliness in you, if you have any strength in your minds, do not conceal, but plainly inform the Prince of the real state of things and give the subject people opportunities of laying their real feelings before His Royal Highness. If you fail in this, you should suffer the penalty of your sin. Do not try to deceive the Heir-apparent to the Throne as you are attempting to deceive the English public. If you have the blood of Englishmen in your veins, do not tarnish your country's name by such misdeeds. From undue love of your own fatherland, do not bring ruin upon the country which you gained by deceit and forgery, which you kept spell-bound by showing it Britain's captivating appearance, and which you one day brought under your influence by the suppression of anarchy and crime; do not through carelessness lose the Empire which is the brightest jewel in Britain's Crown. Countries and Empires have come and gone. But do you not throw this golden country of India into the jaws of eternity? There is yet time for you to turn honest. There is yet time for you to turn just. There is yet time for you to keep to the path of righteousness. Follow this advice and Britain's glory will become brighter and you will gain prosperity, while through your grace we shall be raised and become prosperous too.

72. The *Hitavarta* [Calcutta] of the 12th November regrets that the Royal visit to India has occurred at a time when we are unable to give him cheerful reception.

The Royal visit.

HITAVARTA,
Nov. 12th, 1905.

73. In noticing the Royal visit to Calcutta, the *Hindi Bangavasi* [Calcutta] of the 13th November prays that His Royal Highness may see with his own eyes the actual condition of the people of this country and hear with his own ears their grievances, instead of relying for them upon the statement of officials. Then alone shall His Royal Highness be able to know what the real condition of India is. The paper does not approve that the people of Calcutta should show grief and indifference at the time when His Royal Highness visits Calcutta, and thinks that we should show our loyalty in such a way as to captivate the heart of His Royal Highness so that no one may dare cast an aspersion on our loyalty. Our expression of loyalty should take even Europeans by surprise.

The Royal visit to Calcutta.

HINDI BANGAVASI,
Nov. 13th, 1905.

74. Referring to the Lord Curzon memorial meeting held at Calcutta, the *Bharat Mitra* [Calcutta] of the 11th November says that, with the exception of the Maharajas of Cooch Behar, Burdwan and Sovabazar and the Nawab of Dacca, no one is in favour of such a memorial, and these noblemen have been found fault with for joining the Memorial Committee; but the paper thinks the people should erect a grand memorial for His Excellency in addition to the Black Hole Monument which Lord Curzon had got erected and which is in itself a sufficient memorial to preserve his name as one associated with oppressive measures for a series of years.

Lord Curzon's memorial.

BHARAT MITRA,
Nov. 11th, 1905.

75. With reference to the proposal to erect a permanent memorial to Lord Curzon, the *Navayug* [Calcutta] of the 11th November observes that it is to an act of Lord Curzon's that the *Swadeshi* agitation owes its origin. If this agitation has up to the present succeeded in the least in furthering the improvement of indigenous arts and industries, the result must be regarded as an outcome of Lord Curzon's administrative measures. If the *Swadeshi* agitation results in a permanent boycott of foreign goods and in the creation of a National University, fostering the growth of a national literature, who will not then admit that it is under Lord Curzon's rule that India has got back her long-lost manhood and national life? If the agitators really believe that this agitation of theirs will bear permanent fruit, then one may freely say that they also ought to join in the movement for erecting a memorial to Lord Curzon.

A permanent memorial for Lord Curzon.

NAVAYUG,
Nov. 11th, 1905.

76. The *Hitavarta* [Calcutta] of the 12th November says that Lord Curzon has appointed Nawab Salimulla of Dacca a member of the Viceregal Council as representing East Bengal and Assam. Lord Curzon has done a worthy act in thus rewarding the Nawab for all the sycophancy shown by him. The construction of the new Government buildings at Dacca having been suspended, the paper expresses sympathy for the Nawab's discomfiture. The Nawab should however know that such is the end of flattery.

Lord Curzon and the Nawab of Dacca.

HITAVARTA,
Nov. 12th, 1905.

77. Referring to the farewell address to Lord Curzon by the *Anjuman-i-Islamia*, Lahore, and the '*Tribune*' remarks thereon, the *Hitavarta* [Calcutta] of the 12th November observes that it is a regret that people do not feel ashamed of giving and receiving such addresses.

A Musalman address to Lord Curzon.

HITAVARTA.

78. The *Bihar Bandhu* [Bankipore] of the 15th November has a long article headed 'Patriotism,' in course of which the doings of Lord Curzon have been criticized and the present unrest in the country attributed to his reactionary policy culminating in the partition of Bengal, to the most important portion of which have been tacked the most backward Provinces of Bihar, Chota Nagpur and Orissa on purpose to retard the Progress of the Bengalis.

Lord Curzon.

BIHAR BANDHU,
Nov. 15th, 1905.

The Marwaris are exhorted to lay out capital in starting mills, and the Rajas, Maharajas and Zamindars advised to open marts for the exhibition and sale of country-made articles.

HITAVARTA,
Nov. 12th, 1905.

79. Commenting upon the *Pioneer's* remarks regarding the increase of litigation in the Panjab as a means of ruining one's adversaries, the *Hitavarta* [Calcutta] of the 12th November observes that there is nothing surprising in it. European civilization having been introduced in the Panjab, there is no wonder if a lion turns into a goat.

HITAVARTA.

80. The *Hitavarta* [Calcutta] of the 12th November says that, not only the official class and the Anglo-Indian Press, but the English Press also is very anxious to prevent the present state of affairs of this country from being known in England. But how long can they conceal the facts in this way? This is in connection with the mutilation by the *Times* of the news wired by Reuter regarding the anti-partition demonstration of the 16th October last.

URIYA PAPERS.

SAMVAD VAHIKA,
Nov. 2nd, 1905.

81. The *Samvad Vahika* [Balasore] of the 2nd November states that a few showers of rain in the Balasore district after the Dassera did great good to the standing crops.

The writer is of opinion that no more rain is required for those crops.

GARJATBASINI,
Nov. 4th, 1905.

82. The *Garjatbasini* [Talcher] of the 4th November regrets that the unusual cessation of rain has done great injury to the standing crops, and forecasts that the price of rice will rule high throughout the year.

GARJATBASINI.

83. The Barpali correspondent of the same paper states that the cessation of rain has done great injury to the standing crops in that State.

UTKALDIPIKA,
Nov. 4th, 1905.

84. The Jagatsingpur correspondent of the *Utkaldipika* [Calcutta] of the 4th November states that a moderate rainfall in that part of the district in the last week has

removed all apprehensions of famine.

UTKALDIPIKA.

85. The same correspondent says that, though the recent rainfall did some good to the standing crops, yet more rain is wanted for them.

URIYA AND
NAVASAMVAD,
Nov. 1st, 1905.

86. The *Uriya and Navasamvad* [Balasore] of the 1st November states that the health of the Balasore district is not good. Fever and small-pox prevail in the Soro thana of that district. Cases of cholera occur now and then in the Balasore town.

UTKALDIPIKA,
Nov. 4th, 1905.

87. The Jagatpur correspondent of the *Utkaldipika* [Cuttack] of the 4th November says that cholera has not completely disappeared from that place, though it has a little abated and that hence the doctors deputed to that place should not have left it so soon.

UTKALDIPINIA.

88. The same correspondent regrets to state that the doctors and compounders of the Jagatpur dispensary have not been paid for three months, and that on this account they are in great difficulty.

UTKALDIPIKA.

89. The Jajpur correspondent of the same paper deeply regrets the death of Pandit Sadasib Vidyaratna of that town at the advanced age of 71, and states that the authorities of the local Higher English school closed the school in honour of the sad event.

UTKALDIPIKA.

90. A Mayurbhanj correspondent of the same paper complains that petty thefts are being committed in Pandhara Sasan in that State, and that the chāukidars are unable to check them. The writer therefore draws the attention of the Mayurbhanj authorities to the same.

ALL THE NATIVE
PAPERS.

91. All the native papers of Orissa speak favourably of the *Manorama* a new weekly issued from Baripada in Mayurbhanj by the Baripada Sammilani Printing Company Press, and wish it a successful career.

92. The *Samvad Vahika* [Balasore] of the 3rd November speaks favourably of a donation of Rs. 50 to the Sacred Books Collection Fund of the Muktimandap, Puri, by Babu Radhacharan Das, a well-known zamindar of Balasore. *SAMVAD VAHIKA*, Nov. 3rd, 1906.
- A donation to the Muktimandap Fund.
93. The *Garjatbasini* [Talcher] of the 4th November speaks highly of the interview of the Talcher Raja and Rani with the Raja and Rani of Dhenkanal at the latter place, and observes that the more the Chieftains of Orissa meet together the better for their moral and social advancement. *GARJATBASINI*, Nov. 4th, 1906.
- The Raja and Rani of Dhenkanal interviewed by the Raja and Rani of Talcher.
94. The same paper states that the representatives of the Utkal Union Conference deputed to Sambalpur to congratulate the people of that place on its amalgamation with Orissa Proper were received with enthusiasm and cordiality by the nobility and gentry of that district. *GARJATBASINI*.
- A deputation to Sambalpur by the Utkal Union Conference.
95. The same paper draws the attention of the nobility and gentry in Orissa to the poor state of the Fund of the Utkal Union Conference, and exhorts them to subscribe liberally to the same. *GARJATBASINI*.
- Exhortation in aid of the Utkal Union Conference.
96. The Puri correspondent of the same paper points out the necessity of a Branch Post Office at Balanga, in that district, and observes that Balanga is an important place and has copious correspondence and transactions with other centres of trade in the Province. *GARJATBASINI*.
- The necessity of a Branch Post Office at Balanga, in Puri.
97. The same paper states that a band of students did immense service to the cause of *Swadeshi* movement by picketing and by causing a large quantity of foreign cloths to be burnt and country-made ones to be supplied in its place. This extraordinary action of the students created almost a sensation and induced a large number of men and women to purchase country-made clothes to the value of Rs. 5,000 on the *Kumar Purnima* day. *GARJATBASINI*.
- The *Swadeshi* movement in Puri.
98. The same paper states that a *Swadeshi* wave has passed through Birnarsingpur, Birbalbhadrapur, Sriramchandrapur, Biswanathpur, Satyabadi, Bhubhaneswar, Bhingar-pur, Tulsipur, and other important villages of the Puri district, rousing their residents to the necessity of holding meetings in favour of the consumption of indigenous articles only. *GARJATBASINI*.
- The *Swadeshi* movement in Puri.
99. The *Star of Utkal* [Cuttack] of the 4th November thanks Government for appointing Mr. Duke as Political Agent for the Tributary and Feudatory States of Orissa, for he is said to possess pro-native tendencies and to have worked well at Howrah, Hooghly and other stations in Bengal. The writer is of opinion that the Political Agent must on no account be made subordinate to the Commissioner, and that the Tributary States must not be placed partly under the Political Agent and partly under the Superintendent. The writer hopes that the rights and privileges of both the Tributary and Feudatory Chieftains will be respected in accordance with the terms of the Sanads that they possess. *STAR OF UTKAL*, Nov. 4th, 1906.
- The Political Agent and the Tributary and Feudatory Chiefs of consolidated Orissa.
100. The same paper warns the Utkal Union Conference to be tactful in its dealings with the people of Ganjam and Sambalpur, for if they secede no union is possible. *STAR OF UTKAL*.
- A timely warning to the Utkal Union Conference.
101. The *Utkaldipika* [Cuttack] of the 4th November publishes a notice received from the office of the Raja of Athgarh promising a reward of 5 acres of land to be held in perpetuity with Rs. 25 in ready cash to the hunter who will be able to kill a tiger in that State that is reported to have devoured 14 human beings. *UTKALDIPIKA*, Nov. 4th, 1906.
- A terrible man-eater in Athgarh.
102. The *Utkaldipika* [Cuttack] of the 4th November regrets to notice the death of Maharaja Dhanurjaya Narayan Bhanj Deo of Keonjhar, who was a kind and charitable Sovereign. Among other charitable acts, he contributed a large sum to the maintenance of the Boarding House attached to the Ravenshaw College. *UTKALDIPIKA*.
- Demise of the Maharaja of Keonjhar.

UTKALDIPKA.
Nov. 4th, 1905.

103. The same paper states that the educated men of Jajpur are encouraging the hand-loom cloths of the weavers in Banpur, Suninda and Basudevpur, and are taking steps to have fine cloths manufactured by them. The shopkeepers in that town are beginning to keep a large stock of country-made cloths in their shops.

UTKALDIPKA.

104. Referring to the circular issued by the Government in connection with the use which has been recently made of school-boys and students for political purposes, the same paper points out that the Government has attached great importance to the students which they do not at all deserve. School-boys and students are generally of an excitable temper, and they are guided by the current thoughts of the day. A mighty Government need not be afraid of school-boys and must not show excitement by writing and issuing objectionable circulars. It is not understood why the circular has been addressed only to the educational authorities in the districts, and not to such authorities in the metropolis.

UTKALDIPKA.

105. Referring to the proposed establishment of a Medical College at Lucknow in honour of the proposed visit of the Prince of Wales to that town, the same paper cordially supports the undertaking, and observes that there should be a Medical College in every Province in India.

UTKALDIPKA.

106. The same paper exhorts the public to subscribe liberally towards the repairs and improvements of the Leper Asylum at Baidyanath Deogarh.

UTKALDIPKA.

107. The same paper is informed that there are surplus balances in the Lodging House Funds of the Cuttack and Balasore Districts, and suggests that the money should be spent in providing sanitation and comforts to the pilgrims and other travellers.

UTKALDIPKA.

108. The same paper states that the Bengalis held a monster meeting in the Cuttack Printing Company's Hall on the 1st of November current in which they read the Queen's Proclamation issued on the 1st of November 1858, evidently with the intention of drawing the attention of both the people and Government to its terms and clauses.

UTKALDIPKA.

109. The same paper suggests that the sweet potatoe should be cultivated extensively in Orissa with the object of providing food to the people when the paddy crop fails through drought or inundation or other unforeseen causes.

NARAYAN CHANDRA BHATTACHARYYA,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 18th November, 1905.

REPORT (PART II)

ON

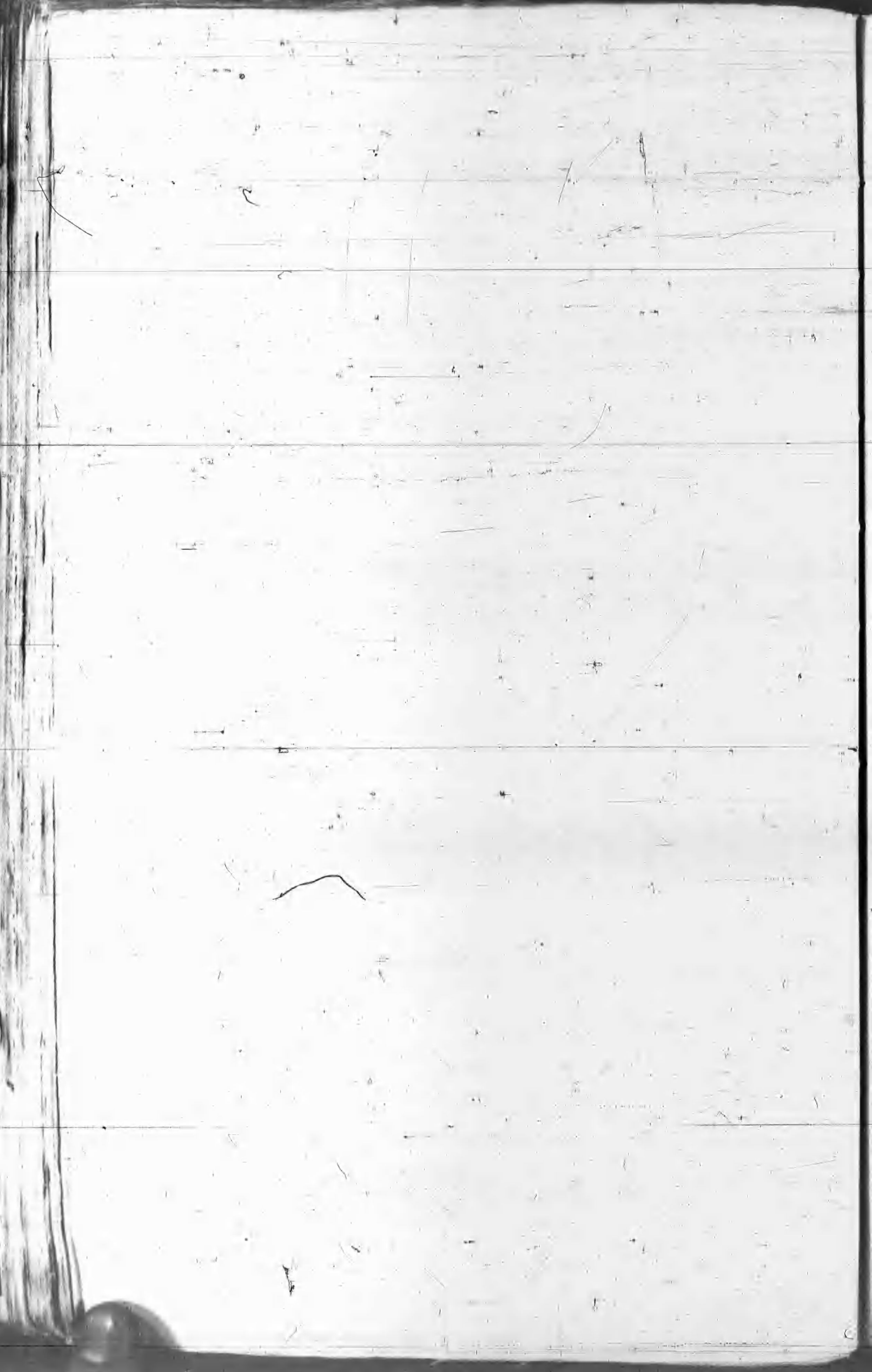
NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 18th November 1905.

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II—HOME ADMINISTRATION.

(a)—Police.

1479. The *Amrita Bazar Patrika* understands that the majority of the guardians of the students who have been fined by the Magistrate of Rangpur are unwilling to obtain a remission by giving an undertaking to the effect that their boys will refrain from participating in the *Swadeshi* movement. Moreover, a new institution styled "The National School" has been established, ostensibly for these boys. The journal considers it is time that the Hon'ble Mr. Fuller intervened and terminated a state of things which threatens to place the Government in a most embarrassing position.

AMRITA BAZAR
PATRIKA,
9th Nov. 1905.

1480. The *Indian Mirror* complains that since Tuesday last, constables have been seen chasing students and gentlemen round College Square, and freely applying their canes without any provocation whatsoever. What aggravated the situation was the presence of European police officers, who took absolutely no notice of the conduct of their men. It is a great pity that the Government should have completely lost its head and given the police extensive powers, for the latter are doing all in their power to bring about a serious riot. Who, then, would be blameworthy, and would such a state of affairs be desirable on the eve of the Royal visit?

INDIAN MIRROR,
17th Nov. 1905.

(d)—Education.

1481. *New India* writes that it is the students who have by their unceasing efforts placed the *Swadeshi* movement on a firm footing, and it is on them, therefore, that the axe of official persecution has fallen. They are thus doubly glorified. The journal bids the student community be of good cheer, and by the grace of God their honest and patriotic efforts will not be unavailing.

NEW INDIA,
11th Nov. 1905.

1482. The *Amrita Bazar Patrika* learns from a reliable source that the subject of Babu Satish Chandra Singh, a student of the Presidency College, taking part in a political meeting, has been dropped under the Lieutenant-Governor's orders, and that he will neither be fined nor rusticated. The journal commends the prudence of this course, as all the students of that college would have left in a body if the so-called offender was in any way punished.

AMRITA BAZAR
PATRIKA,
13th Nov. 1905.

1483. The *Indian Mirror* is glad that the Lieutenant-Governor has remitted the fine imposed on the Presidency College student who spoke at a public meeting. This has had a quieting effect on the students, but judging from the assault committed on Mr. Russel, who detracted from the character of Bengali students in his recent circular regarding Calcutta messes, there is still trouble in the wind. All this is not as it should be.

INDIAN MIRROR,
15th Nov. 1905.

1484. The *Amrita Bazar Patrika* writes that the rejection of Mr. A. Chowdhury's amendment, regarding preference being given to a distinguished graduate of the Calcutta University in filling up the post of Registrar, indicates the direction in which the wind is blowing, and suggests that Indians have no right to think that in their own country they should have any chances of preference, even in respect of appointments for which they may have fully established their fitness and claims.

AMRITA BAZAR
PATRIKA,
13th Nov. 1905.

1485. The *Bengalee's* Hooghly correspondent writes that on the 6th instant, four boys while proceeding along the Barabazar Road, Chinsura, at about 10 A.M., after attending a *Swadeshi* meeting, shouted *Bande Mataram* in the hearing of Mr. J. Lang, Excise Commissioner. This seems to have been taken as a personal affront by Mr. Lang, and shortly after a Sub-Inspector of Police approached the boys and took down their names and the school to which they belonged. The next day, the Principal, Training Academy, Chinsura, received a letter from the District Magistrate asking him to enquire into the matter and state what action he proposed to take. The Principal sent a prompt reply and enclosed the statement of Khagendra Nath Mukerji, one of the students

BENGALÉE,
15th Nov. 1905.

concerned, in which the latter explained that he had no intention of annoying anyone whatsoever, and was sorry if he annoyed Mr. Lang. Mr. Shaw, Principal of the Hooghly College, probably received a similar letter, but the action taken by him was that the other students concerned should give a written undertaking to the District Magistrate by 3-30 p.m. that day to the effect that they would be of good behaviour in future. They were also fined Rs. 3 each. The students, however, would give no such undertaking until they consulted their guardians. On Sunday, the 12th November, a private meeting was held, when it was decided that if the fine were not remitted by the 5th proximo, the students would boycott the College and join the National University.

INDIAN MIRROR,
16th Nov. 1905.

1486. The *Indian Mirror* is glad to learn that most of the students are not going to abstain from appearing at the ensuing examinations, as the attempt to keep them away is, in the opinion of many, a most ill-advised one.

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

AMRITA BAZAR
PATRIKA,
30th Oct. 1905.

1487. The *Amrita Bazar Patrika* observes that the management of the Bengal Central Railway has considerably deteriorated since it has been taken over by the State. Night trains are very imperfectly lighted and many carriages are left in total darkness, thereby putting a premium on offences against person and property. On Saturday last, for example, the Khulna Mail train left Sealdah without a single inter-class carriage being lighted at all. When the matter was reported to the Station-master he expressed his inability to remedy matters. The only inference possible, therefore, is that the authorities had prevented the lighting of these carriages. The matter is serious enough to demand a sifting inquiry.

BENGALKE,
10th Nov. 1905

1488. The *Bengalee's* Darbhanga correspondent complains that the public are put to much inconvenience in consequence of there being only one inter-class carriage attached to the Delhi Express, and thinks that another inter-class should be added in order to meet the public demand.

(h)—*General.*

AMRITA BAZAR
PATRIKA,
30th Oct. 1905.

1489. The *Amrita Bazar Patrika* reminds Sir Andrew Fraser that if Lord Curzon is the greatest of Indian Viceroys, His Honour is not the greatest of Lieutenant Governors. Neither is he, like his chief, backed by the *Times* and a powerful party in England. It is thus unwise for him to rule the people of Bengal according to Russian methods which must inevitably end in disaster. Why, then, did His Honour, on the advice of unwise advisers, issue so insulting a document as the students' circular, and where was the justification for it? No violence has been committed by the students, who merely appealed to their countrymen—an appeal that rarely failed—to refrain from selling or buying foreign manufactures. Was there any harm in such a proceeding? Nevertheless, thoughtless and superlative circulars have been issued, which have only had the effect of sinking discontent deep in the heart of the nation. Moreover, have the people no grievance that has actuated their present action, and is it possible that the Bengal market would be closed to Manchester for no reason? No, solemn pledges have been ruthlessly broken and the peoples sentiments have been outraged. They begged for redress, but a deaf ear was turned to their pleading. It is this that has brought about the present situation, and the Government would do well to deal with it in a statesmanlike manner.

AMRITA BAZAR
PATRIKA,
16th Nov. 1905

1490. The same paper writes that Sir Andrew Fraser himself admits that the students' circular was issued only to those districts where disturbances were apprehended, and since Nadia was one of the few districts which received the circular, it must be inferred that a riot was also expected there. But, asks the *Patrika*, how does this harmonise with the declaration of the Superintendent of Police, Nadia, to the effect that he watched the proceedings of about a thousand students who paraded the streets singing *Bande Mataram*, and thought them quite orderly? The journal thinks that Sir Andrew Fraser should now call upon the Magistrate of Nadia to state on what grounds he apprehended a student riot.

1491. The *Bengalee* writes that while the avowed object of the circular is to protect students, the very first instance in which it was enforced, namely, in the case of the Rangpur

BENGALIAN,
9th Nov. 1905.

The Carlyle circular. students, the students were unjustifiably punished. Moreover, the circular does not provide for the punishment of students who join in the national and patriotic cry of *Bande Mataram*, and in none of its provisions is the power to fine laid down. Thus, on what authority did the Magistrate of Rangpur inflict fines on the Rangpur students? Such a procedure can only bring odium on the Government and deprive it of the respect which is essential to successful administration.

The *Bengalee* points out that the circular is a source of constant irritation and beseeches the Government to withdraw it.

1492. The *Bengalee* can put no other interpretation on His Honour the Lieutenant-Governor's reply to the Hon'ble

BENGALIAN,
9th Nov. 1905.

Ibid. Bhopendra Nath Bose, save that it is a virtual withdrawal of the Carlyle circular. If this is really the case, the journal congratulates His Honour and goes on to explain that if the students take part in politics, they do so of their own accord and are not 'employed' for the purpose. Moreover, it is most useful that they should be conversant with the needs of their country, and any attempt by the Government to prevent them from playing a practical part in the matter is quite inadvisable.

1493. The *Amrita Bazar Patrika* writes that, while on the one hand, Sir Andrew Fraser is proclaiming the innocuous character of the Carlyle circular, his subordinates

AMRITA BAZAR
PATRIKA,
13th Nov. 1905.

Ibid. are creating a *furor* by the indiscriminate use of the extensive powers conferred by it, and are even utilising the document with retrospective effect, as will be evidenced in the case of the Dacca students, who were fined for attending college in mourning on the day Lord Curzon's Partition Proclamation was issued! As this points to a desire on the part of the Government to 'down' the students, the only remedy lies in the creation of a National University.

1494. It will be remembered, says the *Amrita Bazar Patrika*, that Sir Andrew Fraser, in his explanation, stated that the circular published in the *Statesman* was not issued

AMRITA BAZAR
PATRIKA,
13th Nov. 1905.

Ibid. by Government. How then did the Magistrate of Malda get a copy of it? It will appear that His Honour has been hoaxed by his subordinates.

1495. The *Telegraph* explains that the mission of *Swadeshi* is merely to bring about the revival, growth, and rehabilitation of the Indian industries, and such being the object

TELEGRAPH,
13th Nov. 1905.

Ibid. of the movement, it is by no means deserving of repression. Why, then, give the executive authorities *carte blanche* to harass students whose fixed resolve is never to break the peace in furtherance of their country's cause? This will render the situation desperate and make law-abiding people rush to violence. Let *Swadeshi* prosper peacefully, and the country will ever be grateful to the British Government.

1496. In his reply to the address presented to him by the Muhammadan community of Dacca, writes the *Hindoo Patriot*, the Hon'ble Mr. Fuller invoked Providence to bless the

HINDOO PATRIOT,
8th Nov. 1905.

The Hon'ble Mr. Fuller. Muhammadan portion of his subjects, as they recognised from the first the benefits of the partition measure. The opposition have no place in Mr. Fuller's heart, and he prays to Providence that their eyes may soon be opened. The journal wonders whether coercion or administrative wisdom is to serve as the eye-opener. If, after all the flattering things the new Lieutenant-Governor has told the Muhammadans, they do not get an ample measure of Government patronage, the situation will be desperate indeed.

1497. Referring to the letter of a London correspondent urging the people of India to maintain the boycott at any cost, more particularly as it had produced a marked impression in Manchester, the *Bengalee* is confident

BENGALIAN,
9th Nov. 1905.

Partition and the *Swadeshi* movement.

that the people have only to persevere in their efforts for the partition to be withdrawn. The country does not regard the partition of Bengal as a *fait accompli*, and the attitude of the people towards the so-called new Lieutenant-Governor bears this out. Moreover, the foolish recourse to repressive methods has only served to accentuate public feeling on the subject.

AMRITA BAZAR
PATRIKA
13th Nov. 1905.

1498. The *Amrita Bazar Patrika* cannot find language strong enough to denounce the action taken by the Hon'ble Mr. Fuller in regard to the Madaripur assault case. It

is incredible that on the mere statement of a *chaprasi* of one Mr. Cattell, Messrs. Landale and Clarke's Assistant, the ruler of the Province should direct the Head-master of the Madaripur School to impose a fine of Rs. 150 upon his boys or flog them. This arbitrary executive order has deprived Mr. Fuller of any claim he may have had to being considered a tactful and just ruler.

KAYESTHA
MESSENGER.
13th Nov. 1905.

1499. The *Kayestha Messenger* does not think that the public should go to the useless expense of perpetuating Lord Curzon's memory by erecting a statue, as His Excellency's

retrograde acts are a sufficient guarantee that his name will be handed down from generation to generation in Bengal. A thoroughly unrepresentative committee of the Bengal Chamber of Commerce has been formed to give effect to the project, but the journal asks it to refrain from stultifying Lord Curzon by erecting a statue to His Excellency, as the people of Bengal are unanimous in thinking that His Excellency has done nothing that merits recognition. On the contrary, His Excellency has done everything in his power to merit condemnation.

BENGALER,
15th Nov. 1905.

1500. The *Bengalee* deplores the Hon'ble Mr. Fuller's action in reopening the Madaripur students' case and threatening the Head-master of the educational institution concerned that the grant-in-aid would be withdrawn if the

ringleaders were not either flogged in the presence of the Subdivisional Officer or made to pay a fine of Rs. 150 to Government. Such action reveals the true nature of the administration and realises the worst expectations of the people as to the repressive methods that would be employed in dealing with the inhabitants of a backward province. Moreover, the students and school authorities of Rangpur are sought to be punished without being heard in their defence and when no charges have been established against them. The *Bengalee* calls upon the school authorities to acquit themselves honourably in this unhappy situation, and says that, should the grant-in-aid be withdrawn, the public will make good the loss.

INDIAN MIRROR.
15th Nov. 1905.

1501. The *Indian Mirror* asks whether the Pedler, Carlyle, Lyon and similar circulars have been justified by results. Have they quieted and reassured the people and brought the distraught student community back to their studies? No, they have added fuel to fire and have been an additional incentive for students to boycott not only foreign manufactures but also their schools and colleges.

BENGALER
15th Nov. 1905.

1502. It is abundantly clear, writes the *Bengalee*, that the Government are determined to kill the *Swadeshi* movement through the agency of the police, who have been armed with extensive powers to prohibit peaceful meetings and to harass the people in other ways. Why have the Government adopted these repressive measures in regard to an effort of the people to rehabilitate the industries of India? If it is on account of the practice of picketing, the journal states that no objection can be taken to this means of carrying on the *Swadeshi* movement, as purely persuasive methods are adopted and no resort is made to violence or intimidation.

BENGALER,
16th Nov. 1905.

1503. If repressive measures are persevered in by the Government of the new province, writes the *Bengalee*, it will be impossible for the people of Bengal to accord a hearty welcome to the Royal visitors. On the contrary, it will be their bounden duty as patriotic and loyal citizens to make known to their Royal Highnesses their sense of extreme dissatisfaction with the present administration both in the old and new provinces. The feeling of loyalty is a sacred one; which should not be debased by falsity, and if the people are really unable to exhibit it, it will be the fault of the bungling officials.

BENGALER,
16th Nov. 1905.

1504. The Government of the new province, writes the *Bengalee*, has been a government of scandals. It has only been in existence for a month and within that short period there have occurred the Rangpur scandal, the Proclamation scandal, which sought to make the police all-powerful, the Madaripur scandal, and, lastly, the Barisal scandal. In regard to the last, the

situation has been aggravated by the posting of military police at Banoripara and Madhabpasa and the publication of a circular prohibiting the people from singing national songs. Under what law has this been done? The journal is confident that the institution of a single case will suffice to upset the foolish and illegal order issued to the police to arrest any one singing national songs in the public streets.

1505. The *Hindoo Patriot* expresses gratitude to the Hon'ble Mr. Hewett for bringing about a satisfactory settlement of the Press strike, and recommends that the officers responsible should be seriously taken to task. The journal hopes that the seven men who were wrongfully dismissed will be reinstated, and that the wages of the pressmen will be increased, as they are being paid at a lesser rate than they formerly received.

HINDOO PATRIOT,
17th Nov. 1905.

VI.—MISCELLANEOUS.

1506. Referring the Harrison Road affair, *New India* writes that six months ago, the news that the ruler of the province had ordered the expulsion of certain students would have spread consternation among the people, but to-day such is not the case, for the people can afford to regard any action of the Government with perfect unconcern. The reason is that the boycott is not merely a boycott of British goods, but a boycott, really and essentially, of every form of dependence on alien rulers.

NEW INDIA,
30th Oct. 1905.

1507. It is impossible to deny, writes *New India*, that during the last few weeks the Bengali people have achieved a measure of victory in a struggle for which they were thought to be wholly unfit. It would at present be premature to speculate as to the result of their conflict with the Government, but one thing is certain, and that is, the mastery of the Bengalis over their besetting weaknesses— inertia and fear. These have been left in the background of their lives, and independence and assertion are the accepted watchwords for the future. Self-government is the goal for which they are making, and whether they will ever reach it depends entirely on their efforts.

NEW INDIA,
30th Oct. 1905.

1508. Referring to the scant reception Lord Curzon received from the Indian community at Bombay, the *Amrita Bazar Patrika* is disposed to remark that His Excellency 'rose like a rocket, dazzled the universe for a while, and fell down like a stick, unheeded and unrecognised.'

AMRITA BAZAR
PATRIKA
8th Nov. 1905.

1509. In an article on the present crisis, the *Bengalee* writes that henceforth the Indian leader of genius will be one who will promote the union of the Indian people and totally eliminate caste prejudices, which have so long acted as a barrier to national advancement. The common grief in which all sections of the people have been plunged, has overcome such trifling obstacles as differences in caste and creed, and as was evident on that auspicious day, the 16th of October, the nation has been moulded by sheer adversity into a homogenous whole, and it is of this change that the leaders of the people should take the fullest advantage.

BENGALIEE,
10th Nov. 1905.

1510. There is no doubt, writes the *Indian Mirror*, that the present system of governing India has outgrown itself and must be replaced by a form of government which is in accordance with popular aspirations and demands. An autonomy for India under the direct suzerainty of Royalty is what the people want, and the British Government will have to accede to this before long. The Government constituted as it is can never be popular and carries the seeds of its own destruction. In the first place, the Viceroy is usually a man who has no abiding interest in the country or its people, and is bent on making the most of his brief authority. He is neither of the people, for if he were he would promote their wishes; and he is not of Royalty, if he were the people could more easily brook his ill-doings. The best course would therefore be to give India self-government and place a member of the Royal Family at the head of the State—a form of government towards which the country is fast moving.

INDIAN MIRROR,
15th, Nov. 1905.

INDIAN MIRROR,
15th Nov. 1905.

1511. The *Indian Mirror* has ascertained from thoroughly reliable sources that the boys who threw stones at certain Europeans in Beadon Square were uneducated and disreputable urchins who are in the pay of certain unscrupulous men whose object it is to identify the *Swadeshi* movement with rowdyism. It is perfectly certain, says the *Mirror*, that students had nothing whatsoever to do with the outrage, as nearly 20,000 of them were at the time holding a meeting in the grounds of the Field and Academy Club in Cornwallis Street. It is curious, however, that the police failed to make any arrests, although the incident occurred in broad daylight.

BENGALKEE,
15th Nov. 1905.

1512. For the information of the Anglo-Indian Press, who have uncharitably put a most sinister interpretation on the Beadon Square incident, in which a High Court Judge and his wife and certain other European ladies and gentlemen were stoned, the *Bengalee* states that there was hardly a single student in the square at the time of this most regrettable occurrence, and adds that Beadon Square has long been the stronghold of *budmashes*, who are undoubtedly the culprits.

TELEGRAPH,
15th Nov. 1905.

1513. The *Telegraph* explains to the student community of Bengal that their mission is one of renunciation and self-help, and appeals to them not to debase themselves by descending to rowdyism. Petty-minded circulars cannot and will not be able to retard the steady advancement of the country, if the students, at the present crisis, only realise the importance of the national work in which they are engaged and carry it on unceasingly and unostentatiously.

BENGALKEE,
15th Nov. 1905.

1514. The *Bengalee* hopes that no Bengali Municipal Commissioner will join the General Committee which is being constituted to arrange for the erection of a statue of Lord Curzon, with a view to commemorating the eminent services rendered by His Excellency to the British Empire. The nature of these services is not stated, but it is particularly urged by the Chairman that the Corporation of Calcutta should be adequately represented 'in view of His Excellency's well-known solicitude, for the embellishment of the city.' The only people who have benefited by this solicitude such as it is, says the *Bengalee*, are those who have the good fortune to live in the immediate vicinity of Government House. Moreover, is it not remarkable that the latest manifestation of this 'well-known solicitude' should take the form of His Excellency's studied avoidance of the city during the short remainder of his stay in India? The *Bengalee* regrets that Mr. Allen should have resorted to such methods to obtain support for a proposal which should need no inducement to ensure its success, but the journal readily believes that he is not a free agent. This is what Mr. Fuller describes as securing the 'voluntary' support of the leaders of the community.

OFFICE OF THE INSPR.-GENL.
OF POLICE, L. P.
WRITERS' BUILDINGS,
The 18th November 1905.

F. C. DADY,
Asst. to the Insp.-General of Police, L.P.