



SAOA
South Asia
Open Archives

Report on native papers in Bengal for the week ending December 22, 1906

Source: *South Asia Open Archives*, 12-22-1906

Contributed by: Bengal (India). Bengali Translator's Office; Bengal (India). Inspector-General of Police

Stable URL: <https://www.jstor.org/stable/saoa.crl.33176873>

JSTOR is a not-for-profit service that helps scholars, researchers, and students discover, use, and build upon a wide range of content in a trusted digital archive. We use information technology and tools to increase productivity and facilitate new forms of scholarship. For more information about JSTOR, please contact support@jstor.org.

This item is being shared by an institution as part of a Community Collection.

For terms of use, please refer to our Terms & Conditions at <https://about.jstor.org/terms/#whats-in-jstor>



JSTOR

South Asia Open Archives is collaborating with JSTOR to digitize, preserve and extend access to *South Asia Open Archives*

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 22nd December 1906.

CONTENTS.

	PAGE.		PAGE.
I.—FOREIGN POLITICS.		(g)—Railways and Communications, including Canals and Irrigation—	
Indians in Canada	1129	A railway complaint	1131
II.—HOME ADMINISTRATION.		The opening of the Grand Chord line	ib.
(a)—Police—		A railway complaint	ib.
Nil.		A railway complaint	1132
(b)—Working of the Courts—		(h)—General—	
The Santipur missionaries' case	1129	Candidates for Deputy Magistrateships from the Chittagong Division	1132
Babu Atul Chandra Kar, Deputy Magistrate of Khulna	ib.	Alleged differential treatment between <i>bilati</i> and Asiatic salt in Eastern Bengal	ib.
Babu Atul Chandra Kar, Officiating District Magistrate of Khulna	ib.	Appointment of special constables in Bihar	ib.
An allegation against a Sub-Registrar	ib.	A postal complaint	ib.
A complaint against a Sub-Registrar	ib.	Sir Charles Rivaz	ib.
The Hon'ble Mr. Sayyid Sharfuddin	1130	III.—LEGISLATION.	
The Hon'ble Mr. Sayyid Sharfuddin	ib.	The Bengal Tenancy Act Amendment Bill	1133
Defect in the system of "Trial by Jury" in Madras	ib.	The proposed tenancy legislation	ib.
(c)—Jails—		IV.—NATIVE STATES.	
The Jail Administration Report	1130	The Indian Princes and the Agra Darbar	1134
(d)—Education—		Mr. Hare and the Maharaja of Tippera	ib.
Dr. Ashutosh Mukharji as President of the Sankar Board of Studies	1130	Mr. Hare and the Maharaja of Tippera	ib.
Promotion for Sub-Inspectors of Schools	ib.	The approaching visit of the Maharaja of Mysore to Calcutta	ib.
Allegations in connexion with the last Upper Primary Scholarship Examination at Dinajpur	ib.	V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.	
The question of making primary education free	1131	Famine apprehended in Jessore	1135
Free primary education in India	ib.	VI.—MISCELLANEOUS.	
(e)—Local Self-Government and Municipal Administration—		The Muhammadan Vigilance Committee and the officials	1135
Destruction of dogs and rats in the Arrah Municipality	1131	Principle of self-help urged on Indians	ib.
A municipal complaint	ib.	The forthcoming session of the Congress	ib.
Clerks in the Municipal and Port Trust offices during the Christmas holidays	ib.	A statue for Sir B. Fuller	ib.
Wanted the re-excavation of a tank	ib.	A criticism of British rule	1136
(f)—Questions affecting the land—		The principle of self-help preached to Indians	ib.
Nil.		"It sells"—the abuse of Englishmen	ib.
		India and Ireland differently treated	1138
		The real nature of Englishmen	ib.
		The Musalmans and the National Congress	ib.
		The sepoy war of 1857	ib.
		A new adaptation of <i>Bande Mataram</i>	1139
		The relation between Englishmen and Indians	ib.
		A petition against soldiers at Barrackpur	1140
		The Exhibition	ib.

	PAGE.		PAGE.
URIYA PAPERS.		URIYA PAPERS—conold.	
Mr. Bholanath Samantrai, the newly appointed Private Secretary to the Raja of Patna ...	1140	Uriya patriotism in a morose condition ...	1142
The bestowal of a title on the Raja of Athgarh ...	ib.	Wants of the Bahalda Girls' School ...	ib.
Mr. Nilai Naidu, Inspector of Post Offices, Sambal- pur ...	ib.	The Sanskrit <i>tal</i> at Baripada ...	ib.
The appointment of Babu Sudam Chandra Naik as Dewan of Keonjhar ...	ib.	The Hindu colony in Afghanistan ...	ib.
Deputation of Babu Purna Chandra Das Gupta as a Sub-Inspector of Schools, Puri ...	ib.	A meeting of the Princes of Bamra, Talcher and Pal Lahera ...	1143
The cruel and unpopular measures of Mr. Craven, the Dewan of Gangpur ...	ib.	Recommendation in behalf of Mr. Jayanta Rao ...	ib.
Pay and prospects of educational officers in Bengal ...	1141	The price of rice in Bamra ...	ib.
The survey and settlement <i>amins</i> in Balasore ...	ib.	Rice cheap in Keonjhar ...	ib.
Exception taken to a query of the Criminal Bench ...	ib.	Fever in Balasore ...	ib.
Mr. Das, the best of all candidates for the Bengal Legislative Council ...	ib.	Public health in Bamra ...	ib.
The Muhammadan Vigilance Committee in Bengal ...	ib.	Public health in Puri ...	ib.
Domiciled Bengalis claiming equal rights and privi- leges with the Uriyas ...	ib.	Public health in Cuttack ...	ib.
Meaning of the expression "domiciled Bengalis" as understood by two contending parties ...	1142	The weather in Mayurbhanj ...	ib.
The Maharaja of Mayurbhanj on national union ...	ib.	Little birds destroying paddy crops in the Kendra- para subdivision ...	ib.
Baripada sending its delegates to the Utkal Union Conference ...	ib.	The weather in Talcher ...	ib.
A day's income towards the funds of the Utkal Union Conference ...	ib.	The weather in Cuttack ...	ib.
A representative of the Bombay National Associa- tion in Orissa ...	ib.	The weather in Puri ...	ib.
		Development of the resources of Mayurbhanj ...	ib.
		The Bengal Tenancy Amendment Bill ...	1144
		ASSAM PAPERS.	
		Nil.	

I.—FOREIGN POLITICS.

THE *Daily Hitavadi* [Calcutta] of the 15th December writes that there is no peace for the Indian on earth. All who know the conditions of things Indian know how lamentable is the poverty and how intolerable the sufferings of such Indians as live in their own country. Nor is the misery less in the case of such of them as are driven by hunger to seek a livelihood in foreign lands. Everybody knows of the conditions under which Indians live in the Transvaal. Both the Transvaal Government and the white citizens there are up in arms against the Indian, so to speak. The condition of those Indians who go to British Columbia or Canada in search of bread is equally lamentable. The Sikhs and Pathans who are now in these two countries are without food or shelter. India's food is being eaten by the foreigner, but the Indian, who goes in search of food even to distant America, finds starvation staring him in the face. The principle of excluding the foreigner from Canada, etc., would have force, if these Canadians and others had refrained from earning immense wealth by trading with the countries of those foreigners.

DAILY HITAVADI,
Dec. 15th, 1906.

II.—HOME ADMINISTRATION

(b)—Working of the Courts.

2. Referring to the recent decision of the High Court on what is known as the Santipur missionaries' case, the *Sandhya* [Calcutta] of the 13th December writes that Mr. Justice Brett's *ejlas* is a place for summary execution. The lads who are now to go to jail are true sons of the fatherland who are expiating the insult offered by them to Sivaji by the execution of a bond not to join the festival in his honour. All honour to them. The pro-*feringhi* leaders plunged the country in the deepest sin, and that sin is now expiated and the glory of Maharaja Sivaji is established in Bengal.

SANDHYA,
Dec. 13th, 1906.

3. The *Sri Sri Vishnu-Priya-o-Ananda Bazar Patrika* [Calcutta] of the 13th December says:—
Babu Atul Chandra Kar, Deputy Magistrate of Khulna.

SRI SRI VISHN
PRIYA-O-ANANDA
BAZAR PATRIKA,
Dec. 13th, 1906.

When Babu Atul Chandra Kar, Deputy Magistrate of Khulna, dismissed the case against Mr. Kemp, Babu Ram and others, we knew that he would get a promotion in his service. And he has actually been promoted to officiate as District Magistrate of Khulna. Things like this are making people lose their faith in the sense of justice of the English.

4. The *Sanjivani* [Calcutta] of the 13th December inquires if the Government has appointed Babu Atul Chandra Kar, Deputy Magistrate of Khulna, to officiate for three weeks as Magistrate of that district as a reward for the knowledge of the law and the love of justice he displayed in the recent case of Mr. Kemp and others. How can the public hope for justice from Government after behaviour like this? Government regards as worthy the very men whom the public regard as worthless. It seems almost to have become the policy of the Government to trample on public opinion in almost all its acts.

SANJIVANI,
Dec. 13th, 1906.

5. The *Jasohar* [Jessore] of the 13th December writes that, owing to the irregular fashion in which things are managed at the local Sub-Registrar's office, the public are put to great inconvenience. Office work sometimes begins just after evening and continues till 9 or 9-30 P.M.

JASOHAR,
Dec. 13th, 1906.

6. The *Birbhum Varta* [Birbhum] of the 15th December publishes a letter complaining that Babu Kalipada Banerji, the Sub-Registrar of Rampur Hât, has made it a practice not to accept any new coins (*i.e.*, those bearing the images of King Edward VII's head) which may be tendered to him in the course of official business. This practice is causing great inconvenience.

BIRBHUM VARTA,
Dec. 15th, 1906.

DAILY HITAVADI
Dec. 16th, 1906.

7. The *Daily Hitavadi* [Calcutta] of the 16th December expresses satisfaction at the report that the Hon'ble Mr. Sayyid Sharfuddin has been appointed a Judge of the Calcutta High Court.

ISLAM,
Dec. 17th, 1906.

8. The *Islam* [Calcutta] of the 17th December expresses pleasure at the report that the Hon'ble Mr. Sayyid Sharfuddin has been appointed a Judge of the Calcutta High Court and thinks that all Musalman political associations in the country should convey their thanks to Lord Minto for this appointment.

HITVARTA,
Dec. 16th, 1906.

9. Referring to the strictures passed by the Divisional Judges in Madras on the members of the jury, the *Hitvarta* [Calcutta] of the 16th December finds fault with the system of election in vogue, by which wealth and not education is considered in appointing a person as juror.

(c)—Jails.

HINDI BANGAVASI,
Dec. 2nd, 1906.

10. Commenting upon the Annual Report of the Administration of Jails in India, the *Hindi Bangavasi* [Calcutta] of the 2nd December says that one of the reasons of the increase in the number of convicts in the year under review must have been the growing scarcity of food-grains in the country. The officers in charge of the report should have minutely examined the causes of the increase. An accused person in the Punjab, the writer remembers, once requested the Court to send him to jail simply because he would be fed there. Is this to the credit of British rule in India?

(d)—Education.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Dec. 13th, 1906.

11. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 13th December is exceedingly glad to see Dr. Ashutosh Mukharji as President of the Sanskrit Board of Studies. Ashutosh Mukharji appointed President of the Sanskrit Board of Studies of the Calcutta University, and thanks Sir Gurudas Banerji for having proposed him for the place.

SANJIVANI,
Dec. 13th, 1906.

12. The *Sanjivani* [Calcutta] of the 13th December writes that although the Secretary of State has given his sanction to the appointment of a large number of Deputy and Sub-Inspectors of Schools; Mr. Earle is doing nothing in the matter. The Darjeeling Conference has decided that a number of such new appointments are to be made only in the Presidency and Burdwan Divisions, and Mr. Earle has asked for names from the Inspectors only of these two Divisions, which means that great injustice will be done to competent men in the other Divisions. Further, it is said that the new posts are mostly to go to Musalmans.

SANJIVANI.

13. A correspondent who signs himself as a teacher, writing to the same paper, makes the following allegations in connexion with the Upper Primary Scholarship Examination held at the Dinajpur Zilla School rooms in the first week of December last:—

Allegations in connexion with
the last Upper Primary Scholar-
ship Examination at Dinajpur.

- (1) The post-card which the correspondent got announced that the examination was to be held on the 3rd, 4th and 5th December last, but a notice over the signature of the Deputy Inspector hung up in the examination rooms, announced that the examination was to be spread over the four days (and not three) from the 3rd to the 6th December, and that there was to be an oral examination also of which no mention had been made in the post-card.
- (2) No printed question-papers were supplied to the examinees, who had to take down the questions to dictation.
- (3) In the annual examinations, many of the questions put went beyond the limits of study prescribed, and had to be changed subsequently for others, so that the examination, instead of being finished in four days, took five.
- (4) In the examination in drill and drawing, wholesale confusion arose.

14. The *Sanjivani* [Calcutta] of the 13th December hails the proposal of the Government of India to make primary education free, as marking a most fortunate day for the country and as sufficiently indicative of Lord

SANJIVANI,
Dec. 13th, 1906.

The question of making primary education free.

Minto's large-heartedness.

15. The *Nihar* [Contai] of the 18th December wholeheartedly supports the proposal to make primary education free, and thinks that the proposed reform, if carried out, will be most beneficial to the country, and that it affords an indication of Lord Minto's benevolence.

NIHAR,
Dec. 18th, 1906.

Free primary education in India.

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

16. The *Jain Gazette* [Arrah] of the 14th December says that the Jain community of Arrah is much grieved to see the Government distributing poisonous drugs for a systematic destruction of rats and the appointment of *doms* by the local Municipality for destroying dogs in a cruel manner.

JAIN GAZETTE,
Dec. 14th, 1906.

Destruction of dogs and rats in the Arrah Municipality.

17. The *Sandhya* [Calcutta] of the 13th December notices a complaint that the employés of the Bhadreswar Municipality, clerks as well as coolies, do not get their pay regularly each month.

SANDHYA,
Dec. 13th, 1906.

A municipal complaint.

18. The *Daily Hitavadi* [Calcutta] of the 14th December dwells on the hardship which will be inflicted on the clerks who are to be selected to take turns of duty at their respective offices during the coming Christmas holidays, and in this connexion alleges that the clerks in the offices of the Municipality and the Port Trust are very often refused a holiday during Christmas, on the plea of arrears of work requiring to be cleared off. The Municipal and the Port Commissioners ought to remedy this grievance.

DAILY HITAVADI,
Dec. 14th, 1906.

Clerks in the Municipal and Port Trust offices during the Christmas holidays.

19. The *Daily Hitavadi* [Calcutta] of the 16th December speaks of the urgent necessity of re-excavating the tank near Deganga bazar, which forms the only available source of the supply of drinking-water to the poorer inhabitants of the villages of Deganga, Aminpur, Viswanathpur, etc. (in the district of 24-Parganas). Babu Surya Kanta Rai Chaudhury, a local zamindar, at one time offered to undertake this work, but he has done nothing practically since. Government also has declined assistance, so the aid of the public alone is now to be sought.

DAILY HITAVADI.

Wanted the re-excavation of a tank.

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

20. The *Bangadarpan* [Chinsura] of the 12th December writes that the condition of the carriages on the trains on the line from Sealdah to Diamond Harbour is such that respectable people hesitate to travel in them. Their interior and the seats specially are never dusted and swept. On the Budge-Budge section, great overcrowding prevails in the third-class carriages daily, specially at the times when office people travel.

BANGADARPAW,
Dec. 12th, 1906.

A railway complaint.

21. The *Basumati* [Calcutta] of the 15th December writes that not a single Indian was invited to the recent festivities connected with the opening of the Grand Chord line, East Indian Railway. There is nothing to complain of in this. The money for constructing this line came out of the life-blood of the Indians, it will be maintained at the cost of Indian passengers, and Indian workmen assisted in its construction. All the things necessary to make the line a success are associated, and most intimately associated, with Indians and Indians only. It is only in the festivities connected therewith that there is no place for the Indians. Slaves get up a feast, but have no right to the enjoyment thereof.

BASUMATI,
Dec. 15th, 1906.

The opening of the Grand Chord line.

22. A correspondent writes to the *Swades* [Calcutta] of the 17th December pointing out how the usual passenger train to Kalimati station (Bengal-Nagpur Railway) brings

SWADES,
Dec. 17th, 1906.

A railway complaint.

passengers there at 10 o'clock in the night, and how third-class passengers who have to pass the night at the station find no waiting accommodation provided for them nor any shop to procure refreshments from. Nor is there any human habitation near the station platform where shelter may be found. The Railway Company are accordingly requested to provide the conveniences above spoken of at the station.

SANDHYA,
Dec. 18th, 1906.

23. A correspondent writes to the *Sandhya* [Calcutta] of the 18th December to narrate how, on the previous day, owing to the booking clerk at Pandua station having delayed the issue of tickets, a blind woman missed her train and had to wait at the station for about two hours.

The correspondent also complains that on the arrival of trains at this station, the doors of carriages are not unlocked as promptly as they should be.

(h)—General.

JYOTI,
Dec. 13th, 1906.

24. The *Jyoti* [Chittagong] of the 13th December has come to know that certain youths whose homes are elsewhere are claiming to be residents of Noakhali and Comilla in order that they may be candidates for Deputy Magistrateships from the Chittagong Division. The paper confidently looks to the Divisional Commissioner to disallow the claims of these young men.

SANJIVANI,
Dec. 13th, 1906.

25. The *Sanjivani* [Calcutta] of the 13th December writes that the Government of Eastern Bengal and Assam has devised a trick to destroy the trade in indigenous salt. On the 15th April last, it issued an order directing that in the levy of duties under Act VIII of 1878, two seers per cent. should be taken off in the case of *panga* or *bilati* salt and one seer per cent. only in the case of Asiatic salt. The Bengal Government has made no such discrimination between *bilati* and Asiatic salt. But the Government of Eastern Bengal has afforded a special facility to the trade in *bilati* salt. The plea for this differential treatment is that *bilati* salt melts more quickly and largely than Asiatic salt. But one may inquire if *bilati* salt melts more in Eastern Bengal than in Bengal. Whence the need for this difference in the two Bengals? The truth is that in the Eastern Province, the use of *bilati* salt has been given up. The trade in *bilati* salt is declining there, and has not the new rule been made by the Government of Eastern Bengal to give a fillip to that trade? If Government has contrived this trick in order to bring down the price of *bilati* salt, let Hindus and Musalmans give up the trade in *bilati* salt and boycott it absolutely, and thereby teach those who would trick them a lesson.

HITAVADI,
Dec. 14th, 1906.

26. The *Hitavadi* [Calcutta] of the 14th December says that recently the Station Master of Sultanganj in Bihar and a few other local men borrowed from the District Board school a few benches for a theatrical performance, and that after the end of the performance *swad-shi* lectures were delivered at the place. For this offence the Station Master, his son and one of his assistants have been criminally prosecuted. Besides this, an officer named Nirmal Lal attached to the estate of the Raja of Banali and Babu Mukundi Lal, a grain merchant, have been appointed special constables by the local Magistrate on the suspicion that they were conducting the case on behalf of the accused persons. All this is making a mountain of a mole-hill. It is feared lest Sir Andrew Fraser's Government should take a leaf out of Sir B. Fuller's Government's book.

DAILY HITAVADI,
Dec. 15th, 1906.

27. A correspondent writes to the *Daily Hitavadi* [Calcutta] of the 15th December to complain that registration and money-order work has been at a standstill in the Sainthia post-office for about a fortnight now, as the Postmaster is ill, and the only clerk he had is now absenting himself. In the delivery of letters also irregularities are taking place.

BHARAT MITRA,
Dec. 15th, 1906.

28. The *Bharat Mitra* [Calcutta] of the 15th December notices the presence of the Lieutenant-Governor of the Punjab at a *nautch* (dancing girl) party given by Rai Hara Dhyani Singh Bahadur of Delhi in honour of his visit to that city.

III.—LEGISLATION.

29. Referring to the Bengal Tenancy Act Amendment Bill, the *Charu Mihir* [Mymensingh] of the 4th December writes as follows:—

CHARU MIHTR,
Dec. 4th, 1903.

It is surely not the intention of the Bill to make it easier for landlords to enhance rates of rent or realize *nazars*; so that it would not be foreign to its purpose if, by means of registered *pattas*, raiyats can get the right to create permanent under-tenures and if such under-tenures be made valid against landlords under certain conditions—an arrangement by which a good deal of the oppression to which under-raiyats are nowadays subjected may be removed. Under-raiyats are often found to be in possession of their holdings from generation to generation, and even persons holding under a tenure with a fixed rent are reckoned as under-raiyats. In this state of things it does not seem to be at all just and reasonable to give the raiyat the right to eject his under-raiyats at his will by the mere giving of a notice. It is often found that a money-lender has, by buying up the raiyati interests of a whole village, become the occupancy raiyat of that village. But although the lands which he thus holds measure much more than 100 bighas, he is not a tenure-holder. In this state of things, if the interests of under-raiyats are not strengthened, they will be gradually reduced to the status of labourers. But if that is done, it will not be necessary to amend section 22 of the Bengal Tenancy Act.

Section 34 of the Bill proposes the insertion of a sub-section 158B. In sub-section 2 of this proposed section it is provided that "where a tenure or holding is sold in execution of a decree for arrears due in respect thereof, or of a decree for damages under section 68A, the tenure or holding shall pass to the purchaser, * * *." Now, if any co-sharer landlord, who has sued for the rent due to all the co-sharers in respect of a holding or tenure and obtained a decree therefor, himself purchases the holding for want of any other purchaser when it is sold in execution of the decree, what will be the nature of his right in that holding after the purchase? According to the proposed amendment of section 22 of the Bengal Tenancy Act, the tenancy of the holding or tenure thus purchased by a co-sharer landlord shall cease to exist so that all the co-sharer landlords will have equal proprietary rights in it. In this state of things, the provision which has been made for the realisation of the co-sharer landlord's dues is not at all a satisfactory one. Steps should be taken to check the growing propensity of landlords and money-lenders to buy up tenures and create subordinate under-tenures, and this can be best done by making the hold of under-raiyats on their holdings firmer than it is now.

30. The following is a summary of the criticism of the proposed tenancy legislation in the *Bangavasi* [Calcutta] of the 15th December:—

BANGAVASI,
Dec. 15th, 1903.

The proposed tenancy legislation.

(1) At present raiyats have no rights corresponding to those landlords possess under section 30 of the Bengal Tenancy Act. It is certainly most desirable that Government should be empowered to "take steps for the reduction of rents when they appear to have been so unduly enhanced as to be oppressive to the cultivators of the soil." So far there is nothing objectionable. But Government also proposes to take power to distinguish between good and bad landlords. If by Government here is meant the judicial officers of Government, there is nothing to be afraid of.

(2) With reference to the proposed addition of a proviso to section 38 of the existing Act (see clause 10 of the Bill), suppose a zamindar by keeping part of his lands under *khas* management and sowing it with, say jute, can get Rs. 30, 40, or Rs. 50 a year out of it. But supposing he parcels out the same land amongst raiyats and contracts with them for rents at Rs. 20, or Rs. 30, the courts, comparing these rents with the rates payable by other lands in the same neighbourhood, will probably call the contract an "unconscionable bargain" and therefore void. The consequence will be that the land will continue under the zamindar's *khas* management. Thus the raiyats' interests instead of being safeguarded, will be injured.

(3) The provisions of sections 34, 36, 37, etc. (indicating how a raiyat's rents may be enhanced), should *mutatis mutandis* apply when raiyats sue zamindars for reduction of rents.

Three new clauses should be added, therefore, to give effect to the following proposals:—(1) The reduction by suit to be fair and equitable; (2) power to order progressive reduction; and (3) limitation of rights to bring successive reduction suits.

(4) In clause 10 (2) (i), the word *lawful* should be omitted, since the dictionary meaning of a contract is "an agreement enforceable by law."

(5) Collectorate officers should not have any final judicial powers in the work of the preparation of records-of-rights.

(6) The effect of clause 10 (2) (iii) is that a decree passed *ex-parte*, or on confusion of judgment, or on any compromise between the parties shall not be operative to the same extent as a decree passed on a contested suit. This contravenes the provisions of the Civil Procedure Code, by virtue of which a decree passed *ex-parte*, or on confusion of judgment, or any compromise is in no way inferior as regards the extent of its operativeness to a decree of any other kind, and is therefore legal.

IV.—NATIVE STATES.

HINDI BANGAVASI,
Dec. 2nd, 1906.

31. The *Hindi Bangavasi* [Calcutta] of the 2nd December learns that only such Indian Princes have been invited to the Darbar at Agra, as expressed their wish to attend the same.

The Indian Princes and the
Agra Darbar.

HINDI BANGAVASI.

32. Noticing the Hon'ble Mr. Hare's sending for the Maharaja of Tippera in spite of his illness, the same paper says that Sir B. Fuller, haughty and overbearing though he was, never considered anybody's being ill as an offence. Why, then, has an able statesman like Mr. Hare acted in the manner he has done in this case? The writer hesitates to believe the news.

Mr. Hare and the Maharaja of
Tippera.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Dec. 13th, 1906.

33. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 13th December says:—

Mr. Hare and the Maharaja of
Tippera.

It is rumoured that the Hon'ble Mr. Hare, recently paid a visit to Agartala, the capital of the Tippera State. The Maharaja of Tippera was ill at that time and sent Mr. Hare word to the effect that he would be unable to meet him. Mr. Hare is, however, said to have taken offence at this, so that the Maharaja was, in spite of his illness, obliged to meet him. We know Mr. Hare to be a perfect gentleman and are consequently unwilling to believe this rumour.

MEDINI BANDHAV,
Dec. 12th, 1906.

34. The *Medini Bandhav* [Midnapore] of the 12th December has the following:—

The approaching visit of the
Maharaja of Mysore to Calcutta.

It was only the other day that Berar, which had been up to that time included in the possessions of the Musalman sovereign, the Nizam, was swallowed by the English. By trickery, force and stratagem, this large tract of country was snatched away from the hands of a native ruler and incorporated into British territory. We had an idea that the men, short-sighted but whole-heartedly devoted to the country, who laid down their lives in the sepoy mutiny of 1857, had done a great service to the native Princes. For as a price of their self-sacrifice, there was given the important pledge in the Queen's Proclamation that for future no native territory was on any pretext to be annexed to the British dominions. Any native Prince who might rebel would indeed be deprived of his throne, but instead of his territory being annexed by the English, some competent member of the deposed Prince's family would be selected to govern the State. It appears that as regards Berar, this pledge has been violated. It is said that ill-luck has come upon the Maharaja of Mysore also. Whether this rumour be correct or not, from the day that the Kolar gold-mines have excited the cupidity of the English, we have definitely come to the conclusion that whether to-day, or to-morrow, or some time hence the Mysore State on account of its gold-mines will share the fate which has overtaken the home of the powerful Boer people, the Transvaal. The rumour is that the region of the gold-mines and the district of Bangalore will be cut off from the Mysore State and incorporated into the Madras Presidency which is British territory, and that in exchange two districts of Madras will be given to the Maharaja of Mysore. It is in connection with this matter that the Governor

of Madras is said to have lately visited Mysore. And it is to ward off this misfortune that the Maharaja of Mysore is said soon to intend coming to Calcutta to interview the Viceroy.

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

35. The *Daily Hitavadi* [Calcutta] of the 19th December publishes a letter complaining that famine is again to be apprehended in Jessore. The price of rice, although going down elsewhere, is here the same as it was before, and is even showing a tendency to rise. The silting up of the Gorai has made communications difficult and the import of rice from other parts of the country expensive.

DAILY HITAVADI,
Dec. 19th, 1906.

VI.—MISCELLANEOUS.

36. Having heard that a detective took down the names of all the Musalmans who attended the meeting held to condemn the Muhammadan Vigilance Committee, the *Hindi Bangavasi* [Calcutta] of the 2nd December suspects the officials of having a hand in this affair.

HINDI BANGAVASI,
Dec. 2nd, 1906.

37. The *Medini Banthav* [Midnapore] of the 12th December quotes a Boston paper as stating that "preparations are being made at Washington for the establishment of a Parliament in the Philippines under the Act of Congress," and then proceeds to remark:—

MEDINI BANDHAY,
Dec. 12th, 1906.

Let the reader take note how the English, after a rule of 150 years in Bengal (counting from 1757, the year of the battle of Plassey), are not yet prepared to consider us, descendants of keen-witted Aryans as we are, fit for self-government, or even for a single one of the higher offices of State. The American English, however, consider the Filipinos, a race of unknown non-Aryan barbarians, fit to enjoy self-government and have accordingly conferred on them this great right. Truth to say, the English are systematically trying to make us more unfit for self-government, as time elapses. Why, otherwise, was the influence of the Indian element in the Calcutta Municipality curbed by the passing of the Municipal Act, the liberty of the press restricted and Bengal partitioned? Why, otherwise, are the Judicial and Education Departments brought increasingly under the influence of the executive? The moral to be drawn therefore is, that petitions and representations should be given the go-by and stand taken on self-reliance alone. One's grievances will not be removed by begging.

38. With reference to the approaching session of the Indian National Congress, the *Sanjivani* [Calcutta] of the 13th December writes that a feeling of high excitement is now abroad all over India such as never was before in the history of the country. An impression has been driven home into the minds of the Indian people that the Government is doing whatever it likes without any regard for their opinion. In view of this attitude of the Government, people cannot decide which way they are to go. The partition of Bengal has been repeatedly stated by Government to be a settled fact, but the Bengali people with one voice refuse to accept it as such. Government has ignored the protests of a whole people, who keenly resent this injustice upon them. The principal points for the consideration of the forthcoming Congress will be—(1) to decide upon the means by which the partition of Bengal may be undone, (2) the boycott of *bilati* goods, and (3) to strengthen the *swadeshi* vow.

SANJIVANI,
Dec. 13th, 1906.

The popularisation of technical instruction, the separation of the judicial and the executive functions, etc., will indeed also form subjects of discussion, but the partition, the boycott, and the *swadeshi* will be the principal points for consideration at the coming Congress.

39. The same paper strongly condemns the proposal to erect a statue to Sir B. Fuller, which, it says, has emanated from Mr. Cathcart, a tea-planter in Assam. It calls upon all fools in Bengal and all men who are each a disgrace to his name, to subscribe to this statue to a man who imprisoned and shed the blood of the lads of the country.

SANJIVANI.

HOWRAH HITAISHI,
Dec. 15th, 1906.

40. The *Howrah Hitaishi* [Howrah] of the 15th December writes as follows under the heading, "whom do you want, the English or the Bengalis?" :—

A criticism of British rule.

How can you place your faith in men who can break their promises and their treaties for the sake of self-interest? Do you not remember the treatment which you received from them when, feeling yourselves insulted by the vagaries of the young and well-meaning Nabob Seraj-ud-dowla, you were influenced by love of money and of honour to seek their protection or, in other words, to purchase servitude from them? What did you gain in the long run where you expected money and honour? Did you not get kicks? Did not Umi Chand get a good shouldering instead of money? Have not your expectations of peace been entirely falsified? It is true that the country is no longer infested with thieves, dacoits and thugs as before. But have we not in the place of the thieves, dacoits and thugs of old a hundred other evils—evils that are constantly dogging, as it were, your unwary steps? Have not famine, malaria, cholera and similar visitations proved more oppressive to you than thieves and dacoits? Do not the municipal tax, the *chaukidari* tax and the income-tax oppress you a thousandfold more than thugs would do? That oppression, that injustice, that *zulm* were remediable; you could redress it whenever you liked. But there is no escape from this oppression, no relief from this injustice, no check upon this *zulm*. Remember, therefore, our Indian brethren, any friendship between the devourer and his victims is fraught with great danger. Do not expect, do not wait for their sympathy. Try your best to steer the ship of *swadeshi* safe, so that it may not founder and thereby lead to your destruction. British rule has converted the land proverbial for its riches into a land of beggars. Why should not that country be poorer day by day in which king, rulers and officials directly and indirectly encourage drunkenness and oppose, instead of helping, the growth and development of indigenous arts and industries? What wonder that the people of the country, in which the ruling power considers the gratification of its greed the aim and end of its rule, be reduced to beggary? Why should not famine, starvation and distress be chronic in the country in which the rulers are guided by the fundamental principle of sucking dry the life-blood of their subjects? Why should not the country be ruined from which the ruling-power takes crores of rupees annually and which it will, at the same time, keep drowned in debts? It is rather a wonder that living under a rule which is in favour of establishing a relation of devourer and devoured, instead of one of sovereign and subject, between itself and the people of the country it rules, the latter have not yet been effaced from the earth.

HOWRAH HITAISHI.

41. The same paper has the following addressed to Englishmen:—

The principle of self-help
preached to Indians.

Know now for certain that you will not again succeed in deceiving us with your webs of crooked stratagems, you will not any longer succeed in concealing from the eyes of the civilised world, how, being the recipients of shelter, you boastfully claim to be the givers of shelter; how, being the pupils, you boastfully claim to be the preceptors; how, being the seekers for alms, you boastfully claim to be the givers of alms. You will again have to acknowledge that you are sheltered by us, nourished on our food, and wealthy with our wealth. We have now fully realised that your great principle is to bring about the ruin of the country you go to. What nation have you raised? What country have you made better? You have not the capacity to raise a comparatively inferior, weak or degraded people. The history of America, Africa, and New Zealand proves this. That is why we counsel all Indians, if they desire to be glorified once again with the glory of their past; if they desire to make themselves known to the civilised world as sons of Aryas; if they desire again to proclaim themselves givers of shelter and of food, not to look for assistance to or to put faith in anybody but themselves.

42. The *Sandhya* [Calcutta] of the 15th December writes as follows:—

SANDHYA,
Dec. 15th, 1906.

"It sells"—the abuse of
Englishmen.

What can we do? Abuse levelled against you *feringhis* finds a ready market in Bengal, and, consequently, we have to abuse you. You are now the rulers of the country. But how can we call you *raja*? Had you been our

raja you would have become the absolute lord of everything, you would have taken the charge of both ruling and maintaining the people. But, in fact, you only rule the country, keep its inhabitants under control by reddening your eyes, realise taxes and punish offenders with imprisonment, whipping or hanging. Our sorrows do not make you sorry, you see our villages turning into wildernesses, our tanks, *dighis* and other sources of water-supply silting up, and people dying of diseases caused by the drinking of unwholesome water, but you do not seem to mind these. You construct railways, ply steamers and convert desolate *smasans* (cremation grounds) into paradises, wherever you find an opening for your trade. Those of us who can follow you like shadows, hawk your articles or supply coolies to you, can make the two ends meet. But those who cannot help you in your business, dance to your tune, dress in your fashion or talk in your language, are deprived of your favour. Their distress is such as to move even dogs and jackals to pity. Malaria, jungles, foul tanks, lamentations and cracking sounds rising from funeral pyres constantly fill their villages. You are never in want of funds for your own works; in Calcutta you demolish furnished houses for building better ones in their places and raise marble edifices on marshy sites. But your funds always fall short of the requirement when anything has to be done for the benefit of villagers. You can appoint seven councillors on fat pay in the place of five and add cups of honey to cups of milk for the enjoyment of *feringhi* officers. But whenever the question of raising the salaries of poor Bengali clerks by a few pice is raised, you are utterly perplexed. *Feringhi*, it is for these reasons that abuse levelled against you finds such a ready market in this country. But remember that we say all this only by way of return for the abuse which you have first hurled against us. We are black natives, liars, cheats, traitors, murderers, heathens, cowards, and sycophants; we are wanting in manliness and dependant on others for food and shelter. We must be kept in utter subjection, ruled with a rod of iron. We must never be trusted, never entrusted with responsible work, and never allowed to draw big salaries. From Macaulay to Stevens, from Wallace to Tawney, all *feringhis* of all types and belonging to all conditions of life have constantly showered abuses on the Indians. Lethbridge wrote that Bengalis were like Garos and Khasias; Sillingford called the Indians more degraded than Sonthals and Kols; Tawney called the Indians monumental liars; Stevens called the Bengalis a nation of slaves. And now we say:—*Feringhi*, you have good luck; you came as a grocer to our country and have become its ruler. You can, therefore, say anything you like and be sure of being respectfully heard. You are a pampered child of fortune. We are very old, perhaps as old as time itself. *Feringhi*, you are like a child to us and we are inclined to fondle and pity you. In God's house you are a petted child. You are dancing about like a restless little fellow and usurping everything we possess. You, who are extremely fond of trinkets, are trying to make us also fond of them and are taking away our everything in exchange for them. To indulge you we are sometimes playing the horse, sometimes the monkey. But we are not sorry for all this. We know that if the soil on which we are born exists on the face of the earth, we shall be able to retain it to ourselves. We are confident that the soil which gave birth to men like Vishma and Drona once, will give birth to Vishma and Drona again. But remember that there is a limit to indulgence. We have memories of the past and also the pains which they always bring. We are unfortunate in that we have forgot nothing. There was a day when we supplied the world with knowledge, intelligence and food. There was a day when we were foremost in the world in chivalry, heroism, glory, self-reliance and self-respect. You were then a beggar, and made a thousand obeisances to the throne of our Nababs and Badshas. And to-day you are the ruler of India and have made arrangements to manage this *mahal* with the help of *naibs* and *gomastis*. But sometimes our memory fails us and at those times your childish freaks do not please us. If on such occasions you dare tease us, you will be paid back in your own coin. Everything about you is good, except the blemishes which mark your conduct. You have disarmed the country and levelled and equalised everything under your stern rule, but still abuse levelled against you finds a market in it. In this country, where everything is worshipped, including even demons and ghosts, you alone are not worshipped.

DAILY HITAVADI,
Dec. 15th, 1906.

43. With reference to Reuter's recent announcement that "the Government has notified that they will not renew the Peace Preservation in Ireland Act," the *Daily Hitavadi* [Calcutta] of the 15th December inquires whence comes this announcement if a Government measure is always incapable of being set aside, which was the plea urged by Mr. Morley for upholding the partition of Bengal. Further, why does not the Liberal Government take steps to repeal the Indian Arms Act? It was passed about 20 years after the Mutiny (in which, by the way, the people generally took no part), by a Viceroy with a crooked policy, in order to make the inhabitants of the country less manly. This difference of treatment as regards India on the one hand and Ireland on the other is to be ascribed to the fact that the Indians are not so spirited as the Irish.

SANDHYA,
Dec. 15th, 1906.

44. The *Sandhya* [Calcutta] of the 15th December says that recently the real nature of Englishmen became disclosed to public view through certain acts of the Government of India as, for instance, Lord Curzon's interpretation of the Queen's Proclamation and the partition of Bengal. Mr. Morley is now trying to conceal this real English nature again by expressions of sympathy with the Indians. By taking Dr. Rash Behari Ghosh in the Supreme Legislative Council he has tried to show that worth and talent among the Indians will not be neglected. Of course, Dr. Rash Behari already holds too high a place in the estimation of the public to receive any fresh accession of honour from his councillorship. But by various means like this Government is now trying to show its sympathy with the Indian officials. Oppressions in connection with the *swadeshi* are, however, going on with full force in the country. The outward polish may deceive outsiders, but not the people of the country.

HITVARTA,
Dec. 16th, 1906.

45. The *Hitvarta* [Calcutta] of the 16th December is pained to see the Muhammadans becoming dupes of the "divide and rule policy" of Government. Referring to Mr. Amir Ali's contribution to the *Nineteenth Century*, the paper is glad that the Musalmans are gradually coming to realise their real situation at last, and hopes that they will join the National Congress.

YUGANTAR,
Dec. 16th, 1906.

46. The *Yugantar* [Calcutta] of the 16th December has the following :—
The sepoy war of 1857.
The sepoy war of 1857 was not a mutiny of the sepoys; it was the first war for gaining independence waged by the Indians. That was a bright day in the field of Indian politics. It was a most important incident in the history of India, and in whatever colours it may now be depicted by the English, if it had proved successful and had inaugurated a new native government in the room of the selfish English system of administration, then lakhs upon lakhs of Indians would not to day have had to pass their days in starvation, and their moral stamina would not have been so low as it is now. If Indians had on that occasion succeeded in proclaiming the triumph of independence, 1857 would have been regarded as an ever-memorable date in the history of their country. But irrespective of the question of success or failure, 1857 is an ever-memorable year. The sepoy war may not be a welcome incident to the Congress wallas, men devoid of self-respect as they are; it may be regarded as despicable by men who boast of their education and yearn for the favours of their foreign rulers; but it is viewed in a different light by lovers of justice and truth. If the sepoy war had been successful and if, as a result, India had regained her old status in prosperity, prestige, culture, and heroism, then English historians writing from England could not merely have described it as a result. They would most certainly have called it the war of Indian independence, just as the American war of the latter part of the 18th century is called by them the war of American independence. Anyhow, if the people of India ever again succeed in rising superior to the morbid influence of mischievous English historians writing from political motives, if ever they can again break the bonds of the English, then they will observe reverently the year of the sepoy war as they do the date of Sivaji's birth. Then will they realise how welcome such a war is to men who are nourished on independence, then will they understand that the sepoy war was the first war of independence by the Hindus and Musalmans of India.

47. The *Sandhya* [Calcutta] of the 17th December has the following :—

SANDHYA,
Dec. 17th, 1906.

A new adaptation of *Bande Mataram*.

It was with the image in his mind of the motherland as she once was and as she may be again if she gets truly worthy sons that Bankim Chandra composed his song of *Bande Mataram*. But of the mother as she would now appear to every one who should cast his eyes on her, the following is an accurate description :—

Hail, mother!—mother that art destitute of water as of fruit, and green with a harvest of jute-plants. Seven crores of throats are crying out for food and twice seven crores of hands are stretched out for alms. Who is there, mother, that does not call thee weak? Thou art diseased and decrepit, poor and woe-begone (overwhelmed). It is thy image, mother, that adorns towns and villages. Thou art dingy with smoke and wrinkled all over with age. Thou art a denizen of cremation-grounds and insulted with the stroke of the *feringhis* boot—naked, rent, dry, bewildered and mad. There is neither learning nor religion, neither heart nor bowels of compassion, but only a confused hubbub of contention rising from all throats. Mother, the arm has no strength, nor the heart any reverence and in no one's body do we find any life. Mother, thou art soiled with the smoke of funeral pyres, loud with the noise of wailing, adorned with human skulls, haunted by crores of jackals, sorrow-stricken and a beggar.

48. The *Daily Hitavadi* [Calcutta] of the 18th December writes :—

DAILY HITAVADI,
Dec. 18th, 1906.

The relation between English-men and Indians.

From the Secretary of State for India down to the common European, all regard the Indian with the greatest contempt. To see even the manner in which an uneducated European constable casts his eye on an Indian makes us think how unfortunate we are,—makes us think that perhaps on earth there is no creature so despicable as ourselves. Every European in every footfall of his expresses contempt for the Indian. It is true that we submit to that exhibition of contempt with bowed heads, but it is superfluous to say that it does not call forth any respect for the English in our minds. Leaving aside the Japanese alliance and the partition of Bengal, even in petty matters the officials show unmistakable contempt for us, as for instance in the proposals to bring out Europeans from England for the posts respectively of Professor of Sanskrit in the Presidency College and of Principal of the Calcutta Madrassa.

We are being regarded with contempt in this manner from the fact of our country having fallen into the hands of *feringhis*. We look upon the English as our *rajas* (rulers), but they cannot look upon us as subjects of the British Empire. The ordinary Englishman regards whites alone as British subjects. Otherwise in Australia, South Africa, Canada and the other colonies in the British Empire ill-treatment of the severe kind now perpetrated upon the Indians would have been impossible. If the English had looked upon us as really British subjects, then we would not have seen the present predominance of the white foreigners in all the superior official hierarchy in this country. The English insist that while they will not look upon the Indians as their subjects, the Indians are bound to acknowledge them as rulers. If we make any kind of objection to this unreasonable demand, it is held to indicate hatred and hostility to the rulers of the land. The King and his officials may stake their very lives in exhibiting hatred towards their subjects, but the subjects are in no way to remedy or resent it. Not a bad joke this.

Certain short-sighted and arrogant Englishmen nowadays say that the English conquered India by the strength of their arm and will hold it by the same means. It is superfluous, however, to point out that India was not conquered by the strength of the English arm. If India had been held by the strength of arm, then we should not see the English seated to-day on the throne of Asoka, Akbar and other Emperors. The strength of the arms of the Pathan, the Moghul, the Sikh, the Rajput and the Marhatta was not certainly small, but where are they to-day? If the English hope to keep India for ever under subjection by the strength of arm alone, their hope will never be realised. Be it to-day or be it five hundred years hence, the name

of the English will be written in the history of India's past, leaving the language, the ideas, the dress the arts and the literature of the country to bear the impress of the English occupation of the country.

It the English ever acknowledge the Indians as their own subjects, if ever we attain to equality with the white subjects of the British Empire, if we can come to regard service in India as service to the country, then only will the English succeed in ruling India with undiminished influence for a long time to come. Otherwise it will not be to the interest either of the rulers or of the ruled if the English continue looking upon us Indians with contempt as they are now doing and if Indians look upon serving Government and serving the country as different things. To try to govern a country well with the assistance of a handful of foreigners, in utter disregard and contempt of the subjects, becomes only a madman, and not a wise man.

SANDHYA,
Dec. 13th, 1906.

49. The *Sandhya* [Calcutta] of the 18th December notices a petition by certain inhabitants of the village of Ditara against

A petition against soldiers at Barrackpur.

acts of oppression alleged to be committed on them by the soldiers in the Barrackpur Canton-

ment, and in this connexion inquires if there are no men in the village who can do the needful with the assistance of sticks procured from any clump of bamboos that may exist there. Grievances like these cannot be redressed by petitions, but only by acting on the principle of tit for tat.

SANDHYA,
Dec. 19th, 1906.

50. The *Sandhya* [Calcutta] of the 19th December writes that a strong agitation has been begun in Bengal, in the Punjab and in Maharashtra to boycott the Exhibition. It

may be that the supporters of this boycott are now a handful, but their influence and spirit will in due time spread all over the country and crush the party of traitors to the mother-country. All who will take part in this murder of the *swadeshi*, which is being committed by the handing over of this Exhibition to the *feringhis*, deserve to be boycotted like so many matricides.

URIYA PAPERS.

SAMBALPUR
HITAISHINI,
Dec. 8th, 1906.

51. The *Sambalpur Hitaishini* [Bamra] of the 8th December approves

Mr. Bholanath Samantrai, the newly appointed Private Secretary to the Raja of Patna.

of the appointment of Mr. Bholanath Samantrai as the Private Secretary to the Raja of Patna in the Sambalpur district. Mr. Samantrai was once in the service of the late Chief of Rairakhol, who

was much benefited by his counsels.

SAMBALPUR
HITAISHINI.

52. The same paper approves of the bestowal of the title of Kaviratna

The bestowal of a title on the Raja of Athgarh.

on the Raja of Athgarh by the pandits of Benares, assembled in a meeting under the presidency of Mahamahopadhyaya Kailash Chandra Bhattacharji.

SAMBALPUR
HITAISHINI.

53. The same paper is of opinion that Mr. Nilai Naidu, the Inspector

Mr. Nilai Naidu, Inspector of Post Offices, Sambalpur.

of Post Offices in the Sambalpur district, is not only an able and experienced officer, but also a popular and kind person.

SAMBALPUR
HITAISHINI.

54. The same paper approves of the appointment of Babu Sudam

The appointment of Babu Sudam Chandra Naik as Dewan of Keonjhar.

Chandra Naik as the Dewan of Keonjhar, and states that the Raja of that State has been fortunate enough to secure the services of an experienced officer, who is expected to do a great deal of good

to the people of the State.

SAMBALPUR
HITAISHINI.

55. The Puri correspondent of the same paper does not approve of the

Deputation of Babu Purna Chandra Das Gupta as a Sub-Inspector of Schools, Puri.

deputation of Babu Purna Chandra Das Gupta, the Assistant Teacher of the Puri Zilla School, as the Sub-Inspector of Schools, Gope Circle, because his knowledge of Uriya is limited.

URIYA AND
NAVASAMVAD,
Dec. 5th, 1906.

56. A correspondent of the *Uriya and Navasamvad* [Balasore] of the

The cruel and unpopular measures of Mr. Craven, the Dewan of Gangpur.

5th December, calling himself a critic, observes that Mr. Craven, the present Dewan of Gangpur, has made himself very unpopular by his wanton cruelty and high-handed measures. He considers it beneath his dignity to learn the Uriya language and is therefore not in a

position to manage the State efficiently. He has made Raj-Gangpur *alias* Kumarkota his head-quarters, which is far removed from the centre of the State. The Gangpur people find it very troublesome and expensive to go to his court. Their inconveniences know no bounds as lodging-houses are not available in Raj-Gangpur. He caused the dwellings of a large number of people to be burnt to ashes because there was a single case of small-pox amongst them. This was cruel, as the occupants of the burnt houses have no shelter to protect themselves against the rain.

57. The same paper is of opinion that the officers of the Education Department are poorly paid, and have no good prospects of promotion. Compared as regards their earnings with the officers of other departments, the educational officers must be considered unfortunate and poor. The matter has already been brought to the notice of Mr. Morley, who has promised to introduce certain reforms.

URIYA AND
NAVASAMVAD.

Pay and prospects of educational officers in Bengal.

58. The *Utkaldipika* [Cuttack] of the 8th December supports the contention of its contemporary, the *Uriya and Navasamvad* that the *amins* belonging to the Survey and Settlement Department in Balasore are very poorly paid. In fixing their remuneration, the authorities should look to the high prices of food stuffs in that district.

UTKALDIPIKA,
Dec. 8th, 1906.

The survey and settlement *amins* in Balasore.

59. The same paper takes exception to the query of the Hon'ble Judges presiding over the Criminal Bench of the Calcutta High Court, addressed to the Counsel representing the defence, namely, "Were the Bengali Magistrates of Cuttack unable to judge impartially, when the District Magistrate of that district was in the witness box?" and observes that the question was worded in bad taste, not befitting the dignity of Their Lordships.

UTKALDIPIKA.

Exception taken to a query of the Criminal Bench.

60. An anonymous writer having circulated a pamphlet containing unfavourable comments on Mr. M. S. Das's work in Orissa, a correspondent runs to the rescue of Mr. Das by publishing a long correspondence in the *Utkaldipika* [Cuttack] of the 8th December, in which it is pointed out that Mr. Das is the best of all the candidates and that he should be returned to the Legislative Council with one voice. The Editor supports the remarks of the correspondent and advises the municipal bodies in Orissa to elect Mr. Das as their representative in the Bengal Legislative Council, because he is the best of all the candidates available for the position.

UTKALDIPIKA.

Mr. Das, the best of all candidates for the Bengal Legislative Council.

61. The *Sambalpur Hitaishini* [Bamra] of the 8th December approves of the appointment of a Vigilance Committee by the Muhammadans of Calcutta with the object of establishing friendly feelings between Hindus and Muhammadans residing in different parts of Bengal. The writer wishes godspeed to the movement, and urges the Muhammadans of Orissa to establish a similar committee with a similar object in view.

SAMBALPUR
HITAISHINI,
Dec. 8th, 1906.

The Muhammadan Vigilance Committee in Bengal.

62. The *Uriya and Navasamvad* [Balasore] of the 5th December takes exception to the use of the expression "naturalised Uriyas" as applied to the Bengalis who have long since settled down in Orissa, and observes that these Bengalis should henceforth be called "domiciled Bengalis." The domiciled Bengalis have their rites and ceremonies quite different from those of the Uriyas. They have their own Brahmins and *Goswamis* and they follow the Dayabhag law of inheritance. They use the Bengali almanac and they never intermarry with the Uriyas. They have not severed their social connexion with Bengal, as alleged by the *Utkaldarpan* of a recent date. Notwithstanding all these distinguishing marks, the domiciled Bengalis, according to the writer, are entitled to have equal rights and privileges with the Uriyas in Orissa, just as the Uriyas settled long since in the districts of Bengal claim equal rights and privileges with the Bengalis in those districts.

URIYA AND
NAVASAMVAD,
Dec. 28th, 1906.

Domiciled Bengalis claiming equal rights and privileges with the Uriyas.

URIYA AND
NAVASAMVAD.

63. A controversy is going on regarding the racial status of Babu Kartik Chandra Chandra, the discomfited candidate for

Meaning of the expression
"domiciled Bengalis" as under-
stood by two contending parties.

a situation in the Provincial Executive Service, the *Star of Utkal* claiming for him all the rights and privileges of a domiciled Bengali against the opposition of the *Uriya and Navasamvad*, which is unwilling to grant him the status of a domiciled Bengali. According to the latter, a Bengali may be called a "domiciled Bengali," if his family has settled in Orissa continuously for three generations that is, for a period extending over one hundred years, whereas, according to the former, only sixty years' residence is enough to establish his domicile.

MANORAMA
Dec. 10th, 1906.

64. The *Manorama* [Baripada] of the 10th December gives the substance of an excellent lecture, delivered by the Maharaja of Mayurbhanj in an extraordinary meeting of the Baripada branch of the Utkal Union Conference

The Maharaja of Mayurbhanj
on national union.

on national union. The Maharaja lays great stress on the education of the Indians, most of whom are yet in a state of darkness. With progress of education, arts and industries will prosper. Improvement in communications has brought in competitors from foreign lands in all the departments of life, with whom the Indians will have to compete on equal terms. Thus the struggle for existence has become keener, and no Indian can rest contented without struggling hard for his existence.

MANORAMA.

65. The same paper gives the names of the delegates appointed by the Baripada branch of the Utkal Union Conference to represent its interest in the ensuing annual meeting of the Utkal Union Conference at Berhampur. It is said that the delegates are well qualified to discharge their duties successfully.

Baripada sending its delegates
to the Utkal Union Conference.

URIYA AND
NAVASAMVAD,
Dec. 5th, 1906.

66. The *Uriya and Navasamvad* [Balasore] of the 5th December reminds the members of the Utkal Union Conference of their last year's resolution that each member must contribute a day's income towards the funds of the Conference, and observes that each member must stick to his vow by contributing a day's income towards the above object without any demur.

A day's income towards the
funds of the Utkal Union Con-
ference.

URIYA AND
NAVASAMVAD.

67. The same paper states that a representative of the Bombay National Association visited Cuttack and Puri, delivering lectures in both the towns, that were attended by a large number of gentlemen. The lectures were mostly on Indian trade, manufacture and politics, and were listened to with rapt attention.

A representative of the Bombay
National Association in Orissa.

URIYA AND
NAVASAMVAD.

68. The same paper states that the Uriyas have very little regard for their Utkal Union Conference, as they have contributed little towards its funds, though they promised to devote a day's income towards the furtherance of its object. Profession and practice must go together.

Uriya patriotism in a morose
condition.

MANORAMA,
Dec. 10th, 1906.

69. The *Manorama* [Baripada] of the 10th December states that the Girls' School at Bahalda in Mayurbhanj urgently stands in need of a lady teacher, without whose services no real progress can be made. The site of the school is also bad. It should be removed to a more suitable place.

Wants of the Bahalda Girls'
School.

MANORAMA.

70. The same paper regrets to learn that out of 23 students in the Sanskrit *tol* at Baripada, so many as 11 were sick. There was no provision made for their treatment by the *tol* authorities. The writer proposes that the higher authorities in Mayurbhanj should arrange for a regular medical inspection of the local *tol* and the boarding institution by a competent doctor every day.

The Sanskrit *tol* at Baripada.

URIYA AND
NAVASAMVAD,
Dec. 5th, 1906.

71. The *Uriya and Navasamvad* [Balasore] of the 5th December states that there is a colony of Hindus in Cabul, who pass their days loyally and cheerfully without being in any way interfered with by their Muhammadan fellow-subjects. It is said that the Hindu colony supplies recruits to the Revenue Department of Afghanistan, where they preponderate much to the

The Hindu colony in Afghanis-
tan.

advantage of the administration in that country. In the Darbar no distinction is made between Hindu and Muhammadan officers, who enjoy equal rights and privileges under the beneficent care and good government of the Amir. The Hindus are therefore in peace and prosperity in Afghanistan.

72. The *Garjatbasini* [Talcher] of the 8th December attaches great importance to a social gathering of princes, coming from the Royal Families of Bamra, Talcher and Pal Lahara, meeting on the frontiers of those States and passing a few days there in amity and joy. This is a new departure from the custom of the Uriya Princes and is therefore looked upon as a social reform in the right direction.

73. The *Sambalpur Hitaishini* [Bamra] of the 8th December supports the recommendation of its contemporary, the *Uriya and Navasamvad*, to appoint Mr. Jayanta Rao, a lately passed student of the Calcutta Medical School, to a post in the Bengal Medical Service, and observes that the Uriyas will no doubt feel grateful to Government if the prayer in question is granted.

74. The same paper states that rice sells at 16 seers per rupee in Deogarh in Bamra, but it is a known fact that this price will change in no time.

75. The *Garjatbasini* [Talcher] of the 8th December states that rice sells at a cheap rate in Keonjhar, which is an exception to the general state of scarcity prevailing in almost all the Garjat States in Orissa.

76. The *Uriya and Navasamvad* [Balasore] of the 5th December states that fever prevails in the Balasore town and has become so acute as to compel the paper to close its office for one week, the majority of its establishment having fallen a prey to its uncommon virulence.

77. The Bamra correspondent of the *Garjatbasini* [Talcher] of the 8th December states that fever prevails in the Bamra State and is due to the change of weather.

78. The Puri correspondent of the *Utkaldipika* [Cuttack] of the 8th December states that though cholera has abated a little in that district, fever and small-pox are adding to the miseries of the people.

79. The same paper states that fever has abated a little in the Cuttack town.

80. The *Manorama* [Baripada] of the 10th December states that the cold of the winter is increasing.

81. The Kendrapara correspondent of the *Uriya and Navasamvad* [Balasore] of the 5th December states that though the paddy is ripe and the weather is cold, a pestilence in the shape of innumerable little birds is visiting the fields of farmers, whose ripe paddy is eaten up to their horror and disconsolation. They try to drive them away in this fashion. The farmers cannot save their crops without the help of their guns, but the Government has disarmed them. What a pity!

82. The *Garjatbasini* [Talcher] of the 8th December states that the winter has set in in full force in that State.

83. The *Utkaldipika* [Cuttack] of the 8th December states that the weather is cold and that a cold wind adds to the bitterness of the winter.

84. The Puri correspondent of the same paper states that the winter has set in in that town with full force.

85. Referring to the lease of iron ores in Gomakisini hills in Mayurbhanj to Tatta and Brothers in Bombay, the *Garjatbasini* [Talcher] of the 8th December observes that this will lead in no time to the development of the

GARJATBASINI,
Dec. 8th, 1906.

SAMBALPUR
HITAISHINI,
Dec. 8th, 1906.

SAMBALPUR
HITAISHINI.

GARJATBASINI,
Dec. 8th, 1906.

URIYA AND
NAVASAMVAD,
Dec. 5th, 1906.

GARJATBASINI,
Dec. 8th, 1906.

UTKALDIPIKA,
Dec. 8th, 1906.

UTKALDIPIKA.

MANORAMA,
Dec. 10th, 1906.

URIYA AND
NAVASAMVAD,
Dec. 5th, 1906.

GARJATBASINI,
Dec. 8th, 1906.

UTKALDIPIKA,
Dec. 8th, 1906.

UTKALDIPIKA.

GARJATBASINI,
Dec. 8th, 1906.

material resources of that State by the aid of Indian capital. There are many valuable ores and mines in different parts of the Orissa Garjats. The writer requests the Garjat Chiefs to smelt them and to work them by the aid of Indian talent and Indian money.

UTKALDIPKA,
Dec. 8th, 1906.

86. Referring to the provisions of the Bengal Tenancy (Amendment) Bill that is before the Bengal Legislative Council, the *Utkaldipika* [Cuttack] of the 8th December observes that it is not easy to make a distinction between good and bad zamindars as the Bill would have the Government to do. The District Magistrate cannot always safely say which of his Deputies are good and which bad. How can he then distinguish between good and bad zamindars? It is too much to expect that from him. What harm is there in granting the certificate procedure to all the zamindars of those tracts, where a record-of-rights and rents has already been prepared under the Survey and Settlement law? Those zamindars, who may be found to have abused their powers, may be deprived of them. There are many bad tenants, who purposely delay the payment of their rents, and it is they who are sued by the zamindars many a time. It is therefore not fair to throw the whole blame on the shoulders of the zamindars only. The last settlement in Orissa has, on the one hand, deprived the zamindars of their profits and has, on the other, increased their revenues, payable to the Government. Under such a state of things, they should be allowed a summary procedure to realise their dues quickly from their raiyats. Otherwise how can they meet the public demands in proper time under the sunset law? The system of distinguishing good and bad zamindars will result in the bestowal of the proposed privilege on some of the rich zamindars only. The poorer classes of zamindars, who find it difficult to realise their dues in time from their raiyats, may not be styled good zamindars and may not have therefore the proposed privileges, though it is they who stand in great need of those very privileges. It is further proposed in the Bill to change the dates of the *latbundi*, but the paper points out that the present dates are convenient ones and therefore require no change.

NARAYAN CHANDRA BHATTACHARYYA,

Bengali Translator.

THE BENGALI TRANSLATOR'S OFFICE,
The 22nd December, 1906.

B. S. P.—27-12-06—32031—90—C. W.

REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 22nd December 1906.

CONTENTS.

	Page.		Page.
I.—FOREIGN POLITICS.		(g)—Railways and Communications, including Canals and Irrigation—	
The Amir and the Khedive ...	535		
			Nil.
II.—HOME ADMINISTRATION.		(h)—General—	
(a)—Police—			
Lawlessness in Barrackpore ...	535	The Telegraph Committee ...	536
		The recent appointments to the Provincial Service	537
		Gubernatorial decorum in Burma ...	ib.
		The Hon'ble Mr. Hare's reply to the Dacca	ib.
		Muhammadan Provincial Association ...	ib.
		An anti-temperance and an anti-swadeshi move ...	ib.
(b)—Working of the Courts—		III.—LEGISLATION.	
Juries at the Sessions ...	535		
The appointment of Mr. Sharafuddin as Judge of		A complaint ...	537
the High Court ...	ib.	Interpellations in the Bengal Council ...	538
The Santipur missionary case ...	ib.		
Enrolment of special constables at Saltanganj ...	ib.	IV.—NATIVE STATES.	
The District Judge of Burdwan ...	ib.		
			Nil.
(c)—Jails—		V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.	
			Nil.
(d)—Education—		VI.—MISCELLANEOUS.	
The Ranchi College scheme ...	536		
		'Boycott we must' ...	538
(e)—Local Self-Government and Municipal Administration—		Practical self-government ...	ib.
		The feeling against the Exhibition ...	ib.
		The Congress, swadeshi, and boycott ...	ib.
		The great national assembly ...	539
		The Pioneer and Mr. Naoroji ...	ib.
		'The mild Hindu' ...	ib.
(f)—Questions affecting the land—		All-world opinion about British rule in India ...	ib.
			Nil.

I.—FOREIGN POLITICS.

1852. The *Amrita Bazar Patrika* writes that while the Government of India is going to make friends with the Amir of Afghanistan, the *Times* is threatening the Khedive with deposition. Is there any connection between the two? Violent action in regard to the Khedive is likely to ruffle the Muhammadan world, and is the honouring of the Amir intended to mollify Muhammadan feelings? Such are the ways of empire-builders! It is argued that England occupied Egypt temporarily for the benefit of the Egyptians. If this were true, why should a national party rise in opposition?

AMRITA BAZAR
PATRIKA,
4th Dec. 1906.

II.—HOME ADMINISTRATION.

(a)—Police.

1853. The *Bengalee* publishes a petition addressed to the authorities at Barrackpore by the principal residents of Ditara, a village in the immediate vicinity of the Barrackpore Cantonments, complaining of the lawlessness of European soldiers who enter the village in groups and, in the absence of the villagers on business, break into their houses and frighten the women. Immediate steps should be taken to prevent the soldiers from indulging in such pranks.

BENGALUR,
18th Dec. 1906.

(b)—Working of the Courts.

1854. *Bande Mataram* draws public attention to the method of selecting jurymen for the Criminal Sessions of the Calcutta High Court—a method that has resulted in an immoderate preponderance of Europeans and Eurasians over Indians. Although there are at present 28 sessions cases in which Indians are the accused, the proportion of European and Eurasian jurors to Indian is 10 to 3. It would be idle to remark on the probable effect of juries so constituted on the liberty of the Indian subject. It is for the Clerk of the Crown to check what threatens to develop into a scandal.

BANDE MATARAM,
11th Dec. 1906.

1855. While congratulating the Hon'ble Mr. Sharafuddin on his appointment as Judge of the High Court, the *Bengalee* is afraid that the appointment will cause disappointment to several worthy Muhammadan lawyers in the High Court whose claims have been overlooked.

BENGALUR
16th Dec. 1906.

1856. *New India* writes that the loss of self-respect that inevitably follows imprisonment for certain criminal offences will not result from the sentence inflicted on the Santipur boys by the High Court. The boys themselves and their friends and relations know that they did nothing wrong or really criminal. On the contrary, the public know that an outrage has been committed on them in the name of British justice. Thus the boys will rise in the estimation of their countrymen and the inevitable result will be a deeper hatred of oppression. It is well indeed that the iron of injustice has entered into the hearts of these victims at a tender and fruitful age. 'It is the sowing of the seed.'

NEW INDIA,
15th Dec. 1906.

1857. The *Amrita Bazar Patrika* writes that the proceedings in connection with the enrolment of special constables at Sultanganj clearly show that section 17 of the Police Act is a veritable engine of oppression in the hands of District Magistrates. The local police reported that they had received information that two residents of the town had threatened to assault some of the witnesses in the so-called theft case. Who their informants were the police did not reveal, but nevertheless the District Magistrate felt no scruple in enrolling the gentlemen as special constables!

AMRITA
BAZAR PATRIKA,
17th Dec. 1906.

1858. The *Bengalee* complains that Mr. Delevigne, District Judge of Burdwan, has again taken to either absenting himself from Court or coming to Court at a very late hour, sometimes 4 or 5 P.M., thus blocking the progress of work. The

BENGALUR,
19th Dec. 1906.

High Court are asked to notice the conduct of this judicial officer, and one of the Judges of the High Court is recommended to pay a visit of inspection to Burdwan.

(d)—Education.

AMRITA BAZAR
PATRIKA,
17th Dec. 1906.

1859. The *Amrita Bazar Patrika* writes that the letter of the Government of India on the subject of the Ranchi College scheme has made it clear to the meanest intelligence that they will not accept the project. Undaunted, Sir Andrew Fraser and Mr. Earle have prepared a modified scheme which was not accepted by the majority of the Committee which recently sat to consider it. This revised scheme contemplates the establishment of a college where students whose number will not exceed 120 will be taught up to the B.A. standard only. For whose benefit, asks the *Patrika*, is it proposed to start this second-class college for the benefit of 120 students whose education will not go further than the B.A.? In addition, the initial and recurring cost will be met from the public exchequer, with the exception of 2 lakhs which will be raised by subscription. Surely Lord Minto will not allow such a big jobbery to be perpetrated at the cost of the public.

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

BENGALÉE,
18th Dec. 1906.

1860. The *Bengalée* writes that everybody in Calcutta knows that the present Municipality of Calcutta has absolutely broken down. The old members of the Corporation made Calcutta what it is. The new Municipality has admittedly made no improvements in the town, except decorating the European part of the city. The establishment charges swallow up most of the income collected from the poor rate-payers, who have left the Corporation severely alone. The elections can never be anything but a farce as long as the Act is not amended making the Corporation a self-governing body. It is clearly the duty of the Government to institute an enquiry into its working, or take entire charge of it and manage it by a small Committee.

BENGALÉE,
19th Dec. 1906.

1861. The *Bengalée* warns the Bengali public against the insidious attempt which is being made under the auspices of Mr. Allen, the Chairman, and Mr. Bertram, the uncrowned King of the Corporation, to suppress public meetings in College Square, by so improving the square as to render it impossible, after the improvements are carried out, to hold meetings there. The *Bengalée* tells Mr. Allen that if his object is to kill *swadeshi*, he is under a delusion. The law does not permit the suppression of public meetings in the squares of Calcutta, and a protest should go forth against the square being so improved as to leave no space for public gatherings, which are a source of instruction and education.

(h)—General.

AMRITA BAZAR
PATRIKA,
14th Dec. 1906.

1862. As a Telegraph Committee is now sitting, the *Amrita Bazar Patrika* takes the opportunity of stating the grievances of Indians in the Telegraph Department. It will be remembered that this department was not one of those into which the admission of Indians was restricted in accordance with the Secretary of State's Circular of 1879, but nevertheless Indians are in a hopeless minority both in the superior and subordinate grades, to say nothing of the Imperial Service which is practically closed to Indians. They can be admitted into the Provincial service only, and although the work done by them as Provincial service men is in no way different from the duties performed by the members of the Imperial service, the emoluments and prospects of the former are very much inferior to those of the latter. The position of Indians in the subordinate grades is still more gloomy. Out of 292 Telegraph Masters of all grades, there are only 29 Indians, and although the sanctioned strength of signallers is 2,275, there are only 600 Indian signallers actually employed.

1863. The *Moslem Chronicle* considers that the appointments that have recently been made as Deputy Collectors have been fairly apportioned among the various communities. It is only in regard to Sub-Deputy Collectorships that the Muhammadans have not received their adequate share. Out of as many as 51 direct appointments made, only 8 have been given to Muhammadans, that is, a little less than 15 per cent. It would be interesting to know if this figure accords with the educational progress that has been made by the Muhammadan community and if it, in any way, seeks to accomplish the object with which the present system of recruitment was introduced.

The recent appointments to the Provincial service.

MOSLEM CHRONICLE,
15th Dec. 1906.

1864. The *Bengalee* refers to the account in the *United Burma* of a dramatic performance given the other evening by the United Service Dramatic Club, Rangoon, within the Secretariat Quadrangle and under the distinguished patronage and in the presence of the Lieutenant-Governor of Burma. One of the items on the programme of entertainment was "Lecture—The Beauties of Ignorance—Surendra Nath Banerji." When the Lieutenant-Governor himself shows so little respect for his position as to attend a vulgar performance of this kind, which is more suitable for the barrack-room than for the Secretariat Quadrangle, what may not the *Bengalee* expect from the subordinate rank and file? It is sure, however, that neither Lord Minto nor Mr. Morley will overlook this glaring act of impropriety on the part of the Lieutenant-Governor of Burma. The standard of official decorum must be singularly low in that benighted province.

Gubernatorial Decorum in Burma.

BENGALIEE,
16th Dec. 1906.

1865. The *Bengalee* regards the reply of the Lieutenant-Governor of Eastern Bengal and Assam to the address of the Provincial Muhammadan Association of Dacca asking for the employment of Muhammadans in the public service of the province in proportion to their numerical strength and apparently regardless of considerations of fitness, as a direct and unmistakable snub. The rebuff administered will doubtless have the effect of thinning the ranks of members of the Association who ranged themselves under Nawab Salimulla's banner in the expectation of securing fat berths.

The Hon'ble Mr. Hare's reply to the Dacca Muhammadan Provincial Association.

BENGALIEE,
19th Dec. 1906.

1866. The *Bengalee* recommends the all-India Temperance Conference which will meet in the Congress pavilion on the 29th instant to take up the question of the change inaugurated by the Excise Commissioner of Bengal, which will have the effect of flooding the country with cheap country liquor and stimulating drinking while throwing out of employment a large number of Indians engaged in the manufacture of country spirits. Contracts have now been given to Messrs. Lyall, Marshall & Co., of Sahajahanpur, and Messrs. Parry & Co., of Madras. The liquor imported by the contractors is cheaper than what is manufactured in the Government distilleries, and if the figures of consumption in districts where the contract distillery system has been introduced are compared with the figures of consumption in districts where the old system prevails, the result would startle everybody.

An anti-temperance and an anti-swadeshi move.

BENGALIEE,
20th Dec. 1906.

The Government policy has been completely reversed, and instead of a maximum of consumption with a maximum of revenue, there is now a maximum of consumption with a minimum of revenue.

III.—LEGISLATION.

1867. The *Bengalee* asks Mr. Adami, the Legislative Secretary, to instruct his office to discontinue the practice of sending to the *Bengalee* office copies of the notice of questions too late for publication. The papers should be delivered by peons and not be sent by post when the *Bengalee* office is only a few minutes' walk from the Secretariat. The Anglo-Indian papers published the questions in time.

A complaint.

BENGALIEE,
16th Dec. 1906.

BENGALIAN,
18th Dec. 1906.

1868. The *Bengalee* refers to the answers by the Hon'ble Messrs. Carlyle and McIntosh at the last Bengal Council meeting to questions relating to certain of its statements, and says that Mr. Carlyle's characterisation of the *Bengalee's* account of the shooting of workmen in Jamalpur as not being "substantially correct" is entirely incorrect and monstrously unjust. Mr. Carlyle admits that some workmen had been wounded, though in connection with one point only, as to Macmillan having been seen firing the shot, he gives a direct contradiction. This point is coming up soon before the High Court, so the public is asked to suspend its judgment as to which statement is incorrect—Mr. Carlyle's or the *Bengalee's*. The Hon'ble Radha Charan Pal asked if it was not the case that three eminent medical authorities and two experienced Divisional Commissioners consulted by Government, had approved of the construction of the Phthisical Ward, and whether the present site had not obtained the approval of Government. Nothing would have been easier for the Hon'ble Mr. McIntosh than to have met these statements with a direct negative if the facts had warranted such a denial. But Mr. McIntosh ignored these points in his reply and took refuge under the vague term "misleading." The public will, however, draw its own inference from Mr. McIntosh's significant silence and admission that the Government had approved of the site.

VI.—MISCELLANEOUS.

BANDE MATARAM,
14th Dec. 1906.

1869. In reply to the *Englishman's* declaration that the "moderates headed by Surendra Nath Banerji" do not recognise the authority of the Extremist party to speak on behalf of Bengal, *Bande Mataram* authoritatively asserts that it is the so-called Extremists alone who represent Bengal—that Bengal which has suffered and bled for *swadeshi* and is burning to avenge the atrocities perpetrated at Barisal, that Bengal which was dead and is now alive. This new Bengal refuses to be represented by men whose patriotism is a sham, and who, to please their rulers, are flirting with a sacred cause. It is not they but the party that has called this Bengal into existence that is entitled to represent it.

NEW INDIA,
15th Dec. 1906.

1870. In replying to an inquirer as to whether the Government can be left severely alone, *New India* seriously believes that this is possible to a very appreciable extent. The country, in its present strength, cannot influence the Indian Government as at present constituted, but it can greatly neutralise the evils which are sought to be perpetuated, by a reorganisation of the social forces. Then, again, the people, if they only had sufficient patriotism and public spirit, could organise 'a huge conspiracy of silence.' The Indian Press is regarded in the light of a safety-valve. Let it discontinue exercising its useful functions as a safety-valve, and self-interest alone will compel the Government to repeal undesirable laws. Thus much is to be gained by leaving the Government severely alone.

NEW INDIA,
15th Dec. 1906.

1871. *New India* writes that the officialised Exhibition has lost the sympathy and support of all true *swadeshists* in Bengal. The *swadeshi* ideal has been disregarded. That ideal demands the avoidance of foreign aid in all matters that are peculiarly Indian, but such aid has been accepted in the present case. This, however, is not surprising, considering the very constitution of the Committee, which in itself was a distinct violation of the spirit of *swadeshi*. The blow is rendered all the greater, coming as it does so soon after the turmoil and the enmity which recently prevailed in the province of Sir Bampfylde Fuller.

INDIAN NATION,
17th Dec. 1906.

1872. The *Indian Nation* considers that it is both necessary and desirable that the Congress should make a clear pronouncement on the question of *swadeshi*, as the principle underlying it is being misunderstood and misapplied. In the first place *swadeshi* should not, in any way, be mixed up with the partition of Bengal. The former is a purely economic idea, which

must be carried out for the national benefit. Partition might remain or be reversed, but *swadeshi* must remain. The two are historically and logically distinct. Similarly, *swadeshi* should be dissociated from boycott, as the one does not necessarily imply the other. A consistent boycott is neither practicable nor desirable, and if the present system of boycott is persisted in, the interests of the country will suffer. It is for the Congress therefore to make a declaration of the subject of *swadeshi* and define the course along which industrial regeneration must proceed. Prejudices must bend to practical wisdom, and the whims of individuals must yield to the necessities of the nation.

1873. *Bande Mataram* gravely points out the sacred and responsible duties it is incumbent on the present National Congress to discharge. It is for this assembly to devise means to regenerate the nation and to direct the aims of the people. It must lead the country along the path which leads to freedom. This is the great end, for wisdom is impotent in the mouths of slaves. This year's Congress meets at the time and place and under conditions that demand serious effort.

BANDE MATARAM,
17th Dec. 1906.

1874. *Bande Mataram* observes that the *Pioneer's* appeal to Mr. Naoroji asking him to state on oath if wholesale corruption would not result if the administration of India fell into native hands, is very like a man accused of house-breaking asking the householder to testify to his good character. It is Mr. Naoroji who has been waging a steady cursade against British administration owing to the drain it causes on India, and it seems strange that the *Pioneer* should ask such a man to give British rule a certificate. As regards wholesale corruption prevailing should the administration pass into native hands, all that can be said is that the *Pioneer* should remember the history of its own countrymen.

BANDE MATARAM,
20th Dec. 1906.

1875. *Bande Mataram* explains that the Hindu is not a coward neither is he effeminate, but his virility has been suppressed. 'The mild Hindu.' Scrupulous care has been taken to prevent his becoming both physically and intellectually superior. Thus caged, he is exhibited to the world as an animal incapable even of showing such resistance as God has given to man and beast. Having reduced the Hindu to this defenceless condition, England taunts him in and out of season, that he would be nowhere if her protecting hand were withdrawn. The fact is that if England withdrew, the Hindu would develop his physical powers or be swept off the face of the earth, which is much better than being scorned, ridiculed, and ill-used as at present.

BANDE MATARAM,
20th Dec. 1906.

1876. The *Amrita Bazar Patrika* writes that there was a time when the only "uncompromising critic" of the British rule in India. rule was itself, but India is no longer a sealed book and the world at large is able to judge whether the country is governed in the interests of the people or not. That great American, Mr. Bryan, has decided that India is not governed in the interests of the Indian and almost similar is the opinion of a recent French writer. He says that the Englishman in India "does not despise his subjects, he ignores them." This is exactly the case. Their protests and their demands are unheeded, and the cries of the nation are regarded as the howling of jackals. The result is that Indian life is a blank to the rulers, and if a conspiracy were to be hatched at their very door, they would be ignorant of it.

AMRITA BAZAR
PATRIKA,
21st Dec. 1906

OFFICE OF THE INSPR.-GENL

OF POLICE, L. P.,

WRITERS' BUILDINGS,

The 22nd December, 1906.

F. C. DALY,

Persl. Asst. to the Insp.-Genl. of Police, L.P.

