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REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 19th July 1902.

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II.—HOME ADMINISTRATION.

(a)—Police.

The *Pallivasi* [Kalna] of the 9th July says that a pregnant young woman of Kalna in the Burdwan district being charged by a young man of the place with the theft of a ten-rupee currency note, the police arrested her and detained her a whole night without allowing any relative of hers to remain with her. The next day they took her on foot to the Sub-Inspector who was in the mufassal. It was when she was being taken back to the thana that the Deputy Magistrate intervened in her favour and released her on bail. The case brought against her was found to be false, and the Deputy Magistrate directed the complainant to pay the woman Rs. 50 as compensation. But what of the ill-treatment the woman suffered at the hands of the police? Will no one be called to account for that?

PALLIVASI,
July 9th, 1902.

2. The *Sanjivani* [Calcutta] of the 10th July has the following in an editorial paragraph headed "An Obscene Work by a Teacher":—Mahamahopadhyaya Pandit Hara Prasad Sastri, M.A., is the Principal of the Calcutta Sanskrit College. By announcing the publication by the Pandit of a most odious and obscene book, the *Prativasi* newspaper has deserved the thanks of all right-minded men. But even after reading the *Prativasi*, we were not able to sufficiently realise to ourselves that the Mahamahopadhyaya, a student's protector as he was, could be a destroyer (devourer) of their moral character. In order to remove our doubts we went to the expense of purchasing a copy of the work, and so great was the shame and indignation caused by its perusal that we desired to get it burnt by the hands of the common hangman. But on reflection we saw that that would be a better fate for it than it deserved; so, after long deliberation, we have kept it for Government and the Commissioner of Police. If the Pandit does not consign it to the flames himself, we shall be compelled to produce it without delay in the Police Magistrate's Court. If the writer has any doubt as to whether or no the book is one of which the Court ought to take cognisance, he may remove such doubt by forthwith taking legal opinion on the point.

SANJIVANI,
July 10th, 1902.

3. The *Medini Bandhav* [Midnapore] of the 14th July says that the Sub-Inspector of Police, whom it has been proposed to send to Garbeta in the Midnapore district in the place of the present Sub-Inspector, is an officer who is about to retire from service and who has no knowledge of the English language. Seeing that Garbeta contains the zamindari of Messrs. Watson & Co., and that railway coolies are just now giving much trouble to its residents, the authorities should reconsider their proposal and send a more competent man to that place.

MEDINI BANDHAV,
July 14th, 1902.

(b)—Working of the Courts.

4. A correspondent of the *Charu Mihir* [Mymensingh] of the 8th July says that sometime ago a sub-registry office was established in the Badla village within the Kishorganj subdivision of the Mymensingh district. But the inhabitants of Neyamatpur and the neighbouring villages go to the Kishorganj Sub-Registry Office instead of to the newly established office for the registration of their deeds. For although Kishorganj is more distant than Badla, yet it has far greater traffic convenience. The Badla Sub-Registry Office should therefore be removed to Neyamatpur, the people of which village are ready to help such an office with an office-house and furniture.

CHARU MIHIR,
July 8th, 1902.

5. The *Sanjivani* [Calcutta] of the 10th July writes as follows:—
In our last we contrasted the moral courage which was displayed by Pramila Bala, the lady doctor of Malda, with the weakness shewn by the District Magistrate in disposing of the case brought by her against Madan Gopal Chaudhuri.

SANJIVANI,
July 10th, 1902.

To-day, we wish to say a word or two about the District Magistrate's meddling with a matter in which he had no jurisdiction.

Pramila Bala had brought two charges against the accused, Madan Gopal; the first, under section 366 of the Penal Code, of having abducted her with an evil intent, and the second, under section 354, of having used criminal force with intent to outrage her modesty. The first charge is triable only by a Sessions Court, and the Magistrate had no power, beyond that of making an investigation, in connection with it. But in the present case, the Magistrate in the course of his trial of the second charge, which he was competent to try, also tried the first charge. That he usurped the power of a Sessions Judge and tried the first charge is clear from his own words:—"I therefore hold that the charge under section 366 has not been proved against the accused." The law lays down that in a Sessions case, a Magistrate must commit the accused as soon as he sees reason to believe that the accused was implicated in the crime, even if sufficient evidence of his criminality be not forthcoming, and not allow him the benefit of the doubt. A large number of decisions of the High Court also lay down the same principle. But the Magistrate of Malda set at naught the provision of the law and the decisions of the High Court and tried the charge himself.

The Magistrate had no sort of doubt about the fact of the lady doctor having been taken to Madan Gopal's boat on the false pretext of attending on Madan Gopal's wife. But he doubted whether Madan Gopal was present when the complainant was taken away from her house on the false pretext. This, however, he should not have done. He believed that the complainant was taken away on the false pretext of seeing Madan Gopal's wife and that she was subsequently found in Madan Gopal's boat; the accused himself admitted the ill-treatment to which he had subjected the complainant; the complainant, too, deposed on oath that she had recognised Madan Gopal when she was being taken away from her house, and not a single statement of hers was contradicted by the accused; there was also no discrepancy in the evidence adduced by the prosecution and, last of all, the defence made no sort of attempt, by cross-examination or otherwise, to disprove the case for the prosecution. The Magistrate should not therefore have doubted that Madan Gopal was present when the complainant was taken away, and it was his clear duty to commit the accused to the Sessions.

Only two persons deposed to the fact of the complainant having been taken from her house at night, namely, the complainant herself and the missionary's wife. The Magistrate says that when even the latter, with whom the gentleman who took the complainant away talked longer than he did with the complainant, could not recognise him and did not think that she would be able to recognise him even by his voice, it was idle to suppose that the complainant who had just been awakened from her sleep was in a position to recognise him, especially as there appears to have been no light in the room. But this does not appear to us to be a clear view of the matter. The record says nothing about light or no light. How does the Magistrate therefore say that there was no light? Though the missionary's wife talked longer than the complainant, it has to be considered that she is an aged woman who stood at a greater distance from him than the complainant. The Magistrate's statement that as the complainant had just come from sleep, she was not likely to recognise the man possesses no value. On coming out of her bed the complainant talked to the other lady, dressed herself, came all the way downstairs and talked to the *palki*-bearers. Surely she cannot have been sleepy when she did all these things.

The Magistrate also usurped the power of a Sessions Judge by discussing whether the statement made by the accused to the Deputy Magistrate and the Police Inspector was admissible in evidence.

Considering all the circumstances, it must be said that the Magistrate shewed special favour to the accused by not committing him to the Sessions. But does he know what difficulty he has thrown in the way of Indian women getting female medical help, by inflicting a light punishment on the accused in the present case?

Will not the attention of Sir John Woodburn and the High Court be drawn to the usurpation of the powers of a Sessions Judge by this Magistrate?

6. Referring to the case in which Gosthapriya, a lady zamindar of Sirajganj in the Pabna district, was recently obliged by the Subdivisional Officer to appear in his Court in a proceeding under section 107 of the Criminal Procedure Code, and in which the District Magistrate and the High Court refused to interfere with the Subdivisional Officer, the *Basumati* [Calcutta] of the 10th July writes as follows:—

BASUMATI,
July 10th, 1902.

Is it not desirable that the honour of the law, the prestige of British policy in India and the word of the British nation should be guarded before the prestige of the Subdivisional Officer of Sirajganj? Even if the Subdivisional Officer's action was inspired by a spirit of social reform, was it a wise course to adopt in view of the heartburning which it was sure to cause among twenty two crores of Hindu and seven crores of Muhammadan inhabitants of India? Keeping in view sections 116 and 205 along with section 107 of the Criminal Procedure Code, no just Judge could order Gosthapriya to appear in his Court, not to speak of forcing her to do so. The highest judiciary in Bengal has not done well in encouraging such a fearful proceeding. It is fearful because it occurs frequently. We are happy that the Bengal Landholders' Association have resolved to have the grievance resulting from this removed. Neither Government nor Lord Curzon are enemies of the *parda* system. It was the *parda* system which originated the lady hospitals established by that illustrious woman, Lady Dufferin, who had the full support of her late Majesty in her movement. Our present Emperor and Empress and Lord and Lady Curzon also fully support Lady Dufferin's *parda* institution.

7. Referring to the case in which Babu Jogendra Narayan Chaudhuri, a zamindar of Tangail in the Mymensingh district, was obliged by Babu Akshay Kumar Chatterji, the Deputy Magistrate of Tangail, to appear barefooted before him, the same paper says that the case might be a likely one as regards a European Magistrate suffering from shoephobia, but one can hardly believe a Brahman Deputy Magistrate guilty of such action. If the Deputy Magistrate had a grudge against Jogendra Babu, the latter's wretched shoes were surely not to blame. No Pasteur has discovered a remedy for the shoephobia from which the Deputy Magistrate is suffering. It therefore rests with the Government to prescribe a specific for it.

BASUMATI.

8. The *Jyoti* [Chittagong] of the 10th July requests Mr. Geake, the Magistrate of Chittagong, to enquire into the working of the record and road-cess offices in the local Collectorate. The clerks of both these offices have to work from 8 or 9 in the morning to 9 or 10 in the evening. They are not allowed rest on even Sundays and public holidays. They are abused and ill-treated by their superiors. It is very unjust to overwork poor clerks in this manner. If this state of things is not soon remedied, Mr. Geake will have to hear many unpleasant things on behalf of the *amla*.

JYOTI,
July 10th, 1902.

9. The *Dacca Prakash* [Dacca] of the 13th July publishes the following on the strength of a report supplied to the *Amrita Bazar Patrika*:—

DACCA PRAKASH,
July 13th, 1902.

The Deputy Magistrate of Tangail. Babu Jogendra Narayan Chaudhuri, zamindar of Tangail, appeared before Babu Akshay Kumar Chatterji, Deputy Magistrate of the place, in a certain case which had been instituted against him by the Tangail Municipality and submitted a petition praying for a few days' postponement. The peshkar, who received the petition, threw it back, at a hint from the Deputy Magistrate, and told the petitioner that he must enter into the dock and hand the petition himself. As Jogendra Babu was about to carry out this order, the Deputy Magistrate appeared to be offended at his effrontery in going to enter into the dock with his shoes on, and ordered him to leave off his shoes. This, however, Jogendro Babu refused to do. The Deputy Magistrate ordered six or seven constables, one after another, to take off his shoes, but they refused to do so. This drove the Deputy Babu to his wits' end. He then sent for the mukhtars who had stood Jogendra Babu's surety the previous day and threatened to forfeit their surety bonds if they did not produce the accused before him in proper condition, that is, with shoes off. The mukhtars laughed to hear such a threat, and affirmed that their duty was fulfilled as soon

as they produced the accused in Court, and that they were in no way responsible for the accused's conduct in appearing in Court with shoes on. The Deputy Babu then actually drew up proceedings against the sureties, forfeiting their bonds, but refused to supply them with authenticated copies of the same. The whole day and some part of the evening also were spent by the Deputy Magistrate in this comical business.

PRATIVASI,
July 14th, 1902.

10. The *Prativasi* [Calcutta] of the 14th July says that complaints of bribery are frequently heard against the Civil Court *amla*. The corruption of the Burdwan and Gaya Civil Court *amla* has become a subject of newspaper

comment and correspondents often write about it. A correspondent writes from Pabna town that the vice has assumed such proportions in the Civil Courts there that it has become difficult for people to do business there. The *amla* think that they have a right to illegal gratification. Recently a local mukhtar presented a chalan to the accountant of the District Judge's Court. The accountant refused to take it on some plea. The mukhtar informed the Judge's *sharistadar* of this. On the *sharistadar* asking the accountant to take the chalan the assistant accountant abused the mukhtar in insulting language. The mukhtar has brought a case against the assistant accountant, which is *sub judice*. When such is the state of things in the Judge's Court, that in the munsifis is easily conceivable. The munsifs turn a deaf ear to all complaints against their *amla*, who being inhabitants of the same district find wide scope for oppression. The District Judge is requested to inquire into the matter and remove a keenly-felt hardship of the litigants.

MEDINI BANDHAV,
July 14th, 1902.

11. According to a correspondent of the *Medini Bandhav* [Midnapore] of the 14th July, Mr. Jarbo, Deputy Collector of Midnapore, issued in June last a notice calling upon Bidyadhar Chhaku and Banamali Panda, of Tulsichora in the Puri district, to pay within seven days the amount of 14 annas as interest and *talabana* upon the cess payable on account of their lands, Nos. 3044B and 3467C, situate in the villages Pitambar Chak and Amlat, respectively, in the Midnapore district, and saying that on their failure to do so, proceedings would be taken within a week for their arrest.

The Collector's attention is drawn to this high-handed proceeding.

DACCA GAZETTE,
July 14th, 1902.

12. The *Dacca Gazette* [Dacca] of the 14th July has the following in its English columns:—

Attendance of pleaders in the Civil Courts in Munshiganj in the Dacca district.

There are six Civil Courts at Munshiganj at present including the Small Cause Court. We have heard some complaints in connection with some of these Courts. Some Courts commence work before the usual hour, viz., 11 A.M., which means inconvenience to pleaders and suitors. There is a register here of the pleaders' clerks kept in Courts and the pleaders undertake to be responsible for their respective clerks' work concerning their clients. It has been the practice with these Courts to receive through pleaders' clerks the papers duly signed by the pleaders. But some Court has now ordered personal attendance of pleaders for those purposes. Some Court again does never pass an *ex-parte* decree unless the summons is, in the first instance, served personally upon the defendant or in his presence. This often causes the plaintiff to incur unnecessary costs and trouble and makes it difficult too for a defendant to ask to set aside an *ex-parte* decree if the return of the process showed that the service was made in his presence, though actually it had been served behind his back. We hope sincerely that the Courts concerned will kindly look to the convenience of suitors, pleaders, and the public in general and remove the inconveniences complained of. There is no shed to afford shelter to the witnesses in attendance, who are entirely at the mercy of the sun and rain. The sooner the authorities remove this crying want, the better.

(c)—Jails.

NIHAR,
July 15th, 1902.

13. The *Nihar* [Contai] of the 15th July says that in November 1900 one Sitaram Bera, an inhabitant of the Akandi village under the Contai thana, in the Midnapore district, was sentenced to undergo imprisonment for one and-a-half years. The term of imprisonment therefore expired in May

No news of a prisoner probably released.

last. But the man as not returned home from jail as yet. What as become of him? Has he died in jail? Cannot his family know the truth about him?

(d)—Education.

14. The *Pratinidhi* [Comilla] of the 5th July says that every native will be glad to hear of the appointment of Dr. P. K. Ray to the Officiating Principalship of the Presidency College and of Babu Kali Charan Banerji to the Officiating Registrarship of the Calcutta University. This is the first time that a non-official Registrar has been appointed.

PRATINIDHI,
July 5th, 1902.

15. The *Jyoti* [Chittagong] of the 10th July says that Maulvi Muhammad Ibrahim, the Inspector of Schools in the Chittagong Division, has given out that he will send Babu Durga Das Bhattacharyya, M.A., the Head Master of the Rangamati School, to Kurseong to learn the Kindergarten system, and appoint the second master of the school to officiate as the Head Master. This has greatly displeased the people of the Chittagong Hills. Since his appointment to the Rangamati School, writes a correspondent, Durga Das Babu has been trying his best to give education to the children of the poor and illiterate people and better the condition of the school, and his endeavours have been in many cases crowned with success. His reputation has been attracting students of other schools to Rangamati. The local people are therefore sorry that they are going to be deprived of the services of such an excellent Head Master, and that his heavy duties are to be placed in unfit hands. If Durga Das Babu must be sent to Kurseong, a highly-educated, able Head Master should be appointed in his place.

JYOTI,
July 10th, 1902.

16. The *Hitavadi* [Calcutta] of the 11th July is glad at the appointment of Dr. P. K. Ray to the Officiating Principalship of the Presidency College—a post to which a native Professor was never appointed before.

HITAVADI,
July 11th, 1902.

17. The *Nava Yug* [Calcutta] of the 12th July says that everybody is praising Sir John Woodburn for his appreciation of merit in the appointment of Dr. P. K. Ray to the Officiating Principalship of the Presidency College.

NAVA YUG,
July 12th, 1902.

The appointment of Babu Kali Charan Banerji to the Officiating Registrarship of the Calcutta University is also a happy circumstance, seeing that it has put an end to the monopoly which Principals of the Presidency College possessed over that office.

18. The *Pratibasi* [Calcutta] of the 14th July says:—The *Bengalee* newspaper has been alarmed by two of the recommendations of the Universities Commission, viz., the establishment of a Central Law College and the enhancement of the rate of fees for college education, and urges one and all to “combine for a vigorous and a strenuous effort to prevent the acceptance by higher authority of the dangerous and revolutionary proposals of the Commission.” It says that it is the cheapening of the law education by the private colleges which is yearly increasing the number of lawyers in the country, that “much of the efficiency of the administration of justice in the mufassal is due to the presence and advocacy of an educated and instructed bar,” and that “whatever public spirit and independence there is in the country dwells among lawyers.” The *Bengalee* surely knows whether a crowded bar is doing service or disservice to the country. Why then does it conceal the truth? We think that Professor J. C. Bose once said, in a speech in England, that it was the mania for law which retarded the progress of science among Indian students. He spoke of a student who had been so much pressed by his guardian to study law against his inclination that he had to seek his Professor's protection. To tell the truth, the idea that the study of law alone can bring wealth and honour, and the idea that to be successful in law one must be blind to principle, truth and religion, are doing immense harm to the country. The principle that—

PRATIBASI,
July 14th, 1902.

“Honour and shame from no condition rise,
Act well your part there all the honour lies.”

does not obtain here. Father or mother, brother or friend, rich or poor everyone says, "Be a pleader. You will earn wealth and honour." Such is the belief of our so-called patriots. The Congress and the Conference are assemblages of pleaders. Are pleaders the only intelligent and patriotic people in the country? Have merchants, &c., no intelligence? Can they not display patriotism? Are they not entitled to serve their country without delivering empty speeches in English? The Congress and the Conference do not try to secure the support of the merchants. The country will not prosper so long as lawyers are not fewer in number and the practice of holding them up as the most esteemed men in the community does not fall into disfavour. There are able, learned and talented pleaders in the country. But when they read law they had a real craving for knowledge and wished to obtain a full grasp of the subject. But we do not think that the law student of to-day, whose sense of self-respect does not forbid him to appear in the lecture-room five minutes before the end of the hour, and cry "present" in response to the register of attendance, will ever become a Rash Behari Ghosh or a Dwarka Nath Mitra.

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

BIKASH,
July 8th, 1902.

19. The *Bikash* [Barisal] of the 8th July is glad to see from the Divisional Commissioner's last inspection report that the Chairman and the Vice-Chairman of the Barisal Municipality have succeeded in earning his praise. It is not clear to the writer why the Commissioner is so eager for water-works in Barisal which abounds in tanks, khals and rivers. It is also a question whether, even if there were any necessity for such works, the residents of Barisal would be able to bear their cost. The Commissioner also insists on the universal adoption of kutchra filters in this town. The Commissioner says that these filters are a great success, but the writer will take the liberty to differ from him, and says that these filters are nothing but a waste of money. Their cost may appear trifling to the authorities, but the expenditure of even Rs. 5 or Rs. 6 upon each such filter will press heavily upon the people.

BARISAL
HITAISHI,
July 9th, 1902.

20. The *Barisal Hitaishi* [Barisal] of the 9th July says that a hut should be erected at the ferry-ghat, which is situate on the northern side of Barisal, as a shelter for people in the rains. The size of the ferry-boat should also be increased, the existing boat being capable of carrying only 10 or 12 people.—These changes are necessary because the ferry-ghat traffic is very large.

SRI SRI VISHNU-
PRIYA-O-
ANANDA BAZAR
PATRIKA,
July 9th, 1902.

21. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 9th July writes as follows:—
Government and sanitation. There is nothing in the official Sanitary Reports to interest thoughtful people or the public at large. Government should closely watch the health of the country, but unfortunately it is thoroughly inattentive to the matter. But we have all the same to find salaries for the Sanitary Commissioner and his subordinates.

We are unable to see what value these sanitary reports possess. How do these reports help in any way the improvement of the public health? Does Government ever adopt means to stop heavy mortality or the prevalence of any particular epidemic, when it comes to know of it? Has the civilised English Government got any systematic arrangement for the improvement of the public health? Does Government ever enquire into the cause of any epidemic or seek to put a stop to its ravages? Does it listen to the people when they let it know the real cause of the deterioration of the public health? Do the announcements of epidemics caused by want of drinking water, thundered out by the press, ever receive the least attention from Government, which is found to sit still and immovable like a devotee in a trance? And yet Government has a Sanitary Department and a Sanitary Commissioner, and there is published every year a Sanitary Report, and a good deal of public money is wasted to no purpose.

We could have understood that Government was attentive to that most prized possession of the people, their health, if the arrangements for the

preservation of the public health had possessed even a thousandth part of the perfection of those obtaining in the Police and Postal Departments. As a matter of fact, Government is thoroughly indifferent in this matter, and yet the official reports are full of high-sounding expressions like "the Sanitary Department," "the Sanitary Commissioner," &c.

And who is the chief helper of the Sanitary Department? The chaukidar. Government has no one but the chaukidar to supply it with information about the country. It is the chaukidar who must supply Government with information about the financial condition of the country. It is the chaukidar, again, who must supply it with information about the state of the public health. It is a chief function of the Sanitary Department to report on mortality in different localities from different diseases. It is the chaukidar who reports deaths to the thana, and he reports a case of fever as one of cholera, and *vice versa*. Under the existing arrangements none but low people agree to serve as panchayets, for panchayets are now required to attend the thana occasionally like the chaukidar. Those who now serve as panchayets have no clear idea of the things that should be reported to the authorities and the chaukidar does not visit people's houses to ascertain the causes of the deaths that have taken place there. All cases of death are not reported to the thana. The result is that what is now the chief function of the Sanitary Department is performed in a defective manner. The complaint is made every year in the Sanitary Report that deaths are not satisfactorily reported.

But it does not matter much whether deaths are satisfactorily or unsatisfactorily reported, seeing that Government is quite indifferent to the improvement of the public health. We can tell Government how the health of the villages can be improved. But who will listen to us? When the road cess was imposed it was declared that with its proceeds would be effected many important things for the villages. But could anything be more important than the improvement of health? It was therefore hoped at the time that the poor villagers would benefit by the imposition of the cess. But it is now seen that far from taking steps for the improvement of the public health, Government will not even provide the thirsty villagers with drinking water. And yet Government is known to have a Sanitary Department.

In the Sanitary Report for Bengal for 1901 insufficient rainfall and the consequent defective harvest are stated to have been the chief causes of the ill-health of that year. This cry of want of rainfall is a cry that is found in the mouth of every department of Government. Do people die of starvation for want of money, and is the country sunk in the lowest depth of destitution in consequence of heavy taxation? Government would have us understand that this is due to insufficient rainfall. Is the health of the country deteriorating for many reasons and are people dying by lakhs of malaria? "It is all due to insufficient rainfall," says the Sanitary Department. In no other country are the officials found to possess such a knack of attributing all evils to one such cause.

There is, however, in one sense, much truth in the Sanitary Commissioner's assertion that insufficient rainfall materially helps to swell the list of mortality. Insufficient rainfall means a defective harvest, and a defective harvest means starvation, and it is impossible for people to keep their health while living in a state of starvation or semi-starvation. Starving people, therefore, readily get ill when there is nothing in external circumstances to cause illness, and easily succumb to disease. It is therefore useless for the Sanitary Commissioner to improve external circumstances by effecting sanitary improvement.

But the Sanitary Commissioner must maintain the prestige of the Government administration. He therefore says that when the population has increased in spite of the prevalence of plague, cholera and other diseases, the public health cannot, on the whole, be said to have been bad. But, as we have already said, Government does not care to collect correct statistics of deaths, &c. The villagers know that births and deaths are not properly reported at the thana, and Government itself admits this. No one is therefore now ignorant of the character of the reports that Government officials prepare behind the *purda*. Is it not disgraceful for the enlightened British Government to publish reports of this kind?

The health of the country is becoming worse every day. If Government is not inclined to do its duty, our cry, we know, will be a cry in the wilderness. Will Government now give up the make believe of sanitary improvement and set about making real improvements? Government cannot be unaware that the people have become physically very weak. It is wealth which keeps a people strong, and with the wealth of the country, there is also fast ebbing away the hearts' blood of the people. To improve the health of the country at this stage, Government will have to attend to many things. Mere counting the number of the dead will not improve the health of the country.

JYOTI,
July 10th, 1902.

22. The *Jyoti* [Chittagong] of the 10th July has heard that the authorities have proposed that the Chairmanship of the Chittagong Municipality should henceforth be filled up by nomination instead of by election by its Commissioners. As the Indians are advancing in Western education and civilisation, they are going to be deprived of existing political rights instead of being honoured with new rights. It may be said with confidence that the Commissioners of the Chittagong Municipality never elected an unworthy Chairman.

HITAVADI,
July 11th, 1902.

23. The *Hitavadi* [Calcutta] of the 11th July draws attention to the wretched and insanitary condition of the municipal tank in Champatala in Calcutta, known as the Chota Goldighi, and asks if it is not the duty of the Calcutta Municipality to improve its condition.

HITAVADI.

24. A correspondent of the same paper complains that people who come to burn dead bodies at the Tribeni ghat within the Bansberia Municipality, in the Hooghly district, do not get sufficient fire wood. Under rule, five maunds of fire wood have to be supplied by the Municipality for each dead body, but the *murdafarashes* in charge of the ghat never supply the full quantity. The wood supplied is also often so wet that it can be lighted only with the greatest difficulty.

~~The attention of the Municipality is also drawn to the inconvenience which lodgers at the *sarais* at the above ghat suffer for want of latrines.~~

NAVAYUG,
July 12th, 1902.

25. Referring to the increase of expenditure lately sanctioned by the Calcutta Municipality in its food analysing department, the *Navayug* [Calcutta] of the 12th July says that the money which the Municipality spends on this department is a pure waste. The writer knows and is prepared to prove that the food analysis is a farce. All that the Food Inspectors do when they enter into a market is to make some cheap purchases for themselves and go away.

There is waste of municipal money in other departments also. The Municipality, for instance, entertains a large number of highly paid privy supervisors who do absolutely nothing. The district offices, too, are nothing but a waste of money. As a matter of fact, the Municipality has become ~~pleasure ground for only a number of *topiwallahs*.~~

NAVAYUG.

28. The same paper cannot say what reply the Chairman of the Calcutta Municipality will be able to make to the Lieutenant-Governor who has asked his opinion about the practicability of removing all brothels to a certain fixed quarter of the town. Probably, the Chairman will derive his opinion from the native Commissioners. But the truth is that the present state of things is a scandal to the metropolis and is tolerated only because the morality of Calcutta is not all that could be desired. If Calcutta had been sufficiently advanced in its morality, it would not have been necessary for the Lieutenant-Governor to ask for the opinion of the Municipal Chairman before passing an order for the removal of brothels from respectable quarters and from streets which boys use on their way to and from schools. But, then, the removal and lodging of prostitutes in a particular quarter will be a source of some inconvenience to many *Namzada* people, including even *hakims* and *huzoors*. *Hakims* may, perchance, now and then get themselves face to face with plaintiffs and defendants.

(f)—Questions affecting the land.

27. The *Barisal Hitaishi* [Barisal] of the 9th July says that Mr. Berkeley, the head of the Backergunge Survey Department, receives Rs. 400 as salary and Rs. 125 as boat-hire every month. Although he receives the boat-hire for doing mufassal inspection, yet he never leaves the sadar. Rupees 1,500 is therefore uselessly spent for him every year. Mr. Berkeley has four European supervisors under him receiving a salary of Rs. 100 each, besides Rs. 80 as boat-hire every month. There are four head inspectors under these supervisors, one of whom receives Rs. 80 and the rest Rs. 50 per month. And there are inspectors under these head inspectors. It is the duty of all these officers to inspect the work which is done by the amins. But are so many officers necessary for it? Two officers are enough for inspecting the work of one amin. What is the use therefore of engaging four supervisors and four head inspectors at the monthly cost of Rs. 800 and Rs. 250, respectively? Government is at liberty to make a survey and settlement of Backergunge, but why does it incur heavy unnecessary expenses which will have to be borne by the poor people? Mr. Beatson-Bell, the District Magistrate, whose kind intervention is doing much to prevent oppression in the course of the settlement, is requested to consider this matter.

BARISAL HITAIISHI
July 9th, 1902.

The quarrel between Messrs. Watson & Co. and their raiyats in Midnapore.

28. The *Medini Bandhav* [Midnapore] of the 14th July regrets that the quarrel of Messrs. Watson & Co. with their raiyats of the Bhanjabhum pargana, in the Midnapore district, regarding enhancement of rents, is still as far from settlement as it was three and-a-half years ago, when it commenced. In view of the mischief this quarrel is doing and will, in future, do to both the raiyat and the zamindar, the writer repeatedly asked the former District Magistrates and Divisional Commissioners to intervene and settle the differences. But unhappily this was not done. The raiyats themselves had made similar requests to District Magistrates and to the Lieutenant-Governor himself. But their prayer, too, has gone unheeded. About a thousand raiyats are now about to seek the protection of Mr. Luson, the present kind and sympathetic Magistrate. It is hoped that Mr. Luson will condescend to intervene between the zamindar and the raiyat and save the latter from ruin.

MEDINI BANDHAV,
July 14th, 1902.

The raiyats, on their part, should not allow their lands to remain uncultivated in consequence of the quarrel. There was no cultivation during the last two years, and if there be no cultivation this year also they will be ruined.

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

29. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 9th July writes as follows:—

SRI SRI VISHNU-
PRIYA-O-
ANANDA-BAZAR
PATRIKA,
July 9th, 1902.

The Rampurhat accident. The railway authorities say that the Rampurhat disaster was due to no fault of the railway servants, and that it was caused by the fierce storm alone. But it is stated in their report that no sign of the storm was to be found in the neighbouring villages. This appears to us to be an anomaly. Of the 14 carriages which were overthrown, three were entirely smashed. The number of dead and wounded in this fearful catastrophe is reported to have been only 30. The smallness of the number is attributed to the sudden stopping of the train. Many people find it difficult to believe that the mighty force which lifted three carriages above the earth and then dashed them on the ground to be broken to pieces caused the death of only 30 people. We are trying to collect information regarding the matter.

30. The *Jyoti* [Chittagong] of the 10th July says that the negligence of the Bengal-Nagpur Railway authorities in supplying adequate carriage accommodation for the vast number of pilgrims for Puri on the occasion of the last *Rath yatra* festival caused severe hardship to the latter. They were packed in carriages and waggon-like so many cattle huddled up in cotes. This state of things occurs whenever there is a *mela*. Although the Railway Companies never increase the number of carriages on their lines on these

Hardship of Puri pilgrims on the Bengal-Nagpur Railway.

JYOTI,
July 10th, 1902.

occasions, yet they never stop selling tickets. It is the Indian pilgrims visiting the *tirthas* who contribute half the income of the Indian railways. In view of the largeness of the number of passengers during the *Durga puja* and Christmas holidays, the Railway Companies issue concession tickets on those occasions. But they do not even look to the comforts of pilgrims, whose number is ten times larger than that of the holiday passengers, not to speak of granting them concessions. It is a matter of great regret that the indescribable hardship suffered by pilgrims on railways has as yet failed to attract in any degree the attention of the authorities.

HITAVADI,
July 11th, 1902.

31. The *Hitavadi* [Calcutta] of the 11th July writes as follows regarding the Rampurhat railway accident:—

The Rampurhat railway accident.

The railway authorities say that the train was blown away by a tornado. But, according to our correspondent, who was present at the Rampurhat station immediately before the accident occurred, the violence of the storm was not felt at the station. The same thing is also reported of places situated at a distance of only two miles or so from the spot where the accident occurred. Is it not therefore natural to ask what sort of a storm it was, and how it was that a storm which was violent enough to overturn a train kept itself confined within a tract of only two miles and did no damage outside of this tract, not even to the extent of breaking the branch of a tree, and was as sudden in its appearance as it was in its disappearance? Can anyone believe in a storm of which the villagers round about knew nothing, but which came silently, overturned a train full of passengers and then as silently passed away? Nor do we quite understand how the railway authorities are setting the matter at rest by taking such a strange story for a true one. It is to be hoped that Government will make a proper enquiry into the matter.

BANGAVASI,
July 12th, 1902.

32. A correspondent of the *Bangavasi* [Calcutta] of the 12th July draws attention to the following inconveniences which are suffered by passengers at the Barsai Junction Station on the Eastern Bengal State Railway:—

A railway complaint.

- (1) Every train leaves behind a large number of passengers for want of accommodation, and every day a number of passengers have to be accommodated in goods carriages.
- (2) There is a great scarcity of good drinking water.
- (3) The waiting-room for females is at a great distance from that for males and is seldom lighted at night.

VI.—MISCELLANEOUS.

AHSAN-UL-AKHBAR,
July 8th, 1902.

33. In continuation of its former article on the Congress and the Indian Muslims, the *Ahsan-ul-Akhbar* [Calcutta] of the 8th July writes as follows:—

(See Report on Native Papers of the 12th July 1902, paragraph 33.)

But I refuse to accept as true what is stated by those people to be the cause of the existing ill-feeling between the Hindus and the Muslims, because I do not think that such a disgraceful policy can be followed by the rulers of India who are the teachers of civilization, and also, because I see that internal dissensions among a people are the cause of their ruin. The cause of the homelessness of the Hebrew nation and of the quarrels which subsequently occurred between two parties of the same nation seems to have been the hatred which they bore against the followers of Jesus Christ. The cause of the fall of the Saracen empire was merely the feeling of hostility which existed for a long time between the family of Abbas and that of Fatima. Of course, the British Government is far above the pursuit of such a policy. In my humble opinion, the cause of the existing hostility between the two mighty peoples of India is the religious prejudice and superstition, which, like chronic disease, is undermining the strength of both. As the Muslims are the weaker of the two, the injury caused by this hostility is suffered more by the Muslims than by the Hindus. It is my firm belief that this feeling will disappear gradually and in proportion as the moral force of modern civilization will make itself felt by the people of India. The National

Congress has taken up the task of bringing about peace and harmony among the Indian people, and if its efforts are crowned with success, there will be an end of all party politics in the country.

The Musalmans ought to understand that the climate of India does not suit the spirit of Islam. The Islam of to-day is not identical with that which was brought to India by Mahmud of Gazni, and for the sake of which the Gazi Aurangzeb spent his fifty years reign. Islam in India is now in its decaying stage, and there is very little difference between it and Hinduism. The Hindus call their gods Brahma, Vishnu and Siva and worship them after their own fashion, and the Musalmans believe that Madar Saheb, Pir Sahebs and Hasan and Hosain are their gods and worship them in a form which is worse and more odious than that of the Hindus. I see, therefore, that Islam has already lost its beauty and dignity in India, and gradually Hinduism also will meet the same fate. And there will be then another religion in India which will be neither Hinduism nor Islam, which will be acceptable to all Indians, and the moral and cardinal tenets of which will be adopted by an assembly of the people like the National Congress.

34. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 9th July has the following:—

Decline of respectable classes among Bengalis.

Those who are acquainted with the real condition of the province, know how sadly the Bengali people have dwindled away. A slight enquiry will convince anybody that there are not living at present half the number of Brahmans, Kayasthas and Vaidyas that used to be found in the province 50 years ago. It was in the villages that Brahmans, Kayasthas and Vaidyas then mostly lived and the villages are now desolate. All well-to-do villagers have now removed to Calcutta and the rest have died out.

The diminution in the number of Hindus of other castes is as great or even greater, so that certain *Navasak* classes have become totally extinct. It was the *taluks* (oilmen), *tantubayas* (weavers), and *kansaris* (braziers) who were the most flourishing classes in the *Navasak* caste. But all these classes are now very badly off. Respectable Musalmans are in as bad a condition as respectable Hindus. Their number and wealth are dwindling away every day. In fact, five or six Musalman zamindars excepted, there is hardly a respectable Musalman family in Bengal which can be said to be well off.

The only class of people who have somewhat prospered are low-class Musalmans, the chief reason being that a large quantity of crops is now being exported by foreigners after purchase at very liberal prices. Musalman cultivators are thus making large pecuniary profits. They are now therefore in a far more comfortable condition than before, and as polygamy and widow marriage prevail among them they are multiplying very fast.

To judge by the rate at which the Bengali people have been dwindling away for the last 50 years, there will not, in all probability, remain a single Brahman, Kayastha or Vaidya family at the end of another 50 years. Even if any such family should be found to be living, it will be scarcely fit to be reckoned a respectable family. The case will be equally bad with the *Navasaks* and respectable Musalmans. The only people who will live on will be low-class Hindus and Musalmans.

There can be no doubt that such will be the sad condition of the Bengali people 50 years hence. There will be no Bengali Babu then to conduct newspapers, to compete for the Civil Service or even to get a Deputy Magistrateship. Government will then be no longer under the necessity of spending money upon high education, for all the respectable classes will then have become totally extinct. If clerks be then wanted, Government will be able to recruit them in large numbers from the Eurasian class. Musalman cultivators will then produce abundant crops for foreign export and *Haris* and *Bagdis* will serve Europeans as *khansamas*. Those Englishmen who are dissatisfied at respectable Bengalis claiming equality with them will then have their wish, for there will remain no such Bengalis then. The Bengali people will then assume quite another form. The Bengali people who have produced a Chaitanya, the pandits of Nadia and a Rammohan Roy and a Radhakanta Dev will then be represented by Bechu Shaikh and Rama Bagdi.

SRI SRI VISHNU-
PRIYA-O-
ANANDA BAZAR
PATRIKA,
July 9th, 1902.

Such a deterioration of such a people as the Bengalis under British rule, will without doubt be a very deplorable occurrence, as the English have the reputation of being very good rulers. But it will not be through any fault of theirs that this will take place. No civilised people can live long under foreign domination. It is a wonder that the Bengali people should have survived their freedom a full thousand years.

RECEIVED
JULY 1902

35. In continuation of the article on Sivaji which appeared in its last issue (Report on Native Papers for 12th July 1902, paragraph 34), the *Hitavadi* [Calcutta]

Sivaji.

of the 11th July writes as follows :—

Sivaji has often been blamed for the policy he adopted in subjugating the Chiefs who took up a hostile attitude and came forward to fight with him. But every one who is acquainted with the war tactics of the time will exonerate Sivaji from much of this blame. Indeed the moderation and liberality which were practised by Sivaji in the execution of his policy and even in looting conquered cities and towns are enough to excite the deepest feelings of respect and admiration for him. He never allowed his troops to commit oppression on Brahmans and raiyats or perpetrate cruelties on cows when looting a place. He always paid due deference to the sex. If any woman was ever taken before him by his soldiers as a prisoner of war, he immediately sent her back to her relations with gifts of clothes and ornaments. His respect for the sex is best illustrated by the fact that Surat, which was a very rich trade-centre in those days, and had by its wealth excited the cupidity of many conquerors, escaped a loot at the hands of Sivaji's troops in consequence of the trick played by its male residents of attiring themselves as women. Sivaji never looted English, French and other foreign traders. As preachers of religion, missionaries, too, never suffered at Sivaji's hands. On one occasion while looting the house of one of the two rich Jews then living in Surat, he would on no account give permission to his troops to loot the other, because, he said, the other man was not a miser like other Jews, but helped poor men in their needs.

Though Sivaji was compelled to fight against the Musalman power in the country, he bore no ill-feeling against the Musalmans as a class. He enlisted Musalmans in his army and never overlooked the claims of competent Musalman soldiers to high posts. Kafi Khan, the well-known officer of Aurungzeb, testified to the respect which was shewn by Sivaji to the Koran and to *masjids*. According to the same authority, Sivaji always returned to Musalmans any copy of the Koran that fell into the hands of his soldiers during a loot, and he made grants of rent-free land to those whom he charged with the duty of lighting lamps every night in mosques. Kafi Khan has also bestowed unqualified praise on Sivaji for his respect for women. Another good trait in Sivaji's character was that he always treated a vanquished enemy with consideration. These are certainly qualities which will excite admiration so long as the world lasts.

Sivaji's liberality of mind was matched by the brilliance of his genius. The noble ideal he implanted in the hearts of the Mahrattas during his short life and the religious and patriotic fervour with which he inspired them enabled the Mahrattas to free almost all India from foreign yoke within a very short time, and to uphold their independence in the midst of various dangers for a century and a half.

It was an entirely new system of administration which Sivaji introduced into this country. An able English critic says:—"In provinces in which the laws of Sivaji remained in force, there was nothing to improve, but much to imitate." The practice of conferring jagirs on public officers as a reward for their services was discontinued, and all such officers were paid in money, and salaries were paid regularly every month. Hereditary claims to posts in the public service were disowned, and all posts were filled with competent men. Rents were collected by State officers themselves, and collection through the agency of farmers was discontinued. All these and many other salutary measures were introduced by Sivaji.

In religious devotion Sivaji had no equal. His faith in his Goddess Bhawani was not to be shaken: it was so deep as to lead him once to attempt to make an offering of his own head to the Goddess. He never

tolerated immorality, and did not hesitate to commit his son to prison for adultery. His respect for his parents was incomparable. Even when seated on the throne he felt no dishonour in carrying his deceased father's slippers on his head through the public streets. He never did anything without taking his mother's advice. His love of learning was also noticeable. He encouraged Sanskrit and Mahratti scholars by making them grants of stipends. Some works on astrology and other branches of knowledge were compiled by his special order. His religious fervour led him to abdicate his *guddee* in favour of his spiritual guide, and for the remainder of his life he ruled only as his spiritual guide's representative.

It is no wonder that every Hindu, whether in Calcutta or elsewhere, should offer his heartiest worship to such a man as Sivaji was.

36. The same paper has the following:—

The alleged vitality of the Indian people.

The official defence against all attacks on the fiscal policy of the Government of India is mainly based on the supposed fact that the Indians possess a marvellous vitality and staying power, and that though in recent years the country has been visited with famines of unprecedented severity, it has taken very little time for the people to recover from the depressing effects of distress and destitution. But though this contention is wrong, still the fact that Government is able to point to increased revenue even in the year immediately following a famine, goes a long way to convince those who are unacquainted with the real condition of the country, and particularly people in England and America that the official view is correct and that famines in India being only providential visitations have no connection whatever with the policy or principles which the British Government follows in the administration of the country.

The Hon'ble B. K. Bose has published a pamphlet setting forth the condition of the people of the Central Provinces in the year immediately following that of the last famine. The object of the writer is to show that the official view is not borne out by facts and figures. He has shown that the famine in the Central Provinces has been followed by a decrease in the area ~~under cultivation and in the quantity of export, notably in the exports of wheat and rice~~, and by a large increase in the quantity and value of food-grains imported for the consumption of the people, and that the articles which were exported in larger quantities than in previous years were precisely those which brought no profit to the people or showed that they were being impoverished. Thus the increase in the export of minerals only enriched the European owners of mines and that in the export of hides was a proof that cattle were dying fast and in fearfully large numbers. It is clear from all this that the people of the Central Provinces have not even now fully recovered from the effects of the last famine, and that instead of witnessing a return of prosperity they find themselves losers to the tune of nearly five crores of rupees on the head of agricultural produce alone. Pamphlets like the one prepared by the Hon'ble B. K. Bose for the Central Provinces should be published for the other parts of India, and the task is one which should be undertaken by the National Congress.

37. The *Bharat Mitra* [Calcutta] of the 12th July is glad to hear that

The Lady Dufferin Fund.

Lady Curzon is trying her best to improve the condition of the Lady Dufferin Hospitals. Up to this time the native females have derived very little benefit from these institutions. It is to be hoped that Her Excellency will see her way to make the hospitals more useful to all respectable native women.

38. The *Bangavasi* [Calcutta] of the 12th July has the following:—

"No more fear."

The Emperor has been declared out of danger. There is now cheerfulness everywhere. The people of Great Britain as also those of India are cheerful. The Coronation will shortly take place. In the meantime the different celebrations incidental to the occasion are being held in different parts of the country. The other day there was a review of the Indian troops in England. It would matter little if any other part of the Coronation programme were omitted, but the fact that the proposal regarding a dinner to the poor has not been abandoned is immensely gratifying and reassuring. Five hundred thousand

HITAVADI,
July 11th, 1902

BHARAT MITRA
July 12th, 1902

BANGAVASI,
July 12th, 1902

paupers were fed in London on the 6th July. Even in his sick-bed the Emperor did not forget them, and most feelingly did he write to the Lord Mayor expressing his wish that the poor might have their dinner, and that they might enjoy themselves. So great, indeed, is the sovereign's kindness to his poor subjects! When the operation to which he had been subjected was over, and as soon as he regained his consciousness, he said "may my subjects forgive me!"

Master, what idea is this that your own subjects should forgive you? You are truly affectionate to your subjects, and it is because you are fond of them and anxious to promote their welfare, because you are opposed to slaughter and bloodshed, and because you are an enemy of unrest and of everything that destroys peace, that you desired a termination of the Boer war. That is why that war has come to an end. But this requiring your own subjects to forgive you. What is this? Your Indian subjects are loyal to you. They are, they will remain, and they are bound to remain, loyal to you. Where is the foreign sovereign who would confer such and so great happiness? The like of this will never be. We are aware that the Czar of Russia is a most powerful Emperor. But how rigorous is his administration of that empire and its people! No one can write and publish anything in a Russian newspaper unless it has been previously examined by some officer who enjoys the Czar's confidence. Any departure from this practice is visited with severe punishment. Where will you find the happiness and security which are enjoyed under British rule? There are some Anglo-Indian journalists who are in the habit of reproducing stray utterances of Indians, and on the strength of such utterances of putting officials in fear of the bugbear of sedition. They are really mad men who do so, for it is only men who have gone mad that are susceptible to such fear. If an offended mother in the bitterness of her sorrow and indignation were to say to her son that she would like nothing better than his death, would the son really meet with his death in consequence of her imprecation? Similarly, if any Indian should at any time, under the influence of wounded pride, make any unfavourable remarks regarding the British Government, would that show that there was sedition amongst the Indians? Emperor of India, there does not exist, even in the remotest corner of your Indian subjects' heart, disloyalty, disaffection, disquiet or disrespect.

Look there and see how those Indian Princes who have gone to England in the expectation of feasting their eyes with the spectacle of the Coronation festivities, are now in an ecstasy of joy on account of your recovery. The native Indian military officers have asked permission to prolong their stay in England, in order that they may be able to see your face. King of Kings, the Indian Princes are as much loyal to you as they were to your deceased mother. For the purpose of honouring her, they are now laying wreaths on the sacred grave of the late Empress. It was only the other day that Maharaj Prodyot Kumar Tagore of Calcutta, thus made his offering of flowers. Such sincere loyalty has probably been nowhere surpassed. Those therefore that occasionally bring a charge of sedition against the natives of India must be regarded as insane.

King of Kings, though you are at this moment confined to your sick-bed, and are not doing anything with your own hands or getting anything done under your personal supervision, still there is no hitch or defect in any arrangement? At a kindly glance from your eye, your officials are treating the native princes and other distinguished Indian gentlemen now in England with due consideration. Their recent reception at the India Office was a magnificent ceremony, and one which they are not likely to forget.

King of Kings, may you be restored to health and strength and wear your crown with a glad heart and free from all anxiety! And may the wishes and aspirations of the Indians be realised!

39. The *Rangalaya* [Calcutta] of the 12th July says that it is notorious that Government never confers a title without taking money in exchange. But who has ever heard of a guest compelled to pay his own bill of fare? The Indian treasury will be saddled with the cost of entertaining

RANGALAYA,
July 12th, 1902.

The cost of entertaining the
Coronation guests from India.

the Coronation guests from India in London. Englishmen can do anything they like with what is theirs.

40. The *Anusandhan* [Calcutta] of the 13th July writes as follows:—

ANUSANDHAN,
July 13th, 1902.

Mr. Thorburn's proposal. Mr. Thorburn has, in a recent lecture delivered in London, tried to prove that if Government can spend a lakh of rupees in every province in India every year in publishing and circulating an official newspaper, it will be able to teach loyalty to the Indians and remove all their grievances. In our opinion loyalty can be taught to Indians in a much easier and less costly way, and that is by supplying every native paper with official gazettes, official papers and official reports on native papers. The official reports will act as checks on the native papers.

41. The *Prativasi* [Calcutta] of the 14th July says that Indians are bound in gratitude to rulers like Northcote, Bell, Allen, Oldham, Lyall and Inglis who have endeared themselves to the people of this country by acts of uncommon kindness and generosity.

PRATIVASI,
July 14th, 1902.

Mr. Fischer, the District Judge of Dinajpur.

Mr. Fischer, the District Judge of Dinajpur, says the Dinajpur correspondent of this paper has proved himself worthy of this illustrious race of rulers. It is only six months since he first took charge of the district and within this short period his kind and generous acts have won for him the admiration of all. He always shows a strong desire to relieve the poor. He has subscribed Rs. 250 to the local hospital fund. He had a desire to feed the local poor on the day of the Coronation. Everyday sees him spending something for the poor; the other day a cooly girl, aged 8, fell down before his horse. He immediately alighted, raised her from the ground, rubbed the dust off her dark and dirty body, gave her a currency note for Rs. 10 and told her to come to him whenever she wanted anything. Mighty in their prowess but weak in their generosity, the English are at once rulers and protectors.

URIYA PAPERS.

42. All the native papers of Orissa state that there have been showers of rain, but the quantity of rain-water is very small.

ALL THE NATIVE
PAPERS.

43. All the native papers of Orissa approve of the action of the Nepal Durbar in deputing eight students to Japan to learn the art of manufacturing match-boxes and other useful arts.

ALL THE NATIVE
PAPERS.

44. All the native papers of Orissa are gratified to learn that the Emperor is recovering his health, and they all desire that the Coronation may take place at an early date.

ALL THE NATIVE
PAPERS.

45. The *Utkaldipika* [Cuttack] of the 5th July states that the Hindus of Cuttack offered prayers at the Gopalji temple, and after the close of the service 1,200 poor men and women dined at the cost of that community.

UTKALDIPIKA,
July 5th, 1902.

The National Muhammadan Society similarly offered prayers at the Kadam-rasul masjid.

46. The same paper highly praises His Excellency the Viceroy and Dr. Watt, the Superintendent of the ensuing Durbar Exhibition, for the great attention that they are paying to products of local manufacture. The writer states that the rich and the well-to-do in India should follow in the footsteps of the Viceroy and encourage local manufactures by discontinuing foreign articles, where such a procedure is practicable.

UTKALDIPIKA

47. Referring to the proposal of the Lieutenant-Governor of the United Provinces of Agra and Oudh, of recruiting the Provincial Civil Services on the principle of nomination instead of that of competitive examination, the same paper observes that though each system has its special defects, the system of competitive examination is, on the whole, more satisfactory.

UTKALDIPIKA.

UTKALDIPKA,
July 1st, 1902.

48. Referring to the disputes between Mr. Lee, Mr. Ryan, and Mr. Roe of Rajshahi, the same paper observes that such scandals are unavoidable so long as the judicial and executive functions are vested in the same person.

ASSAM PAPERS.

SILCHAR,
June 30th, 1902.

49. The *Silchar* [Silchar] of the 30th June complains that through the remissness of the head clerk of the Municipal Committee of Silchar, this paper, even after repeated requests, does not receive a copy of the proceedings of the Committee. There is, however, an order of the Chief Commissioner's requiring the Committee to supply this paper with copies of its proceedings.

BENGALI TRANSLATOR'S OFFICE,
The 19th July, 1902.

CHUNDER NATH BOSE,
Bengali Translator.