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REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 8th December 1906.

CONTENTS.

PAGE.	PAGE.		
I.—FOREIGN POLITICS.			
Turko-Persian disputes ...	1077	(f)— <i>Questions affecting the land</i> —	
The Western Powers and the Asiatics ...	ib.	Cancellation of <i>latdari</i> rights in the Sunderbans ...	1083
Persian politics ...	ib.	(g)— <i>Railways and Communications, including Canals and Irrigation</i> —	
Persian politics ...	ib.	The extension of the Baraset-Basirhat Light Rail-way ...	1083
The Amir and his Hindu subjects ...	ib.	The Howrah-Amra Light Railway ...	1084
The Amir and the native princes ...	ib.	A railway complaint ...	ib.
England and Germany ...	ib.	A railway complaint ...	ib.
British Indian subjects in South Africa ...	1078	A railway complaint ...	ib.
II.—HOME ADMINISTRATION.		Railway complaints ...	ib.
(a)— <i>Police</i> —		A railway complaint ...	ib.
Serious allegations against the police ...	1078	A suggestion ...	1085
The Eastern Bengal Police Administration Report	1079	The closing of Koila Ghât ...	ib.
Theft and gambling in some villages in Mymensingh district ...	ib.	(h)— <i>General</i> —	
Theft and dacoity in Dacca town ...	ib.	The partition ...	1086
The chaukidari tax and Mr. Morley ...	ib.	Mr. Morley and partition ...	ib.
Allegations against Presidents of Panchayat ...	ib.	Sir B. Fuller's resignation ...	ib.
The Kabuli nuisance again in Harrison Road	1080	The authorities in Barisal and the <i>swadeshi</i> ...	1086
(b)— <i>Working of the Courts</i> —		In praise of certain Government officers ...	ib.
Allegations against a Muusiff ...	1080	A postal complaint ...	ib.
Mr. Eskander Ali, Deputy Magistrate, Noakhali ...	ib.	Allegations against a European postal official ...	ib.
The proposal to separate the Judicial Service of Eastern Bengal and Assam ...	ib.	A postal complaint ...	ib.
Wanted a new subdivision in Birbhum ...	ib.	Mr. Stinton, the Deputy Magistrate of Tangail ...	1087
The Barton case ...	ib.	The ensuing visit of Mr. Hare to Chittagong ...	ib.
The Jamalpur workshop shooting case ...	1081	A clerk and the Medical Board ...	ib.
Wanted a Musalman Judge in the High Court	ib.	A Co-operative Credit Society in Rajshahi ...	1088
(c)— <i>Jails</i> —		Lady signallers ...	ib.
Manufacture of mustard oil at the Mymensingh Jail ...	1081	The grain compensation allowance ...	ib.
Manufacture and sale of mustard oil at the Birbhum Jail ...	ib.	Obsolete coins ...	ib.
(d)— <i>Education</i> —		III.—LEGISLATION.	
The Presidency College improvement question ...	1081	The proposed tenancy legislation ...	1088
Mr. Little's selection for the Principalship of the Presidency College ...	ib.	The proposed tenancy legislation ...	1089
The weaving school at Serampore ...	1082	The proposed tenancy legislation ...	ib.
(e)— <i>Local Self-Government and Municipal Administration</i> —		The proposed tenancy legislation ...	1090
The question of employing a permanent supervisor to assist the District Engineer of Mymensingh ...	1082	The proposed tenancy legislation ...	ib.
Speed of motor-cars in Calcutta ...	ib.	The proposed tenancy legislation ...	ib.
Municipalities in Bengal ...	ib.	The proposed tenancy legislation ...	ib.
A municipal complaint ...	1083	The proposed tenancy legislation ...	ib.
A municipal complaint ...	ib.	The proposed tenancy legislation ...	ib.
The Bhadreswar Municipality ...	ib.	The Local Self-Government Amendment Bill ...	1091
A cartoon ...	ib.	The proposed jute legislation ...	1092
		IV.—NATIVE STATES.	
		Nil.	
		V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.	
		The Zamindar Company of Midnapore	1092

VI.—MISCELLANEOUS.

PAGE.

The meaning of the word <i>feringhi</i> ...	1092
"Native and <i>feringhi</i> " ...	1093
The effects of Western education in India	<i>ib.</i>
The new party in the Congress ...	1094
"We are great, the <i>feringhis</i> are small"	<i>ib.</i>
Superiority of Indians to Englishmen ...	<i>ib.</i>
An alleged circular ...	<i>ib.</i>
Loyalty amongst Indians ...	<i>ib.</i>
The <i>swadeshi</i> and alleged official oppression	1095
"A Bengali <i>havildar</i> " ...	<i>ib.</i>
What the Indians really are? ...	<i>ib.</i>
The coronation of Surendra Nath Banerji	1096
A suggestion to the <i>Times</i> ...	<i>ib.</i>
The people's faith in the Government ...	<i>ib.</i>
A lesson ...	<i>ib.</i>
"Social differences and independence"	<i>ib.</i>
"A claim to gratitude" ...	1097
The St. Andrew's Dinner ...	<i>ib.</i>
"Slight and distrust" ...	<i>ib.</i>
The Purandhar assault case ...	1098
The Industrial Exhibition ...	<i>ib.</i>

URIYA PAPERS.

Advise to the India Government to stop emigration to Africa ...	1098
A new kind of oppression on the Kalahandi people	<i>ib.</i>
Oppression on the pilgrims visiting the Puri temple	<i>ib.</i>
Babu Gokulanand Chaudhuri recommended as a member of the Bengal Legislative Council ...	1099
The necessity of a road in Mayurbhanj	<i>ib.</i>
Babu Radhacharan Das recommended as a member of the Bengal Legislative Council ...	<i>ib.</i>
The Arms Act in the Madras Presidency	<i>ib.</i>

URIYA PAPERS—concl.

PAGE.

Opposition to the transfer of the Ravenshaw College from its present site ...	1099
The state of third-class carriages in Cuttack	<i>ib.</i>
The Kabuli riot in Calcutta ...	<i>ib.</i>
Necessity of an extension of section 158 of the Bengal Tenancy Act to Orissa ...	1100
The affairs of the Mayurbhanj State need a close scrutiny by a British officer ...	<i>ib.</i>
"Naturalised Uriyas" or "domiciled Bengalis?"	<i>ib.</i>
The Raja of Khalikote giving up his special connexion with the Utkal Union Conference ...	<i>ib.</i>
Bengalis invited to co-operate with the Uriyas ...	<i>ib.</i>
Annual prize distribution meeting in connection with the Pearymohan Academy ...	<i>ib.</i>
Wanted a branch post-office at Sidheswarpur	1101
Liberality of the Raja of Raigarh ...	<i>ib.</i>
Liberality of the Raja of Keonjhar ...	<i>ib.</i>
Liberality of the Rani of Bargarh ...	<i>ib.</i>
The demise of Sir Partapuarayan Singh, K.C.I., mourned ...	<i>ib.</i>
The tigers in Bamra ...	<i>ib.</i>
A daring theft in Cuttack ...	<i>ib.</i>
Water-difficulty in Sambalpur ...	<i>ib.</i>
The high price of rice in Sambalpur ...	<i>ib.</i>
The high price of rice in Mayurbhanj	<i>ib.</i>
The high prices of food-stuffs in Dhenkanal	1102
The state of crop in Burasambar ...	<i>ib.</i>
Public health in the Cuttack district ...	<i>ib.</i>
A case of public nuisance ...	<i>ib.</i>
The "Sudhal Agricultural Bank" ...	<i>ib.</i>
The weather and crop in Sambalpur ...	<i>ib.</i>
The <i>rabi</i> crop in Barpali ...	<i>ib.</i>
The weather in Kendrapara ...	<i>ib.</i>
A joint-stock company at Balasore ...	<i>ib.</i>

ASSAM PAPERS.

Nil.

I.—FOREIGN POLITICS.

WITH reference to Reuter's announcement that "a despatch from Constantinople says the Turks are now more desirous to come to an understanding regarding the Turko-Persian delimitation dispute and have fully complied with the Persian demands in connexion with the Karbela incident," the *Daily Hitavadi* [Calcutta] of the 30th November commends the wisdom which has led the Turks to avoid a threatened rupture with the Persians, the present being a time for the oriental states to lay in strength, and devise means of self-protection, against the Western Powers, and not weaken themselves by interne-cine quarrels.

2. Referring to the abrupt settlement of the recent dispute between Turkey and Persia, the *Hitvarta* [Calcutta] of the 2nd December observes that the European Powers always set the Asiatic Powers one against the other simply to serve their own selfish ends, but the latter have now come to know the fact, and are not likely to fall into their trap.

3. The *Roznama-i-Mukaddas Hablul Mateen* [Calcutta] of the 3rd December says, in the course of an open letter addressed to the members of the new Parliament of Persia, that they should pay more attention to the improvement of their army as well as arms, and to the strengthening of their frontiers in an orderly and systematic manner. All ranks of the people of a certain age should, without exception, be made to learn the principles and methods of *jehad* (fighting) and attend practice for a number of years.

4. The same paper says that some seven years ago, the Government of Persia, at the instance of its Ministers, took a loan of a hundred and fifty millions, but not a single farthing was ever spent by it for the public good. The great evil of the proposed Russo-English alliance will be a source of great danger to Persia. The northern neighbour has cleverly managed to advance the loan through the influence of the Court party on the security of its customs, and obtained besides certain concessions. When this alliance has been formed, our northern neighbour will fearlessly advance and encroach upon Persian territories. Seeing this, our southern neighbour will follow suit. Under the circumstances, the Court will join the nation in their efforts to counteract the evil by improving their army, schools, arts, industries, and agriculture.

5. Relying on an article in the *Oudh Akbar* regarding the presence of The Amir and his Hindu subjects. Hindu population in Kabul, and the kind, impartial treatment accorded to them by the Amir, the *Hitvarta* [Calcutta] of the 2nd December observes that the English who so much boast of their civilization had better take a lesson from the Amir as to the duties of an impartial ruler.

6. Referring to the approaching visit of the Amir of Kabul, and the The Amir and the native princes. invitations issued to certain Ruling Chiefs, and Princes to attend the Durbar at Agra, the *Hindi Bangavasi* [Calcutta] of the 3rd December is anxious to know if all the pageant now being prepared for the Amir will please His Highness.

The paper quotes the following remarks from the late Amir's diary (Tuzuk Abdur Rahman) to show the impression created on him by the presence of the Punjab Chiefs at the Durbar held to meet him at Rawalpindi:—

"I was much pleased with the Durbar, but only one thing excited my pity. It was the deplorable condition of the Punjab Chiefs. These pitiable beings wore dresses befitting women. They wore jewelled pins in their hair-knots, rings in their ears, bracelets on their arms, and necklaces round their necks; in fact, ornaments which women generally wear. Even the strings of their trousers were worked with gold, and to them were attached small bells hanging down to the ankle. . . . These Rajas and Nawabs spend their time in folly, idleness, and sensual pleasures. . . . I was much moved to see these effeminate poor things, for what good administration could be expected from them?"

7. The *Hitvarta* [Calcutta] of the 2nd December asks why England, England and Germany. does not try to form an alliance with Germany, when she has made alliances with almost all the

DAILY HITAVADI,
Nov. 20th, 1906.

HITVARTA,
Dec. 2nd, 1906.

ROZNAMA-I-MUKADDAS
HABLUL I-MATEEN,
Dec. 3rd, 1906.

ROZNAMA-MUKADDAS
HABLUL MATEEN.

HITVARTA,
Dec. 2nd, 1906.

HINDI BANGAVASI,
Dec. 3rd, 1906.

HITVARTA,
Dec. 2nd, 1906.

strong Powers both of Europe as well as of Asia? Is an alliance with Germany so impossible?

DAILY HITAVADI,
Dec. 3rd, 1906.

8. The *Daily Hitavadi* [Calcutta] of the 3rd December says:—

British Indian subjects in South Africa. There is a class of people, generally hated and ridiculed by the public, who make a great show of courage and strength outside their homes,

but are as tame as lambs to their wives and children. The character of the British Government is similarly marked at once by bravery in its dealings with outsiders and cowardice in its dealings with relatives. When English missionaries were persecuted in China, English warships proclaimed the strength and valour of Britain there. When there arose a possibility of the interests of English merchants being jeopardised in Burma, the Government of India shattered the independence of that country. The martial spirit of the English is at once aroused if British subjects are oppressed in any foreign country. But now that the Transvaal Government is oppressing the British Indian subjects in South Africa, the British Government has nothing to say to it. In the opinion of many people this timidity on the part of the British Government is an indication of its weakness. The *Times* of London recently published an article expressing this view. In India, a number of short-sighted officials are trying to maintain the *prestige* of the British Government by harassing school-boys, but what is being done to prevent that prestige being completely shattered on the soil of the Transvaal?

II.—HOME ADMINISTRATION.

(a)—Police.

JYOTI,
Nov. 22nd, 1906.

9. The *Jyoti* [Chittagong] of the 22nd November writes that any scheme

of police reform which is confined only to strengthening numerically the chaukidari and the thana police, and promoting co-operation between these

two branches of the force, cannot by any means be good for the country. Service in the police is sought in the majority of instances as affording an easy means of acquiring large incomes. The more, therefore, that the number of such avaricious men in the force is increased, the more will its *morale* suffer.

Punchayets and daffadars are, as a rule, being recruited from the turbulent element of the population of each village. The inoffensive respectable section of the village population do not dare to say anything against these turbulent men or oppose their appointment. Their influence in the villages is therefore absolutely without a check. Almost every day reports are being received from the villages of wholesale looting by chaukidars, daffadars and punchayets in league with gangs of other *budmashes* and thieves. Thefts of paddy, of utensils, of garden fruits, of clothes, of standing crops, have become every-day occurrences. Well-to-do men rarely reside nowadays in the villages, and where any such do reside, they are being robbed of their ornaments and other valuables. In many of these cases one hears that the daroga is implicated in them and takes a share of the spoils. A serious accusation like this cannot indeed be proved, but one cannot disbelieve it, when one considers the pass to which things have come in the mufassil. The appositeness of the foregoing remarks will be apparent from what actually happened in the recent case of outrage on females at Paraikora. When Chandra Kumar Bhattacharji, the only male guardian of the victims of the outrage, informed his neighbour, Babu Chandra Kumar Ray (a retired Sub-Judge) of what had happened, he was advised by the latter to report the matter without delay to the police. Chandra Kumar in reply urged that going to the police was useless, and that to get any help from them, one must have money, which he had not. And so Chandra Kumar actually did not report the matter to the police. It thus appears that even after an outrage of this magnitude, one of the victims of the outrage did not seek the assistance of the police, because he expected absolutely no good from it. And this is an opinion which is held not by Chandra Kumar alone, but generally by all inoffensive gentlemen in the

villages. Let Government now consider whether there is any further necessity of keeping up the police. The people of the country are all agreed in thinking that the police exist only to oppress and extort money from them. They will take it as a good riddance if the existing police is abolished by Government.

As Chandra Babu, the retired Sub-Judge, testifies in his own words, when he had Jagat Chaukidar, Iswar Daffadar and Kali Kumar Punchayet called before him to know what steps they were taking in connexion with this case:—

“Some days after, only the daffadar turned up with his diary and told me that he had made no report of this occurrence at the thana, as he said the police officer of Anowara thana had directed him not to make mention of such cases in his diary. In fact I found that there was a case of burglary reported in his diary, but it was penned through and the daffadar said that this was scored through by the daroga himself, who did not want cognizable cases to be reported to him at all. He said he had reported two arson cases of this village, one in the house of Kali Kumar Punchayet and the other in the house of Jibin Krishna, but they were not entered in his diary.”

10. Referring of the Police Administration Report, Eastern Bengal, the *Hitavadi* [Calcutta] of the 23rd November writes

The Eastern Bengal Police Administration Report. as follows:—

HITAVADI,
Nov. 23rd, 1906.

The authorities have highly praised to police for the coolness and judgment they showed during the troublous times of the past year. But, as a matter of fact, the conduct of the Eastern Bengal Police has, since the beginning of the last year, been continuously marked by high-handedness and oppression. Men have become tired of hearing of their misdeeds. That the police officers guilty of oppression have escaped unpunished is due to the fact that in none of the cases against them has justice been administered by law-courts with impartiality. In any other country the conduct of the police during the past year would have brought about the dismissal of many a high official. The Eastern Bengal Police has belaboured people, violated the sanctity of *zenanas*, and struck boys. Are these signs of coolness and ability? It is for these that the police has earned the praise of the authorities? If so, law has ceased to be respected in British India, and *zulm* and oppression have usurped its place.

11. A correspondent of the *Dacca Prakas* [Dacca] of the 25th November complains of the frequent occurrence of theft in

Theft and gambling in some villages in Mymensingh district. Nyamatpur, Sakhua, Mana Santosh, Bharera,

Ramha, Deopur, Kajla and Murshikandi villages within the Kishorganj subdivision of the Mymensingh district. The village dafadars and chaukidars are culpably indifferent to the matter, and seldom go on rounds at night. There has also been a recrudescence of gambling in Nyamatpur, but the local police minds it not.

DACCA PRAKAS,
Nov. 25th, 1906.

12. The same paper speaks of the great prevalence of theft and dacoity in Dacca town, and says that the system of keeping watch and ward in the town at night is extremely defective. Only 20 constables guard the big town during the night from beats situate at great distances from each other.

DACCA PRAKAS.

The chaukidari tax and Mr. Morley. December says:—

BANGAVASI,
Dec. 1st, 1906.

In reply to a question put by Mr. Weir, Mr. Morley has said that the recommendations of the Police Commission regarding the chaukidari tax are still under consideration. Mr. Morley alone can say for how many years more the matter will continue to be under consideration. In the meantime the poor raiyat is about to succumb under the pressure of the tax.

13. The *Bangavasi* [Calcutta] of the 1st December says:—

Allegations against Presidents of Punchayets. In very many cases the Presidents selected are the bad and scheming men of their villages. Although wholly unread in the law, their powers are almost those of third class Magistrates. The Presidents are usually found to be busy devising means to punish men of the party in the

KHULNAVASI,
Dec. 1st, 1906.

village to which he is opposed. The following, is as an illustration, supplied by a correspondent :—

In the Sayera union, in connexion with the assessment of the chaukidari-tax the villagers were summoned to attend at the house of their President at Bagerhat on the 24th October last. They attended, but were informed that the President was absent from home that day attending to his functions as a member of the District Board at Khulna. Although they then came back without being told how much they were each to pay, on the 1st November it was proclaimed by beat of drum that all who failed to pay in their taxes upon the 1st of November would be made to pay double. The President is further stated to have under-assessed the men of his own village.

HINDI BANGAVASI,
Dec. 3rd, 1906.

15. The *Hindi Bangavasi* [Calcutta] of the 3rd December draws the attention of the police authorities to the fact that The kabuli nuisance again in the Kabulis have not yet given up obstructing the Harrison Road. footpaths on Harrison Road by keeping their packages on them, while no notice of the same is being taken by the police, to the great inconvenience of the pedestrians who have to use these footpaths.

(b)—Working of the Courts.

CHARU MIHIR,
Nov. 27th, 1906.

16. The *Charu Mihir* [Mymensingh] of the 27th November writes that the Allegations against a Munsiff. newly appointed Munsiff at Sherpur is more inclined to dispose of cases quickly than to do real justice. He is unduly averse to granting adjournments. He has also made it a practice to continue holding his court till 8 or 9 at night, to the great inconvenience of suitors and pleaders, and, lastly, his relations with the bar are not quite cordial.

SUHRID,
Nov. 28th, 1906.

17. The *Suhrid* [Noakhali] of the 28th November writes that Mr. Mr. Eskander Ali, Deputy Eskander Ali, Deputy Magistrate of Noakhali, has given offence to his co-religionists by not observing the *roja* and indulging in smoking at the time and also by detaining in his court parties to law suits during the days of the *Ramzan* observance till the late hours of 9 and 10 P.M. And, further, Mr. Ali's judgments are very frequently reversed by the appellate Courts.

HITAVADI,
Nov. 30th, 1906.

The proposal to separate the Judicial Service of Eastern Bengal and Assam.

18. The *Hitavadi* [Calcutta] of the 30th November says that the Government of India has requested the Calcutta High Court to reconsider the proposal made some time ago by Sir B. Fuller, to divide the Judicial section of the Provincial Civil Service under it into two parts, one for Bengal and another for Eastern Bengal and Assam exclusively. It need hardly be said that such a division would be suicidal to the interest of justice. Besides it will be doing great injustice to half the members of the Judicial Service, who will be obliged to pass their days exclusively in the unhealthy districts of Eastern Bengal and Assam. It is hoped that the High Court will not accept the proposal.

BIRBHUM VARTA,
Dec. 1st, 1906.

19. The *Birbhumi Varta* [Birbhumi] of the 1st December suggests the Wanted a new subdivision in desirability of creating a subdivision at Bolpur in the district of Birbhumi, in view of the great and inconvenient distance at which the Shambazar, Sakulipur and other thanas are situated from the criminal courts at headquarters to which they are now subject.

BHARAT MITRA,
Dec. 1st, 1906.

20. The *Bharat Mitra* [Calcutta] of the 1st December wants to know the reason why in the appeal from the judgment of the The Barton case. Presidency Magistrate in the motor car case, in which Mr. Barton was punished for rashly driving his car and thereby causing the death of a pleader, Government engaged no pleader to conduct the case. Government pleaders are engaged in petty cases, but strange that in an important case like this, in which a man lost his life, no pleader represented the Crown.

21. Referring to the result of what is known as the Jamalpur workshop

The Jamalpur workshop shooting case, the *Hitvarta* [Calcutta] of the 2nd December says that if the British Government

desires to establish peace in India and to secure the good-will and confidence of the people, it should at once set about finding out the man who is guilty of shooting. The Government may take the help of the Detective Department and the Railway staff both European and native, in spite of the failure of the Police to arrest the guilty man and the finding of the Deputy Magistrate.

22. The *Dacca Gazette* [Dacca] of the 3rd December has the following in English:—

Wanted a Musalman Judge in the High Court.

Since the retirement of Mr. Justice Amir Ali there has been no Muhammadan Judge on the Bench of the Calcutta High Court. The want of a Muhammadan Judge is a legitimate grievance of the Muhammadan community, and it ought to be remedied the moment a suitable opportunity for the same presents itself. The public have freely discussed this question for some time past, and are strongly in favour of the removal of this cause of complaint of an important section of the Indian community. A Muhammadan lawyer with sound knowledge of Muhammadan law is sorely needed on the Bench in the interests of the Muhammadan community in particular and for the all-round efficiency of the highest tribunal in the land in general. So we would press upon the attention of the Government and the Hon'ble Chief Justice the necessity and desirability of the step to be taken. As eligible candidates for this appointment, the names of Maulvi Muhammad Yusoff Khan Bahadur, Maulvi Seraj-ul-Islam Khan Bahadur and Maulvi Shamsul Huda may be suggested. They are all sound lawyers of varied experience, practising in the Calcutta High Court for a number of years. Some vacancies will shortly occur, and we hope some one of these gentlemen will be appointed to one of them in consideration of the fact that one such is absolutely necessary for the clear and satisfactory exposition of the niceties and intricacies of Muhammadan law.

HITVARTA,
Dec. 2nd, 1906.

DACCA GAZETTE,
Dec. 3rd, 1906.

23. The *Charu Mihir* [Mymensingh] of the 20th November points out

Manufacture of mustard oil at the Mymensingh jail.

wrong which this means to the private manufacturer, and calls for some immediate preventive action in this connexion from the proper authorities.

24. The *Birbhum Varta* [Birbhum] of the 1st December points out that while the mustard oil manufactured at the Birbhum Jail is selling at 8 annas per *pucca* seer, that manufactured privately is selling at from 7 to $7\frac{1}{2}$ annas per *kanchi* seer. It is suggested that, to prevent the *kolu* from being undersold by Government, the jail authorities should stop selling the article in question in retail, and should make all its sales wholesale only.

CHARU MIHIR,
Nov. 20th, 1906.

BIRBHUM VARTA,
Dec. 1st, 1906.

(d)—Education.

25. The *Hitavadi* [Calcutta] of the 23rd November is in favour of

The Presidency College improvement question.

improving and extending the premises of the Presidency College, Calcutta, on its present site, which is a very convenient one on account of its central position. It is hoped that the Lieutenant-Governor will move in the matter after a careful consideration of all the circumstances connected therewith.

26. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 29th November, in noticing Mr. Morley's recent reply to a question in Parliament regarding Mr.

Little's selection for the Principalship of the Presidency College, inquires why the Secretary of State interfered with the discretion of a Local Government as he did when Sir T. Fuller issued his *Bande Mataram* circular. The truth is, that the British Government is never

HITAVADI,
Nov. 23rd, 1906.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Nov. 29th, 1906.

willing to right wrongs in India until it is forced to do so. The prohibition of *Bande Mataram* was found to have created a serious commotion in the country, and hence the decision of the Local Government was upset in that case. If proper pressure could be applied, even a "settled fact" like the partition might be undone in a minute's time.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Nov. 29th, 1906.

27. The same paper writes that Government will probably start a weaving school at Serampore next winter. Government officials believe that work in which they have a hand is done better than work done by the natives of the country. They have an idea that schools and colleges under Government guidance are better regulated and more efficient than private schools and colleges. This is a great boast, but it is prompted by the lack of *enterprise* amongst the natives. Who knows what sort of instruction will be imparted in this weaving school? It is impossible that English officials should whole-heartedly desire that the weaving industry of India should flourish and that the imports of Manchester industry into the country should cease. What is possible is that they should desire to see the lads of this country pour out of their schools good clerks and constables. For nowhere else on earth would slaves be available at so cheap a price. But what can Government after all mean by opening a weaving school? How far the agricultural, commercial and technical schools already opened by Government have contributed to the good of the country, is not unknown to anybody. And God alone knows what good Government expects to bring about by means of this weaving school.

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

CHARU MIRI,
Nov. 20th, 1906.

28. The *Charu Mihir* [Mymensingh] of the 20th November appeals to the District Board of Mymensingh not to engage permanently the services of the overseer who was engaged temporarily on the 27th February 1906 last, and in this connexion commends to the notice of the members of the Board a letter (which it publishes) from Babu Baikuntha Kisor Chakrabarti, to Mr. Clarke, dated the 5th July last.

HITAVADI,
Nov. 23rd, 1906.

29. The *Hitavadi* [Calcutta] of the 23rd November says that motor-car accidents have for some years past become very frequent in Calcutta, and suggests that the Government of Bengal should pass some such law for the protection of foot-passengers in the town as has been passed by the Government of Bombay, fixing a limit to the speed of motor-cars.

DACCA PRAKAS,
Nov. 25th, 1906.

30. The *Dacca Prakas* [Dacca] of the 25th November says that in Bengal local self-government is a sham. From Municipalities in Bengal, the outside it looks splendid, but its interior is rotten and nauseating. It is worked by a Government majority composed of officers and sycophants of Government, so that popular representation in it is a farce. Practically, it is a department of the Government. The show of popular representation is kept up, because it facilitates extortion. Take, for instance, the case of the Dacca Municipality. Everyone knows the extremely bad condition of Dacca town. The dust of its roads, the constant stench emitted by its privies and drains, scarcity of drinking water, the insecurity of its roads during night, all proclaim the disgraceful condition of the Municipality. The Municipality is always in want of money to carry out reforms in these matters. But it never wants money when the town has to be decorated, or triumphal arches are to be raised for pleasing the Government. At present a garden is being laid out on the bank of the Burhiganga. Who will hail this garden with joy so long as the interior of the town is in a nasty condition? Besides this, it is only after the formation of the new province that the scheme of laying out the garden has been conceived. Who is, then, the real author of the scheme?

In a recent meeting of the Municipality the proposal of constructing a conservancy tramway in the town came up for consideration. Seven voted for it and seven against it. Of the seven who voted for the proposal, six were Musalmans and one a Hindu, and three of them were Government nominees. Finally, the Chairman, who is a Government nominee, decided the matter by

giving his casting vote in favour of the proposal. Who, then, rules the Municipality—Government or the people?

31. A correspondent writes to the *Nadia* [Krishnagar] of the 28th November to point out to the Municipal Commissioners of Krishnagar that the vaccinator employed by them has not this year, in accordance with the custom of previous years, begun attending at some specified dépôt in the town at specified times to vaccinate free, such children as the poor might bring to him for the purpose. Instead of this he is going about from house to house forcibly vaccinating and charging one anna for each girl and (?) annas for each boy vaccinated. The houses he is visiting may be the homes of poor men, to whom it would be a great hardship to pay for getting their children vaccinated.

NADIA,
Nov. 28th, 1906.

32. The same paper speaks of the necessity of licensing hackney carriage drivers in the Municipality of Krishnagar, in order to improve to some extent the bad manners which characterise that class.

NADIA,

33. The *Sandhya* [Calcutta] of the 30th November makes the following allegations in connexion with the working of the Bhadreswar Municipality:—

SANDHYA,
Nov. 30th, 1906.

- (1) A drain which lay below the walls of the Victoria Jute Mill along the Telinipara Ferry Ghat Road has been filled up, in order that the wall might not be injured, with the consequence that the foul-smelling matter which formerly used to find its way through the drain now passes along the road in question and thereby constitutes a serious source of annoyance to passers-by.
- (2) The new assessments press very hard on the poorer rate-payers.
- (3) The office clerks are being ill-treated.

34. The *Bangavasi* [Calcutta] of the 1st December publishes a cartoon under the heading "Pardanashin Municipality," in

BANGAVASI,
Dec. 1st, 1906.

A cartoon. which a European police servant is represented as forbidding two persons to enter a place which is hidden by means of a *parda* and behind which a number of persons are sitting round a table. The letter-press explains the picture and remarks to this effect, "We shall have everything for our own, and that with joy and without any trouble."

(f)—Questions affecting the land.

35. The *Nihar* [Contai] of the 27th November says that Government has cancelled the *latdari* rights of many such *latdars* in the Sunderbans as have expended large sums of money and taken great pains for the reclamation of their *lats*. If such cancellation is due to the failure of the zamindars strictly to fulfil the terms of their contract with the Government, then surely the cancellation should begin with such *latdars* as have done nothing or very little in fulfilment of these terms. But this has not been done. What is, then, the real intention of the Government in cancelling the *latdari* rights of some *latdars*?

NIHAR,
Nov. 27th, 1906.

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

36. With reference to the suggested alignment of the proposed extension of the Baraset-Basirhat Light Railway, noticed in paragraph 37 of the Report on Native Papers for the week ending the 24th November 1906, a correspondent of the *Sandhya* [Calcutta] of the 23rd November suggests that the adoption of a route taking off Biswanathpur station and proceeding to Baduriaganj, and then crossing the Ichhamati and then passing along and through Punra Khog-gachi, Katia, Betgoria, Khantelnar, Ghona, etc., and ending at Satkhria would be more conducive to the interests of the promoters of the line. The advantage of this route, briefly summarised, are (1) that it will not be so highly expensive as the route by Itinda, (2) that it will pass through many large marts of trade in this part of the country, and (3) that it will obviate the necessity of the proposed extension from Khonapota to

SANDHYA,
Nov. 23rd, 1906.

Badura, an extension which has been for long under consideration by the Company.

DAILY HITAVADI,
Dec. 1st, 1906.

The Howrah-Amra Light
Railway.

37. A correspondent of the *Daily Hitavadi* [Calcutta] of the 1st December makes the following allegations in connexion with the Howrah-Amra

Light Railway:—

- (1) The rate charged per mile for third-class passengers on this line is $4\frac{1}{2}$ pies, and is thus much higher than that prevailing on any other Indian Railway line. It should be reduced at least to 3 pies.
- (2) At Howrah Ghat station accommodation which passengers may use as a waiting shed is wanting. Nor are there at the station any water-taps or latrines for the use of females.
- (3) Latrines are also wanting at Kadamtala station.
- (4) The carriages are dirty and the seats infested with vermin.
- (5) The number of carriages provided in each train is insufficient to carry comfortably either the passengers or the luggage waiting to be transported in them.

DAILY HITAVADI,
Nov. 26th, 1906.

38. The *Daily Hitavadi* [Calcutta] of the 26th November says that on the 24th idem trains had to wait for two or three hours

A railway complaint. at the Serampore, Rishra, Konnagar and other stations owing to an accident which had occurred at the Seoraphuli station on the East Indian Railway. Many of the passengers of these trains enquired of the staff of these stations how long they would be delayed, but they received no reply. If they knew that the trains would be delayed two or three hours, many of them would have had recourse to other means of conveyance for carrying them to near destinations, whilst others would have availed themselves of sweet-meat shops to appease their hunger. The authorities are requested to instruct the staff of every station to give satisfactory replies to all reasonable questions which may be asked by passengers on occasions like the above.

SWADES.
Dec. 3rd, 1906.

39. The *Swades* [Calcutta] of the 3rd December laments the absence of any special waiting accommodation for *purda-nashin* female passengers at the new Howrah

railway station.

NADIA,
Nov. 28th, 1906.

40. The *Nadia* [Krishnagar] of the 28th November points out that the boards showing the names of the stations on the Ranaghat-Murshidabad Railway, owing to no lights being put up near them, are not visible to passengers in their carriages at night; nor do the coolies call out the name of each station, as the trains come in, regularly and distinctly. Passengers often therefore get overcarried by mistake, specially in winter nights.

YUGANTAR,
Dec. 2nd, 1906.

Railway complaints.

41. The *Yugantar* [Calcutta] of the 2nd December complains:—

- (1) Though all the trains which touch at the Contai Road station on the Bengal-Nagpur Railway touch there at night, and although the daily number of passengers at the station is not less than one hundred, there are no seats for them when they have to wait for trains, except a solitary bench on the veranda, which passengers are not allowed to enter before a train comes in;
- (2) The booking stall at the station is sometimes closed before all the passengers get their tickets. For this cause, some 15 or 16 passengers could not get their tickets on the 26th November.
- (3) The passengers who arrive have to wait four or five minutes for the ticket-collector.
- (4) The ticket-collectors at Khandapur very much maltreat the passengers.

DAILY HITAVADI,
Dec. 4th, 1906.

42. A correspondent of the *Daily Hitavadi* [Calcutta] of the 4th December A Railway complaint. speaks of the inconvenience which has resulted from the action of the Bengal-Nagpur Railway authorities in having since September last discontinued running the evening No. 22-Up Bagnan local on Saturdays, a day of the week on which there is a special press of traffic. The correspondent also points out that there is excessive over-

surveillance system, or the 90-11-11-11 Medical system, will be most effective in the rural areas as 40-50% of the rural children have been found to be non-attenders at the health centres and clinics in the rural areas. The establishment of the health centres and clinics in the rural areas will be the most effective way to combat the disease.

He performed his duties with great energy and efficiency, and was highly regarded by his superiors and the public.

11. *Any other failure, however slight, may be deemed a defect.*

100-1000

2. The Chay Aliy [Ministry] of the DSR. Formed with the
Garrison Board and General or 1918, it carries the
with arms, supplies and funds, enough their
political offices. The apolitical and civilian Soviet would make
the administration of a bourgeois system of government in the country one
impossible. Typical officials here found are: Krasnoff the minis-
try of the Home Ministry, Karp, Pashkov, Isak and others, but would
representatives of bourgeois liberalism as they really are, which may not form
only in the political policy of the government. The function of armed
force in the last period.

On the occasion of the 10th Anniversary of the Bayat Council on the 10th Anniversary of the independence of the Iraqi people. President of the Bayat and chairman of the National Council of the Bayat, Dr. Tariq al-

They must be equal in the equation—so they're drawn by the results only. It is not clear what these results are and the author does not say.

1. The series (Dab 400, 401, 402, 403) from the same collection as the
Mytilus specimens. The last three numbers are in the same order as
the first three.

There is, however, a danger in starting on the bank history. To expect a man to do his work. A man, and it will be the easier to do it by the history, is to give him a task. You will see in the history the evolution of the industry, you will see the way in which it has progressed to its present state. It is only after you have seen the history that you will be able to understand the present state of things. And you will then be better able to understand the future.

For the first time, the *Journal of the American Statistical Association* has a new editor-in-chief, Robert L. Plastino, of the University of Texas at Austin.

frequency spectrum taken in the 10-150 Hz range. The 10-150 Hz range is the same as the range of the power spectrum. The power spectrum is the ratio of the power in the 10-150 Hz range to the power in the 1-10 Hz range.

Government of India. But, as a matter of fact, it has served only to make the already dimmed reputation of Sir Bampfylde dimmer. Government has cautiously omitted to publish the telegraphic communications which passed between Mr. Morley and Lord Minto on the subject. The papers published, however, unquestionably prove that Sir B. Fuller was not unjustly compelled to resign. Anyone, who will read the paper with an unbiased mind, will say that under the then circumstances it was impossible for Sir Bampfylde to retain his service. In those days when the minds of the people were in a high state of excitement, Government committed a great mistake by giving the Lieutenant-Governorship of the new Province to Sir Bampfylde, a man not at all possessed of calmness, foresight, statesmanship and self-control—qualities essential in a ruler destined to tide over troublous times and popular ferment. The step which Lord Minto took in the matter was one befitting an experienced statesman. He did not consent to destroy the peace of the country by supporting Sir B. Fuller's despotism and arbitrariness. Sir Bampfylde has to thank himself for the degradation and obloquy to which he has been subjected.

DAILY HITAVADI,
Nov. 26th, 1906.

48. Referring to the leasing out of a part of the premises of the Barisal District Board Office to a Musalman for opening a depot of Liverpool salt at the place, and to many other petty means by which the local authorities are, it is alleged, trying to suppress *swadeshi* and encourage *bideshi* in the district, the *Daily Hitavadi* [Calcutta] of the 26th November writes as follows:—

No one can have anything to say if people purchase *belati* salt and sugar of their own will. But if the authorities put the "bullock's load" on the backs of officials and go on hawking them from village to village, then surely the public has a right to say a word or two in the matter. The Indians do not like that the good name of the English should be sullied or that the English Government should be brought into discredit and, therefore, offer a word or two for the good of the English. If the authorities fail to take their hint and thus lose their own prestige, and if it is the desire of the authorities that both parties should be actuated by the desire to oppress each other, all right. Each will then be obliged to chalk out its own path.

PURULIA DARPAH,
Nov. 26th, 1906.

49. The *Purulia Darpan* [Purulia] of the 26th November praises Babu Amrita Lal Bhattacharjee, Sub-Inspector of Police at Manbhum, as a very good man, who was never guilty of any improper conduct towards the public.

In praise of certain Government officers.

The same paper also praises Mr. Denham, District Superintendent of Police, Manbhum, as an officer who, by his rare benevolence and gentlemanly and honest conduct, has become greatly popular in the district.

The paper concludes by praising Mr. Streatfeild, the Deputy Commissioner of the district, as a person of rare nobility of character.

DAILY HITAVADI,
Nov. 27th, 1906.

50. The *Daily Hitavadi* [Calcutta] of the 27th November publishes a letter complaining that the village postman of Dighapatia is grossly negligent of his duties. He is said to be in the habit often of destroying letters or handing them over to anybody or everybody he may come across in the street for the latter to distribute them among the proper addressees.

SUHRID,
Nov. 28th, 1906.

51. The *Suhrid* [Noakhali] of the 28th November refers to the gross irregularities of which a European postal official in the Comilla and Noakhali districts has recently been found guilty after inquiry by a Bengali Inspector specially deputed for the purpose from the office of the Deputy Postmaster-General of Eastern Bengal, and suggests the dismissal or at least the immediate transfer of the offending official.

HINDI BANGAVASI,
Dec. 3rd, 1906.

52. The *Hindi Bangavasi* [Calcutta] of the 3rd December says that the orders prohibiting the public from obliterating postage stamps have given opportunity to dishonest servants and others for extracting them from envelopes of letters. It is hoped the higher authorities of the post-office will devise some measure to remedy the evil.

53. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 29th November says that everything *swadeshi* is good except the *swadeshi* native Deputy Magistrate. Mr. Stinton, the Deputy Magistrate of Tangail.

Most of the *swadeshi* Deputy Magistrates are extremely selfish and are big cowards and enemies of the country. They are capable of committing any amount of injustice and any number of heinous acts for fear of their superiors or from a desire of pleasing them. Such a Deputy is Babu Kshirod Chander Sen, who reported that there was no famine in Tangail. Mr. Stinton has now succeeded him at the place and is heroically trying to relieve the distress prevailing within his jurisdiction. It is, therefore, better to have generous foreigners than *swadeshi* cowards in high and responsible posts.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA
Nov. 29th, 1906.

54. In view of the approaching visit of His Honour the Lieutenant-Governor of Eastern Bengal and Assam to Chittagong, the *Jyoti* [Chittagong] of the 29th November makes the following observations :—

JYOTI,
Nov. 29th, 1906.

- (1) The Government Collegiate School in Chittagong is situated at a great distance from the more respectable quarter of the town, namely, its southern quarter. The number of students in it is consequently small, and this accounts for its bad condition. The late Lieutenant-Governor of Eastern Bengal and Assam gave hopes of raising the Chittagong College to the *status* of a first-class institution. We pray Mr. Hare to fulfil this hope, and remove the College and the School attached to it to a central position in the town.
- (2) A reservoir will be constructed in the town for the supply of drinking water to its inhabitants. Dr. Hall, the Chairman of the local Municipality, is in favour of having this reservoir on the site adjoining the local Cholera Hospital. But a reservoir so situated will run the risk of being contaminated by cholera germs. It should, therefore, be constructed on the best and safest site possible.
- (3) The space in the local market is very limited. The extensive tract of land lying between Baxirhat Road and Antimanund Ghat is very advantageously situated and can be easily converted into an excellent market-place. If Government gives pecuniary help to the local Municipality for this purpose, the income that will accrue from the new market will, we believe, pay up the cost of establishing it, with interest thereon, in ten years.
- (4) Many places in Chittagong have acquired a notoriety for theft and dacoity, but the police is indifferent to the matter. Perpetrators of serious crimes are seldom traced. An able detective officer should be engaged to enquire into the situation.
- (5) The authorities of the local railway pay no heed to the comforts of the thousands of pilgrims who flock to Chandra Nath shrine and fill the coffers of the Railway Company. There is a want of godowns in the Chandpur station. This year there arose a great scarcity of rice at the place, simply because waggons loaded with jute could not be emptied and used for carrying rice.
- (6) The recently introduced system of primary and middle education is considered to have been a great failure. The subjects taught are thought to be calculated more to destroy than to give knowledge. The whole matter is, in fact, looked upon as a fun by teachers, students and guardians alike. Again, the abolition of the practice of examining all students has caused lower education to be looked upon as a useless thing. All this is laying the axe at the root of education in the country. The number of students and schools is annually decreasing instead of increasing. Mr. Earle, the Director of Public Instruction, Bengal, has admitted this, and said that the people of the country have received nothing in place of the old system of examination capable of awaking their desire for education. The mistake should, therefore, be corrected without delay.

55. The *Hitavadi* [Calcutta] of the 30th November says that recently a

HITAVADI,
Nov. 30th 1906.

A clerk and the Medical Board, had occasion to appear before three members of the Medical Board for examination of his health, among whom was Dr. Moir, who had examined him before and pronounced him as a man in possession of perfect health. The unanimous opinion of the three doctors also declared

him fit for service. He was then given to understand that his services would be dispensed with, because he had taken a long leave on a false pretext of illness. In distress, the man went to Dr. Sanders, who, however, certified that he was altogether unfit for work. On the strength of this certificate he prayed to be examined by three other members of the Medical Board. The prayer was granted. He was declared unfit for work and thus saved from dismissal and forfeiture of his pension.

The attention of the Government is drawn to the medical skill of the three doctors who examined the man at first and one of whom was Dr. Moir. If they were unfit to detect the disease of the man, they are unfit for the high and responsible posts they hold. If their failure to find out the truth was due to negligence, the matter should receive the special notice of the Government. Inconsistency and carelessness are of frequent occurrence in the work of Civil Surgeons so far as clerks in Government service are concerned. Great inconvenience, hardship and loss are sometimes caused by this to the poor men. The authorities should take special notice of the matter, and see that poor clerks are not made victims of the whims of medical officers.

BANGAVASI,
Dec 1st, 1906.

56. It is a queer thing, says the *Bangavasi* [Calcutta] of the 1st December, that Government will press upon people things which they do not want. One of these things is

A Co-operative Credit Society in Rajshahi. the President *Panchayet* and another the Co-operative Credit Society. A correspondent says that arrangements are being made at Ghoramara in Rajshahi to establish a Co-operative Credit Society there, and that the local people are of opinion that it will do more harm than good to them. The Rajshahi people should petition the Government in the matter and will, most probably, get support from other districts.

HITVARTA,
Dec. 2nd, 1906.

57. Referring to the objection raised by the officers of the Telegraph Department to the employment of women as Lady signallers. signalers, the *Hitvarta* [Calcutta] of the 2nd December considers the objection worthy of the consideration of Government.

DACCA GAZETTE,
Dec. 3rd, 1906.

58. The *Dacca Gazette* [Dacca] of the 3rd December writes as follows in English:—

The Government of Bengal has granted a grain compensation allowance of Rs 3 a month to its ministerial officers drawing a monthly salary of Rs. 30 and downwards, in consideration of the high price of food grains prevailing for some time past. It is deeply to be regretted that the Government of Eastern Bengal and Assam has not yet thought it worth its while to make any such concession in favour of its low-paid servants. Some of the districts of the new Province, no doubt, form the granaries of all Bengal, but, as ill-luck would have it, in these very granaries the pinch of hunger is the keenest this year. The prices of food-grains have risen abnormally high, and it is with very great difficulty that the people are keeping their body and soul together. Some have parted with their little all, some have applied to the money-lender for a loan, some have sought relief at the hands of the generous public, while some have slowly and silently gone to the grave, preferring death to any such humiliation or being unable to find food for their children. As matters stand at present, Eastern Bengal and Assam is much worse off than West Bengal in this respect. In view of these facts we hope Mr. Hare will ere long issue necessary orders sanctioning some allowance to the ill-paid officers of his Government as long as the high prices of food-grains continue.

HINDI BANGAVASI,
Dec 3rd, 1906.

59. The *Hindi Bangavasi* [Calcutta] of the 3rd December says that the rupee coins of the reign of William IV and those of the first years of the accession of Queen Victoria to the throne having lost their currency in the bazar, the public are suffering great inconvenience. The authorities should, lose no time in withdrawing those coins altogether, by buying them off from those who are in possession of them.

III.—LEGISLATION.

60. The *Burdwan Sanjivani* [Burdwan] of the 20th November has the following with reference to the Tenancy Act The proposed tenancy legislation. amendment Bill:—

We are unable to understand if this effort at legislation will be productive of good effects or not. But the suggestion of this new legislation reminds us of a certain statement, the meaning of which is not clear. The other day Mr. Rees stated in Parliament that where there was no permanent settlement there was no agitation against partition either. Is it then to be understood that it was to cut up and separate the permanently settled tracts of the country and thereafter to render that settlement nugatory that the measure known as the partition of Bengal was devised?

There is no certainty that the tenancy law under which Bengal zamindars have been hitherto living will remain in force in the two Bengals. And it seems as if in the Western Province, the power to use the certificate procedure and the power to entail estates for three generations are being used as baits to the zamindars to indirectly make them weak. The depleted treasuries of such zamindars as will hand over their collection-papers to Government and will consent to hand over to the Government exchequer one-fifth of the value of their estates will be depleted the more, and their dignity and influence in their community will be impaired, for the zamindar who will get his estate entailed for three generations will not, when in trouble and distress, get any pecuniary assistance from others. What means will they have of repaying any loans which they may get from a creditor? Zamindars when armed with the powers of the certificate procedure will not any longer from motives of charity collect rents by instalments from their raiyats. The effect will be that raiyats will cease having any feelings of reverence for the zamindar and the zamindar will cease having feelings akin to kindness for the raiyat. The powerful zamindars will thus gradually be reduced to worthlessness, like snakes without poison and without fang, and come to be despised by their raiyats.

Is the new law prepared with a design to restrict the influence of zamindars?

61. The *Charu Mihir* [Mymensingh] of the 20th November writes that all will freely acknowledge that an amendment of the tenancy law has become absolutely necessary on lines which will preserve inviolate such rights of both zamindar and raiyat as were promised to them by the Permanent Settlement and will tend to minimise risks of oppression of the weak by the strong. One cannot say whether there is not a deep political motive underlying the changes which Government has suggested. One cannot acquit Government wholly of a desire to strike at the influence which the partition agitation has shown zamindars to legitimately possess. It can never be safe to arm zamindars with certificate powers. Besides, the conditions on which it is proposed to grant them will deprive the zamindar of what little of liberty he now enjoys and make of him one of the enemies of his country. Which zamindar will be able every moment of his life to keep the officials in humour? Cases are known of zamindars who are past-masters in the art of oppressing their raiyats, who are yet known to the officials to be model landlords. The Revenue Officers acting under the Collector possess little of the confidence of the public. Any restriction of the powers of the civil courts in favour of this class of officers will meet with popular opposition. It is improper to arm district officers, so long as they continue to hold the dual office of Magistrate and Collector, with powers of deciding on any matter relating to the rights of zamindar and raiyat.

The proposed tenancy legislation.

62. The following is a summary of the criticism of the *Charu Mihir* [Mymensingh] of the 27th November on the new Bill to amend the Bengal

Tenancy Act of 1885:—

- (1) Section 2 of the Bill does not involve any important change and is a desirable amendment of the existing law.
- (2) As regards section 3 of the Bill and the note on clauses which state that rights of occupancy already acquired in the area concerned will be prevented from being affected by clause 7 of the Bill, it may be pointed out that under the existing Tenancy Act of 1885, the rights of occupancy raiyats are not the only kind of rights that have been created. Rights of various kinds have accrued to tenure-holders of a superior status, as well as to non-occupancy raiyats under the same law. A non-occupancy raiyat, if he has enjoyed possession of a piece of land for seven years, and there is no registered contract limiting the period he is to be in possession, and if he is prepared to pay fair rent, cannot be evicted. But on the day the new law comes into force, to a non-occupancy raiyat who has been in possession of a piece of land for 11 years 11 months and 29 days, rights of occupancy will never accrue. If a suit is to be brought against an occupancy raiyat for arrears or enhancement of rent, under which law is it to be brought? Will any contract entered into by an occupancy raiyat with his zamindar in contravention of section 29 of the Bengal Tenancy Act be obligatory? The rights which are proposed to be conferred on raiyats under the new Bill will not be conferred on raiyats in the area in question,

CHARU MIHIR,
Nov. 20th, 1906.

CHARU MIHIR,
Nov. 27th, 1906.

and any contract under section 29 regarding rents by the tenants will be obligatory.

HOWRAH HITAISHI,
Nov. 24th, 1906.

63. With reference to the new tenancy legislation, the *Howrah Hitaishi* [Howrah] of the 24th November believes that an

The proposed tenancy legislation. attempt is being made to stir up strife in a new fashion between zamindar and raiyat, as also to restrict the zamindar's independence. The power which Government proposes to take to discriminate between good zamindars and bad is sure to become an instrument of oppression so far as they are concerned. Zamindars who will not flatter the officials are sure to be classed as bad zamindars. The new law will encroach upon the rights which both zamindar and raiyat gained at the Permanent Settlement and also upon the independence of the Civil Courts.

HOWRAH HITAISHI,
Dec. 1st, 1906.

64. The *Howrah Hitaishi* [Howrah] of the 1st December believes that the manner in which it is being proposed to amend the tenancy law will

have the effect—

- (1) of wholly depriving zamindars of their independence, influence and rights;
- (2) of injuring raiyats, by closing to them all prospects of obtaining financial assistance from the zamindar to tide over times of distress;
- (3) of making the various rights which zamindars and tenure-holders possess in the permanently-settled tracts of the country, merely nominal;
- (4) of generally making of zamindar and tenure-holder alike a sycophant, a slave and a puppet in the hands of the district revenue officials and the police, and
- (5) of greatly encroaching upon the influence of the civil courts.

MURSHIDABAD
HITAISHI,
Nov. 27th, 1906.

65. The *Murshidabad Hitaishi* [Murshidabad] of the 27th November sees

The proposed tenancy legislation. in the new tenancy legislation a hidden purpose on the part of Government and believes that even those zamindars who now support it will, if they think sufficiently about it, be convinced that it will prove highly mischievous. The paper cannot understand why the law of the land should create and recognise a difference of privilege amongst members of the same section of the community. The new law will strike at the semi-parental relations which have always prevailed between zamindar and raiyat. Zamindars now demand *nazzars* from their raiyats when the latter sell their *jot* rights and ruin them if they refuse compliance with such demand. Something ought to be done to prevent this in future.

RANGPUR VARTAVAHAN,
Nov. 30th, 1906.

66. The *Rangpur Vartavaha* [Rangpur] of the 30th November thinks

The proposed tenancy legislation. that the powers which will be vested in Government officials under the proposed tenancy law to discriminate between good zamindars and bad will have the effect of keeping all zamindars in awe of the officials, and wholly under their influence. The religious susceptibilities of Hindu zamindars are outraged by the orders which they often receive to supply *asad* to European officials of which fowls and fowls' eggs form a part, and a Government which is busy protecting the raiyat against the zamindar has no time to think of protecting the zamindar against its own officials.

BASUMATI,
Dec. 1st, 1906.

67. The *Basumati* [Calcutta] of the 1st December thinks that the proposal

The proposed tenancy legislation. to confer certificate powers on specially selected zamindars will mean the forging of fresh fetters for the zamindars as a class. Good zamindars will cease to be classed as such when they fail to conciliate the local officials by any remissness in the matter of presents and subscriptions. Officials will consider it the paramount duty of a good zamindar to repress the *swadeshi* agitation. They do not desire any growth of the national strength, and will therefore regard as good all zamindars who are of their way of thinking in this matter. The great convenience which the certificate procedure will undoubtedly be, as compared with the present procedure of collecting rents, will prove a serious and almost an irresistible temptation to most zamindars to consent to the surrender of their independence and dignity which the official inspection of their accounts will necessarily involve.

BANGAVASI,
Dec. 1st 1906.

68. The *Bangavasi* [Calcutta] of the 1st December writes:—

- (1) One of the objects of the proposed tenancy legislation is to discourage landlords evading the provisions of the Bengal Tenancy Act, 1885, with regard to the enhancement of rent by

entering into unfair, inequitable, and collusive compromises with their tenants. Tenants must here be understood to include all classes of tenants from the talukdar to the *koifā raiyat*. The talukdars are neither illiterate nor poor and do not accordingly require any special legislative protection from Government. There was no need of a new Bill to declare that contracts between talukdar and zamindar entered into under section 7 of the existing law would be ineffective if they contained any element wrong or illegal. If intelligent men cannot be trusted to voluntarily enter into such contracts as they may deem convenient for themselves, then the Contract Act itself is stultified.

- (2) Section 29 of the present Act has been clearly interpreted in two decisions of the High Court (*Krishnadhan vs. Bhargobinda, I. L. R., 24 Cal., 895*, and *Mathuramohan vs. Moti Sarkar, I. L. R., 25 Cal., 781*), and as such does not seem to require any more consideration at the hand of the Legislature. Proviso (1) to Section 29 contemplates a case in which there is no need of a contract. The raiyat voluntarily and in consideration of the condition of his holding pays rent to the zamindar at an enhanced rate. Who can interfere in such a case? It thus appears that no unfair, inequitable and collusive contract has been, or will be possible between a zamindar and his occupancy raiyats.
- (3) As regards non-occupancy raiyats, the possibility of unfair and inequitable contracts may indeed be admitted in their case. But one may point out that with a non-occupancy raiyat, zamindars will find it easier to evict him at the termination of his lease and bring in a new raiyat on their own terms as to rent than to enter into a contract with the old raiyat for enhanced rent, which will bring them within the clutches of the law.
- (4) With reference to the proposed new section 109B, it is desirable that the Civil Courts and not the revenue officers should have the power to pronounce upon the illegality or otherwise of the agreements.
- (5) The addition of the proposed section 147A is unobjectionable and perhaps desirable even.
- (6) With reference to the new clause which is proposed to be substituted for clause (a) of sub-section (2) of section 101 of the existing Act, it is desirable that the principle of the amendment should be based on the value of the zamindars' properties.
- (7) The section which is proposed to be substituted for the existing section 103B seems rather harsh. How many, even of the zamindars, not to speak of the poor raiyats, keep themselves well posted up as to the notifications Government may be issuing from time to time?

The Local Self-Government Amendment Bill. 69. The *Bangavasi* [Calcutta] of the 24th November writes as follows:—

BANGAVASI,
Nov. 24th 1906.

The Local Self-Government amendment Bill purports to make over Local Self-Government in this country to nine *grahas* or planets (which are supposed to be the sources of all afflictions suffered by humanity). The first of these *grahas* is the Divisional Commissioner. Whatever he does is legal, for law will, like a faithful servant, legalise even his unlawful acts. The second *graha* is the Sanitary Commissioner, who moves like a passionless, unconcerned being. Others have to bear the expense of everything he does. He has nothing to do with law, and has no control over finances. His orders are, therefore, sure to be legal. The third *graha* is the merchant community, who must have railroads and tramways in every part of the country in the interest of its trade. The District Board must, therefore, bear their cost. The English merchant will derive profit from them and we shall pay interest on loans incurred for constructing them. The fourth *graha* is the Government itself, and its work will be to see that roads and thoroughfares in the country are kept in a proper condition. The people of the country will pay the cost of constructing new bridges, roads, etc., and heartily bless the Government. Henceforth one must pay taxes even for walking on a public road. The fifth *graha* is the Director

of Agriculture. His work will be to tend plough-cattle. Of course, the District Board will pay for it. The sixth *graha* is the District Board, a body fettered in all its limbs. As a compensation for this bondage it will get the privilege of cutting the throats of poor *patnis* (ferrymen), for all boats will be licensed. The seventh *graha* is the Director of Public Instruction, who will have boarding houses for students, the cost of which will be borne by the District Board. Of course, the Government may, sometimes be led by pity to contribute a part of this cost. The eighth *graha* is the District Engineer *sahib*, who must be furnished with quarters by the District Board. The ninth *graha* is the band of fault-finders for whose satisfaction the law will be made faultless. The District Board will be like the fabulous tree which gives to the person who possesses it anything he asks it for. But you must pay everything you possess for having this tree.

DAILY HITAVADI,
Nov. 27th, 1906.

70. The *Daily Hitavadi* [Calcutta] of the 27th November thinks that The proposed jute legislation. adulteration of jute cannot be prevented by legislation, and in this connexion points to the failure of similar efforts in the past regarding adulteration of cotton and wheat. Jute is washed in the months of *Sravan* and *Bhadra* which are rainy months, and it is impossible to make the steeped jute after it has been washed, wholly dry by exposure to the sun in this season. Dried jute stacked in godowns absorbs moisture from the atmosphere in this season. By this absorption, 100 maunds of dried jute sometimes become 113 or 114 maunds. The only way to prevent dishonest traders from watering jute is not to buy such watered jute or at least to buy it at reduced prices. That is a remedy which the merchants may apply of their own motion, without soliciting Government interference in the matter.

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

NIHAR,
Nov. 27th, 1906.

71. The *Nihar* [Contai] of the 27th November learns from a correspondent that the Zamindar Company of Midnapore The Zamindar Company of Midnapore. are making purchases of rice from their tenants for export and that this has caused a straining of good-feelings between the company and their tenants. The writer says that if the latter are compelled to sell rice now, there will be distress among them in a few months.

VI.—MISCELLANEOUS.

SANDHYA,
Nov. 23rd, 1906.

72. The *Sandhya* [Calcutta] of the 23rd November writes as follows on the meaning of the word *feringhi*:—
The meaning of the word *feringhi*. Take first the *fi* (pronounced *fee*); *feringhis* are men who demand a *fee* (money) on any and every occasion, who send in bills to their parents (*i.e.*, ask for a *fee*) for having boarded with them, who in return for a *fee*, write letters of release to men who have seduced their wives.

Take next the *firi*. There is no nation of *feriwallas* (hawkers) on earth like the *feringhis*. It is not that they only go about hawking goods. They will take a *fee* from you as well as carry about things for sale (do the *feriwalla*) to you. And if you refuse to pay your *fee*, and to buy the goods he is hawking (*feri-ing*) about, he will make you go backwards and forwards (*fera-firi*) from death's door.

Take next the *Fingi*. The world has none to equal them as *Fingis* or *Fingays*. They are after everybody. They demand a *fee* on the slightest provocation; they force themselves upon your privacy to sell goods (like the *feriwalla*) to you, and then imitating the *fingay*, they will set themselves after you insolently and will sorely harass you. No matter what kind of bird you may be, if the *fingi-fingay* gives you chase, he will not leave you until you are out of breath.

The real word in Hindustani is *Firangi*. After *fi*, *firi*, and *fingi*, there remains *RANGI*.

In the first place, their colour (*rang*) is a shockingly pale white. They may almost be said to have no colour at all, like grass grown under a flower-pot, cut off from exposure to the sun. How then can such men be called

rangi, i.e., coloured? These men, though without colour, are called coloured (*rangi*) in the same manner that the fruit pomegranate though it is full of seeds is called *be-dana* (i.e., devoid of seeds).

The *firanghis* have *rang* (fun) also in the sense they have a funny way of killing people off, and calling that spreading the light. Under the stress of their funny way of spreading the light, the aborigines of America and Australia have attained to eternal effulgence. Such is their fun (*rang*).

Then also they are called *Firangis*, because they make great sport (*rang*) with their women. Their women, even in the bitterest cold, go to parties with their throats, breasts and arms bare, and these indulge in music and conversation in mixed company. All who have seen this *rang* (fun) have had their eyes opened. They are *rangi* (sportive) indeed. They support with their own hands, the feet of their own wives, and those of the wives and daughters of others while alighting from carriages, but they do not support and maintain their aunts, sisters and brothers' wives. Was there ever such fun (*rang*) seen?

The last funny (*rangi*) trait in their character is that while all their wisdom does not go beyond those smoking and cumbrous pieces of machinery, they try to pass themselves off as *gurus* (preceptors) of the keen-sighted Aryan people. Such a funny inversion of facts never was before in the world.

73. The *Sandhya* [Calcutta] of the 24th November says:—

SANDHYA,
Nov. 24th, 1906.

"Native and *feringhi*." Our English brethren use the word "native" to denote the inhabitants of all parts of the world except Europe. This wickedness is mixed up with their very blood. For one whose skin is not milk-white they use the term native, but for themselves they use such terms as Englishman, Frenchman, German, Hollander, etc. They will never call themselves "natives of England" or "natives of Germany." A "native dance" would in England mean a dance of Negroes or Indians, and not of Englishmen. The English think that the black, brown and yellow people were created to be their slaves. Those people are therefore natives, whilst they themselves are European lords. Let this pride be first shattered to dust, let them first realise by bitter experience that the white-skinned people were not created to be lords of the world, and then they will give up the use of the term native. Even the thrashing which they have received from the Japanese has failed to bring the *feringhis* to their senses. A few blows more are necessary for humbling their pride. If the English papers edited by our countrymen use the expression "native of England" or *feringhi* to denote an Englishman, they will thereby be prescribing for the latter a good medicine for the disease he has got of using the term "native." Of course, this medicine will not be so good and efficacious as the Japanese broom. The word "native" is not intrinsically bad, but the word *feringhi* also has been in use for seven or eight centuries. In Western India Europeans are always called *feringhis*. But in Bengal the word *feringhi* is used to denote the half-castes only. In our opinion, the half-castes should be called *mete-feringhis*, and the pure Europeans *feringhis*, as for example, Superintendent Kemp of Barisal is a *meteferinghi* and Superintendent Roddis of Mymensingh is a *feringhi* pure and simple.

74. The *Daily Hitavadi* [Calcutta] of the 24th November writes as follows:—

DAILY HITAVADI,
Nov. 29th, 1906.

The effects of Western education in India.

When Western education had very little chance of prospering in India, Macaulay supported its introduction in the country with fervent generosity. But now the natural effects of this education on the character of the Indians have alarmed the English. Again, so long as *swadeshi* articles were not in vogue among us, every English official advised us to use them. But the moment we have resolved to use *swadeshi* articles, the officials have changed their opinion, and proclaimed the *swadeshi* a seditious movement.

Whether the English desire it or not, Western education will bear its inevitable fruits in India. As the English have sown, so they must reap. They have laid the axe at the root of our caste-system. Why should we then submit to distinctions between white men and black men? They have taught us the principles of self-government. It will not do for them now to shrink from applying them in our country. There are still such noble hearts among

the English as gladly uphold Lord Macaulay's educational policy. One of them, Rev. J. N. Shirk, has written in the *Manchester Guardian* :—

"We have sown the seeds of liberty by training India's sons for a share in the government of the country. We should rejoice to see the first signs of the harvest, and should direct and pacify this new spirit of patriotism which the example of Japan has so rapidly evoked in the progressive section of India's population."

SANDHYA,
Nov. 27th, 1906.

75. The *Sandhya* [Calcutta] of the 27th November says :—
The new party in the Congress will be suicidal to its interests. It will mean the handing over to the *feringhis* of the great national organisation which has been the care of educated Indians for the last twenty years and the primary object of which is to check the despotism of the *feringhis*. Let the people of the country think over this and decide the course which they will take in the matter. Let them not forget that the situation is critical.

SANDHYA.

76. The same paper writes as follows :—

"We are great, the *feringis* are small." Henceforth we must say we are great and the *feringhis* are small. The effect of saying this constantly will be to make the idea instinctive in our nature. We must give up the false idea that in ancient times our *Munis* and *Rishis* were great and *feringhis* were small, but that since then we have lapsed into smallness and the *feringhis* have become great. Again, there are many amongst us who think that we are spiritually great, but that the *feringhis* are much superior to us as practical workers. This is a madman's raving. Say, even in our present condition, that we are greater than the *feringhis*. Like cowards the *feringhis* have asserted their superiority over us and blocked the path of our advancement with the help of muskets and artillery. Let not this artificial degradation lead you to think that you are really degraded. Compared with your character, your intelligence, your heroism and your real aptitude for work, the *feringhi* is no better than a barbarian. All his oppressions have failed to rob you of your intelligence and aptitude for the fine arts. In wisdom and power of meditation, in civility and culture, in manuvers and customs, he has not even been able to approach your greatness. The *feringhi* is an unwieldy wheel; don't be afraid of the rattling sound it makes. Say, we are great and the *feringhis* are small.

SANDHYA,
Nov. 29th, 1906.

77. The *Sandhya* [Calcutta] of the 29th November says :—

Superiority of Indians to Englishmen. We must now constantly show that we are great and the *feringhis* are small. And this is the truth. You will say that the *feringhis* will put handcuffs on you if you write and say this, and that they have passed a law for that propose. But what does it matter? They will abuse, in books and papers, our *Munis* and *Rishis*, our fathers, grandfathers, &c., to the fourteenth generation upward, and try to prove in a thousand ways that we are a mean people; but if we speak out the unpalatable truth and show that they have told lies, that they cannot even approach over greatness, that they have cowed us down by mere show of powers, that they have become supreme over us simply because we had unfortunately no artillery and muskets, that they have forcibly blocked the path of our advancement, and that they have thrown us bebind other nations of the world, then they will put handcuffs on us. What oppression! This state of things must be remedied. Proclaim our greatness with a lion's voice, expose the falsehood of the *feringhis* and divulge their littleness. It is a truth, a historical truth. What cause is there then for fear?

SANDHYA

78. The same paper says :—

An all-god circular. The *feringhis* have made matters hot for the people of the country. In the mufassal a *parwana* has been served in every village enquiring what man subscribes to what newspaper. Why this *zulm* on respectable people? We request all mufassal gentlemen not to give any reply to this circular. Let us see what the *feringhi* does.

DAILY HITAVADI,
Nov. 30th, 1906.

79. In the opinion of the *Daily Hitavadi* [Calcutta] of the 30th November, Loyalty amongst Indians. oriental communities are more sincerely loyal to their rulers than occidental ones. Oriental people have all along been taught that the ruler of a state is an object of reverence

They revere their King because they have been taught that it is their duty to regard the King as a divinity. But occidental races revere their King because the King rules over and protects them and works for their good. Western nations revere nothing and nobody without a motive, whereas orientals revere from a sense of duty, irrespective of motives.

Such being the facts, it is strange that Westerners should now come forward to teach loyalty to an eastern people like the Indians. The European rulers of India have substituted a European education and European ideas generally for the old Indian training and ideals and yet when it is a question of loyalty, they expect from Indians genuine reverence, such as is rare amongst their own people. The case would be much the same if after having cut down a flourishing mango tree and planted an apple tree in its place, they got angry when they found that the apple tree did not yield mango-fruits. If the European rulers of India could imitate the magnanimity of oriental Kings, then indeed could they expect the Indians in return to regard them with genuine feelings of reverence. But as a matter of fact they rule the country with the characteristic narrowness of a Western trading nation. And yet they expect from Indians genuine reverence such as is rare amongst themselves. Not a bad fun this.

80. The *Rangpur Vartavaha* [Rangpur] of the 30th November writes as follows:—

The *swadeshi* and alleged official oppression.

It has become a duty of the *feringhis* to insult and intimidate us, because the *swadeshi* movement is interfering with their interest. But the more they insult us the greater will be their loss. We shall rather sacrifice our lives than bring misery on our countrymen by meanly serving the *feringhis*, or uselessly spending money in their law-courts after being insulted by officials. Revenge lies in one's own hand and in the hand of God. Shall we remain cowards for ever? In the kingdom of God, permanent happiness or permanent misery can never be the lot of any man. After happiness comes misery, after misery comes happiness. Therefore, be up and doing. Bear a hundred oppressions, and shed your blood in the service of your country. It will not do to eat and while away your time like beasts and be dependent on others. A long time has already been spent in misery. Happiness and peace will return with strict adherence to the *swadeshi*. To the Sovereign we say that the tree which rears its head too high is broken by the wind, while that which is too much stunted in growth is eaten up by grazing sheep. Therefore, look to the place where there are excesses. God will not bear oppressions everywhere. God's curse and the weight of sins is sure to consume the sinner. If you want to live in happiness, behave well towards your subjects.

81. The *Sandhya* [Calcutta] of the 1st December says that a Bengali "A Bengali havildar." who had managed to please a Commander and, through his favour, to be enlisted as a soldier in the Rajput Regiment, and had afterwards risen to the rank of havildar, was dismissed by Lord Kitchener at Delhi on the occasion of the Delhi Darbar, simply on the ground that he was a Bengali. The writer goes on to say:—

The *feringhi* cannot bear to hear the name of a Bengali. Young men, think of the story of this Bengali havildar. You have learnt from the *feringhi's* books taught at the *feringhi's* schools that the Bengalis cannot fight. Shut your ears against this lie. The *feringhis* won the battle of Plassey with the help of Bengali soldiers. And Bengali Rajas had big Bengali armies with Bengali generals. In courage and heroism they were inferior to none. You are acquiring all branches of knowledge. Why have you then forsaken the art of warfare? The English do not make you soldiers. But is there no other way? To be sure, there is. Where there is a will there is a way. Time is slipping fast, do not sit idle any longer.

82. The *Bangavasi* [Calcutta] of the 1st December has the following in the course of an article headed "Gold in ears and tatters round the waist":—

What the Indians really are. For the last twenty-two years we have been repeatedly saying in the columns of the *Bangavasi* that the English have come to this country neither on a pilgrimage, nor for celebrating a munificent *sradh* ceremony, nor for establishing

RANGPUR
VARTAVAH.
Nov. 30th, 1906.

SANDHYA.
Dec. 1st, 1906.

BANGAVASI.
Dec. 1st, 1906.

alms houses, but for trading in and ruling over the country at one and the same time. We do not know ourselves so well as the English know us. We do not know our wants and grievances so well as the English know them. This is why a handful of Englishmen have become the lords of thirty crores of human beings. But the English always move with circumspection on account of the smallness of their number. We think that they fear us. But every well-informed man knows that the English can, if they like, depopulate the whole country from Peshawar to Pabna. Though the English possess so much power, they have given us the privilege of speaking and writing whatever we like. As a matter of fact we are mere puppets in the hands of the English—we dance as they make us dance, we speak as they make us speak, we appear before the world just as they would have us appear. We love their language, their civilisation, and even their dress. Our joy knows no bounds if they speak well of our *Munis* and *Rishis*, our *Vedas* and other *Shastras*. We praise things if they are praised by the English, and are mortified if the English speak ill of them. This is what we are. And we have our political agitation, our Congress, and our Industrial Exhibition!

BHARAT MITRA,
Dec. 1st, 1906.

83. Referring to the refusal by Reuter to receive for transmission the contradiction regarding the so-called coronation of Babu Surendra Nath Banerji, the *Bharat Mitra* [Calcutta] of the 1st December says that if Reuter had not acted so dishonestly, the question would not have gone so far as to form the subject of a debate in Parliament.

HITVARTA,
Dec. 2nd, 1906.

84. Referring to the opinion expressed by the correspondent of the *Times* regarding the conduct of Indian youths residing in England for education who, he says, are spoilt by their coming in contact with men like Mr. Hyndmann and come to hate the English, the *Hitvarta* [Calcutta] of the 2nd December points out that the Indians hate Englishmen simply on account of the high-handed and oppressive conduct of the latter. The *Times* had therefore better teach morality to these Englishmen than care for the interest of the Indians.

HITVARTA.

85. The people's faith in the justice of the Government is daily diminishing says the same paper, because of the anarchy prevailing in India nowadays. This is the reason why the gentlemen who were assaulted at the gates of the Mymensingh Jail, refrained from resorting to courts for justice, and seeing the result of the Barisal case the people say that there is no use instituting a case against the police because the Magistrate will side with it.

HITVARTA.

86. Referring to the case of the Parsi gentleman named Mr. Sanjani who was shot at by one Mr. Winter at the Trichinopoly dâk bunglow, the same paper observes that the proper course for Mr. Sanjani was to despatch Mr. Winter to the other world with his revolver. Then the people would have hailed him as a model of gratefulness and tried to move on the path thus shown to them.

YUGANTAR.
Dec. 2nd 1906.

87. The *Yugantar* [Calcutta] of the 2nd December writes as follows:—
"Social differences and independence" We have all along given shelter to the stranger and made our own people those who had no tie of blood with us. When powerful Rome destroyed the temple of Jerusalem and scattered the Jews hither and thither, it was Malabar in India which welcomed that unfortunate people. When the oppressions of the Turks drove the Parsees from their own country, India did not refuse to receive the strangers at her door. And you European thieves, who are accustomed to steal others' wealth, India did not hesitate to give place in her bosom even to venomous reptiles like you, when, longing to earn your bread, you went out committing robbery in the name of spreading civilisation.

You disciples of Jesus and preachers of equality, you have for ever banished peace from the place you have once set your foot upon. Who was it that made the American Indians vanish from the earth's surface? What wicked man was that who went to Africa and snatched away infants from their weeping mothers' laps and put manacles of slavery on their tender arms? What man was that who forced opium into the mouths of the Chinese at the point of the bayonet? Who was it whose brutal oppressions have made the

mother, reduced to skeleton by these oppressions, look to her children, who seem to have forgotten themselves, and crave for vengeance?

From time immemorial India has shown exemplary toleration in matters of religion to all sects and all peoples who have sought shelter in her bosom. But what have *you* done? In your country the flame of the Inquisition remained ablaze till only the other day, You have in the name of religion, burnt thousands of men and women to ashes. Every page of your national history is tarnished by the inhuman oppressions committed on the Jews and the blood shed in sectarian quarrels. To the present day no Catholic has the right to become your King.

Alas that you, a disgrace to humanity that you are, should be thought fit for independence and that we should not. You want to bind our different classes, sects and creeds and unite us as one people. Will slavery to you be the tie that will bind us into one people?

That dark night of the new moon will be the day of our union on which Hindus and Musalmans will proceed to awaken the goddess of powers in order to free their mother from her bondage. And that holy cremation ground on which the heart's blood of the son will gratify the lolling tongue of the mother, on which the dead body will again come to life and on which the duty of the son will be fulfilled will be the ground on which we shall unite.

88 The *Sandhya* [Calcutta] of the 3rd December writes:—

"A claim to gratitude." The *feringhis* have no right to call upon us, as they frequently do, to be grateful to them for having introduced English education into the country. That it is they who have introduced English education into India may be admitted, and it may further be admitted that this education has done us good in certain directions. But that does not indicate that the *feringhis* have any claim to our gratitude. For they brought English education into India not for our good, but solely to promote their own interests. And they began devising means to check the spread of that education as soon as we attained to a superior level of educational excellence, as soon as we began trying to use the education we had received for the restriction of their influence and the mitigation of administrative rigour, as soon as becoming equal to them, we began to make claims upon what were their exclusive rights. Since the time of Sir G. Campbell, the *feringhis* have been staking their very lives to restrict English education in Bengal. Are we still to say that the *feringhis* have given us English education for the sake of our good only? Until the love of the *feringhi* is eradicated from our minds, the establishment of a real national life and national strength in this country will not have become possible.

SANDHYA,
Dec. 3rd, 1906.

89. The *Daily Hitavadi* [Calcutta] of the 3rd December writes as follows:—

The St. Andrew's Dinner. In concluding his presidential address at the last St. Andrew's Dinner, Mr. Norman MacLeod said, "India is often called a 'Land of Regrets,' but by the merciful ruling of a Higher Power we quickly forget the days of our sorrow, and when we recall in fact that the greater part of the lives of most of us has been spent in this country, when we recollect the many joys we have experienced, and when we think of the many warm friendships we have made, the greatest regret of our lives will be the day we leave 'The land we live in.'" Every word of this statement is true. Where will you get a land of greater happiness? You can catch, beat, kick and rupture the spleens of *kala-admis*, the natives of the country, and the European community will have full sympathy with you. Famine, disease and accident may carry away lakhs of *kala-admis* around your palaces, but you need not turn your eyes towards them. You can run races, play polo and pass your days merrily singing and dancing, and none will blame you, none will bother you. Who will not be mortified to leave such a land of delights?

DAILY HITAVADI,
Dec. 3rd, 1906.

90. The same paper writes as follows:—

"Slight and distrust." God alone knows how long the English will pursue the policy of slight and distrust towards their Indian subjects. But we tell the officials, before it is too late, that the violent stream of slight and distrust which has its source in the selfish heart of the English nation is daily undermining the superb edifice of the

DAILY HITAVADI.

loyalty of the Indians and making the administration of India an extremely intricate and difficult work. A little thought and foresight will convince the authorities that no good can come to a kingdom, of which the interior is in such a perilous condition. A realm of slight and distrust is a perennial source of evils and is dangerous alike to the ruler and to the ruled.

If the English Sovereign had put implicit faith in his Indian subjects, and if, like the impartial and far-sighted Musalman Emperors, he had given them opportunities to show off their talents and manliness by satisfying their reasonable ambition, the administration of India would not have been such a perilous and puzzling affair. If Indians had been allowed to remain as chivalrous and skilful in the art of warfare as they were before, the English would not to-day have been driven by the fear of Russia to beg the friendship of Japan or spend immense sums of money in the Military Department, for which the curses of their poor subjects are heaped on their heads. But, unfortunately, the spirit of slight and distrust, born of the undue attachment of the English Sovereign to his own nation and his constant solicitude to promote the interests of his own people, has become the cause of the ruin of the people of this country and of the instability of the British Empire. This is a truth, though an unpleasant one.

SANDHYA,
Dec. 4th, 1906.

91. Referring to the Purandhar assault case, the *Sandhya* [Calcutta] of the 4th December writes as follows:—

The Purandhar assault case.

It appears that the villagers were much excited against the assaulted soldiers. What was the cause of this excitement? No intelligent man will believe that two armed English soldiers were attacked for nothing and without any provocation. We think that they had committed some wrongful act of a serious nature. A similar incident recently happened in Egypt. *Feringhi* soldiers, out on sport, committed oppressions on villagers and were, consequently, assaulted by the latter. Afterwards the soldiers escaped unpunished and the *feringhi's* law-court took the lives of a number of the villagers. And now who knows what is in store for the villagers of Purandhar?

92. The same paper says:—

The Industrial Exhibition. The *swadeshi* you love so much is going to be destroyed—it is about to be swallowed by the *feringhis*. Do you remember how Jagat Seth and a few other scheming people made over this country to the *feringhis* for the sake of money? The English owed Jagat Seth three crores of rupees. He practised treachery for fear of losing this money, and the consequence was that the *feringhi* usurped Bengal. A similar danger is imminent. A few pro-*feringhi* people are making over our kingdom of *swadeshi* to the fatal clutches of the *feringhi* on the pretext of money. Awake, arise, and loudly protest against this. Save the *swadeshi* from the snare of *feringhi-ism*.

URIYA PAPERS.

UTKALDARPARN,
Nov. 19th, 1906.

93. Referring to the disqualifications under which the British Indian subjects of His Majesty the King-Emperor are labouring in the Transvaal in Africa, the *Utkal-darpan* [Sambalpur] of the 19th November advises the Government of India not to send any more coolies to Africa. It is a pity that the Home Government has no power to interfere with the internal administration of the Transvaal even on Imperial grounds.

Advice to the India Government to stop emigration to Africa. 94. The *Sambalpur Hitaishini* [Bamra] of the 24th November hears from its contemporary of the *Prajabandhu* that the tahsildar of Kalahandi is realising subscriptions from the subjects of that State with a view to erect a *pucca* house for the Kalahandi police-station. The fact, if true, leads to the conclusion that the people of Kalahandi are being oppressed in a novel manner and that, as such, the matter demands the attention of the higher authorities.

95. The Puri correspondent of the same paper draws the attention of the public to the unfair dealings of the Jagannath Temple police with the pilgrims who visit the shrine in numbers. It is said that the police

SAMBALPUR
HITAISHINI,
Nov. 24th, 1906.

A new kind of oppression on the Kalahandi people.

Oppression on the pilgrims visiting the Puri temple.

SAMBALPUR
HITAISHINI

exact money in the shape of bribes from the pilgrims, who are harassed in various ways. The attention of the Manager, Babu Rajkishore Das, is at once drawn to the matter.

96. The election of a member from Orissa for the Bengal Legislative Council having become the subject of hot discussion

Babu Gokulanand Chaudhuri recommended as a member of the Bengal Legislative Council.

UTKALDARPAÑ,
Nov. 19th, 1906.

in the native papers of Orissa, the *Utkaldarpan* [Sambalpur] of the 19th November observes that the representative of the Uriyas in the Council chamber must not only possess a thorough and up-to-date knowledge of Indian politics, but must also understand the wants and aspirations of young Orissa, which has come into being within the present generation. The writer believes that Babu Gokulananda Chaudhuri, an Uriya pleader of the Cuttack bar, will be the fit representative of the Uriyas in the Bengal Council. Being a graduate of the Calcutta University and having a legal knowledge scarcely surpassed, he will make an excellent councillor. He will successfully champion the cause of Orissa, and will render material assistance to all the non-official members in advocating the cause of the province as a whole.

97. The *Manorama* [Baripada] of the 26th November states that a road

The necessity of a road in Mayurbhanj. in the Mayurbhanj State. The latter place contains the temple of the goddess Kinchakeswari, who is visited by a large number of pilgrims every year. The attention of the Mayurbhanj authorities is drawn to the matter.

MANORAMA,
Nov. 26th, 1906.

98. The *Uriya and Navasamvad* [Balasore] of the 14th November publishes a communication from Babus Lal

Babu Radhacharan Das recommended as a member of the Bengal Legislative Council.

URIYA AND
NAVASAMVAD.
Nov. 14th, 1906

Mohan Das, Lalitmohan Sarkar and Harisehendra Sarkar, who are of opinion that Mr. M. S. Das, C.I.E., having twice served in the Bengal Legislative Council should try for a seat in the India Legislative Council and should make room for younger men, who have more energy and greater love for the country. They therefore recommend Babu Radhacharan Das, a zamindar of Balasore, for the vacant seat in the Bengal Legislative Council. It is said that Babu Radhacharan Das has experience of the workings of the District Boards and Municipalities in Orissa, and has the tact and cleverness for securing what is best for his country.

99. The same paper is sorry to learn that the provisions of the Arms Act

The Arms Act in the Madras Presidency. are being introduced into mountainous tracts in the Madras Presidency and that the people of those tracts are being disarmed against their will. The

Arms Act has done great injury to the Indians, many of whom have fallen prey to wild beasts without being able to protect themselves successfully against them in roads.

URIYA AND
NAVASAMVAD,

100. The *Garjatbasini* [Taldur] of the 24th November supports the *Utkaldipika* in the latter's contention that it is highly injudicious to transfer the Ravenshaw College with its attached institutions from its present site to a place far off from the centre of the

GARJATBASINI,
Nov. 24th, 1906.

Cuttack town.

101. The *Utkaldipika* [Cuttack] of the 24th November is of opinion that many third-class carriages licensed to drive in the

The state of third-class carriages in Cuttack. Cuttack town by the Cuttack Municipality are in a very bad condition. It is the duty of the Municipal Commissioners to see that the owners of such carriages bring them up to a standard prescribed by the law for the purpose.

UTKALDIPAKA,
Nov. 24th, 1906.

102. Referring to the Kabuli riot that took place on Harfison Road in Calcutta, the same paper points out that The Kabuli riot in Calcutta. the responsibility for the breach of the public peace should, on enquiry, be fixed on somebody, who should be duly punished according to law.

UTKALDIPAKA.

UTKALDIPAKA,

103. The same paper quotes instances to show that the extension of

Necessity of an extension of section 158 of an Bengal Tenancy Act to Orissa.

section 158 of the Bengal Tenancy Act, 1885, to Orissa has become more than necessary. It is found on examination that some of the Settlement Officers settled the rents of certain lands without noting

the rents as said by the landlords and tenants respectively. The matter has become more complicated in the case of revenue-free lands, whose rents the Settlement Officer had no power to settle, but which he has settled without noting the rents as said by the landlords and tenants respectively. Complaints thus arising from the mistaken entries made by the Settlement Officer can only be received and adjudged under section 158 of the Bengal Tenancy Act without resorting to the lengthy and expensive procedure of the Civil Court. The writer therefore draws the attention of the Commissioner of the Orissa Division to the subject, and hopes that he will request Government to extend section 158 of the Bengal Tenancy Act to Orissa.

UTKALDARPARAN,
Nov. 19th, 1906.

104. The *Utkaldarpan* [Sambalpur] of the 19th November is of opinion

The affairs of the Mayurbhanj State need a close scrutiny by a British officer.

that the Bengali predominance in Mayurbhanj has become so great and the abuses to which it has given birth have become so many that they conclusively prove that the Maharaja of that State takes

little interest in its affairs, relying absolutely upon his Bengali officers. It has become clear that the authorities of Mayurbhanj are deliberately eliminating the Uriyas from the service of that State. The writer quotes instances to show that a close scrutiny of the affairs of the State by a British officer authorised for the purpose has become justifiable in the interest of fair and good government.

UTKALDARPARAN.

105. The same paper is of opinion that the Bengalis, who migrated to Orissa in the pre-British period and who have ever since been merged in the Uriya population should not be called "domiciled Bengalis" but

"naturalised Uriyas." The "naturalised Uriyas" are generally called *Keras* by their Bengali brethren and they speak a tongue which is neither Bengali nor Uriya. They have severed their social connection with Bengal. They have been receiving their education at schools through the medium of Uriya. The writer suspects that the expression "domiciled Bengali" has been invented by the *Uriya and Navasamvad* in its eager desire to elevate the "naturalised Uriyas" to the position of Bengalis, which that community does not aspire to.

SAMBALPUR
HITAISHINI,
Nov. 24th, 1906.

106. The *Sambalpur Hitaishini* [Bamra] of the 24th November regrets

The Raja of Khalikote giving up his special connexion with the Utkal Union Conference.

to learn that the Raja of Khalikote has been compelled partly by ill health and partly by the disunion of two contending Uriya parties in Ganjam to give up his connection with the

Reception Committee formed there in connection with the ensuing annual meeting of the Utkal Union Conference. The *Garjatbasini* requests the Raja to stick to his previous resolution and preside over the Reception Committee, notwithstanding the existence of two opposing parties in it.

MANORAMA.
26th Nov. 1906.

107. The *Manorama* [Baripada] of the 26th November publishes the

Bengalis invited to co-operate with the Uriyas.

proceedings of the fourth meeting of the Baripada branch of the Utkal Union Conference in which it was resolved to invite the Bengali residents of

Baripada to co-operate with the Uriyas in their endeavours after national reform, such Bengal residents having taken offence at their arbitrary exclusion from the proceedings of the meeting.

UTKALDIPAKA,
Nov. 24th, 1906.

108. The *Utkaldipika* [Cuttack] of the 24th November publishes the

Annual prize distribution meeting in connection with the Pearymohan Academ.

proceedings of a public meeting, held in the premises of the Pearymohan Academy in Cuttack under the presidency of Mr. Platel, the District Judge, to distribute prizes to the deserving students

of that institution. It appears from the annual report, read by the Secretary, that the school is making good progress and that a boarding-house in connection with the institution is under construction. The percentage of the genuine Uriya students attending the school is 5.36, showing that the institution is popular among the Uriyas. The President delivered an interesting and

instructive speech on the dignity of labour and time, which was highly appreciated by the audience.

MANORAMA.
Nov. 26th, 1906.

109. The Sidheswarpur correspondent of the *Manorama* [Baripada] of the 26th November states that a branch post-office is wanted in that village in the Cuttack district, as it is very inconvenient for the villagers to transact business in the Biribati sub-post office, which is situated at a distance of three miles from Sidheswarpur. Sidheswarpur is an important village, has a minor school, the office of the Panchait President and a large number of rice godowns. It is, moreover, surrounded by other important villages, which will give good work to a branch post-office. The matter is drawn to the favourable notice of the Postal Superintendent concerned.

110. The *Uriya and Navasamvad* [Balasore] of the 14th November thanks the Raja of Raigarh for his liberality in establishing a *goshala*, a rest-house for old and invalid cows and bullocks, in the interest of the bovine species.

Liberality of the Raja of Raigarh.

URIYA AND
NAVASAMVAD,
Nov. 14th, 1906.

111. The *Garjatbasini* [Talcher] of the 24th November thanks the Raja of Keonjhar for his liberality in increasing the salaries of the servants of that State for a temporary period with a view to enable them to cope successfully with the increasing prices of food-stuffs in that State.

Liberality of the Raja of Keonjhar.

GARJATBASINI,
Nov. 24th 1906.

112. The same paper thanks the Rani of Barpali for her liberality in feeding 300 Brahmin ladies and making presents of clothes and ornaments to a large number of old Brahmin women. The writer observes that this very type of liberality is what is most wanted from ladies of high position in native society.

Liberality of the Rani of Barpali.

GARJATBASINI.

113. The *Utkaldipika* [Cuttack] of the 24th November mourns the death of Maharaja Sir Pratapnarayan Sing, K.C.I., in whom the United Provinces have lost an esteemed member of society and a public-spirited gentleman and the Government, a friend and good adviser on whom it had conferred a distinguished title for his valuable public services.

The demise of Sir Pratapnarayan Sing, K.C.I., mourned.

UTKALDIPAKA,
Nov. 24th, 906.

114. The *Sambalpur Hitaishini* [Bamra] of the 24th November states that two men were killed by tigers in that State.

The tigers in Bamra.

SAMBALPUR
HITAISHINI,
24th Nov. 1906.

115. The *Utkaldipika* [Cuttack] of the 24th November states that a resident of Balubazar in Cuttack had currency notes and ready cash amounting to Rs. 1,000 stolen from his residence in his absence from the house. The offenders have not yet been brought to justice.

A daring theft in Cuttack.

UTKALDIPAKA,
Nov. 24th, 1906.

116. The *Uthaldarpan* [Sambalpur] of the 19th November states that the number of serviceable tanks in that town is very small and that the townspeople are obliged to have recourse to the Mahanadi water both for drinking and bathing purposes. The Mahanadi at Sambalpur has three streams of which the one nearest to the town is shallow beyond measure. The writer therefore advises the Sambalpur Municipality to take early steps to deepen the stream by removing the sands underneath the water by a dredging machine.

Water-difficulty in Sambalpur.

UTKALDARPAN,
19th Nov. 1906.

117. The same paper states that though the export of rice from Sambalpur has, to a great extent, been stopped, the price of that food stuff is as dear as ever. It is said that the recent rains have done some injury to the paddy crop in that district.

The high price of rice in Sambalpur.

UTKALDARPAN.

118. The *Manorama* [Baripada] of the 26th November states that rice sells in Mayurbhanj at the rate of 12 seers per rupee. It is surmised that the constant export of rice from that State will eventually lead to famine prices.

The high price of rice in Mayurbhanj.

MANORAMA.
Nov. 24th, 1906.

GARJATBASINI,
Nov. 24th, 1906

119. The *Garjatbasini* [Talcher] of the 24th November states that the Manager of Dhenkanal is touring in that State with a view to ascertain its food-stock and the ruling prices of food-stuffs in general. The writer is of opinion that the constant export of rice and other food-stuffs from Dhenkanal has weakened its resources and thereby induced a state of scarcity.

UTKALDIPAKA,

120. The same paper states that the State of crops in Burasambar is good, but the constant export of rice from that State has increased the price of that article of food.

UTKALDIPAKA.
Nov. 24th, 1906.

The state of crop in Burasambar.

Public health in the Cuttack district.

121. The *Utkaldipika* [Cuttack] of the 24th November states that fever prevails in the Cuttack town and that this is due to the change of weather.

The Kendrapara correspondent of the same paper states that fever, cold and cough prevail in that subdivision of the Cuttack district.

UTKALDIPAKA,

122. The Puri correspondent of the same paper states that the *mehtranis* serving under the Puri Municipality commit nuisance in the Markandeya tank, whose water is looked upon as sacred by the Hindus in general. The municipal authorities should look to the matter at once.

SAMBALPUR
HITAISHINI.
Nov. 24th, 1906.

123. The *Sambalpur Hitaishini* [Bamra] of the 24th November is glad to announce that an Agricultural Bank named "Sudhal Agricultural Bank" has been established at Bamra out of the proceeds of the "Sudhal Memorial Fund," organised to perpetuate the memory of the late Raja Sudhal Deb of Bamra, who had spent a great portion of his life in improving the agricultural condition of the people. The Sudhal Agricultural Fund will be utilised to further the interests of the agriculturists in Bamra.

The weather and crop in Sambalpur.

GARJATBASINI,
Nov. 24th, 1906.

The rabi crop in Barpali.

UTKALDIPAKA,
Nov. 24th, 1906.

The weather in Kendrapara.

URIYA AND
NAVASAMVAD,
Nov. 14th, 1906.

A joint-stock company at Balasore.

124. The *Utkaldarpan* [Sambalpur] of the 19th November states that the sky there is cloudy, and if it rains it will do injury to the standing paddy crop.

125. The Barpali correspondent of the *Garjatbasini* [Talcher] of the 24th November states that the rabi crop in that State is hopeful.

126. The Kendrapara correspondent of the *Utkaldipika* [Cuttack] of the 24th November states that the winter has set in and that the temperature is decreasing.

127. The *Uriya and Navasamvad* [Balasore] of the 14th November states that a joint-stock company with a capital of Rs. 10,000 has been started in Balasore with the object of importing and selling goods of Indian manufacture in that district. The capital has been divided into one thousand shares of Rs. 10 each. The writer observes that though the undertaking is a laudable one, it is difficult to prophesy whether it will prove successful or not.

UTKALDIPAKA,
Nov. 24th, 1906.

128. After collating the trade statistics of Orissa for the last five years, the *Utkaldipika* [Cuttack] of the 24th November arrives at the conclusion that the value of the trade carried on in that province is decreasing on the whole. This is due to the failure of the paddy crop twice in every five years. This can only be rectified by establishing manufactures and industries in that province, whereby Orissa will be in a position to export other articles than paddy, rice, rabi and jute.

NARAYAN CHANDRA BHATTACHARYYA,

Bengali Translator.

THE BENGALI TRANSLATOR'S OFFICE,
The 8th December, 1906.

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REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE

Week ending Saturday, 8th December 1906.

CONTENTS.

	Page.		Page.
I.—FOREIGN POLITICS.		(h)—General—	
Nil.		Government servants and politics 518	
		A reasonable explanation ib.	
		The separation of Bihar 519	
		Captain Shairp, Examiner of Ordnance Accounts ... ib.	
		Politics and the Government Pleader of Dinajpur ib.	
II.—HOME ADMINISTRATION.		III.—LEGISLATION.	
<i>(a)—Police—</i>		The Bengal Tenancy Amendment Bill 519	
The Kabuli nuisance 517		The Jute Adulteration Bill ib.	
The superior police ib.		IV.—NATIVE STATES.	
<i>(b)—Working of the Courts—</i>		Nil.	
The Sultanganj <i>swadeshi</i> case 517		V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.	
Ditto ditto ib.		Nil.	
<i>(c)—Jails</i>		VI.—MISCELLANEOUS.	
Nil.		The Indian revolution 520	
<i>(d)—Education—</i>		St. Andrew's Dinner ib.	
Mr Earle's Report 517		Ditto ib.	
Abolition of fees in all primary and middle vernacular schools ib.		The Congress and the Government ib.	
Ditto ditto 518		The Muhammadan Vigilance Committee ib.	
<i>(e)—Local Self-Government and Municipal Administration—</i>		Ditto ditto ib.	
The Chairman of the Calcutta Corporation and the elected Commissioners 518		The fruits of the abolition of the competitive test ... ib.	
The Hogg Market Superintendent's pay ib.		"How to make the Congress useful" 521	
<i>(f)—Questions affecting the land—</i>		Ditto ditto ib.	
Nil.		Ditto ditto ib.	
<i>(g)—Railways and Communications, including Canals and Irrigation—</i>		Partition—an all-India question 522	
The Budge-Budge section of the Eastern Bengal State Railway 518		Mr. Naoroji ib.	
		So-called Society for the Prevention of Cruelty to Animals ib.	
		An incredible story ib.	

II.—HOME ADMINISTRATION.

(a)—Police.

1784. The *Indian Mirror* trusts that Government will profit by the lesson of the Harrison Road *fracas*, and see that the Kabulis are no more to have their own way and do practically what they like. Their presence is a disturbing element wherever they are, and the police should keep a strict watch over them, if nothing can be done to prevent their ingress into India.

INDIAN MIRROR,
29th Nov. 1906.

1785. The *Hindoo Patriot* considers that it is a matter for regret that in the Superior cadre of the Police Department, there are practically no Indians,—not even in the grade of Assistant Superintendents. Qualified Indians should be appointed, and they should form at least 30 per cent. of the total number of officers. Experience has shown that the appointment of Indians to the higher grades of the police and other departments, promotes the efficiency of the departments. The *Patriot* expects Mr. Morley to remove this drawback. As regards the subordinate police, the journal is of opinion that the appointment of more Inspectors and Sub-Inspectors than have been provisionally sanctioned would be a great advantage, as it would facilitate the important work of supervision. It would be very undesirable to leave too much responsibility in the hands of unscrupulous constables and half-educated head-constables. The Criminal Investigation Department also needs strengthening.

HINDOO PATRIOT,
29th Nov. 1906.

(b)—Working of the Courts.

1786. In view of the fact that Sir Andrew Fraser was one of the perpetrators of the partition, the *Amrita Bazar Patrika* is not surprised at the 'Fullerian methods' that are being adopted in Western Bengal. In Bhagalpur, for instance, certain railway employés are being prosecuted under section 454, Indian Penal Code, for removing benches from the District Board School for the purpose of holding a theatrical performance! In this connection certain gentlemen of the locality have been enrolled as special constables by the District Magistrate to prevent their helping the defence and the services of the Public Prosecutor have been retained.

AMRITA BAZAR
PATRIKA,
5th Dec. 1906.

1787. The *Amrita Bazar Patrika* observes that nothing could be more dishonourable than to pit strength against weakness *Ibid.* or for an official, armed with irresistible powers, to abuse his authority for the purpose of satisfying a grudge. An easy way for officials to abuse their powers and to act 'dishonourably' is to make special constables of persons whom they do not like. Like Mr. Emerson before him, Mr. Lyall, the District Magistrate of Bhagalpur, has been guilty of this, and it remains for the authorities to inquire whether the latter had any real necessity for enrolling special constables in the Sultanganj *swadeshi* case. Sir Andrew Fraser should step in and nip the scandal in the bud.

AMRITA BAZAR
PATRIKA,
6th Dec. 1906.

(d)—Education.

1788. The *Indian Mirror* writes in very favourable terms of Mr. Earle's Report on Public Instruction in Bengal for 1905-06, and congratulates him on it and hopes that his successor will find it a useful model.

INDIAN MIRROR,
1st Dec. 1906.

The journal regrets that just as the Education Department is beginning to show a new life under Mr. Earle's administration, it is intended to remove him to another sphere.

1789. The *Hindoo Patriot* writes that, when adopted, the Government of India's scheme for the abolition of fees in all primary and middle vernacular schools, will be the first practical step towards the introduction of a system of free mass education. This is the great need of Indians to-day, and although it may not be reserved for Lord Minto's Government to introduce

HINDOO PATRIOT,
6th Dec. 1906.

free secondary education as well, that Government will be gratefully remembered by posterity as the author of a generous educational policy which will mark an important era in the history of the country.

TELEGRAPH,
8th Dec. 1906.

1790. The *Telegraph* is glad that the question of imparting free primary education is at last receiving the serious consideration of the Government of India. This question has as repeatedly been urged in the past as it has been frequently ignored. It should be remembered that in the United Kingdom, where the working classes are far better off than their Indian brethren, the cost of primary education is borne by the Government. This is also the case in certain American and European provinces. Why then should the Indians pay for primary education? That they have hitherto done so is shameful and discreditable to the Government. It is hoped that the blunder will be rectified.

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

BENGALEE,
4th Dec. 1906.

1791. The *Bengalee* protests against the remark of the Chairman of the Corporation that the elected Commissioners were the representatives of the *ghariwallas*. The use of such language has provoked a sense of indignation among the Indian community, and emphasizes the view that the executive head of the Corporation should not be its Chairman and that the constitution of the Calcutta Corporation should in this respect be assimilated to that of Bombay. The journal advises a vigorous agitation being set on foot to bring about this much-needed reform.

BENGALEE,
7th Dec. 1906.

1792. The *Bengalee* says that the increase of Rs. 200 to the pay of the Superintendent of the Hogg Market has staggered the rate-paying public of Calcutta, and that the impression has gone forth that the increase is for the benefit of a European employé.

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

BANDE MATARAM,
3rd Dec. 1906.

1793. A correspondent writing to *Bande Mataram* draws the serious attention of the authorities of the Eastern Bengal State Railway to the insufficient accommodation provided in the office trains, 107 up and 104 down, on the Budge-Budge section. This inconvenience is most acutely felt on Saturday evenings and Monday mornings, when crowds of people from and to Calcutta avail themselves of the week-end return tickets. This matter has formed the subject of repeated representations, and it is earnestly hoped that the grievance will speedily be removed.

(h)—*General.*

BENGALEE,
30th Nov. 1906.

1794. Advertising to Mr. Morley's declaration that the rule prohibiting Government servants from taking sides in a political controversy would be enforced, the *Bengalee* writes that it is no longer possible or prudent for the Government of Bengal to allow Mr. Abdur Rahaman, of the Small Cause Court, to retain the Secretaryship of the Muhammadan Literary Society, which is to all intents and proposes a political organisation. The same disqualification applies to Shamsul Ulama Ahmad of the Madrassa and Mirza Ashraf Ali of the Presidency College, who should both be called upon to sever their connection with the Society.

BENGALEE,
30th Nov. 1906.

1795. The *Bengalee* writes that in resolving to present no addresses of a seasonable explanation, welcome to the Lieutenant-Governor of Eastern Bengal and Assam in his present tour through the new province, the people do not imply any disrespect to Mr. Hare personally. It is the outcome of a belief that the presentation of such addresses is sure to be misconstrued into an acquiescence in the partition, and it is simply to avoid the possibility of this misconception that the people are obliged to abstain from doing honour to the Lieutenant-Governor.

1796. The *Kayestha Messenger* undeceives the *Amrita Bazar Patrika* as to the separation of Bihar. there being no unanimity among Biharis in the matter the separation of their province from Bengal.

It assures that journal that the entire community, with the exception of a few 'Bengalised Biharis,' are in favour of separation, which has been urged both by Anglo-Indian and Indian politicians. Bengal and Bihar are historically and ethnically distinct, and it was only for 'administrative convenience' that they were brought under the same Government. Circumstances, however, have entirely changed, and it is essential that a separation should be effected. Let Government therefore detatch willing Bihar and preserve unwilling Bengal intact.

KAYASTHA
MESSINGER,
3rd Dec. 1906.

1797. The *Bengalee* ventilates the grievances of two clerks in the office of the Examiner of Ordnance Accounts who have Captain Shairp, Examiner of Ordnance Accounts, for some trifling error been punished by the stoppage of their increments for six months. The

BENGALEE,
4th Dec. 1906.

journal appeals to the Controller to drop Captain Shairp a hint as to the injustice of inflicting such severe punishments upon the clerical staff.

1798. The *Bengalee* points out that whereas two Government Pleaders of Politics and the Government Pleader of Dinajpur were dismissed for taking part in political agitation, the present incumbent is permitted to hold that office, although he is the Secretary to the local *Anjuman Islamia*, which is a political body. Is the present Government Pleader to be dealt with differently, because, forsooth, he is a violent pro-partitionist agitator, and is there to be one law for the pro-partitionist and another for the anti-partitionist agitator?

BENGALEE,
5th Dec. 1906.

III.—LEGISLATION.

1799. The *Behar Herald* consider that clause 25 of the Bengal Tenancy amendment Bill introduces another important and revolutionary change in the law. Section 112 of the existing Act empowers the Government, with

BIHAR HERALD,
1st Dec. 1906.

the previous sanction of the Lieutenant-Governor in Council, to invest a Revenue Officer, acting under Chapter 10, with powers to settle or reduce rents in the interests of public order or local welfare. It is urged by the Hon'ble Mr. Carlyle that this section was in 1885 made a part of the Act with the avowed object of applying it only to the areas affected by agrarian disturbances and that this limitation should be removed. It is further stated that if this section is retained as a part of the Act, Government will be at liberty to use it under any circumstances, in which it might seem equitable to do so. The reason urged is that this would place in the hands of the Government a very powerful weapon against oppressive landlords. What has happened since 1885, asks the *Herald*, to induce the Government to seek further powers? Have the landlords grown oppressive and have the tenants memorialised? No, it is not so much a solicitude for the so-called oppressed tenantry as the growing political forces that have made Government anxious to possess extraordinary powers. It is not agrarian disturbances, but political disquiet that has unnerved the Government and is making it legislate in panic. Powers that have been claimed in the name of an oppressed tenantry will at no distant date be applied to reducing not rents, but landlords. It is a pity that the people of Bengal are not clamouring.

1800. The *Hindoo Patriot* reiterates that the draft Jute Adulteration Bill submitted to the Government by the Bengal Chamber of Commerce is one that it is "absolutely impossible for any responsible Government to accept." The Bill is universally condemned as unworkable and oppressive. If legislation in the matter is deemed necessary, it should be directed against the shippers and balers only. The cultivators and buyers do not fraudulently sell wet jute. The balers and shippers buy the adulterated jute with their eyes open, and it is they who fraudulently sell it to the Dundee merchants. The main cause of the agitation is reduced profits for Anglo-Indian dealers, and the Government should not consent to even partially adopt the proposals that have been submitted to them by the Chamber.

HINDOO PATRIOT,
5th Dec. 1906.

VI.—MISCELLANEOUS.

NEW INDIA,
1st Dec. 1906.

1801. *New India* thinks it would be the merest affectation to deny that this country is on the verge of a revolution such as the world has probably not seen. This revolution will be brought about by moral rather than physical force, except in so far as strength and stamina are essential to every great moral effort. If the government of 300,000,000 of human beings by about a hundred thousand foreigners has been a great miracle in this country, the story of the coming struggle in which the organised inertia of a disarmed and emasculated people will openly defy and conquer the power of the foreigner, supported by trained soldiers, equipped after the most advanced methods of the age, will prove, we are sure, even a still greater miracle. This is the supreme significance of the struggle into which we have been forced by the selfish folly of eminent British statesmen, who, though weighed down with the burdens of the largest empire in the world, are, however, endowed with the intellect of pedlers.

AMRITA BAZAR
PATRIKA,
3rd Dec. 1906

1802. In a criticism of the last St. Andrew's Dinner, the *Amrita Bazar Patrika* belittles both the ceremony and the St. Andrew's Dinner.

Scotch. It reminds the latter how little cause they have for jubilation, being like the Indians, a subject race and subject to the same authority—the English. Like the Indians they were nationally independent, but their independence is gone, and like India, Scotland is 'owned' by the English. It is true that both the Judicial and Executive heads of the province are Scotch, but this does not enhance the dignity or increase the independence of the nation in the least. Was not Mr. A. G. Gupta a member of the Board, and did not Sir Chunder Madhab Ghose officiate as Chief Justice? How little cause for jubilation then the Scotch have, what scant justification for assuming an air of superiority!

INDIAN EMPIRE,
4th Dec. 1906.

1803. The *Indian Empire* writes that so great is the hatred which

Ibid. Scotchmen bear the Indians, that even when the former met to honour their patron saint they could

not help having a fling at the Bengalis. The Chairman's diatribe is especially noteworthy, and his hearers were doubtless much edified at the attack made on the Bengalis.

BENGALEE,
4th Dec. 1906.

1804. The *Bengalee* while welcoming the change in the attitude of the

The Congress and the Government. Government towards the Congress, feels bound to remark that whatever concessions may be made

in the direction of self-government or in purifying the administration of justice, it will fail to conciliate popular opinion in Bengal or allay the excitement which prevails, so long as the partition of Bengal is not modified or withdrawn.

"With us, that is the touchstone of British policy in these provinces. We shall judge of the attitude of our rulers, sympathetic or otherwise, by this test and no other."

INDIAN EMPIRE,
4th Dec. 1906.

1805. The *Indian Empire* wonders how Muhammadans of light and

The Muhammadan Vigilance leading could have formed the so-called Vigilance Committee. Even granting that Muhammadans Committee.

had in some cases been harassed by extravagant swadeshists, did this render the establishment of a Vigilance Committee necessary? The whole idea savours of sectarianism. It is a party movement and the Government is doing all in its power to foster it and encourage racial exclusiveness and hatred. It is hoped that the Muhammadan leaders will reconsider the step they have so rashly taken.

AMRITA BAZAR
PATRIKA,
5th Dec. 1906.

1806. The *Amrita Bazar Patrika* realises that the connection of enlightened Musalmans with the Vigilance Committee is a sufficient guarantee that its aims will

Ibid. be peaceful but it doubts whether the members will be able to neutralise the evil effects of the anti-Hindu policy of the officials who are to have supreme control over the organization.

BENGALEE,
5th Dec. 1906.

1807. The *Bengalee* points out that the unwisdom of abolishing the competitive test for admission to the Provincial Executive Service is apparent from the appointment of Messrs. Cross and Howe, two clerks from the

The fruits of the abolition of
the competitive test

Foreign Office, and Babu Nalini Kanta Raha, a clerk from the office of the Military Secretary to the Viceroy, who have just been appointed. The whole of their experience has been clerical, and none of them possess any University qualifications. The efficiency of the public service is likely to be jeopardised by these appointments, which are all jobberies pure and simple.

1807. The *Amrita Bazar Patrika* writes that whatever might have been the original object of the Indian National Congress, its most important work to-day is to regenerate the dying Indian nation. If the Congress is unable to

perform this function, it must be replaced by a body that can. The country has no need of an ornamental body. It wants an active organization that will remove in time the misery of India. The future outlook is dreary indeed, for notwithstanding a combination of favourable circumstances which have given India at the same time a liberal Government, a sympathetic Viceroy, and sincere Parliamentary friends, the same police—rule, the same official high-handiness, and the same disregard of popular rights are as prevalent as before. The situation is becoming even blacker for every branch of the administration is being executivised and self-government is disappearing fast. The climax will be reached when the Conservatives return to power. In these circumstances something must be done to strengthen the national life, and the journal offers the following suggestion. Let the Congress select one or two important subjects affecting some important phase of national life, and let it employ all available workers to carry out this common object. There are several matters which need such close attention, for instance, the restoration of the cloth industry, and the establishment of educational institutions on national lines. The Congress should constitute three Councils, namely, (1) a Council of Education, (2) a Council of Arbitration, and (3) a Council of Industry and Agriculture, and these three bodies should be busily engaged throughout the year and render an account of its work at the following session of the Congress. In addition to the above, a Vigilance Committee should be appointed in every province for the protection of the people from official vagaries.

1811. In a lengthy article the *Amrita Bazar Patrika* illustrates the utility of the three Councils referred to above—a Council of Education, a Council of Arbitration, and a Council

of Industry and Agriculture. It is a notorious fact, says the *Patrika*, that the present system of University education is killing the growing generation. The remedy lies in imparting education on national lines. Hence the necessity for a Council of Education. It is equally notorious that litigation is eating into the very vitals of the people. The remedy lies in shunning British law Courts, which should be replaced by a national Council of Arbitration. As regards the establishment of a Council of Industry and Agriculture, its utility can best be brought home to the Bengalis by telling them that they will be compelled to go naked and eat food without salt if Manchester and Liverpool were to cease their trade with India. If these councils are started, and work energetically, national life will be a reality in India. Further, the Congress will be nationalised, for every class of people will send their representatives to it, which is not the case to-day because the industrial classes of India are not interested in politics. Now it is only the Anglicised middle class men who are associated with the Congress.

1812. Continuing, the *Amrita Bazar Patrika* writes that having established one political and three non-political Councils in

Ibid. every province with the object of nationalising education, suppressing litigation, and reviving old and starting new industries, the question that next offers itself for solution is how these Councils are to work. They should, in the first place, be located in the chief city of each province, and the leading men should take an active part in their work. Secondly, one or more paid agents should be employed in each district, and these agents should be under the direct control of either the Provincial Councils or District Committees. The work of these agents must necessarily be of a varied nature. They must be thoroughly conversant with the needs of the district and, above all, preach peace and good-will. Their practical work should consist of forming village committees for the purpose of promoting

AMRITA BAZAR
PATRIKA,
5th Dec. 1906.

AMRITA BAZAR
PATRIKA,
6th Dec. 1906.

AMRITA BAZAR
PATRIKA,
7th Dec. 1906.

indigenous industries, establishing arbitration courts, and making the inhabitants swear to resort to them, introducing new industries, *re-introducing the charka*, for in this lies the real salvation of the weaving classes. These agents should on no account come into collision with the district authorities. On the contrary, it should be their object to make friends with those officials who are inclined to be sympathetic.

BENGALEE,
6th Dec. 1906.

1813. The Indian people have recognised, says the *Bengalee*, that the Partition—an all-India question. Secretary of State's determination not to undo the wrong effected by the partition of Bengal involves a question of principle which is of vital importance to the whole of India. It is an intolerable doctrine destroying at their very roots the ideas on which all political activities are based, that the Government whilst admitting it has done a wrong, upholds it simply because it has been done. It has been the aim of the Congress to make public opinion effective, and, in order to justify its own existence, the Congress must make a united and strenuous effort to unsettle Mr. Morley's settled fact.

AMRITA BAZAR
PATRIKA,
6th Dec. 1906.

1814. The *Amrita Bazar Patrika* writes that now that Mr. Naoroji is actually coming to preside over the deliberations of the Congress, he should impart a decided stimulus to the vitality and utility of that body. If he does not do so, the country will never forgive those who invited him to come out. Speechifying in the usual orthodox manner would be profitless. India has had enough of presidential speeches and fine phrases. She now wants practical suggestions and well-thought-out schemes.

AMRITA BAZAR
PATRIKA,
6th Dec. 1906.

1815. "Sufferer," writing to the *Amrita Bazar Patrika*, complains that certain agents of the Society for the Prevention of Cruelty to Animals, take undue advantage of their position to oppress innocent people. A few months ago some agents of the Society at Howrah were found to have been systematically blackmailing owners of carts and hackney carriages, and were prosecuted to conviction. It is understood that Mr. Forrest, the Magistrate, intends moving the Government to abolish these Societies. The methods adopted by them in the metropolis are no less objectionable, and if such societies are suppressed, Government will be conferring a real boon on the public.

AMRITA BAZAR
PATRIKA,
7th Dec. 1906.

1816. The *Amrita Bazar Patrika* publishes, on the authority of the *Punjabee*, an 'incredible' story in support of which the latter journal affirms it has 'documentary evidence.' It appears that Mr. Spencer, District Magistrate of Kangra, sometime before the 2nd ultimo, ordered "5 villagers to attend him while going out for *shikar*." It is not known under what authority this order was issued. For some reason these men did not accompany Mr. Spencer, who ordered them to be "pakroaed and produced before him." The law under which this second order was passed is also unknown. Of the five men, one—an old man—was left in the house of Seebhan Lambardar, of Bari, where he died 2 or 3 days later. The question is why the deceased was left in the house of the man referred to, and how he came by his death. All this, if true, shows that there is scarcely a Government in the land, and that all-powerful officials have been simply let loose among the unfortunate subjects of the King-Emperor.

OFFICE OF THE INSPR.-GENL.

OF POLICE, L. P.,

WRITERS' BUILDINGS,

The 8th December, 1906.

F. C. DALY,

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

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