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REPORT
ON
NATIVE PAPERS IN BENGAL

FOR THE
Week ending the 27th October 1906.

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Nil.

I.—FOREIGN POLITICS.

THE *Roznama-i-Mukaddas Hablul Mateen* [Calcutta] of the 15th October says that when the leaders of the revolutionary party in Persia took refuge in the British Legation, Persian affairs.

the Russians, who are dead against a representative Government, tried their best to bring them to the Russian Legation with a view possibly to hand them over to their enemies, but fortunately the leaders preferred to remain in the British Legation. Great Britain has all along been a well-wisher of Persia, as she sees that the safety of her Indian Empire largely depends on the integrity of a kingdom like Persia. Russia, on the other hand, intends to weaken Persia, so that the latter might one day fall an easy prey to her. It is therefore Russia which has so long frustrated Persia's attempts to form a representative Government. But now that the Russians are forcing the Czar to grant them a parliamentary Government, in which alone lies the safety of his empire, Russia is silent as regards the revolution in Persia. It is to be hoped that in future, too, it will never try to disturb the peace of that country. England also being quite tired of conquest after conquest, and knowing full well what India is destined to be in another thirty years, will surely make peace with Persia.

It is a mistake on the part of the Persians to say that England conquered Herat from Persia and gave it to the Afghans. The fact is that it was taken from Russia and made over to the Afghans, who are Musalmans like the Persians. England and Russia are rivals in Persia, but the former has done her no harm, while in many towns and villages of Persia the Russian flag is to be seen floating. This is due to her corrupt officials.

2. The *Bharat Mitra* [Calcutta] of the 20th October calls attention to the dialogue said to have taken place between an old woman and Mahmud Ghaznavi, in course of

Deputation to Lord Elgin.

which the former told Mahmud to keep only so much territory as he could well manage. It is said Mahmud hung his head in shame on hearing the above, but Englishmen do not feel shame in such things. They pride themselves on being the best administrators in the world, while they give strange replies when questioned about the ill-treatment of Indians in Natal, the Transvaal and other places by the white colonists.

Referring to the reply of Lord Elgin to the deputation of Indian settlers of the Transvaal proceeding to England to represent their grievances to the Foreign Minister, the paper asks why the Government which can make war and extend the empire should be helpless in relieving the sufferings of its poor Indian subjects in Africa.

BHARAT MITRA,
Oct. 20th, 1906.

II.—HOME ADMINISTRATION.

(a)—Police.

3. The *Moslem Suhrid* [Pangsa] of the 18th October writes that there is a

Budmashes in the Goalundo subdivision.

budmash named Gopal Sardar in the village of Tasai and two or three other men of the same character in the villages of Matpara, Chaita, Pangsa, etc.,

who, in the interests of the public, should be bound down to keep the peace. The local police are requested to keep a sharp eye on these men.

MOSLEM SUHRID,
Oct. 18th, 1906.

4. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 18th October writes as follows:—

Musalmans and the Eastern Bengal Police.

For some months past the Government of Eastern Bengal has been trying to increase the number of Musalmans in the police force of the country. If Musalmans are fit for the public service, surely none but the Government is to blame for having so long disregarded their claims to it. Eastern Bengal is not a new annexation to the British Empire. The lazy, useless and one-eyed Government has, after governing the country for a long time, come to see the mistake that the middle ranks of the Eastern Bengal police are made up of

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA
Oct. 18th, 1906.

800 Hindus and only 100 Muhammadans, and this, too, where the Musalman section of the population is numerically twice as strong as the Hindu section. And at last Government has become prepared to rectify this mistake. It is most probably its intention now to divide the posts in the police service between Hindus and Musalmans in the proportion of their respective population, and thus make the number of Musalman police servants 600 and that of Hindu police servants 300.

The logic of this sort of proportional distribution of posts is a new discovery. It was probably unknown to former rulers of the country, who used to stick to the more liberal policy of giving appointments to such men as they found to be really qualified for the public service. But now a Muhammadan, though he may be unfit for a post, yet must get it because he and his co-religionists form the bulk of the population of the province. It is generally believed that the Government of Eastern Bengal is an advocate of this new policy. But this policy ought never to rule appointments in the Police Department, where ability, intelligence and capacity for work are the most needed. Many people are of opinion that either cowardice or some secret purpose that Government has in view is at the root of the evil. It is hoped that Mr. Hare will explain the object of this new policy as regards conferring of public appointments.

RANGPUR VARTAVAHA,
Oct. 19th, 1906.

5. The *Rangpur Vartavaha* [Rangpur] of the 19th October writes:—

A complaint against the police. A man attempted to induce a fish-seller at Sundarganj to sell fish to him at a price lower than what the fish-seller thought right, and having failed in the attempt, has brought the influence of the local police, with which he is on terms of friendship, to bear in order to practice inhuman oppressions on the fish-sellers generally. An inquiry into the matter by the District Magistrate is solicited.

RANGPUR
VARTAVAHA.

6. The same paper writes that although the Hindu head-constables of the Rangpur Police are literate and experienced men with long periods of service to their credit, Musalman head-constables are being selected for Darogaships.

Let Musalmans get high posts by all means, but the just claims of Hindus already in office should not be superseded.

BHARAT MITRA,
Oct. 20th, 1906.

7. The *Bharat Mitra* [Calcutta] of the 20th October says there was a good deal of gambling in Calcutta during the last *Dewali* festival. It is very unfortunate that even the poor take part in this gambling, which has this year cost one of the disappointed poor his life.

DAILY HITAVADI,
Oct. 24th, 1906.

8. With reference to the scheme of policing the rivers and waterways of Bengal and Eastern Bengal and Assam, lately placed before the Chamber of Commerce at Calcutta, the *Daily Hitavadi* [Calcutta] of the 24th October writes that although Government will be put to a very great expense to establish a thoroughly efficient river police like that indicated in Mr. Bramley's scheme, matters have come to such a pass that they cannot be left where they are. If the water-ways are rid of the pests that now infest them, a large increase of traffic on them will follow, and a source of income to Government will also be opened up, which will be enough to meet the cost of the new police employed.

(b)—Working of the Courts.

BEHAR BANDHU,
Oct. 18th, 1906.

9. Referring to the recent attempted outrage on a native female passenger by the European guard of the 12-down passenger train, named Alexander, on the East Indian Railway, the *Behar Bandhu* [Bankipore] of the 18th October comments on the light punishment awarded by the convicting Magistrate, and asks all thoughtful men to consider how far such light punishments for such heinous offences awarded by European Judges, who do not hesitate to punish the natives by sending them to jail, and fining them heavily for trifling offences like not saluting a passing European or closing the umbrella before him, can help in preventing the wicked and mean Europeans from committing them.

10. The *Basumati* [Calcutta] of the 20th October considers the sentence lately passed by Mr. Marr of Shahabad on the guard Alexander, who was convicted of having outraged the modesty of a Hindu female travelling in a train in his charge, inadequate, and the paper further counsels all Indian females when travelling on railways to be provided with long knives concealed under their clothes, which they may use against any one evilly disposed towards themselves. This, it is urged, is now the only means of saving their honour.

BASUMATI,
Oct. 20th, 1906.

(d)—Education.

11. The *Sanjivani* [Calcutta] of the 18th October writes that Mr. Stapleton, the Inspector of Schools of the Dacca Division, is an officer to whom the *swadeshi* agitation is a serious source of annoyance, and to whose ears the sound of *Bande Mataram* is intolerable. He is most adversely disposed towards the Hindus for the manner in which, through this *swadeshi* agitation, they have injured the European mercantile classes, and as English education is ultimately responsible for this agitation, he has set himself to prevent the further spread of that education among their community. For instance, Roail is a village where the *swadeshi* feeling had obtained a firm hold. Some youths from that village had started a *swadeshi* shop in the neighbourhood of the Inspector's dwelling-house, which the Inspector saw was daily doing a brisk business. This drew the Inspector's attention to the Roail English School. After an inspection of the school, he directed the Hindu zamindars who were its proprietors to erect near the school building at their own expense a boarding-house for its Musalman students. The proprietors were not unwilling to construct such a boarding-house, but they were not prepared to bear the entire cost of the undertaking. Government refused to pay even a pice as grant-in-aid and the local Musalman community also rendered no help. So no boarding-house was erected. Thereupon Mr. Stapleton found faults of various kinds with the school and discontinued the Government grant-in-aid. The institution is an old one, where a large number of Hindus and Musalmans had for generations received their education, and its extinction will be a serious loss to the local public, as there is no other high English school within a radius of 20 miles of it.

SANJIVANI,
Oct. 18th, 1906.

The next instance is that connected with Baisari, a village in Backergunge, which has become famous in connection with the *swadeshi* agitation. Mr. Stapleton recommended disaffiliation of the local school on the ground that the building in which it was housed was most defective, and he further suggested that its abolition would mean no great inconvenience to the local public, whose wants would be supplied by the school at Banaripara. At the same time he was attempting to ruin the latter school by stopping its Government grant-in-aid, and by prohibiting Government scholars from studying in it.

The third incident of this nature was in connexion with the Ukil Institution at Dacca. Mr. Stapleton visited this school on one occasion and got seriously angry with the school authorities because he saw a number of cloths in the school premises. He further took away certain of the school registers and the like, which he has not yet returned. And he concluded by recommending its disaffiliation a recommendation, however, which that body rejected, as it had already done a similar recommendation in the case of the Baisari school mentioned above.

Mr. Stapleton has discontinued grants-in-aid to various schools for having joined in the *swadeshi* agitation, such as those at Madaripur, Banaripara, Leusing, etc. And he has also reported to the University against various other schools.

The last illustration is that which has reference to the school at Tangail, the students of which came to be known to the Inspector for their efforts to stop the sale of Manchester cloths. This institution is under the supervision

of the zamindars of Santosh, who have been ordered by Mr. Stapleton to place the management of it in the hands of the Deputy Magistrate at Tangail.

Further, Mr. Stapleton is attempting to stir up strife between Hindus and Musalmans. An effort is being made to introduce Musalmani-Bengali into the schools in Eastern Bengal, and books in this strange dialect are being prepared. Mr. Stapleton is further credited with a wish to bring Urdu into use in the *pathsalas* in Eastern Bengal.

SOLTAN,
Oct. 19th, 1906.

12. A correspondent of the *Soltan* [Calcutta] of the 19th October says that the Hindu teachers of the Sherpur V. Academy in the Mymensingh district greatly ill-treat their Musalman students. The latter are not allowed to sit on the same benches with their Hindu class-fellows. And any Hindu student sitting with Musalman students is "boycotted" and compelled to make penance for the offence. If any Musalman student comes to the school with any *bilati* article about him, he is made to walk round the school premises four times and compelled to utter *Bande Mataram*. The attention of the Divisional Inspector of Schools is drawn to the matter.

13. The *Basumati* [Calcutta] of the 20th October writes disapprovingly of the action of Mr. Earle in having brought in a second Personal Assistant, where one sufficed for his predecessors, and in having also added to the clerical staff of his office, in spite of the fact that the partition has taken away a large number of districts from its jurisdiction. It is alleged that Mr. Earle is in the habit of addressing to his clerks and even to high-placed Inspectors of Schools discourteous language such as cannot be tolerated by gentlemen.

SWADESH,
Oct. 22nd, 1906.

14. The *Swadesh* [Calcutta] of the 22nd October writes as follows:—

Mr. Earle and Babu Haradhan Basu. We do not like to see a civilian at the head of every department of Government, and it now appears that Mr. Morley also is of our opinion in the matter. We objected to the appointment of Mr. Earle to the Directorship of Public Instruction in Bengal, and still object to it simply on the ground that he is a civilian. His abilities are undoubted. Those of his assistant, Babu Haradhan Basu, also are well known to us. In the Education Department Haradhan Babu is turning to the greatest use the knowledge and experience of educational matters which he earned during his long service in the Education Branch of the Bengal Secretariat. He is a master hand in framing and drawing up reports, resolutions, letters, etc. When he was in the Secretariat his abilities gave the greatest satisfaction to Secretaries like Messrs. Buckland, Carnduff, etc. No wonder that the man whose abilities charmed Mr. Slacke and gave the greatest satisfaction to Mr. Earle when he was in the Secretariat should work with equal efficiency in the Education Department. As a matter of fact, Mr. Earle brought Haradhan Babu from the Secretariat to the Education Department solely on account of his merits. We are extremely glad to hear that he will be made permanent in the post of Personal Assistant to the Director of Public Instruction, and thus be given opportunities to prove his usefulness.

DAILY HITAVADI,
Oct. 23rd, 1906.

15. A correspondent of the *Daily Hitavadi* [Calcutta] of the 23rd October says that, according to the new Regulations of the Calcutta University, French can be taken as a second language for the Intermediate and B. A. Examinations, but not for the Matriculation. This arrangement does not seem to be a wise one, because it will be impossible for a student to acquire even a passable knowledge of a difficult foreign language like French by beginning to read it after having matriculated. Besides this, a knowledge of the *Lingua Franca* is indispensable for such students as desire to continue their education in Europe after having passed the Matriculation of the Calcutta University. Science is taught better in France than in England, and there are better books in French on scientific subjects than there are in English. Considering these, French should be made a second language for the Matriculation also.

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

16. The *Daily Hitavadi* [Calcutta] of the 21st October notices a petition to the Lieutenant-Governor by a number of Sunni Musalmans of Garden Reach against the proposed extension to that Municipality of the provisions of section 5 of the Bengal Vaccination

DAILY HITAVADI,
Oct. 21st, 1906.

Proposed extension of section 5 of the Bengal Vaccination Act of 1880 to the Garden Reach Municipality.

Act of 1880; and in this connection writes that the reason which has probably led Government to propose this extension, is that there has been already a number of convictions for offences against this section committed within that Municipality, one of which has resulted in the imposition upon a Musalman of a fine of Rs. 69. Moreover, two prosecutions against two men named Mahammad Hajif and Ismail, which were lately pending, have been suddenly withdrawn and the accused acquitted by Mr. Bradley-Birt, Joint Magistrate at Alipore.

The paper concludes with an inquiry as to what compensation Government proposes to award to the men who are now found to have been wrongfully prosecuted.

17. The *Hindi Bangavasi* [Calcutta] of the 22nd October commends to the notice of His Honour the Lieutenant-Governor the memorial submitted by the Sunni Muham-

HINDI BANGAVASI,
Oct. 22nd, 1906.

A memorial.

madans of Garden Reach, praying that vaccination may not be made compulsory in their case, as they believe it to be against the tenets of their religion.

(f)—Questions affecting the land.

18. The *Sanjivani* [Calcutta] of the 18th October draws the attention of the District Judge of Bogra to the manner in which the income of the *waqf* created in Bengali

SANJIVANI,
Oct. 18th, 1906.

Alleged misappropriation of the income of a *waqf* property in Bogra.

era 1273 by the late Torab Ali Chowdhury out of his *tarafnail* estate, has since the very beginning been diverted from the educational and other public purposes for which it was intended by the creator of the *waqf* to the personal use of the successive Motwallis; and in this connexion a letter to the Collector of Bogra is published from Maulvi M. Seraj-ul-Hak, written on the 6th October 1885, while he was Deputy Magistrate in that district, drawing official attention to the matter herein complained of.

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

19. With reference to the subject of the irregularities connected with the transport of consignments of rice on the Assam-Bengal Railway, the *Jyoti* [Chittagong] of the

JYOTI,
Oct. 18th, 1906.

The transport of consignments of rice on the Assam-Bengal Railway.

18th October writes that since the arrival at Chittagong of the Divisional Commissioner, a notice has been put up at the local railway station to the effect that no waggons would be supplied to anybody who fails to produce receipts to show that he had purchased rice. The beneficial effect of this notice has been largely felt already, but it is not being carried out rigidly yet, and instances can be adduced to prove that men who under this notice have no claims to a supply of waggons have nevertheless received such supplies. They are often men so poor that they have not the wherewithal to buy any rice which they can transport.

Then, again, it is wrong to distribute waggons amongst the importers on the basis of their statements of the quantities they have imported. This is a system which benefits them only. Railways act as carriers, and if carriers come under the control of the sellers, then the buyers are placed completely at the mercy of the sellers. The importers are the sellers of rice, and the railway is completely under their thumb, and when famine-stricken persons come to Chittagong, they find no waggons and so are compelled to buy for Rs. 12 rice which is worth Rs. 10. It has been ruled by the railway authorities that one waggon per diem is to be allowed to each who has 7,500 bags of rice with him awaiting transport. But the number of capitalists who can simultaneously import such a large number of bags of rice is very small. On the other hand, there are quite a large number of traders who have each imported

1,500 to 2,000 bags. But these cannot get any waggons from the Railway Company, and what are they to do with their stocks of rice? Those who have brought two or three or even four or five thousands of bags of rice, perhaps three or four months ago, are thus being denied the transport of their stocks, with the effect that the large importers are thereby getting an opportunity of forcing up prices from Rs. 10 to Rs. 12 per maund.

Originally one waggon was offered to be supplied for every 5,000 bags of rice instead of for 7,500 bags. There were then 100 waggons available and 5,00,000 bags of rice awaiting transport. The subsequent raising of the minimum for each waggon therefore suggests either an increase in the quantity of imports of rice at Chittagong or a decrease in the number of waggons available. It has been ascertained that at present every day 100 waggons are furnished to the importing capitalists, and 28 waggons to some other men (none of them dealers in rice) favoured by the railway authorities. Business in jute is also slackening, and that means the setting free of a large number of waggons. So the number of waggons cannot have decreased. At least 125 waggons per diem are available. If there were 9,37,500 bags of rice at the port awaiting transport, then alone would a minimum of 7,500 bags for each waggon be needed. But as a matter of fact, the quantity of rice actually lying in port is less than half that amount. Why, then, should not this minimum be decreased?

To judge of the partiality and injustice with which waggons are being distributed amongst the different applicants for them, one has only to look at the following table which has been compiled as the result of inquiries from many eminent traders:—

Names of capitalists.	Approximate number of bags.	Waggons daily furnished with.
Messrs. Bullock ...	50,000	13
" N. N. Ray Agency and self.	50,000	14
" Gelabhai ...	Below 10,000	8
" B. Pal & Co. ...	10,000	4
" Hirjee Khaku ...	20,000	1
" Ramgati Dhar ...	17,000	2
" Karim Bhai ...	20,000	11
" E. Soleman ...	27,000	5

Ram Narain Shaha and Gangadar Sil and Rahimtulla Dhanji and others, although each has bags of 10,000 and over, do not find any mention in the above list. Then, again, it is said that certain capitalists like Platters, etc., actually get 20 to 25 waggons every day, although nominally they are said to get one or two only. Further, there are others who, though they have not even a single bag of rice to transport, nevertheless get a few waggons daily, through the favour of the railway officials.

It is these irregular practices of the railway management which is responsible for keeping up the prices of rice in Eastern Bengal to their present high rates. The new rule insisting on the production of a receipt showing rice to have been purchased, before a waggon can be supplied, has already resulted in a diminution in the number of applicants for waggons and has brought down the price of waggon-loads of rice by a rupee. It can be confidently asserted that all difficulties will be removed in a day's time if the unjust practices of the local railway officials are stopped by official pressure.

20. The same paper quotes the following as a telegram which appeared in the *Amrita Bazar Patrika* of Calcutta on the 16th idem:—

An alleged misleading telegram.

"Chittagong, October 15th.

"A meeting of the merchants was held yesterday under the Chairmanship of Babu Upendra Lal Roy to discuss the present situation about the distribution of waggons. A representative Committee was formed. The railway arrangements were acceptable to a large majority. In some minor points we are making suggestions to the Agent." and gives emphatic contradiction to the statement made in it about the railway arrangements regarding the distribution of waggons being acceptable to a large majority of the meeting. There was no resolution in the sense of expressing approval of the Railway Company before the meeting, which only concerned itself with (1) removing all difficulties in the way of rice-dealers getting waggons for the transport of their consignments of that commodity; and (2)

1901.
Oct. 16th, 1900.

trying to keep the price of rice the same whether delivered at the waggons or at the godowns. The editor concludes by calling on the *Amrita Bazar Patrika* to prosecute the man responsible for this misleading telegram.

21. A correspondent of the *Soltan* [Calcutta] of the 19th October says that a railway station should be established at the Malia village on the Tarakeshwar Branch of the East Indian Railway. This village has a large trade in potato, rice, jute, &c., but the nearest railway station, Nalikul, is situate some four miles off. This causes great inconvenience to the trade. The establishment of a station at the place will, besides removing this inconvenience, be a great boon to the passengers of nearly 20 villages.

SOLTAN,
Oct. 19th, 1906.

Wanted a new station on the Tarakeshwar railway line.

22. A case reported in a recent issue of the *Empire* newspaper of Calcutta of a man's severed head having been lately found in a carriage in a railway train near Tundla, furnishes the *Daily Hitavadi* [Calcutta] of the 20th October with an opportunity of suggesting the adoption of the following measures to prevent as far as possible the future occurrence of crimes of all kinds on railway trains in India while in motion:—

DAILY HITAVADI,
Oct. 20th, 1906.

Crime on trains in motion.

- (1) An addition to the strength of the railway police, so that members of the force might, like the "flying checkers," move about from carriage to carriage while trains are in motion.
- (2) Institution of some system of communication between the passengers and the guard of a train while it is in motion.
- (3) Improvement of the lights supplied to the inter and third class carriages.

(h)—General.

23. The *Sanjivani* [Calcutta] of the 18th October writes that there is a rumour going round that the Government of India will at an early date appoint a Committee to consider the good and bad effects of the partition measure.

SANJIVANI,
Oct. 18th, 1906.

Rumoured Committee on the partition question.

24. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 18th October writes as follows:—

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Oct. 18th, 1906.

"Famine in Eastern Bengal and its relief."

The prospect of the autumnal paddy crop in Eastern Bengal is very gloomy. It has been destroyed partly by floods and partly by high winds. Reports have also reached us to the effect that wicked people are committing depredations in their neighbours' fields, for feeding their cattle with the standing plants. All this clearly indicates that very bad days are in store for Eastern Bengal in the near future. Every Indian knows the effect of repeated occurrence of famine in the country. It caused the loss of lakhs of lives in Western India. The outturn of the autumnal crop may supply food to a few people for a few days and may lower the price of rice for a week or two, but it cannot be expected to lessen the intensity of the general distress in the country. Calcutta lives mainly on the *balam* rice supplied by Barisal. But this year, too, the prospect of the *balam* paddy crop in the Backergunge district is not at all hopeful. Extensive damage has been caused to it by locusts. It would be laying a serious charge at the door of officials to say that official reports in these matters are not trustworthy. But truth is truth always. Everyone knows how Sir B. Fuller misrepresented to the Bengal Chamber of Commerce the situation caused by famine in Eastern Bengal. It is a bounden duty, and not an act of mere charity or philanthropy, on the part of the Government, which realises taxes from the people, to save their lives in times of famine. The Government, which neglects this duty, knows nothing of the duties of rulers. Its conduct is more hateful than that of a shopkeeper, and the revenue it takes is like the earnings of a dacoit. In India the relation between the Sovereign and his subjects has always been regarded as a sacred one. In Europe, the conduct of Sovereigns towards subjects has given rise to Anarchism, Socialism, Terrorism, Nihilism and Democracy in their territories. If these Sovereigns had spent even an eighth part of their revenues in ameliorating the condition of their subjects, Europe would never have known

revolutionary ideas and revolutionary societies. We beseech the Government of India not to create these revolutionary ideas in the minds of its subjects. The Indians are by nature loyal, meek and forbearing. But every good quality has its limit. What is the Government doing to relieve the current distress in Eastern Bengal? We know Mr. Hare to be a very able man. But we do not know what experience he has got of famines, and we are at a loss to make out what counsels have prevailed with him to induce him to do nothing to save the lives of the famine-stricken people. It is only when famines prevail in the country and people die in numbers untold that our Government shows a jealous regard for economy in the public expenditure. It is nervously afraid lest in giving relief to famine-stricken people there should be incurred any unnecessary expenditure. It will be even glad to see its duty towards the sufferers neglected, so that strict economy be maintained. How long will this policy obtain in this country? How long will Government show such disregard for the lives of its subjects?

MOSLEM SUHRID,
Oct. 18th, 1906.

25. The *Moslem Suhrid* [Pangsa] of the 18th October has the following:—

Musalmans and Hindus in the public service.

Musalmans know that the Hindus in this country have always been masters in tall talk, and that their professions are as barren of results as the roars of the thunder in the autumnal months. They always seek to gain their ends by cunning, that is why Musalmans have not co-operated with them in this perverted *swadeshi* agitation and as a community have from the very beginning till now sided with the rulers of the land.

But unhappily Government still fails to know Musalmans for what they are. It is only unwillingly licking the Musalman's body, so to speak. Government is now feeling to a certain extent the consequences of the manner in which in the past it was deceived by the flatteries of the Hindus into neglecting Musalmans. It is the Hindus who are responsible for this *swadeshi* agitation and for the strikes and for the present hatred to things English. There would have been no apprehension of strikes if there had been a proper number of Musalmans in all offices. That is why we suggest the appointment of Musalmans in adequate numbers to all offices, both Government and private. We cannot admit that competent Musalmans are wanting. The number of Musalmans in the Postal Department is like a drop in the ocean. Are not Musalmans available even for the work of postmen? It is said that the Postal Department, while it brings a handsome income to Government, overworks its employes and offers them but poor pay and prospects of promotion. The Government ought to take a favourable notice of their lot.

HINDI BANGAVASI,
Oct. 22nd, 1906.

26. The *Hindi Bangavasi* [Calcutta] of the 22nd October contains a letter under the signature of one Gajanand Sarma of Mathura city, in which the writer, who is a

Postal clerks as signallers.

postal employe, recounts his grievances and prays that Lord Minto may now be pleased to increase the pay of the officers of his class who have been drawing Rs. 20 a month for the last six to eight years as postal clerks. Mr. Cornwall made the Sub-Postmasters do the work of signallers too. They were compelled to proceed to Allahabad and other places to learn telegraphy with a promise of expecting Rs. 30 to Rs. 40 a month, but they have not only been sorely disappointed, but sent away to places far from home.

DAILY HITAVADI,
Oct. 22nd, 1906.

27. The *Daily Hitavadi* [Calcutta] of the 22nd October is glad that

Grain compensation allowance to Government servants.

the Government of Bengal has sanctioned a grain compensation allowance for clerks on salaries from Rs. 17 to Rs. 30, but asks why it has been sanctioned for three months only, when there is no probability of the price of rice falling before the harvesting of the autumnal crop. Again, why has no provision been made for giving any such allowance to clerks on salaries of Rs. 35 or Rs. 40? It is hoped that the authorities will make arrangements for giving the allowance to all clerks on salaries up to Rs. 50 till December next.

DAILY HITAVADI,
Oct. 24th, 1906.

28. The *Daily Hitavadi* [Calcutta] of the 24th October cordially com-

The excise policy of Government and the Sessions Judge of Umballa.

mends to the notice of Government a recent expression of opinion by the Sessions Judge of Umballa to the effect that the new excise rules encourage habits of drinking and have resulted in

a large increase of serious crime in the country; so much so that lately all the cases before him in which the accused had to be sentenced to death were connected with the drinking habits of the convicted persons, and that it was therefore desirable in the interests of good administration to restrict the sale of ardent spirits.

29. The same paper writes that a rumour is going round that Sir A. Fraser intends resigning soon, because he has not been supported by his official superiors in the matter of the Ranchi College and in that of Mr. Earle's appointment, and also because his proposal to appoint a European as Professor of Sanskrit in the Presidency College at Calcutta is likely to be vetoed.

DAILY HITAVADI,
Oct. 24th, 1906.

30. The *Sandhya* [Calcutta] of the 24th October writes as follows:—
"The *lat* rightly served." Fraser *lat* is now under the influence of a bad star. One after another all his schemes are being rejected. Now that his patron, that bad man Curzon, is gone, it has become almost impossible for him to stay any longer. Cannot Secretary Carlyle, who is ever ready to give wrong advice, save him now in the end? Just hear of the wicked idea of Fraser *lat*. He ordered that a *feringhi* professor should be imported from *Bilat* for teaching Sanskrit in the Presidency College. What an insult to the Indians! A *feringhi* from *Bilat* to teach Sanskrit! Fie to ourselves and to our *lat* also! However that may be, the *lat* has been rightly served. Minto *lat* has vetoed the scheme of importing a *feringhi gurumahasaya* for teaching Sanskrit. What does Fraser *lat* say now? Does it look well for him to stay any longer? It is rumoured everywhere that he has resigned. The *feringhi* newspaper of Delhi has plainly said that he has resigned. Will not the rumour turn into a fact?

SANDHYA,
Oct. 24th, 1906.

III.—LEGISLATION.

31. The *Sanjivani* [Calcutta] of the 18th October refers to a statement in a recent issue of the *Hindoo Patriot* newspaper of Calcutta to the effect that a Bill to amend the Bengal Tenancy Act is intended to be introduced shortly into the Bengal Council at a special sitting of that body to be held at Darjeeling, and then proceeds to express itself against any sitting of the Legislature being held at that place.

SANJIVANI,
Oct. 18th, 1906.

A rumoured sitting of the Bengal Council at Darjeeling.

VI.—MISCELLANEOUS.

32. The *Siksha* [Bankipore] of the 11th October speaks highly of the efforts of the Collectors of Muzaffarpur and Darbhanga in relieving distress in their respective districts, but regrets the attitude of the local indigo planters, according to whom there is no distress at all. In some places the management of distributing cooked food has been entrusted to these men, with the result that very highly exaggerated accounts of expenditure are reported from there. Work is getting on satisfactorily in places managed by the Collector himself with the assistance of his subordinates. When Government is kindly spending money to save life, measures should be taken to see that what is spent actually reaches the pockets of the poor.

SIKSHA
Oct. 11th, 1906.

Indigo planters and the Bihar famine.

33. The *Sanjivani* [Calcutta] of the 18th October has learned from a reliable source that of the 21,500 packages for the purchase of which contracts were entered into on the last "Lucky" day, 19,000 were for yarn only and the remaining 2,500 packages of cloth included woollens in addition to cottons. And the majority of the contracts for the latter 2,500 packages were entered into by employees of the offices of the English firms trading in cotton goods and not by the Marwaris who have their warehouses stocked with such goods lying unsold from the purchases of previous years. It thus appears that only 2,500 packages of *bilati* cloths were ordered on last Lucky day and, further, a large part of these orders included bogus orders. The Boycott of Manchester has therefore been undoubtedly a success.

SANJIVANI,
Oct. 18th, 1906.

This year's "Lucky" day contracts.

MOSLEM SUHRID,
Oct. 18th, 1906.

34. The *Moslem Suhrid* [Pangsa] of the 18th October writes:—

Maulvi Liakat Hossain of the
swadeshi party.

An up-countryman named Liakat Hossain is calling himself a Maulvi, and for the sake of his daily bread has taken to preaching *swadeshi*. And the Hindu leaders of the *swadeshi* agitation are also trying to palm him off upon the Musalman community as a 'Maulvi.' We know Liakat Hossain quite well, and we also know that he is quite familiar with a diet of powdered gram and green pepper. We trust no pious Musalman will be deceived by this hypocrite of a saint.

MOSLEM SUHRID.

35. The same paper has the following:—

Hindus and Musalmans.

As the Bengali race is known all the world over for its selfishness and proneness to flattery, so it is equally known to be capable of striking one while licking one's feet. They who, for the sake of interest and in the hope of high office and pecuniary gain, did not at one time feel ashamed to marry their daughters and sisters to Musalmans, nowadays detest to come in contact with the shadow of Musalmans. Immediately after enjoying benefits, they have shown the utmost hatred and ingratitude. Is there anything to be surprised at if they behave towards the English in a similar way?

What was there to which Hindus had no right to aspire under Musalman rule? In war and in peace alike the Hindus constituted the mainstay of their rulers. But still their ambitions were not satisfied; and they exchanged the bonds of one slavery for those of another. They saw what was to be gained by a policy of digging a canal and of thereby making a way for the approach of a crocodile, as the Bengali proverb has it. A selfish race can never progress or be happy.

SOLTAN,
Oct. 19th, 1906.

36. The *Soltan* [Calcutta] of the 19th October says that as a result of its

Musalman activity in some
villages in the Jessore district.

agitation the Musalmans of the locality of Fulhari and Padamdi in the Jessore district have been doing patriotic work. Circles have been formed with every 8 or 10 villages, and schools and *pathsalas* have been established in each such circle. Education has been made compulsory for all Musalman boys between 6 and 12 years of age. A night school has been established in every village for the education of adult cultivators. From poor people schooling fee is taken in handfuls of rice. The gymnastic master teaches gymnastics to students. Volunteers and captains have been engaged, grocers' shops have been opened for supplying local wants. Begging has been prohibited by a resolution, and funds have been created for the support of the blind and the maimed. It is hoped that the Musalmans of other places will try to improve their condition in this manner.

HITAVADI,
Oct. 19th, 1906.

37. The *Hitavadi* [Calcutta] of the 19th October writes as follows:—

The pro-partition agitation.

It has always been the desire of the despotically-disposed white officials and merchants in India to profit by internecine quarrels between Hindus and Musalmans. Up till recently they had the idea that the religious difference between Hindus and Musalmans would never allow them to unite in the political field. The anti-partition agitation, however, falsified this idea by showing that the Hindus and the Musalmans could unite for the redress of a common national grievance. In fact, the partition of Bengal was intended by the shrewd Lord Curzon to undo the possibility of such a political union. Of course, Lord Curzon knew that all intelligent and educated Musalmans would be able to divine his purpose. But he counted upon the ignorance and general lack of intelligence of the bulk of the Musalmans and chose for his instruments, in realising the scheme, a number of them with the Nawab of Dacca at their head, men whom their wealth made conceited, who lived upon flattery and who could sacrifice their country's interest to their own. When the English saw that the partition became a means of uniting instead of separating the Musalmans and the Hindus, they threw off all mask and actively began to foment discord between the two communities. Sir B. Fuller's love for his Musalman *begum*, his administration guided by partiality towards Musalmans, the oppressions he committed on Hindus—are all in evidence on this point. This plan also did not succeed in the long run. The idea of presenting an address to the Viceroy by an all-India Musalman deputation was next conceived. But subsequently

the conspirators were discomfited by the absence of all objectionable matters from the address actually presented to Lord Minto. And now the conspirators are trying to set up a pro-partition agitation of the Musalmans against the anti-partition agitation of the Hindus. It has been given out that no Musalman will like to see the partition altered, that the Hindus are oppressing the Musalmans, and that it will be well for the Musalmans to cut off all connection with the Hindus. It need hardly be said that this counter-agitation is entirely artificial. It is a year since Bengal was partitioned, and why have not the Musalmans set up an agitation of their own during all this time? Everyone knows that in the beginning the partition was opposed spontaneously and unanimously by all Bengalis, Hindu, Musalman and Christian. If the Musalmans of Eastern Bengal liked the partition, why did they not then say anything in its favour? As a matter of fact, last year the conspirators did not dare do anything, but this year they have got up a number of insignificant meetings against the Hindu agitation and published elaborate and exaggerated reports of these meetings in the columns of Anglo-Indian newspapers.

38. The *Daily Hitavadi* [Calcutta] of the 22nd October says that the pro-partition agitation got up by the Nawab of Dacca and the demonstrations held in pursuance thereof by Musalmans in Dacca and Calcutta on the 16th idem has greatly delighted the Anglo-Indian officials and non-officials and a few title-hunting natives that are traitors to their mother-country. The writer then goes on to say:—

DAILY HITAVADI,
Oct. 22nd, 1906.

"The *swadeshi* and the policy of separation."

The number of the few Musalmans who have joined the pro-partition agitation is nothing compared with the vast mass of the Musalman population of the country. It is like a blade of grass growing by the side of a giant tree, a mole-hill by the side of a Himalayan peak, or a muddy pool by the side of the endless ocean. The bulk of the vast Musalman community in Bengal are worshippers of the cult of mother-worship and friends of *swadeshi*. Why should then the opposition of a handful of Musalmans cause any anxiety to us?

Helped by the Government, carried away by false hopes, and charmed by the words of the white lords, these men are artfully trying to wound our feelings, and thus create in our minds a feeling of dislike and disregard for the vast Musalman community. But let us tell these gentlemen and their advisers, who are like jars of poison with a layer of milk at the top, that their hateful artifice will not be able to make us lose our faith in the great Musalman community. You may consider this vast community to be as light as chaff, but we do not. We have deep faith and great regard for the internal strength of the nation which swayed the administration of the vast Indian Empire for a long time; whose civilisation, prosperity and strength alarmed and astonished the Europeans; which developed the arts and industries of India to such an extent that the golden shrine of the tutelary goddess of the kingdom was filled with gems and jewels; whose courage, statesmanship, impartiality, piety and hearty reliance on their subjects are object-lessons for the Europeans who boast so much of their own civilization; and which, unlike the English rulers, did not try to maintain its own superiority by disarming the country and trampling upon and crushing the country's arts and industries. Your evil attempt to crush the *swadeshi* will not, therefore, be successful. You may dance puppets if you like, but you can never dance men. Every intelligent and cultured Musalman, who has any sense of self-respect and who has a genuine hatred for hypocrisy, flattery and self-demeaning, will turn a deaf ear to your words.

You think that you will be able to suppress, even to destroy, the *swadeshi* movement, but know it for certain that your object will not be gained. The great and noble sentiment, which is the creator of the *swadeshi*, is a heavenly inspiration. This immensely strong and powerful sentiment is instilling new vigour and strength into the minds of all Indians.

Endeavours are being made to establish an all-India Musalman Association. Know that it is the preliminary step to the opening of the mental eye of the Musalman community. The Musalmans will no longer be sleeping, charmed by your incantations. This yearning for improvement will cover the entire Musalman community with glory and give it emancipation and heaven-like wisdom. There is no sectarianism, no distinction between person and person,

no malice in Heaven. There will also be no sectarianism in India, aroused and full of the light of wisdom. It is simply because you are extremely selfish that you are trying to undo the possibility of this great consummation, but remember that your opposition and enmity will only serve to increase our strength. The *swadeshi* has been promulgated by the Eternal Disposer of things; remember that your pride of imperialism and policy of separation will not be able to destroy it.

DAILY HITAVADI,
Oct. 23rd, 1906.

39. The *Daily Hitavadi* [Calcutta] of the 23rd October writes as follows:—

The Nawab of Dacca and the pro-partition meeting at Dacca on the 16th October.

The Nawab Bahadur of Dacca requested the Assam Government to close all public offices on the 16th October, so that all Musalmans of Dacca might join the pro-partition meeting convened by him on that day at the place. But Mr. Hare was not Sir B. Fuller. He was satisfied with his Christian wife and was unwilling to show too much love to his Musalman *begum*. He refused the Nawab's request and said that no public servant should join such political meetings. The Nawab's conduct was like that of a Greek astronomer. This astronomer set fire to the shrine of a god on the anniversary of the birth of Alexander the Great. Similarly, the Nawab set fire to the shrine of unity between Hindus and Musalmans on the anniversary of the birth of our national life. The Greek astronomer wanted fame, so does the Nawab Bahadur. We do not know whether the astronomer burnt his own face with the fire he had himself kindled, but the Assam Government's reply to the Nawab's letter of request shows that he has not been able to save his face.

HOWRAH
HITAISHI,
Oct. 20th, 1906.

40. The *Howrah Hitaishi* [Howrah] of the 20th October has a communicated poem entitled "The Favourite Queen's lament for her husband," which has reference to the Musalman community and Sir Bampfylde Fuller, the late Lieutenant-Governor of East Bengal and Assam.

YUGANTAR,
Oct. 21st, 1906.

The all-India Musalman deputation to the Viceroy.

41. The *Yugantar* [Calcutta] of the 21st October has the following:—

FAVOURED SON OF INDEPENDENCE.

MUSALMAN, BE WARNED.

The begging letter which was read out before the Viceroy on behalf of the entire Musalman community has made it hang down its head in shame. When a beggar comes to our door, and we wish to send him away with sweet words, we say, "To-day will not do, come to-morrow." It is not that if he comes to-morrow he will really get any alms, our only intention is to be relieved of his presence at once. Lord Minto in reply to the statement of the grievances and distress of the Musalman community has said, "You fellows won't get anything to-day, come to-morrow."

But why, without consulting all his co-religionists, did Nawab Salimulla bring this disgrace on them? The Hon'ble Syed Mahamed who is a leader of his community knew absolutely nothing of this deputation. Another leader, His Highness the Aga Khan, also is strongly opposed to the partition of Bengal. Another leading Musalman, Akhtar Shaheb Bahadur Abdul Kadir of the Carnatic, has published a letter in which he states that all Musalmans, specially the younger section of them, did not lend their approval in the matter of this begging letter. Why, then, are men of perverted intelligence like Nawab Salimulla not ostracised for having disgraced their entire community in the eyes of the world? Musalmans are a race of heroes who will not go a-begging of foreign merchants. We believe that Musalmans have not forgotten even now the glory of the throne at Delhi; that even yet in their veins flows the blood of Aurangzeb, of Mir Kasim, and of a virtuous Nawab like Shiraj; that they do not want from the English favour which is as the leavings of their tables. To-day Hindus are as brethren of the Musalmans, both are infants in the lap of Mother Bengal, while the pig-eating English are unlawful possessors of the seat which the Musalmans held at Delhi. To-day the disarmed Hindus and Musalmans will have to stand arm-in-arm to guard the Mother's room. That is why we say, favoured sons of independence, Musalmans, be warned! At this time of

the golden dawn of liberation, do not listen to a number of old men overcome with sleep, and voluntarily tie up your legs with "golden chains." The Hindus are certain to be independent. Will Musalmans then allow themselves to remain without that nectar?

42. In the course of an article headed "Struggle is the law of creation," the *Yugantar* [Calcutta] of the 21st October writes:—

YUGANTAR,
Oct., 21st 1906.

"Struggle is the law of creation." In the case of the nation which has no capacity for war, death is inevitable. Where thousands upon thousands of horses are running on fast, any single horse which, unable to go on, lies down gets crushed and killed by falling under a thousand hoofs. Nowadays all nations are becoming adepts in the use of arms; there is no doubt that at such a time ruin is inevitable for all disarmed and weak peoples.

We Indians are disarmed by a *fiat* of our rulers, who, as foreigners, in fear of their existence, have disarmed their subjects all over the country, lest these be goaded by oppression into rising and inflicting a blow on their heads. The English admit into the ranks of their army, the sikhs, the Marathas, the Rajputs and the Tailangis, and instruct them in warfare, but they rigidly exclude the highly intelligent Bengali and the Poona Brahman. So publicly and lawfully we have no means of learning the military art. But it is not that the means are wholly wanting. If Bengalis take into their hands the responsibility of instruction in this matter, they may receive at least a part of what constitutes military education.

The writer then proceeds to describe the kinds of rifles now generally in use.

43. The same paper publishes an offer of a prize of a gold watch from Girindranath Mukerji of No. 2963, Webster Street, San Francisco, California, U. S. A., for an essay of not less than 1,000 sentences on the following subject:—"Whatever may be the practical benefits conferred on India, no benefit or sum of benefits can compensate for the moral detriment which has followed the subjugation of that land by British arms. The people have learned to respect the conquerors more than themselves. A sense of their own inferiority paralyses the will and extinguishes the national combination."

YUGANTAR.

44. In the course of a communicated article on "Mir Kasim" in the same paper, the following is quoted as a notice which was issued by that Nawab on the occasion when, to abolish differential treatment between his own subjects and the European traders, he did away with all sorts of imposts on trade:—

YUGANTAR.

"Having been certainly informed that the greater part of merchants of my country have suffered considerable losses and have laid aside all traffic, sitting idle and unemployed in their houses,—

Therefore with a view to the welfare and quiet of this kind of people, I have caused all duties of customs, *chaukidari mogan*, collections upon new-built boats and other lesser taxes by land and water, for two years to come, to be removed, and my *Sanad* is accordingly sent to enforce it."

and the following comment is offered on it:—

This is what is called performance of the duties of a ruler. Can a ruler who wishes well to his subjects, who is, as it were, their representative, bear to see native artisans either sitting idle or becoming agriculturists because of the oppressions of foreign traders? He must rescue his country from the hands of the foreigners. Not only that. Mir Kasim saw that the foreigners had entered the country and were gradually extending their influence in it, bringing about political revolutions and committing oppressions on the agriculturists and artisans who constituted the very life of the land. That is why he ascended the *masnad* of Bengal. His main purpose was to save the country and to improve its trade and industries. Every line of the *sanad* referred to above is full of his love of his country and of his affection for his subjects. And every letter of it gives expression to his deep and heartfelt grief. The indignation felt by Mir Kasim at that time has now spread over the entire population. We feel it whenever we remain in calm possession of our senses. Mir Kasim's action shows us the real way to our emancipation and reminds us of him as the man who first made a move in the work of emancipation. Where is the matter for surprise then if we should worship this Mir

Kasim, and if in festivals held in his honour, Hindus and Musalmans should combine to lament the failure of his efforts to benefit the country? Our Bengali brethren should take the path that Mir Kasim took. Let all Bengal resound with Mir Kasim's name.

HITVARTA,
Oct. 21st, 1906.

45. Seeing that Calcutta has been omitted from the list of places to be visited by the Amir of Kabul, the *Hitvarta* [Calcutta] of the 21st October says that the omission would be a great disappointment to the Muhammadan community of this town.

SANDHYA,
Oct. 24th, 1906.

46. The *Sandhya* [Calcutta] of the 24th October has the following:—
It is being said that the new party are revolutionists, enemies of the Government and therefore of the country also. Let this matter be well threshed out. No hide and seek will do for it.

As subjects are capable of acting against their rulers, so rulers are capable of acting against their subjects. Now let the *feringhis* be asked one or two questions with reference to such action.

Do you, *feringhis*, want that in matters of trade and commerce Indians be on a footing of equality with you? If you say no in reply, then you act against your subjects, and are enemies of the country.

Do you, *feringhis*, want that we shall take the charge of ruling our country on ourselves? If you do not agree to it, you act against India, and are her enemies.

If you agree to these two conditions, all difficulties are set at rest. We do not ask you to agree to them—why should you be prepared to give up your interests? But neither shall we give up ours. We have vowed that in matters of trade and commerce we shall stand face-to-face with you. If you are pleased at it, well and good. If you are not, then you will get beaten.

We have sworn before the mother that we shall regulate our internal economy ourselves and that we shall take upon ourselves the charge of ruling the country. If you agree to that, then we shall embrace you as brethren; but if you prove inimical, then you will get a sound thrashing.

Feringhis, say now whether you are friends or enemies of your subjects. Upon your reply would depend our attitude. If the rulers act against their subjects, the subjects are sure to act against their rulers.

Just say that on the day on which country-made cloths will have stopped Manchester importations, you will thank God for our prosperity and then see if we do not become your admirers. If, for fear of stoppage of work at Manchester, you set Gurkhas on us, a flame will be lighted up. Just say that on the day on which Indians shall have taken the government of the country upon themselves, you will dance in joy and embark for your home with all your baggage and then see how loyal to you we become. If, on the other hand, you secretly purpose keeping India in slavery for ever, then know that the entire party of real lovers of the mother have become your enemies. It is a law of Providence that one nation cannot keep another under its heels for any long period of time. If one does not voluntarily take off his heels he is sure to get crippled. This is an immutable law. Let *feringhis* now say whether they will abide by or will go against the decrees of Providence.

No more of hide and seek for fear of imprisonment. It must be downright plain-speaking henceforth—all our efforts and energies we shall direct to our prosperity and our complete independence. Whoever obstructs that is an enemy, and the people of India and the God of the country are his enemies.

URIYA PAPERS.

UTKALDARPAN,
Oct. 1st, 1906.

47. The *Utkaldarpan* [Sambalpur] of the 1st October states that the Fraser Club of that place held a farewell meeting in honour of Babu Dasrathi Panigrahi, the Head-Master of the Sambalpur High English School, on the eve of his transfer to the Balasore Zilla School. It is said that Babu Dasrathi Panigrahi was very popular in Sambalpur and had earned the esteem of his pupils and their guardians by

a conscientious discharge of his duties. His labours in connection with the preparation of Uriya text-books were highly appreciated by the educational authorities in the Central Provinces, to which Sambalpur was subject.

48. The same paper of the 8th October regrets to learn that Mr. Lyddell, the Joint-Magistrate of Sambalpur, is being transferred to some other district in Bengal. Mr. Lyddell has earned the esteem of the people by his kind and sympathetic dealings with them, by his calmness of temper, his sense of justice and, above all, his judicial independence. His firmness and impartiality in a Hindu-Musalman affray have made such disturbances impossible in that district. He was, however, wrong in compelling the appearance of women of higher castes in public courts, and this attack on the *pardah* system was not liked by the people.

Mr. Lyddell, the Joint-Magistrate of Sambalpur.

UTKALDARPAN.
Oct. 8th, 1906.

49. The *Samvad Vahika* [Balasore] of the 11th October states that a farewell meeting was held in the Balasore Town Hall to bid adieu to Babu Hariprasad Das, the Assistant Head-Master of the Balasore Zilla School, who was under transfer to Sambalpur. The meeting was attended by a large number of gentlemen and was presided over by Raja Baikuntha Nath De Bahadur. The student element was also very strong. The honour that the students did to Hari Babu clearly showed that he was loved by all his pupils.

Babu Hariprasad Das, the Assistant Head-Master of the Balasore Zilla School.

SAMVAD VAHIKA,
Oct. 11th, 1906.

50. The *Garjathasini* [Talcher] of the 3rd October states that as the Dhenkanal State is rising in importance, more than two branch post-offices are necessary therein. The writer suggests that one branch post-office should be established either at Kharagprasad or Dhalpur and another at Bhuban or Bhejia in that State. The attention of the Raja of Dhenkanal and of the Postal authorities is drawn to the matter.

A proposal to establish branch post-offices in Dhenkanal.

GARJATHASINI,
Oct. 3rd, 1906.

51. The *Lanjigarh* correspondent of the same paper states that a party of dacoits looted four villages in that State with impunity. Two of the villages were attacked in day-time. They outraged the modesty of female residents, some of whom were carried off by them. The dacoits have all sorts of weapons in their possession and there are some females in their number. It is said that the Inspector of Police is trying to bring them to justice.

GARJATHASINI.

52. The *Utkaldipika* [Cuttack] of the 13th October hears that Mr. Duke, the Commissioner of Orissa, is going to be transferred from that Province, and regretfully observes that he should have been permitted to remain in Orissa for a few more years, as he is a well-known friend of the people of that Province.

Mr. Duke's proposed transfer regretted.

UTKALDIPIKA,
Oct. 13th, 1906.

53. Referring to the appointment of Municipal Commissioners to the Cuttack Municipality nominated by Government, the same paper points out that it would have been better to nominate a non-official in the place of the Deputy Collector in charge of the Cuttack Commissioners, who had attempted to enter the Municipality by way of election and who had been defeated in the electoral contests. It would have been enough to appoint one Muhammadan Commissioner only. Thus the appointment of the nominated Commissioners has not given satisfaction to the public, who wanted more qualified and better representative hands.

UTKALDIPIKA.

54. The same paper states that though the appointment of new Deputy and Sub-Deputy Collectors in Orissa by Government in the present year is on the whole satisfactory, the claims of Puri and the Orissa Garjats should not have been overlooked. The writer is, however, of opinion that Babu Troilokyanath Mitra, who belongs to the domiciled Bengali community, should have been made a Deputy Collector. The writer adds that though the nomination of Babu Kartik Chandra Chandra, a son of Rai Jogeswar Chandra Chand Bahadur, was rejected by Government, probably on the ground of his being a foreign Bengali, the

UTKALDIPIKA.

public hopes that the Government will reward the distinguished services of the Rai Bahadur by appointing one of his sons as a Deputy Collector.

UTKALDARPAN,
Oct. 8th 1906.

Sir Andrew Fraser's return hailed with joy.

Uriyas are indebted to the present Lieutenant-Governor in more ways than one. His Honour's return to Bengal is therefore a piece of good news to the Uriyas.

URIYA AND
NAVASAMVAD,
Oct. 10th, 1906.

Dussera greetings to their Imperial Majesties as well as to officials.

also spoken of in good and loyal terms. The writer offers a hearty and respectful welcome to Sir Andrew Fraser on His Honour's return from leave.

UTKALDIPIKA,
Oct. 13th, 1906.

Rejoicing at Sir Andrew Fraser's return.

humble and grateful heart.

UTKALDARPAN,
Oct. 1st, 1906.

The *Utkaldarpan* on the appointment of new Deputy and Sub-Deputy Collector in Orissa.

58. Referring to the appointment of new Deputy and Sub-Deputy Collectors in Orissa, the *Utkaldarpan* [Sambalpur] of the 1st October points out that while the Commissioner of Patna recommended only Bihari graduates for admission into the Provincial Executive Service, the Commissioner of Orissa recommended Bengali graduates along with the Uriya graduates. The writer is of opinion that the policy of Government should not be to convert Orissa, the home of the poor and backward Uriyas, into an asylum for the indigent Bengalis. The advanced Indian races must not be permitted to encroach upon the rights and privileges of the backward races in so far as the distribution of the public patronage is concerned.

UTKALDARPAN.

The all-India Muhammadan deputation to the Viceroy criticised.

59. Referring to the action of the all-India Muhammadan deputation that waited on the Viceroy at Simla, the same paper observes that the Muhammadans do not inhabit exclusively any particular locality but are scattered all over India. They live as essential elements of various races in India. They are thus separated from one another by barriers of a diversity of interests and manners and customs and, above all, language. They should therefore find it more profitable to identify their interests separately with those of the Hindus of the several provinces where they reside, than to unite the interests of all Muhammadans throughout India.

UTKALDARPAN.

The ensuing meeting of the Utkal Union Conference at Berhampore.

60. The same paper exhorts the public of Orissa to send in their contributions to the Utkal Union Conference Committee, that is holding its meetings in Berhampore in Ganjam, with a view to make preparations for the annual meeting of the Utkal Union Conference in that town. Both the rich and poor are invited to act together in cordial co-operation. The *Uriya and Navasamvad* [Balasore] of the 10th October writes in a similar strain.

UTKALDIPIKA.

61. The *Utkaldipika* [Cuttack] of the 13th October is glad to find that the *swadeshi* in Orissa.

swadeshi articles are steadily making their way into many a household in Orissa. Even little children have learnt to direct their affection towards *swadeshi* toys. A good quantity of cloth manufactured by Indian mills and hand-looms was sold during the last *Dussera* festival. Even some of the Marwaris, who are noted for their pro-English tendencies, have joined the bulk of the people in the *swadeshi* undertakings. Still there are many whose love for foreign articles is very great. This class of people needs better advice. All must learn to value indigenous manufactures at their true worth.

62. The same paper regrets to state that Babu Nagendra Nath Rai Chaudhuri, an important and influential zamindar of Orissa, ran into debt through indiscretion and mismanagement and is now compelled to sell off his entire property in Orissa to Babu Jogendra Nath Bose, a resident of Chandernagore. The writer observes that many rich and noble families in Orissa have in this way been ruined.
63. The *Samvad Vahika* [Balasore] of the 11th October states that the Dussera festival passed off quietly and successfully in Balasore. The *Utkaldipika* [Cuttack] of the 13th October states that the same festival was celebrated with due *eclat* in Puri and Cuttack. The police discharged its duties satisfactorily.
64. The Dhenkanal correspondent of the *Garjatbasini* [Talcher] of the 3rd October states that Babu Ghanasyam Paikroy, a respectable sarbarakar of Katabahal in Purjang in Dhenkanal, advanced two hundred *charans* of paddy and Rs. 200 in cash on a low interest to those residents of Parjang who were in distress owing to the failure of the last crop. This liberal act is highly appreciated by the people of Dhenkanal.
65. The *Utkaldarpan* [Sambalpur] of the 8th October rejoices to learn that Mr. Guest, a Deputy Magistrate of Sambalpur, has succeeded in killing a tigress that was the terror of all Sambalpur. The animal is said to have killed three hundred men and women in the last five or six years. The *Garjatbasini* states that the whole of Sambalpur is indebted to Mr. Guest, as he has saved the people from a terrible scourge.
66. The *Garjatbasini* [Talcher] of the 13th October states that a tiger-scare prevails on the road leading from the Cuttack district to Kapilas in Dhenkanal. Something should be done at once to remove the evil.
67. The same paper states that five men and three bullocks were killed by a tiger in Lanjigarh. The people of that State are therefore in great distress. Immediate steps should be taken to bag the ferocious animal without delay.
68. The *Utkaldipika* [Cuttack] of the 13th October states that several bags of salt and turmeric were removed from a goods train near the Barang station on the Bengal-Nagpur Railway by robbers, some of whom are said to have been arrested.
69. The Jajpur correspondent of the same paper states that a boat conveying seventy to eighty passengers with their belongings was upset and their belongings all lost. It is said that some saved their lives by swimming, while others were swept away. It is said that the accident was due to the negligence of the *ijradar* concerned. The writer suggests a thorough enquiry into the details and causes of the accident.
70. The Kendrapara correspondent of the same paper states that a cottage was burnt in village Surilo in that subdivision, resulting in the death of a young man.
71. The same paper states that the prospect of the standing crop in Orissa is not good. The prices of rice and paddy are as high as ever. It is true that rice and paddy are available for sale, but they are beyond the reach of the purchasing power of the poor classes in Orissa. The economic state of the people of Orissa is therefore far from desirable.
72. The Rautrapur correspondent of the same paper states that the people of that part of the Cuttack district are thankful to the Government for the repair of the Simulighai embankment, which has saved the *Beali* crop from destruction.
73. The same paper states that fever prevails in the Cuttack town.

UTKALDIPIKA,
Oct. 13th, 1906.

SAMVAD VAHIKA,
Oct. 11th, 1906.
AND
UTKALDIPIKA,
Oct. 13th, 1906.

GARJATBASINI,
Oct. 3rd, 1906.

UTKALDARPAN,
Oct. 8th, 1906.

GARJATBASINI,
Oct. 13th, 1906.

GARJATBASINI.

UTKALDIPIKA,
Oct. 13th, 1906.

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UTKALDIPIKA.
Oct. 13th, 1906.

74. The Kendrapara correspondent of the same paper states that cholera prevails in Kansaro and its neighbouring villages in that subdivision, and that twenty to twenty-two persons have succumbed to it.

SAMVAD VAHIKA,
Oct. 11th, 1906.

75. The *Samvad Vahiha* [Balasore] of the 11th October states that rain is urgently needed in Balasore in the interests of the standing crops in that subdivision. There are scanty showers of rain at random, but they are not sufficient.

UTKALDIPIKA.
Oct. 13th, 1906.

76. The *Utkaldipika* [Cuttack] of the 13th October states that though clouds are visible in the sky, there is no rain. The agriculturists want rain urgently. A few showers of rain are reported from scattered parts of the Cuttack district, but what is wanted is rain all over the district.

UTKALDIPIKA.

77. The Kendrapara correspondent of the same paper states that a great portion of the standing paddy crop in that subdivision is being injured by swarms of small black insects. Only timely rain can save the crop.

NARAYAN CHANDRA BHATTACHARYYA,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 27th October 1906.

REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 27th October 1906.

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I.—FOREIGN POLITICS.

1559. The *Telegraph* writes that there is unrest in Egypt due to the Pan-Islamic movement. Unlike the Indian Muhammadans, the Egyptian Muhammadans are not content with British administration. In Egypt there is no Hindu antidote, hence the situation has caused some uneasiness in London political circles. Further, Egypt is not disarmed and Constantinople is not far off.

TELEGRAPH,
20th Oct. 1906.

II.—HOME ADMINISTRATION.

(a)—Police.

1560. The *Telegraph* complains that within the last few months quite a series of murders with intent to rob have taken place, with the result that public anxiety prevails. Almost all the cases have occurred in brothels and some of the murderers are yet at large. Something should be done to keep a close watch on houses of ill-fame, and it is hoped that the Commissioner of Police will do what is necessary.

TELEGRAPH,
20th Oct. 1906.

1561. The *Hindoo Patriot* congratulates the Government on the efforts that are being made to check river piracy, an evil that has continued unchecked since pre-British days, and considers that Mr. Bramley's useful report on the subject points to the urgent necessity for the adoption of preventive measures. This officer's proposal for the organisation of a trained river police force exercising jurisdiction in old and new Bengal and the United Provinces up to Allahabad and Fyzabad, must necessarily involve a heavy cost, but it should be borne in mind that this cost would be covered by the increase in trade and the consequent increase in revenue which will follow adequate protection.

HINDOO PATRIOT,
20th Oct. 1906.

1562. The *Times of Assam* complains of the frequency with which theft cases have been occurring in Dibrugarh, and ascribes it to the laxity of the police in detecting the criminals. Since the departure of Inspector Sirafat Ali Chowdhury, the thieves have an easy time, for instead of helping the people to run down the perpetrators, the police of ten threaten the informants with prosecution for giving false information. It is hoped the present District Superintendent of Police will not allow the force to suffer in efficiency during his tenure of office.

TIMES OF ASSAM,
20th Oct. 1906.

1563. Referring to the Siwan murder case, which is now in course of hearing, the *Bengalee* appeals to the Superintendent of Police to transfer the accused Sub-Inspector to some other station, as his present post gives him considerable local influence, which may be used to prevent the discovery of the truth.

BENGALÉE,
21st Oct. 1906.

(b)—Working of the Courts.

1564. The *Telegraph* thinks that it would be wise for Government to appoint a Muhammadan to fill one of the vacancies on the High Court Bench, and hopes that the fittest member of that community will be selected.

TELEGRAPH,
20th Oct. 1906.

(d)—Education.

1565. The *Bengalee* complains that the translation, or shelving, of Mr. Earle to the Director's chair has already been attended by some undesirable results. Instead of writing his own notes and letters, he has, since

BENGALÉE,
14th Oct. 1906.

assuming his present office, engaged a couple of typists, one to work at his house from morning till 2 P.M. and another to work in the office from 2 P.M. (sic) and at Mr. Earle's house till 9 P.M. He has increased his office establishment by the addition of 12 men and got 2 Personal Assistants, although one had amply sufficed for all his predecessors. It is also complained that Mr. Earle is sometimes very discourteous to his Indian subordinates, and his conduct in this respect widely differs from that of his predecessors.

INDIAN MIRROR,
21st Oct. 1906.

1566. Commenting upon the changes impending in the personnel of the Bengal Educational Department, the *Indian Mirror* considers that Mr. Earle's administration has been very successful, as a Civilian head is free from personal likes and dislikes which a member of the Educational Service is likely to form. The appointment of Mr. Kuchler to succeed Mr. Earle is deprecated, for he unjustly supersedes others who are equally efficient. Mr. Little as Officiating Principal of the Presidency College has superseded Messrs. Prothero and Percival, as well as Mr. P. Mukerji. Mr. Prothero's capacity to win the love and respect of students is regarded as a proof of weakness, and Mr. Percival is apparently disqualified on account of his complexion. Mr. Mukerji is easily got rid of on the plea that he is no longer attached to the Presidency College and cannot therefore expect to be its Principal. Mr. James, who has been given the permanent post of Principal, is even junior to Mr. Little. These arrangements imply grave injustice and demand the timely intervention of His Honour the Lieutenant-Governor.

(h)—General.

INDIAN EMPIRE,
16th Oct. 1906.

1567. The *Indian Empire* draws attention to a contribution which appears in a contemporary referring to an announcement in the *Eastern Bengal and Assam Gazette* of the 1st September, calling for 14 Muhammadan or non-Bengali candidates for appointment of Native Military pupil-class Hospital Assistants. Such an open crusade against Bengalis shows that the spirit of Sir Bampfylde Fuller still rules the Province. British rule can never be respected by such glaring instances of injustice and unfairness.

BENGALIEE,
21st Oct. 1906.

1568. The open and undisguised official complicity in the pro-partition meeting held at the Comilla Town Hall demands, says the *Bengalee*, the immediate attention of His Honour the Lieutenant-Governor, who cannot possibly overlook such a deliberate disobedience of Government orders prohibiting political meetings in public places and debarring Government servants from attending such meetings. Various devices were adopted to tempt the Muhammadans to muster strong, and two of the local zamindars actively co-operated with the District Magistrate and other leading officials towards the success of the meeting.

BENGALIEE,
24th Oct. 1906.

1569. The *Bengalee* commends Mr. Hare's action in declining to comply with the Dacca Nawab's request to grant a holiday to Government officers at Dacca on Partition Day, and deplores the fact that this attitude of neutrality has not been observed by subordinate local officials.

BENGALIEE,
23rd Oct. 1906.

1570. The complaint that the excise policy of Government is devised to encourage and increase drunkenness for the sake of a paltry revenue, has, says the *Bengalee*, been conclusively proved by the testimony of the Sessions Judge of Amballa, who attributes the lamentable increase in violent crime to the facility with which strong drink is obtained under the new excise rules.

The learned Judge has done a public service by laying his finger upon one of the darkest spots in British rule in India, and his recommendation to restrict the supply of spirituous liquors, is made in the interests of orderly administration.

III.—LEGISLATION.

1571. The Legislative Council of the new Province represents, says the *Bengalee*, only the European planters and the Salimulla faction. Raja Sita Nath Roy's presence in it is a surprise, and cannot be reconciled with his past opposition to the partition.

BENGALÉE,
21st Oct. 1906.

1572. While expressing disapproval of Babu Sita Nath Roy's action in joining the Legislative Council of the new Province, the *Bengalee* points out that his position does not in the least affect his attitude in regard to the partition of Bengal. The Babu has given the assurance that his views on the subject remain unchanged. He has been known to be one of the firmest and most consistent opponents of the partition.

BENGALÉE,
24th, Oct. 1906.

VI.—MISCELLANEOUS.

1573. *New India* points out that there was more in the Congress controversy than appeared on the surface. It was not merely a squabble on the election question. The real consideration was that of ideals and methods, and according to one party, the name of Tilak stood for those ideals and methods. They are that the people have it in their power to work out their salvation. This belief the old Congress leaders do not hold, hence the opposition. Another object of the controversy was to break up powerful Congress cliques and lead the masses to take an intelligent interest in the work of national progress.

NEW INDIA,
13th Oct. 1906.

1574. The *Hindoo Patriot* does not agree with the *Times* that the Congress "will be definitely committed to a policy of sedition" should the "extremists" carry the election of Mr. Tilak. Apparently the *Times* has a very exaggerated notion of Mr. Tilak's extremism. He undoubtedly is in present-day parlance an extremist, but that does not mean that he is 'a fool or a humbug.' No, he is a profound scholar and an earnest patriot who can sacrifice, and has sacrificed, himself unflinchingly in his country's cause. People might differ from him as regards ways and means, but in no case can he be called a 'petty agitator' or classed with the 'Bengal martyrs.' Nevertheless, the journal agrees that it would be as anomalous for Mr. Tilak to preside over the Congress as it would be for a Nihilist to preside at a monarchist meeting.

HINDOO PATRIOT,
13th Oct. 1906.

1575. The *Indian Mirror* writes in a more hopeful tone with regard to the coming Congress. Harmony is likely to be restored to the ranks of the Bengalis, and if the spirit displayed on *Rakhi Bandhan* Day continues to prevail, a brilliant session is confidently predicted. Some people are inclined to give the partition the foremost place in the Congress programme, but the journal does not consider it entitled to such a position. Other questions, such as the one relating to self-government, demand equal attention.

INDIAN MIRROR,
19th Oct. 1906.

1576. The *Amrita Bazar Patrika* writes that if there was any prospect of the Presidentship of the next Congress being contested, it has been entirely removed by a recent article in the *Times*, in which "an open rupture" is anticipated. The journal now guarantees that both moderates and extremists will, without exception, vote for Mr. Dadabhai Naoroji in order to confound the *Times*.

AMRITA BAZAR
PATRIKA,
20th Oct. 1906.

1577. The *Hindoo Patriot* regards the election of Mr. Dadabhai Naoroji as settled, and thinks that the recent controversy on this subject has clearly indicated an overwhelming majority in his favour. Even the Tilak party has undertaken not to oppose Naoroji's election. This testifies to his immense popularity and to the fact that there is at least one Indian who is trusted and revered. It is leaders who make the nation, and if there were more leaders of the type of the "Grand Old Man" of India, the nation would not suffer long. The *Patriot* has every hope of this year's session being one of the most brilliant.

HINDOO PATRIOT,
20th, Oct. 1906.

AMRITA BAZAR
PATRIKA,
15th Oct. 1906.

1578. The *Amrita Bazar Patrika* announces that offensive articles are used in the manufacture of Manchester cloth, a fact that is not generally known to the public, and quotes an extract from *Cotton Weaving*, by Mr. Richard Marsden, Editor of the *Textile Mercury*, in which it is stated that tallows, oils, and waxes are used as "softening anti-frictional ingredients," and that the tallow used is "extracted from the animal tissues." Since tallow is an objectionable article to the Hindus, the use of foreign cloths should be prohibited.

AMRITA BAZAR
PATRIKA,
15th Oct. 1906.

1579. The *Amrita Bazar Patrika* writes that if the 16th of October is a day for sorrowing, it is no less a day for rejoicing, for it marked the death of the old spirit of dependence and the birth of a spirit of national independence. From this standpoint, the 16th of October is blessed, essential in fact to the very preservation of the nation, and the question is how so important a day should be celebrated. The tying of the *rakhi* thread is a matter of sentiment, public protest is useless, and violent demonstrations out of the question. Something more is needed, and that is a continuing popular enthusiasm, and this can only be achieved by an interchange of ideas as to how the nation can be benefited and by a fixed resolve to act up to those ideas. This is the best service each son can render to the motherland.

BANDE MATARAM,
16th Oct. 1906.

1580. *Bande Mataram* considers that this year, the Partition and *Rakhi* Day celebrations should not have been confused. Partition Day is a day of mourning, whereas *rakhi* day is professedly a day of national reunion, and as such, it cannot in any sense be regarded as a day of mourning, but as a day of national rejoicing. This rejoicing should not, however, be conducted after the manner of Christmas celebrations. It should rather be a spiritual rejoicing and the day should be spent in prayer, fasting and meditation—meditation on the 'glory, the strength, and the future destiny of our nation.'

BENGALIAN,
16th Oct. 1906.

1581. In expressing confidence that the 16th October will be commemorated throughout the country in a suitable manner, the *Bengalee* invites the Muhammadans to join in the celebrations, as their interests are identical with those of the Hindus. The efforts of the Nawab of Dacca and his coadjutors are doomed to failure, for the real leaders of the Muhammadan community are in sympathy with the attitude of opposition to the partition of Bengal. His Highness the Aga Khan has expressed his opinion on the matter, and the Central Muhammadan Association, when consulted by the Government, recommended the raising of the province to the status of a Presidency Government.

INDIAN MIRROR,
16th Oct. 1906.

1582. The *Indian Mirror* hopes that the celebrations of the 16th October will lead to the union of all sects and classes, and unity and good-feeling will be restored among the different national parties. India is passing through a dreadful crisis, and none but the Almighty can help the people, who are therefore urged to remember their prayers. The demonstration should conclusively prove the universality of the agitation against the partition, which affects the whole of India. The interests of Europeans are also involved by the serious results of the boycott, and they should therefore view the partition with the same feeling as the Indian.

BANDE MATARAM,
16th Oct. 1906.

1583. In a leader entitled "Nation Day," *Bande Mataram* announces the birth of the 'new Bengali nation,' and states that it was towards this end that the entire history of the country has tended. The early beneficence and latter-day repression of British rule, have brought about this result. This was the one, the chief end—the birth of the nation,—and it has at last come to pass. May the 'Lord of our fathers' and the 'Protector of our young nation' be praised.

AMRITA BAZAR
PATRIKA,
17th Oct. 1906.

1584. The *Amrita Bazar Patrika* writes that the 16th of October demonstration held in Calcutta affords 'incontestible' proof of a spontaneous national awakening. There was nothing artificial in the recent exhibition of popular feeling, says

the journal. There could have been nothing artificial in such a genuine outburst, which clearly showed that an 'irresistible force has been created in the country by an unmitigated wrong in the shape of the partition of Bengal.' The Bengalis now know 'that they are not a race of slaves, that they have a country of their own, and that they must make sacrifices if they desire to grow as a nation.'

Commenting on the Nawab of Dacca's attempts to get up counter-demonstrations both at Calcutta and Dacca, the journal says that they were both failures, and notices with pleasure that another band of Musalmans circulated a hand-bill in which it was explained that the 16th of October, being the date of the demise of the Emperor Akbar, a day of mourning for all Hindus and Muhammadans, it was an appropriate day for the reunion of Hindus and Muhammadans, more especially as it was on that date that the anti-Hindu Emperor Aurangzeb used to perform the *rakhi* ceremony with the Rajput Princes.

1585. The *Indian Mirror* writes in glowing terms of the success which attended the celebration of "Partition Day" in Calcutta and the marked absence of any discordant note to spoil the general harmony. All communities, irrespective of colour and creed, joined in making it a National Day, and even party feeling was forgotten at the moment. The demonstration has conclusively proved that the bulk of the Muhammadan community side with their Hindu brethren in the matter of the partition.

INDIAN MIRROR,
18th Oct. 1906.

1586. Commenting on the state of things prevailing in Bengal since the province was cut up by Lord Curzon, the *Beharee* blames the Government for having brought about the bitterness and acerbity which are now so prominent in public life. It has been established and admitted even by Mr. Morley that the scheme was a bad administrative measure, and it is satisfactory to learn that Mr. Gokhale has confirmed the idea that the partition is not a settled fact and that it can be undone. Another memorial will be submitted for its modification to the extent of bringing the Bengalee-speaking area under one administration, so the Biharis are urged to wake up and do all they can to effect a separation of their province from West Bengal.

BEHAREE,
19th Oct. 1906.

1587. The *Indian Empire* approves of the manner in which the Government of India has honoured the Muhammadan deputation which, though not properly representative, was nevertheless a strong combination. While sympathising with their aspirations, the journal deprecates their claim to partial treatment at the expense of others. The attitude of the Viceroy in admitting that the Government have so far neglected the interests of the Muhammadan community is attributed to a stroke of policy which is liable to change for the worse at any time. The Hindu and Muhammadan must look to other sources for salvation, and not depend on the little a stingy Government gives them. Combination and co-operation will be essential to remove the numerous disabilities from which all suffer.

INDIAN EMPIRE,
16th Oct. 1906.

1588. A correspondent of the *Indian Mirror* gives prominence to some remarks made by shopkeepers who closed their shops on Partition Day and wondered at the action of the Babus in attending office as usual. He suggests that if office-going Babus cannot obtain a holiday, they should prove their sincerity by sending that day's pay to some patriotic fund, such as the National Fund or the Famine Fund. If the trading class can show such self-sacrifice, the educated classes should do something to avoid the imputation of interested motives.

INDIAN MIRROR,
16th Oct. 1906.

1589. The *Amrita Bazar Patrika* writes that if there was any doubt as to the fictitious character of the so-called Muhammadan demonstration in favour of partition, it has been removed by Nawab Salimullah himself, who has been the preacher of something like a *Jehad* against the Hindus. The leaflet over his signature circulated prior to the 16th October places this beyond doubt, and makes it clear that but for his efforts there would have been no demonstration at all! There is no harm in the Nawab wishing to get up a

AMRITA BAZAR
PATRIKA,
21st Oct. 1906.

counter-movement, but what is seriously feared is that his 'inflammatory' leaflets are likely to produce a bad effect on the Muhammadan masses, who, if they once get out of hand, will rise against the Hindus and eventually against constituted authority.

POWER AND
GUARDIAN,
19th Oct. 1906.

1590. *Power and Guardian* ascribes the condition of peace prevailing in Europe to the constant preparedness of nations for war and points out that Africa would have been retained by the Africans if the people knew how to cope with the *righteous* nations of Europe in their land-grabbing crusade. The situation in India is not much better, as individual Indians are often greatly humiliated by Europeans because they do not make themselves respected by being in a position to hold their own in the matter of courage and physical powers. Assaults on Indians are common and justice can hardly be had in the Courts. The Pathan, Afridi, Sikh, and Gurkha are immune from such attacks, and it is therefore necessary for the rest of the Indian races to harden their sinews and make themselves feared by Europeans, by improving the power of their wrists and fists. The *swadeshi* movement is responsible for the formation of numerous athletic clubs which are training boys of ten and twelve to be consummate *lathials*, and when the Europeans realize that the whole nation has been regenerated in this direction, they will by degrees learn how to deal with the Indians. Peace will then reign supreme all over the country.

National regeneration and
peace.

AMRITA BAZAR
PATRIKA,
18th Oct. 1906.

1591. The *Amrita Bazar Patrika* writes that while the anti-partitionists have shown that both the Hindus and Musalmans are against the partition, Nawab Salimullah has proved that there are two and two only who are in favour of partition—himself and the *Englishman*. He has not been able to show that a single Hindu supports the measure, so that the comforting assurance that the anti-partition feeling has abated becomes a delusion. What can afford greater proof of this than that no food was cooked in 'millions of houses' on Partition day?

The anti-partitionists.

HINDOO PATRIOT,
18th Oct. 1906.

1592. The *Hindoo Patriot* writes that, notwithstanding the pains 'designing Anglo-Indian papers' have taken to magnify the so-called Muhammadan pro-partitionists, there is no doubt that they are in a hopeless minority. They are not only out of touch with the great Muhammadan community, but the recent deputation has shown that these pro-partitionists hold views which are not shared by the great Muhammadan leaders. The importance of a party which cannot boast of a single enlightened member, can be easily judged.

The Muhammadan pro-parti-
tionists.

AMRITA BAZAR
PATRIKA,
20th Oct. 1906.

1593. The *Amrita Bazar Patrika* observes that the demonstration held on Partition Day has made one thing clear, and that is, that the educated Muhammadans are as opposed to the partition of Bengal as the Hindus. At Dacca, 'the centre of pro-partitionism,' the president of the anti-partition meeting and a member of the Nawab's family declared that the educated public are opposed to the measure and that Nawab Salimullah has supported partition on personal grounds, that is, in order to serve private interests! In the face of this statement made by an enlightened member of his own family, it is amazing to find the Nawab submitting pro-partition memorials to the Secretary of State "on behalf of the inhabitants of the new Province"! His public meetings 'are mere myths, the persons attending them being drawn there by such artifices as the display of fireworks, distribution of sweets, by *waz* or religious sermons and so forth.'

'Hindus and Musalmans ex
dit.'

AMRITA BAZAR
PATRIKA,
19th Oct. 1906.

1594. The *Amrita Bazar Patrika* points out that the *Englishman* is mistaken in supposing that "political agitators" are responsible for the stoppage of the sale of fish at the Municipal Market, Calcutta, on Partition Day. The real fact is that the fishermen themselves had resolved to take this action, and argued that if *moochis* showed their disapproval of the measure by refusing to mend English shoes on the 16th of October, why should not fishermen, who are of a higher caste, do their duty also? The whole affair is thus directly due to the fishermen and not to "political agitators," as is erroneously supposed.

Absence of fish at the Muni-
cipal Market, Calcutta, on Partition
Day.

1595. The *Bengalee* refers to an article in the *Times* pointing to the subjects discussed by Indian students at University towns in England and Scotland as being proof positive of their disloyalty, and ridicules the writer for his prodigious discovery. The political atmosphere of England imbues even an Indian with some of that passionate love of freedom which above all distinguishes the Englishman, and a desire to see India governed on enlightened principles, and British rule founded on justice and equality is perfectly compatible with loyalty of a rational type. Human thoughts and sympathies cannot possibly be controlled, and it is natural that the Indian student in England should remember the destiny of his fatherland.

BENGALÉE,
21st Oct. 1906.

1596. Alarmed at the success of the Liberals and the appointment of Mr. Morley, and disappointed at Lord Minto's loyal support of the Secretary of State, the *Bengalee*, determined to meet the situation by a campaign of calumny and misrepresentation, and sought to frighten Mr. Morley by conjuring up the bogey of "Muhammadan discontent." The friendly newspapers both here and in England have been freely used for this purpose, and while columns of mendacious and false accounts of the National Flag presentation and the *Santi Sechan* ceremonies were cabled to England, persistent efforts were made to create a breach between Hindus and Musalmans. To counteract these mischievous efforts greater energy and a united front are necessary.

BENGALÉE,
21st Oct. 1906.

1597. In drawing a comparison between the respective methods of the moderates and extremists, the *Indian Mirror* finds the latter suicidal and recommends its being abandoned. The absence of representatives in Legislative Councils, etc., will remove all control over the Government in the manner of spending the revenues. The struggle for precious boons of local self-government and other privileges will have been made in vain, and the economic loss to the country will be great. Responsible Government posts will be filled by Eurasians and Anglo-Indians, and the machinery of the Government would work with their help as smoothly as ever. The moderates, on the other hand, instead of being obstructionists, desire to help Government in the better administration of the country and to establish cordial relations between the rulers and the ruled.

INDIAN MIRROR,
21st Oct. 1906.

OFFICE OF THE INSPR.-GENL.
OF POLICE, L. P.,
WRITERS' BUILDINGS,
The 27th October, 1906.

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

