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VI.—MISCELLANEOUS.		PAGE	MISCELLANEOUS—concl'd.		PAGE.
"About the war"	77	"Snake-poison"	81
Sinking of the <i>Persia</i> ... ..	...	78	"Self-government" ... ..	...	<i>ib.</i>
"Persia" ... ..	...	<i>ib.</i>	The National Congress ... ..	...	<i>ib.</i>
"Is peace coming?" ... ..	...	<i>ib.</i>	"The Bombay Congress" ... ..	...	82
The secret of Britain's success ... ..	...	79	"England's duty" ... ..	...	<i>ib.</i>
"Conscription" ... ..	...	<i>ib.</i>	The Congress and the Moslem League ... ..	...	83
Bengalis and military service ... ..	...	80	Ditto ditto ... ..	...	<i>ib.</i>
"Wanted men" ... ..	...	<i>ib.</i>	The Industrial Conference and Indian industries ... ..	...	84
Brethren, you have been ruined yourself, why do you seek to ruin me also?—Introduction of self-government will be an unmixed evil in this country ... ..	...	<i>ib.</i>	Mass education ... ..	...	<i>ib.</i>
			Free and compulsory primary education ... ..	...	<i>ib.</i>

PART I OF WEEKLY REPORT.

List of Indian Newspapers and Periodicals.

[As it stood on the 1st October 1915.]

NOTE.—(N)—Newspapers. (P)—Periodical magazines. Papers shown in bold type deal with politics.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Assamese.</i>				
1	"Banhi" (P) ...	Calcutta	Monthly	Lakshmi Narayan Bezborua, Hindu, Brahmin ; age about 46 years.	500
	<i>Bengali.</i>				
2	"Alaukik Rahasya" (P) ...	Calcutta	Monthly	Kshirod Prasad Vidyabinod, Brahmin ; age 56 years.	700
3	"At-Islam" (P) ...	Do.	Do.	Akram Kham ...	500
4	"Alochana" (P) ...	Howrah	Do.	Jogendra Nath Chatterji, Hindu, Brahmin ; age 48 years.	500
5	"Ananda" (P)	Mymensingh	Do.	Mahesh Chandra Bhattacharyya, Hindu, Brahmin.	500
6	"Ananda Sangit Patrika" (P).	Calcutta	Do.	Pratibha Devi, Brahmo ; age 45 years.	200
7	"Antapur" (P)...	Do.	Do.	Biraj Mohini Ray, Brahmo ; age 30 years.	1,000
8	"Archana" (P)	Do.	Do.	Keshab Chandra Gupta, Hindu, Baidya ; age about 36 years.	800
9	"Arghya" (P)	Do.	Do.	Suresh Ch. Palit, Hindu, Kayastha ; age 34 years.	700
10	"Aryya Kayastha Pratibha" (P).	Faridpur	Do.	Kali Prasanna Sarkar, Hindu, Kayastha ; age 75 years.	1,000
11	"Avasar" (P) ...	Calcutta	Do.	Lal Behari Datta, Hindu, Tanti ; age 50 years.	1,600
12	"Ayurveda Bikas" (P) ...	Dacca	Do.	Sudhanshu Bhushan Sen, Hindu, Baidya ; age about 41 years.	600
13	"Baidya Sammilani" (P) ...	Do.	Do.	Bitkrampore, Ambastha Sammilani, Dacca.	1,000
14	"Baidya Sanjivani" (P) ...	Calcutta	Do.	Upendra Nath Vaidyaratna, Hindu Baidya ; age about 52 years.	500
15	"Baishnava Samaj" (P) ...	Do.	Bi-monthly	Surendra Mohan Adhikary ...	500
16	"Baisya Patrika" (P) ...	Jessore	Monthly	Prasanna Gopal Roy, Hindu, Barui ; age 55 years.	500
17	"Balak" (P) ...	Calcutta	Do.	J. M. B. Duncan ...	5,500
18	"Bamabodhini Patrika" (P)	Do.	Do.	Sukumar Dutt, Brahmo ; age 43 years.	700
19	" Bangabandhu " (P)	Dacca	Do.	Ishan Chandra Sen, Brahmo ; age 57 years.	150
20	"Banga Mahila" (P) ...	.....	Do.	Abinash Ch. Sarbbabhouma, Hindu, Brahmin ; age 45 years.	.....
21	"Bangali" (N)	Calcutta	Daily	The Hon'ble Babu Surendra Nath Banarji ; Brahmin ; age 69 years.	4,000
22	"Bangaratna" (N)	Krishnagar	Weekly	Kanai Lal Das, Hindu, Karmakar ; age 30 years.	400
23	" Bangavasi " (N)	Calcutta	Do.	Rai Sahib Behary Lal Sarkar, Hindu, Kayastha ; age 58 years.	19,000
24	" Bankura Darpan " (N).	Bankura	Do.	Rama Nath Mukharji ; age 54 years	450
25	" Barisal Hitaishi " (N)	Barisal	Do.	Durga Mohan Sen, Hindu, Baidya ; age 37 years.	625

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Bengali—continued.</i>				
26	" Basumati " (N) ...	Calcutta ...	Weekly ...	Sasi Bhushan Mukherji and Haripada Adhikary ; age 48 years.	14,000
27	" Baddha Bandhu " (P) ...	Do. ...	Monthly ...	Sriman Purnananda Swami, age 32 years.	750
28	" Bhakti " (P) ...	Howrah ...	Do. ...	Dines Chandra Bhattacharya, Hindu, Brahmin ; age 29 years.	600
29	" Bharat Laxmi " (P) ...	Calcutta ...	Do. ...	Rahdha Nath De, Subarnabanik ; age about 35 years.	1,000
30	" Bharati " (P) ...	Do. ...	Do. ...	Mani Lal Ganguli Brahma ; age about 32 years.	1,700
31	" Bharatmalila " ...	Dacca ...	Do. ...	Srimati Saraju Bala Dutta, Brahma ; age 34 years.	450
32	" Bhisak Darpan " (P) ...	Calcutta ...	Do. ...	Rai Sahib Giris Chandra Bagchi ...	250
33	" Bharatbarsha " (P) ...	Do. ...	Do. ...	Amulya Charan Ghosh Vidyabhusan, Kayastha ; age 39 years ; and Jaladhar Sen, Kayastha, age 51 years.	4,000
34	" Bidushak " (P) ...	Do. ...	Do. ...	Kshetra Nath Banerji, Brahmin ; age 41 years.	200
35	" Bijnan " (P) ...	Do. ...	Do. ...	Dr. Anrita Lal Sarkar, Satgope ; age about 43 years.	300
36	" Bikrampur " (P) ...	Mymensingh ...	Quarterly ...	Jogendra Nath Gupta, Hindu, Baidya ; age 35 years.	500
37	" Birbhum Varta " (N) ...	Suri ...	Weekly ...	Devendra Nath Chakravarti, Hindu, Brahmin ; age 41 years.	997
38	" Birbhumi " (P) ...	Calcutta ...	Monthly ...	Kulada Prasad Mallik, Hindu, Brahmin ; age 34 years.	1,000
39	" Birbhum Vasi " (N) ...	Rampur Hat ...	Weekly ...	Tara Sundar Mukherji ...	700
40	" Brahman Samaj " (P) ...	Calcutta ...	Do. ...	Pandit Basanta Kumar Tarkanidhi...	1,000
41	" Brahma Vadi " (P) ...	Barisal ...	Monthly ...	Manamohan Chakravarti, Brahma ; age 52 years.	660
42	" Brahma Vidya " (P) ...	Calcutta ...	Do. ...	Rai Purnendu Narayan Singh Bahadur and Hirendra Nath Dutta, Hindu, Kayastha.	800
43	" Burdwan Sanjivani " (N).	Burdwan ...	Weekly ...	Prabodhananda Sarkar, Hindu, Kayastha ; age 25 years.	700
44	" Byabasay O Baniya " (P) ...	Calcutta ...	Monthly ...	Sachindra Prosad Basu, Brahma ; age 37 years.	900
45	" Chabbis Pargana Vartavaha " (N).	Bhawanipur ...	Weekly ...	Abani Kanta Sen, Hindu, Baidya ; age 31 years.	800
46	" Charu Mihir " (N) ...	Mymensingh ...	Do. ...	Vaikantha Nath Sen, Hindu, Kayastha ; age 42 years.	800
47	" Chhatra " (P) ...	Dacca ...	Monthly ...	Saqibhusan Mukherji, Hindu, Brahmin ; age about 49 years.	500
48	" Chikitsa Prakas " (P) ...	Nadia ...	Do. ...	Dhirendra Nath Haldar, Hindu, Gandabanik ; age 33 years.	400
49	" Chikitsa Sammitani " (P) ...	Calcutta ...	Do. ...	Kaviraj Sital Chandra Chatterji, Hindu, Brahmin.	500
50	" Chikitsa Tatva Vijnan " (P) ...	Do. ...	Do. ...	Binode Lal Das Gupta, Vaidya ; age 45 years.	300
51	" Chinsura Vartavaha " (N).	Chinsura ...	Weekly ...	Dina Nath Mukherji, Brahmin ; age 49 years.	1,000
52	" Dainik Chandrika " (N).	Calcutta ...	Daily except on Thursdays.	Panchcowri Banerji, Hindu, Brahmin ; age 48 years.	4,000

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Bengali—continued.</i>				
53	" Dainik Basumati " (N)	Calcutta	Daily	Sasi Bhushan Mukherji, Hindu, Brahmin; age about 48 years, and others.	3,000
54	" Dacca Prakas " (N)	Dacca	Weekly	Sasi Bhushan Biswas, Hindu, Kayastha.	800
55	" Darsak " (N)	Calcutta	Do.	Satis Chandra Bhattacharji, Brahmin; age about 40 years.	2,000
56	" Dharma-o-Karma " (P)	Do.	Quarterly	Sarat Chandra Chowdhuri, Hindu Brahmin.	1,000 to 1,200
57	" Dharma Tatva " (P)	Do.	Fortnightly	Vaikuntha Nath Ghosh, Brahmo	800
58	" Dharma Tracharak " (P)	Do.	Monthly	Nrisingha Ram Mukherji, Hindu, Brahmin; age 52 years.	2,000
59	" Diamond Harbour Hitaishi " (N)	Diamond Harbour	Weekly	Mohendra Nath Tatwanidhi, Hindu, Mahiya; age 54 years.	2,500
60	" Dhruba " (P)	Ditto	Monthly	Birendra Nath Ghosh, Hindu, Kayastha; age 38 years.	490
61	" Education Gazette " (M)	Chinsura	Weekly	Kumatdeo Mukherji, Brahmin; age 25 years.	1,500
62	" Faridpur Hitalehini " (N)	Faridpur	Do.	Raj Mohan Majumdar, Hindu, Vaidya; age about 78 years.	900
63	" Galpa Lahari " (P)	Calcutta	Monthly	Jnanendra Nath Basu, Hindu, Kayastha; age 37 years.	2,000
64	" Gambhira " (P)	Malda	Bi-monthly	Krishna Charan Sarker, Hindu, Kayastha; age about 35 years.	300
65	" Gaud-duta " (N)	Do.	Weekly	Krishna Chandra Agarwalla, Hindu, Baidya.	400
66	" Grihastha " (P)	Calcutta	Monthly	Sarat Chandra Dev, Kayastha; age 57 years.	3,000
67	" Hakim " (P)	Do.	Do.	Masihar Rahaman, Muhammadan; age 32 years.	500
68	" Sri Gauranga Sevaka " (P)	Murshidabad	Do.	Lalit Mohan Banarji, Hindu, Brahmin; age 57 years.	600
69	" Hare School Magazine " (P)	Calcutta	Do.	Haendra Lal Ghosh, Hindu, Kayastha	500
70	" Hindu Ranjika " (N)	Rajshahi	Weekly	Kachimuddin Sarker, Muhammadan; age 41 years.	290
71	" Hindu Sakhā " (P)	Hooghly	Monthly	Raj Kumar Kavyathirtha, Hindu, Brahmin.	200
72	" Hitavadi " (N)	Calcutta	Weekly	Chandrodaya Vidyavinode, Hindu, Brahmin; age 50 years.	37,000
73	" Islam-Rabi " (N)	Mymensingh	Do.	Maulvi Maziuddin Ahmad, Muslim; age about 34 years.	700
74	" Jagat-Jyoti " (P)	Calcutta	Monthly	Jnanatana Kaviraj, Buddhist; age 57 years.	700
75	" Jagaran " (N)	Bagerhat	Weekly	Amarendra Nath Basu, Hindu, Kayastha.	About 300
76	" Jahannabi " (P)	Calcutta	Monthly	Sudhakrista Bagohi, Hindu, Brahmin; age 31 years.	600
77	" Jangipur Samoad " (N)	Murshidabad	Weekly	Sarat Chandra Paudit, Hindu, Brahmin.	About 100
78	" Janmabhumi " (P)	Calcutta	Do.	Jatindranath Dutta, Hindu, Kayastha; age 31 years.	800

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Bengali—continued.</i>				
79	" Jaschar " (N) ...	Jessore ...	Weekly ...	Ananda Mohan Chaudhuri, Hindu, Kayastha.	600
80	" Jubak " (P) ...	Santipur ...	Monthly ...	Jnananda Pramanik, Brahmo; age 40 years.	300
81	" Jugi-Sammilani " (P) ...	Comilla ...	Do. ...	Radha Govinda Nath, Hindu, Jugi; age about 35 years.	1,500
82	" Jyoti " (N) ...	Chittagong ...	Weekly ...	Kali Shankar Chakravarty, Brahmin; age 48 years.	2,000
83	" Kajer-Loke " (P) ...	Calcutta ...	Monthly ...	Saroda Prasad Chatterji, Brahmin; age 48 years.	350
84	" Kalyani " (N) ...	Magura ...	Weekly ...	Bisweswar Mukherji, Brahmin; age 50 years.	300
85	" Kangal " (P) ...	Calcutta ...	Monthly ...	Akinuddin Pradhan, Muhammadan; age 20 years.	100
86	" Kanika " (P) ...	Murshidabad ...	Do. ...	Umesh Chandra Bhattacharya, Hindu, Brahmin; age 39 years.	150
87	" Karmakar Bandhu " (P) ...	Calcutta ...	Do. ...	Banamali Seth, Hindu, Swarnakar; age 44 years.	500
88	" Kasipur-Nibasi " (N) ...	Barisal ...	Weekly ...	Pratap Chandra Mukharji, Hindu, Brahmin; age 69 years.	500
89	" Kayastha Patrika " (P) ...	Calcutta ...	Monthly ...	Upendra Nath Mitra, Hindu, Kayastha; age 33 years.	750
90	" Khulnavasi " (N) ...	Khulna ...	Weekly ...	Gopal Chandra Mukharji, Hindu, Brahmin; age 53 years.	350
91	" Krishak " (P) ...	Calcutta ...	Monthly ...	Nikunja Bihari Datta, Kayastha; age 41 years.	1,000
92	" Krishi Samvad " (P) ...	Daoca ...	Do. ...	Nishi Kanta Ghosh; age about 35 years.	1,000
93	" Kshristya Bandhav " (P) ...	Calcutta ...	Do. ...	Mathura Nath Nath, Christian; age about 51 years.	500
94	" Kushadaha " (P) ...	Do. ...	Do. ...	Jagindra Nath Kundu, Brahma; age 37 years.	500
95	" Mahajan Bandhu " (P) ...	Do. ...	Do. ...	Raj Krishna Pal, Hindu, Tambuli; age 45 years.	400
96	" Mahila " (P) ...	Do. ...	Do. ...	Revd. Braja Gopal Neogi, Brahma; age 60 years.	200
97	" Mahila Bandhav " (P) ...	Do. ...	Do. ...	Miss K. Blair; age 60 years ...	500
98	" Mahishya Mahila " (P) ...	Nadia ...	Do. ...	Srimati Krishna Bhabani Biswas, Hindu, Kaibartha.	300
99	" Mahisya Samaj " (P) ...	Do. ...	Do. ...	Narendra Nath Das, Hindu, Kaivarta	1,200
100	" Mahisya-Surhid " (P) ...	Diamond Harbour ...	Do. ...	Haripada Haldar, Hindu, Kaivarta; age 81 years.	350
101	" Malanoha " (P) ...	Calcutta ...	Do. ...	Kali Prasanna Das Gupta; Hindu, Vaidya; age 45 years.	1,500
102	" Malda Samachar " (N) ...	Malda ...	Weekly ...	Kaliprasanna Chakravarty, Hindu, Brahmin.	1,100
103	" Manasi " (P) ...	Calcutta ...	Do. ...	Maharaja Jagadindra Nath Ray, Hindu, Brahmin; age 40 years.	2,000
104	" Mandar mala " ...	Do. ...	Do. ...	Umesh Chandra Das Gupta, Hindu, Brahmo; age about 57 years.	400
105	" Marmebani " (N) ...	Do. ...	Do. ...	Maharaja Jagadindra Nath Ray ...	2,500

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Bengali—continued.</i>				
106	"Medini Bandhab" (N)	Midnapore	Weekly	Gossaindas Karan, Hindu, Satgope ; age 26 years.	500
107	"Midnapore Hitalshi" (N).	Do.	Do.	Manmatha Nath Nag, Hindu, Kayastha ; age 28 years.	1,700
108	"Moslem Hitalshi" (N).	Calcutta	Do.	Shaikh Abdur Rahim and Mozummul Haque.	6,300
109	"Muhammadi" (N)	Do.	Do.	Muhammad Akram Khan, Musalman ; age 40 years ; and Maulvi Akbar Khan.	About 7,000
110	"Mukul" (P)	Do.	Monthly	Hem Chandra Sarkar, Brahma ; age 40 years.	450
111	"Murshidabad Hitalshi" (N).	Saidabad	Weekly	Banwari Lal Goswami, Hindu, Brahmin ; age 50 years.	250
112	"Nabagraha Prasanga" (P)	Mymensingh	Monthly	.....	.....
113	"Nandini" (P)	Howrah	Issued every two months.	Ashutosh Das Gupta Mahallanabis, Hindu, Baidya ; age 32 years.	500
114	"Natya Mandir" (P)	Calcutta	Monthly	Mani Lal Banerji, Hindu, Brahmin ; age 31 years.	700
115	"Narayan" (P)	Do.	Do.	Mr. Chitta Ranjan Das, Hindu ; age 48 years.	2,000
116	"Nava Vanga" (N)	Chandpur	Weekly	Harendra Kishor Ray, Hindu, Kayastha ; age 26 years.	400
117	"Nayak" (N)	Calcutta	Daily	Panchcowri Banerji Hindu, Brahmin ; age 48 years.	200
118	"Navya Bharat" (P)	Do.	Monthly	Devi Prasanna Ray Chaudhuri, Brahmo ; age 62 years.	1,000 to 1,500
119	"Nihar" (N)	Contai	Weekly	Madhu Sudan Jana, Brahma ; age 55 years.	500
120	"Nirjhar" (P)...	Calcutta	Quarterly	Prish Chandra Ray, Kayastha ; age about 50 years.	500
121	"Noakhali Sammilani" (N)	Noakhali Town...	Weekly	Fazlar Rahman, Muhammadan ; age 32 years.	400
122	"Pabna Hitalshi" (N)	Pabna	Do.	Basanta Kumar Vidyabinode Bhattacharyya, Hindu, Brahmin.	650
123	"Pakshik Patrika" (P)	Serampore	Fortnightly	Basanta Kumar Basu, Hindu, Kayastha ; age 35 years.	500
124	"Pallvasi" (N)	Kalna	Weekly	Sashi Bhushan Banerji, Hindu, Brahmin ; age 48 years.	300
125	"Pallivarta" (N)	Bongong	Do.	Charu Chandra Ray, Hindu, Kayastha ; age 44 years.	500
126	"Pantha" (P)	Calcutta	Monthly	Rajendra Lal Mukharji	800
127	"Pataka" (P)	Do.	Do.	Hari Charan Das, Hindu, carpenter by caste.	500
128	"Pataka" (P)	Barisal	Quarterly	Rev. J. D. Raw	500
129	"Prabhini"	Do.	Weekly	Panchkari Banerji, Hindu, Brahmin	3,000
130	"Prachar" (P)	Jayanagar	Monthly	Revd. G. C. Dutt, Christian ; age 48 years.	1,400
131	"Praja Bandhu" (N)	Tippera	Fortnightly	Purna Chandra Chakraverti, Kairvarta, Brahmin ; age 32 years.	210
132	"Prājapati" (P)	Do.	Monthly	Jnanendra Nath Kumar	1,500

No	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
133	"Prantavasi" (N)	Netrakona	Fortnightly	Joges Chandra Chowdhuri, Brahmin	800
134	"Prasun" (N)	Katwa	Weekly	Banku Behari Ghosh, Hindu, Goalia ; age 44 years.	715
135	"Pratijna" (N)	Calcutta	Do.	Jatindra Lal Mukharji, Brahmin ; age 28 years.	500
136	"Pratikar" (N)	Berhampore	Do.	Kamakshya Prasad Ganguly, Hindu, Brahmin ; age 67 years.	506
137	"Pratima" (P)	Calcutta	Monthly	Hari Sadhon Mukharji, Brahmin ; age 40 years.	500
138	"Prativasi" (P)	Do.	Do.	Satya Charan Mitra, Kayastha ; age 32 years.	500
139	"Pravasi" (P)	Do.	Do.	Ramanunda Chatterji, M.A., Brahmo ; age 56 years.	5,000
140	"Priti" (P)	Do.	Do.	Pransankar Sen, M.A., Hindu, Baidya ; age 31 years.	300
141	"Rahasya Prakash" (P)	Do.	Do.	Purna Chandra De, Subarnabanik ; age 34 years.	300
142	"Rajdut" (P)	Do.	Do.	Rev. Rasra Maya Biswas, Christian ; age 32 years.	700
143	"Rangpur Darpan" (N)	Rangpur	Weekly	Sarat Chandra Majumdar, Hindu, Brahmin ; age 48 years.	400
144	"Rangpur Sahitya Parishad Patrika." (P)	Do.	Quarterly	Panchanan Sarkar, M.A., B.L., Hindu, Rajbansi.	500
145	"Ratnakar" (N)	Asansol	Weekly	Abdul Latif ; age 35 years ; Muham madan.	783
146	"Rayat" (N)	Calcutta	Do.	Naziruddin Ahmad, Mussalman ; age about 34 years.	900
147	"Sabuj Patra" (P)	Do.	Monthly	Pramatha Nath Chaudhuri, Brahmo ; age about 40 years.	500
148	"Sahitya" (P)	Do.	Do.	Suresh Chandra Samajpati ; age about 47 years.	3,000
149	"Sahitya Parisad Patrika" (P)	Do.	Quarterly	Mahamahopadhyaya Satis Chandra Vidyabhusan, Hindu, Acharyya by caste ; age 50 years.	2,800
150	"Sahitya Sanhita" (P)	Do.	Monthly	Shyama Charan Kaviratna, Brahmin ; age 61 years.	500
151	"Sahitya Samvad" (P)	Howrah	Do.	Pramatho Nath Saanyal, Hindu, Brahmin ; age 35 years.	1,300
152	"Saji" (P)	Calcutta	Do.	Kshetra Mohan Gupta	300
153	"Samaj Bandhu" (P)	Do.	Do.	Adhar Chandra Das, Hindu, Mahisya ; age 35 years.	450
154	"Samaj Chitra" (P)	Dacca	Do.	Satish Chandra Roy	300
155	"Samay" (N)	Calcutta	Weekly	Jnanendra Nath Das, Brahmo ; age 61 years.	About 1,000
156	"Sammilan" (P)	Do.	Quarterly	Kunja Behari Das, a barber by caste	200
157	"Sammilani" (N)	Do.	Fortnightly	Kali Mohan Bose, Brahmo ; age about 42 years.	300
158	"Sammilani" (P)	Do.	Monthly	N. J. Basu, M.A.	400
159	"Sandes" (P)	Do.	Do.	Upendra Kishore Roy Chowdhury, Brahmo ; age 46 years.	3,000
160	"Sanjivani" (N)	Do.	Weekly	Sivanath Sastri, M.A., and others	6,000

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
161	"Sankalpa" (P) ...	Calcutta ...	Monthly ...	Amulya Chandra Ghosh, Kayastha ; age about 34 years.	2,000
162	"Sansodhini" (N) ...	Chittagong ...	Weekly ...	Kashi Chandra Das Gupta, Brahmo ; age about 60 years.	400
163	"Santosh" (P) ..	Mymensingh ...	Monthly ...	Mohim Ch , Chakdar, Hindu, Kayastha ; age 40 years.	500
164	"Saswati" (P) ...	Calcutta ...	Do. ...	Nikhil Nath Roy, Kayastha ; age 50 years.	500
165	"Sebak" (P) ...	Dacca ...	Do. ...	Surendra Sasi Ditta; age 35 years ...	300
166	"Senapati" (P) ...	Calcutta ...	Do. ...	Revd. W. Carey ; age 58 years ...	200
167	"Serampore" (N) ...	Serampore ...	Weekly ...	Besanta Kumar Basu, Hindu, Kayastha ; age 35 years.	400
168	"Sisu" (P) ...	Calcutta ...	Monthly ...	Baradakanta Majumdar, Hindu, Kayastha ; age 40 years.	8,000
169	"Saurabha" ...	Dacca ...	Do. ...	Kedar Nath Majumdar, Hindu, Kayastha ; age 41 years.	1,000
170	"Silpa-o-Subhitya" (P) ...	Chinsura ...	Do. ...	Netai Chand Mukherji, Hindu, Brahmin; age 36 years.	350
171	"Siksha-o-Swasthya" (P) ...	Calcutta ...	Do. ...	Atul Chandra Sen, M.A. B.L., Baidya ; age 40 years.	200
172	"Sikshak" (P) ...	Barisal ...	Do. ...	Revd. W. Carey ; age 57 years ...	125
173	"Siksha Prachar" (P) ...	Mymensingh ...	Do. ...	Maulvi Moselemuddin Khan Chowdhury ; age 37 years.	1,000
174	"Siksha Samachar" (N) ...	Dacca ...	Weekly ...	Abinas Chandra Gupta, M.A., B.L., Vaidya ; age 38 years.	1,500
175	"Snehamayi" (P) ...	Do. ...	Monthly ...	Revd. A. L. Sarkar ...	700
176	"Sopan" (P) ...	Do. ...	Do. ...	Hemendra Nath Datta, Brahmo ; age 37 years.	250
177	"Sri Nityananda Sebak" (P)	Murshidabad ...	Do. ...	Avinash Chandra Kavyatirtha, Brahmin ; age 47 years.	400
178	"Sri Baishnav Dharma Prachar" (P).	Burdwan ...	Do. ...	Krishna Behari Goewami, Brahmin ; age 30 years.	300
179	"Sri Sri Gauranga Sebak" (P).	Calcutta ...	Do. ...	Lalit Mohan Banerji, Hindu, Brahmin, age about 58 years.	400
180	"Sri Sri Krishna Chaitanya Tattwa Pracharak" (P).	Do. ...	Do. ...	Dr. Priya Nath Nandi, age 56 years	150
181	"Sri Sri Nitya Dharma" (P)	Kalighat ...	Do. ...	Satya Nath Biswas ...	300
182	"Sri Sri Vaishnava Sangini" (P).	Calcutta ...	Do. ...	Madhusudan Das Adhikari, Vaishnab ; age 32 years.	600
183	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika" (N).	Do. ...	Weekly ...	Nisi Kanta Sen, Hindu, Baidya age 32 years.	1,200
184	"Sumati" (P) ...	Dacca ...	Monthly ...	Purna Chandra Ghosh, Kayastha ; age 41 years.	431
185	"Suprabhat" (P) ...	Calcutta ...	Do. ...	Sm. Kumudini Mitra, Brahmo ; age 31 years.	900
186	"Suraj" (N) ...	Pabna ...	Weekly ...	Manmatha Nath Sanyal ...	500
187	"Suhrit" (P) ..	Calcutta ...	Monthly ...	Hari Pada Das, B.A., Brahmo ; age 31 years.	300
188	"Suhrid" (P) ...	Do. ...	Do. ...	Jatindra Mohan Gupta, Hindu, Baidya ; age about 37 years.	300

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—concluded.</i>					
189	"Surabhi" (P) ...	Coutai ...	Monthly ...	Baranashi Banerji, Hindu, Brahmin ; age 46 years	300
190	"Swarnakar Baudhav" (P)	Calcutta ...	Do. ...	Nagendra Nath Shee, M.A., goldsmith by caste ; age 42 years.	500
191	"Swastha Samachar" (P) ...	Do. ...	Do. ...	Dr. Kartik Chandra Bose, M.B. ...	4,000
192	"Tambuli Patrika" (P) ...	Do. ...	Do. ...	Rajendra Nath Som, Tambuli ; age 33 years.	600
193	"Tambuli Samaj" (P) ...	Do. ...	Do. ...	Rajkristo Paul and others, Hindu, Tambuli ; age 37 years.	300
194	"Tapaban" (P) ...	Do. ...	Do. ...	Shyama Charan Sarkar, Hindu, Kayastha ; age 40 years.	700
195	"Tattwa Kaumudi" (P) ...	Do. ...	Fortnightly ...	Lalit Mohan Das, M.A., Brahmo ; age 43 years.	500
196	"Tattwa Manjari" ...	Do. ...	Monthly ...	Kali Charan Basu ; age about 42 years.	600
197	"Tattwa-bodhini Patrika" ...	Do. ...	Do. ...	Rabindra Nath Tagore, Brahmo ; age 53 years.	300
198	"Theatre" (N)* ...	Do. ...	Weekly ...	Moni Lal Banerji, Brahmin ; age about 30 years.	800
199	"Toshini" (P) ...	Dacca ...	Monthly ...	Anukul Chandra Gupta, Baidya ; age 43 years.	1,250
200	"Trade Gazette" (P) ...	Calcutta ...	Do. ...	Kamal Hari Mukherji ...	900 to 1,000
201	"Triveni" (P) ...	Gacha ...	Do. ...	Satis Chandra Chakravarti, Brahmin ; age 41 years.	100
202	"Tripura Hitaishi" (N) ...	Comilla ...	Weekly ...	Afazuddin Ahmad ...	600
203	"Uchchasa" (P) ...	Calcutta ...	Monthly ...	Bhabataran Basu, Hindu, Kayastha ; age 34 years.	150
204	"Udbodhana" (P) ...	Do. ...	Do. ...	Swami Saradananda ...	1,500
205	"United Trade Gazette" (P)	Do. ...	Do. ...	Narayan Krishna Goswami, Brahmin ; age 29 years.	3,000 to 10,000
206	"Upasana" (P) ...	Murshidabad ...	Do. ...	Radha Kamal Mukherji, Hindu, Brahmin ; age 27 years.	100
207	"Utsav" (P) ...	Calcutta ...	Do. ...	Ramdayal Majumdar, M.A., and others	1,000
208	"Vartavaha" (N) ...	Ranaghat ...	Weekly ...	Girija Nath Mukherji, Hindu, Brahmin ; age 45 years.	415
209	"Vasudha" (P) ...	Calcutta ...	Monthly ...	Banku Behari Dhar, Baidya ...	500
210	"Vijaya" (P) ...	Do. ...	Do. ...	Manoranjan Guha Thakurta, Hindu, Kayastha ; age 53 years.	700
211	"Viswadut" (N) ...	Howrah ...	Weekly ...	Nogendra Nath Pal Chowdhury, Hindu, Kayastha ; age 38 years.	2,000
212	"Viswavarta" (N) ...	Dacca ...	Do. ...	Abinash Chandra Gupta, Vaidya ; age 38 years.	1,000
213	"Yamuna" (P) ...	Calcutta ...	Monthly ...	Phanindra Nath Pal, B.A., Kayastha ; age 32 years.	900
214	"Yubak" (P) ...	Do. ...	Do. ...	Yogananda Pramanick, Brahmo ; age 40 years.	300
<i>English-Bengali.</i>					
215	"Ananda Mohan College Magazine." (P).	Mymensingh ...	Monthly ...	Kumud Bandhu Chakravarti, Hindu, Brahmin.	300
216	"Bangavasi College Magazine" (P).	Calcutta ...	Do. ...	G. C. Basu ; Hindu Kayastha ; age 49 years.	600

* Suspended

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>English-Bengali—concluded.</i>					
217	"Commercial Advertiser" (N)	Calcutta	Weekly	Radha Kissen Mukherji, Hindu, Brahmin; age 50 years.	250
218	"Dacca College Magazine" (P).	Dacca	Quarterly	Mr. R. B. Ramsbotham, and Bidhubhushan Goswami, Hindu, Brahmin	500
219	"Dacca Gazette" (N)	Do.	Weekly	Satya Bhusan Dutt Roy, Baidya; age 48 years.	500
220	"Dacca Review" (P)	Do.	Monthly	Satyendra Nath Bhadra and Bidhubhushan Goswami.	800
221	"Fraternity" ...	Calcutta	Quarterly	Revd. W. E. S. Holland	200
222	"Jagannath College Magazine" (P).	Do.	Monthly	Rai Lalit Mohan Chatterji Bahadur, Brahmo.	900
223	"Rajshahi College Magazine" (P).	Dacca	Quarterly	Board of Professors, Rajshahi College.	300
224	"Rangpur Dikprakash" (N).	Rangpur	Weekly	Pramatha Nath De	300
225	"Ripon College Magazine" (P).	Calcutta	Bi-monthly	Sukumar Dutta, M.A., Hindu, Kayastha; age 30 years.	2,000
226	"Sanjaya" (N)	Faridpur	Monthly	Rama Nath Ghosh, Hindu, Kayastha; age about 41 years.	500
227	"Scottish Churches College Magazine" (P).	Calcutta	Five issues in the year.	Revd. J. Watt, M.A., and S. C. Ray	1,200
228	"Tippera Guide" (N)	Comilla	Weekly	Rajani Kanta Gupta, Hindu, Vaidya; age 49 years.	300
<i>Garo.</i>					
229	"Achikni Ribeng" (P)	Calcutta	Monthly	Miss E. C. Bond and W. C. Mason	550
230	"Phring Phring" (P)	Do.	Do.	D. McDonald	400
<i>Hindi.</i>					
231	"Bharat Mitra" (N)	Calcutta	Weekly	Babu Ambika Prasad Baghai, Hindu, Brahmin; age 40 years.	3,000
232	"Bir Bharat" (N)	Do.	Do.	Pandit Ramananda Dobey, Hindu, Brahmin; age 32 years.	1,500
233	"Calcutta Samachar" (N)	Do.	Do.	Amrita Lal Chakravarti; Hindu, Brahmin; age about 60 years.	2,000
234	"Chota Nagpur Dut Patrika" (P).	Ranchi	Monthly	Revd. E. H. Whitley, Christian	450
235	"Daily Price List" (N)	Calcutta	Do.	Bhupat Ram	250
236	"Dainik Bharat Mitra" (N).	Do.	Daily	Babu Ram Parad Kar, Hindu, Kshatriya; age 33 years.	2,500
237	"Daragar Daptar" (P)	Do.	Monthly	Ram Lal Burman, Hindu, Kshatriya; age 29 years.	800
238	"Hindi Vangavasi" (N)	Do.	Weekly	Harikissan Joahar, Hindu, Kshatriya; age 39 years.	5,500
239	"Jaina Siddhanta Bhaskar" (P).	Do.	Monthly	Padmaraj Jaina, Hindu, Jain; age about 40 years.	.....
240	"Manoranjan" (P)	Do.	Do.	Ishwari Prasad Sharma, Hindu, Brahmin; age 52 years.	500
241	"Marwari" (N)	Do.	Weekly	Iswar Prasad Sharma, Hindu, Brahmin; age 44 years.	300

Suspended.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Hindi—concluded.</i>					
242	"Ratnakar" (P) ...	Calcutta ...	Monthly ...	Hari Kissen Joahar, Hindu, Khabtriya ; age 38 years	1,000
243	"Swastha Samachar" (P) ...	Do. ...	Do. ...	Dr. Kartic Chandra Bose, Hindu, Kayastha ; age 45 years.	450
<i>Parvatiya.</i>					
244	"Gurkha Khabar Kogat" (P)	Darjeeling ...	Monthly ...	Revd. G. P. Pradhan, Christian ; age 62 years.	400
<i>Persian.</i>					
245	"Hablul Matin" (N) ...	Calcutta ...	Weekly ...	Saiyid Jelaluddin, Muhammadan ; age 70 years.	1,500
<i>Poly-lingual.</i>					
246	"Printers' Provider" (P) ...	Calcutta ...	Monthly ..	S. T. Jones	500
<i>Sanskrit.</i>					
247	"Vidyodaya" (P) ...	Calcutta ...	Monthly ...	Bhaba Bibhuti Bidyabhushan, M.A., Hindu, Brahmin ; age 33 years.	500
<i>Bengali-Sanskrit.</i>					
248	"Aryya Prabha" (P) ...	Chittagong ...	Monthly ...	Kunja Behari Tarkasiddhanta, Brahmin.	500
249	"Hindu Patrika" (P) ...	Jessore ...	Do. ...	Rai Yadu Nath Mazumdar Bahadur, Barujibi ; age 61 years.	940
250	"Sri Vaishnava Sevika" (P)	Calcutta ...	Do. ...	Hari Mohan Das Thakur	400
<i>Urdu.</i>					
251	"Anwar-ul-Akhbar" ...	Calcutta ...	Daily ...	Mau'avi Muhammad Irshad Hossain, Muhammadan ; age 40 years.	800
252	"Negare Bazm" (P) ...	Do. ...	Monthly ...	Muhammad Sayed Hossan Askari, M.A. ; age 27 years, and another.	400
253	"Refaqut" (N)* ...	Do. ...	Daily ...	Munshi Muhammad Nazimuddin Ahmed, Muhammadan ; age 42 years.	700
254	"Durbin" (N) ...	Do. ...	Do. ...	Mr. A. M. Suhrawardy	800
255	"Resalat" (N) ...	Do. ...	Do. ...	Maulvi Golam Hossain, Muhammadan ; age about 31 years.	2,000
256	"Resalat" (P) ...	Do. ...	Monthly ...	Maulvi Golam Hossain, Muhammadan ; age about 30 years.	400
257	"Safir" (N) ...	Do. ...	Daily ...	Hakim Ali Hussain Safir	1,000
258	"Tandrut" (P) ...	Do. ...	Monthly ...	Dr. Kartik Chandra Bose, Hindu, Kayastha ; age 45 years.	250
259	"Tarjoman" (N) ...	Do. ...	Daily ...	Saiyid Ali Kumani, Mussalman ; age about 36 years.	1,000
260	"Tirmez eo" (N)* ...	Do. ...	Do. ...	Saiyid Ali Asgar Termzel, Muhammadan ; age about 25 years.	200
<i>Urdu.</i>					
261	"Utkal Varta" ...	Calcutta ...	Weekly ...	Mani Lal Moharana, Karmakar by caste ; age about 50 years.	200

* Suspended.

Additions to and alterations in the list of Indian newspapers as it stood on 1st October 1915.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	Alba'agh (N.)	Calcutta	Weekly ... ..	.....	.....

II.—HOME ADMINISTRATION.

(a)—Police.

THE Nayak (Calcutta) of the 4th January does not think that respectable men need have anything to fear from the power of arrest with which police Inspectors and first class Magistrates have been vested under the Defence of India Act.

Arrests under the Defence Act.

2. **The Iqdam** (Calcutta) of the 5th January says :—

Internment of Maulvi Imamuddin.

Probably our readers must be wondering at our silence on the internment of Maulvi Imamuddin. Though we are silent, yet we are not in the dark about it. We tried to find out the history of his past life but beyond the fact that he was an enthusiastic Musalman, we could gather no information. During the Balkan war, he delivered eloquent speeches, showing great sympathy with the Turks. He read telegraphic reports of the war before the public and explained their meaning to them and also collected subscriptions. At the time of the Cawnpore Mosque incident the personality of the Maulvi came prominently before the Calcutta public. He helped the relatives of the martyrs of Cawnpore in every possible way and also collected subscriptions for getting the prisoners out of prison. He saved the Lashkarpur Mosque from destruction.

At the outbreak of the war in Europe, the Maulvi was filled with enthusiasm, and read and explained to the assembly at the Nakhoda Mosque the telegraphic reports. The Mutwallis of the mosque brought a case against him and he was released after signing a security bond. The Police Commissioner was not satisfied with this. He became very apprehensive and (as the Maulvi said) appointed two men to watch him. After the expiry of six months a fresh security was taken from him. So far as we know, the Maulvi Sahib kept silent, but even this did not remove the suspicions of Government.

Anything affecting Moslem interests threw him into a state of excitement. We have failed to discover whether he had any grievance against Government. So far as we understand his whole energy was spent in the service of his religion and community.

If the crime of the Maulvi lies in this, that he wept over the martyrs of the Balkan war, beat his breast over the lost chastity of their wives, sympathised with their orphans, shed tears of sorrow and grief over the martyrs of Cawnpore, and protested against the demolition of the Lashkarpur Mosque, then to-day the events have proved that these are not crimes at all. And if these be so, then to-day every one from Mr. Asquith to the meanest labourer in London is guilty. There comes a time when the spirit of revenge rises in all living communities, when ire and anger fill the breast of all and the ocean of hatred and enthusiasm rises high and covers the world. At such a moment tongues are the first to be set loose and nothing daunts them, neither the fear of punishment nor the dread of censure.

We want to draw the attention of Lord Carmichael to this. This is the time not for stringent but for lenient measures, not for tyranny but for mercy. Every man in India feels how wise Lord Carmichael's policy has proved for the Government itself. His Excellency's patience has stemmed the tide of difficulties, put down tumults and disorders, set at rest many causes of unrest. Then how is it that Lord Carmichael is acting against his established policy the benefit of which he himself is very well aware of?

3. **The Dainik Bharat Mitra** (Calcutta) of the 7th January, in referring to the internment of Rao Gopal Singh of Kharwa, Rajputana, says that the strange miracles which the Defence of India Act has performed within a very short time need not be described, because the reports about the internment of individuals come almost every day. But it has been given a very dreadful shape. Probably Government has thought that the law is not sufficiently stringent, and so it has amended it in such a way that the personal liberty of the people has been placed at the mercy of the Sub-Inspector.

Rao Sahab of Kharwa's case.

NAYAK,
Jan. 4th, 1916.

IQDAM,
Jan. 5th, 1916.

DAINIK BHARAT
MITRA,
Jan. 7th, 1916.

In our opinion, to give an authority to intern a person without cause is terrible indeed. The treatment which has been meted out to the Rao Saheb of Kharwa under the Defence of India Act is of a peculiar nature.

The paper then goes on to describe the hardships which the Rao Saheb has been made to suffer, and hopes that the Government of India will enquire into the case and redress his grievances.

MOHAMMADI,
Jan. 7th 1916.

4. The *Mohammadi* (Calcutta) of the 7th January refers to the incidents in connection with the recent meeting of the Moslem League at Bombay, and remarks:—

The members of the Reception Committee at Bombay cannot be blamed for having entered into a compromise with their opponents and with Government, about permitting only four Resolutions to be moved at the meeting. Some sycophants like Mr. Shafi and Nawab Fateh Ali Khan Kazilbash, of Lahore, Messrs. Rafiuddin and Kabiruddin, of Bombay, etc., who prevented the League from meeting last year wanted to do the same thing this year also. The patriotic Moslem leaders of Bombay—the Members of the Reception Committee—rightly felt that if the League did not meet for two or three years like this, it would probably die a natural death. Hence they deemed it necessary to hold a session this year at any cost. Of course they were wrong in interfering with the right of the meeting to discuss other resolutions than the four agreed upon at the Conference at Government House, but they had no choice. They were confronted with so many obstacles and they found the attitude and conduct of the police so very obstructive, that they were forced to make terms with their opponents. Of course Government was no party to this compromise, but it was agreed upon under the authority and at the intervention of Government. Hazrat Mohani cannot be blamed for repeatedly asking the President's permission to move a certain resolution of his. He wanted to vindicate the right of the Moslem public to move resolutions other than the four agreed upon at the Conference at Government House. The President, again, cannot be blamed for having refused him permission. He was doing an illegal thing, but he knew that if he gave permission an uproar would be created by the reactionaries—those who wanted the meeting to be broken up.

The real blame for breaking up the meeting rests with Messrs. Rafiuddin, Kabiruddin and the like who incited Suleman Mitha, Abdul Samad Khan and other boors to create the disturbance. And there was evidence that the police authorities of Bombay permitted many indulgences to Suleman Mitha's gang and secretly encouraged and helped them. The police were present in force outside the tent and but for assurances from them that they would not be interfered with the disturbers could never have ventured, few in numbers as they were, to break up the large gathering. It is inexplicable why the police gathered in force before the League Pandal, while they were absent from the Congress Pandal. A sifting inquiry into the conduct of the police on this occasion should be held by Government. A non-official commission of inquiry composed of Hindus, Moslems, Parsees and Europeans should meet and prepare a report after taking evidence. This report should be submitted to the Government of India, the Secretary of State and to the Liberal Members of Parliament. Unless this is done, at future gatherings of important political bodies, the local police might form conspiracies, which would both injure the public and besmirch the fair fame of Government.

DAINIK BHARAT
MITRA.
Jan. 8th, 1916.

5. The *Dainik Bharat Mitra* (Calcutta) of the 8th January observes that the conduct of the Commissioner of Police of Bombay towards the Moslem League cannot be approved. The duty of the police is to establish peace, but what they did the other day was quite contrary to what was expected of them. The Commissioner of Police declined to turn the rowdies out of the pandal, when requested to do so. The paper asks the Bombay Government to take notice of the conduct of the police.

TARJOMAN.
Jan. 11th 1916.

6. The *Tarjoman* (Calcutta) of the 11th January asks the Government of Bombay to enquire into the attitude adopted by the Commissioner of Police, Bombay, towards the Moslem League, and his refusal to turn the rowdies out of the pandal when requested to do so.

The Bombay Commissioner of
Police and the Moslem League.

7. The *Dainik Basumati* (Calcutta) of the 10th January refers to certain bad livelihood cases instituted by the Calcutta Police, all of which the trying Magistrate, Mr. Keays, has declared to be wrongly got

Bad-livelihood cases and the police.

up, and remarks:—

Mr. Keays says that it is a disgrace that such cases should be instituted, but he fails to appreciate the humour which underlies the whole affair. There has been enough of enquiries and commissions for reforming the police, but things still remain just as they were before. Now that Mr. Gourlay is engaged in another enquiry, the paper asks him to ascertain what makes police officers who are all respectable and educated men, institute false cases against innocent people.

8. The *Calcutta Samachar* (Calcutta) of the 11th January says

The police and confession.

that so long as the police are empowered to obtain confessions of guilt from accused persons, they will not be free from the blemish of committing oppressions and misleading the courts of law. Lately a case in which an accused was sentenced to death by the Additional Sessions Judge of Meerut came up for revision before Justices Banerji and Pigott of the Allahabad High Court. The learned Judges found that the police were guilty of forcing the accused to confess to a crime. The paper thereupon observes that the poor man would have suffered the extreme penalty of the law had the High Court Judges also been misled by the confession made by him under the influence of the police. The paper hopes that the United Provinces Government will punish the police officers concerned.

9. The *Charu Mihir* (Mymensingh) of the 14th December writes:—

Alleged oppression of a Hindu by a Musalman zamindar.

A certain zamindar of Beyia, in the Kishor-ganj subdivision of the Mymensingh district, sent a number of his peons and *lathials* to cut down a tree standing on a plot of land belonging to Babu Dwarka Nath Chakravarty. Dwarka Babu protested against this and was forcibly taken to the zamindar's *cutcherry*, where he was kept in confinement and let off on payment of a fine. The matter was brought to the notice of the Subdivisional Officer of Kishor-ganj, but ever since then the zamindar's tenants, who live near Dwarka Babu's house, have been molesting him in divers ways. They prevent him and the inmates of his house from using a neighbouring tank have fixed up, within 3 or 4 cubits from his kitchen, a latrine without any roof, which is being used by males, and throw stones at his house at night. A few days ago about 100 or 150 men, armed with *lathis*, came to his house in the daytime and tried to attack him, but the prompt arrival of a number of villagers put them to flight. We invite the attention of our worthy Subdivisional Officer, Mr. S. N. Ray, to the matter.

(b)—Working of the Courts.

10. The *Dainik Basumati* (Calcutta) of the 11th January is not satisfied

The Barrackpore shooting case.

with the sentence passed on the accused in what is known as the Barrackpore shooting case, and says that the soldier should not have been let off like this. The paper does not mean to say that Private Pearse committed an act of wilful murder, but at the same time it considers it an injustice to award what is by no means a punishment to a person who has by a rash and negligent act brought about the death of another. True, Pearse is a lad of only 17 years of age, and that he has been in *hajut* for some days, but, asks the paper, are not many innocent men often detained in *hajut* for a long time? The paper adds that an irresponsible young man like Pearse should never have been entrusted with firearms.

11. The *Calcutta Samachar* (Calcutta) of the 11th January observes that

Ibid.

the accused in this case has been let off almost without any punishment being awarded to him. The Magistrate did not consider the accused's crime sufficient to sentence him to a term of imprisonment, in view of his youth. He was not even fined. The murderer has been let off with a surety for good conduct.

The paper observes that it would favour such lenient treatment if it was meted out to Indians and Europeans alike, but an Indian of 19 years of age

DAINIK BASUMATI,
Jan. 10th, 1916.

CALCUTTA SAMACHAR,
Jan. 11th, 1916.

CHARU MIHIR,
Dec. 14th, 1916.

DAINIK BASUMATI,
Jan. 11th, 1916.

CALCUTTA SAMACHAR,
Jan. 11th, 1916.

has always been sentenced to the highest punishment under the law by the courts. To punish Europeans in one way and Indians in another would certainly lessen the honour in which justice is held. The Government of Bengal ought to turn its attention to this case.

CHARU MIHIR,
Jan. 14th, 1916.

12. The *Charu Mihir* (Mymensingh) of the 14th December notices the question recently asked in the Bihar Legislative Council about corruption in the law courts and regrets that the evil should be allowed to exist even after repeated representations to Government. The paper also invites the attention of the Government of Bengal to the matter.

(d)—Education.

NAYAK,
Jan. 7th, 1916.

13. The *Nayak* (Calcutta) of the 7th January writes :—

The Vice-Chancellor of the Calcutta University. We hear that the Vice-Chancellorship of the Calcutta University is going a-begging. Nor is there any money now for a paid Vice-Chancellorship. Why not then give the office again to Sir Ashutosh Mukherji, who is the fittest man for it? But is not Dr. Deva Prasad Sarvadhikari going to retain the post for another couple of years?

MOSLEM HITAIISHI,
Jan. 7th, 1916.

14. In a letter published in the *Moslem Hitaishi* (Calcutta) of the 7th January, under the marginally-noted heading, "The Education Department." Chaudhuri Azizul Huq, of Bishnupur Bazar, district Bankura, expresses his alarm at the appointment of Babu Nalini Mohan Sen as the temporary Additional Inspector of Schools in the Burdwan Division, because of his well-known anti-Moslem feelings, which, on two occasions, formed the subject of complaint in the *Moslem Hitaishi*. Nalini Babu has never missed an opportunity to abuse his power, and it is by no means desirable that a man like him should be placed in charge of a high post in which he can give trouble to Musalman teachers and inspecting officers. The writer will later on publish the names of some more Deputy Inspectors and Sub-Inspectors of Schools who cherish anti-Moslem feelings.

DAINIK BASUMATI,
Jan. 11th, 1916.

15. The *Dainik Basumati* (Calcutta) of the 11th January writes :—
The Presidency College. We hear that a sort of pitched battle took place between a Professor and certain students of the Presidency College of Calcutta. It is reported that the Professor chased some students and even gave one of them a push. The offence which the young men had committed was that they were talking to one another after the termination of their lectures, which so enraged the eminent Professor, that he chased and assaulted them. Nay, he even took the Professor, who had dismissed the class where these students were studying, to task, and behaved with him much like Rama's monkey-general Hanuman, who caught hold of the sun and kept the luminary under his arm. But why do such things take place in the Presidency College now and then? It is disgraceful that such relations should exist between Professors and students. We know that since the affair of Mr. Snub (*sic*) there has been one instance of fracas—the incident between Mr. Hallward and some students, in which the Professor had to apologise to the students. The Principal of the College acted with some sternness on that occasion. Later on, on another occasion, Professor Russel had to cut a very sorry figure for making unjust allegations against certain students. And we have another unpleasant incident in the College again.

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

BENGALI,
Jan. 7th, 1916.

16. The *Bangali* (Calcutta) of the 7th January writes :—

"Railway service and Indians." A certain newspaper complained some time ago against the small number of Bengali employes in the Lillooah Workshops of the East Indian Railway. The Railway authorities now say—

(1) That there are 13 Indian apprentices in the Carriage and Wagon Department.

May we ask what the number of non-Indian apprentices is?

- (2) That out of 4,384 Indian skilled workers in the Lillooah Workshops, 1,584, or 36·13 per cent. are Bengalis.
- (3) Out of 15 Assistant Surgeons employed by the Railway on monthly salaries of Rs. 100 to Rs. 300, 11 are Bengalis.

We thank the authorities of the East Indian Railway for all this information. But have they any answer to give to the enquiry, why the higher posts in the Railway service are closed against Indians, or why those whose money keeps up the Railway are to expect nothing better than posts of clerks and coolies, while all the higher billets are kept as a holy preserve for white men?

There can be nothing very remarkable in the fact that the Lillooah Workshops, which are situated in Bengal, should have a large number of Bengali workmen, or that the East Indian Railway should have to employ as many as 11 Bengali Assistant Surgeons. But what is the highest pay that an Indian Station Master gets? How many of them, have been placed in charge of important stations? It is well known to everybody that well-paid posts in the Railway service in this country are monopolised by men of a certain colour, and that ill-paid appointments—for which able men are to be found only among Indians—are given to the children of the soil. Posts of pointsman, *bhisti*, porter, *chaukidar*, *jamadar*, telegraph-signaller, booking-clerk, etc., must needs be given to Indians, for none but they can live on starvation wages. But the higher posts are not meant for Indians—nay, not even for those of them who can fill with credit the highest executive and judicial offices in the country. The quarters, also, which are provided for the accommodation of white employes are infinitely superior to the hovels situated in the midst of dirty, stinking and pestilential cess-pools, where Indian employes are required to live. Whichever way one may look one finds the same disgraceful difference made between white and black skins. So the mere announcement that the Lillooah Workshops employ a large number of Bengali workmen will not be able to bamboozle the public.

17. The *Bangavasi* (Calcutta) of the 8th January refers to the deterioration of public health in Bengal, owing to the gradual silting up of rivers, and while recognising that Government is taking remedial measures in some instances, adverts to the necessity of prompt steps being taken to prevent the building of numerous bridges over the larger rivers. It is these bridges which generally bring about the silting up of the rivers.

BANGAVASI,
Jan. 8th, 1916.

18. The *Bangavasi* (Calcutta) of the 8th January draws the attention of the authorities to a complaint made by the *Charu Mihir* about the high-handedness of certain employes of the Bhairab-Netrakona Railway. It appears that these men are forcibly trespassing on the fields of certain raiyats belonging to the Bajitpur and Kathiadi thanas and damaging their trees and crops without paying any compensation therefor—all against the provision of section 5 of the Land Acquisition Act. In some cases, they have even begun excavating earth without waiting to take formal possession of the land.

BANGAVASI,
Jan. 8th, 1916.

(h)—General.

19. The *Dainik Basumati* (Calcutta) of the 6th January is glad to find that its reviews about the necessity of instructing cultivators in the latest methods of agriculture, instead of wasting money on Government Agricultural Farms, have at last been accepted by Government, and that co-operative credit societies are going to help their members with manure, etc. The paper, however, thinks that such help should be given to all agriculturists and not confined to the members of these societies alone.

DAINIK BASUMATI,
Jan. 6th, 1916.

20. Referring to the remarks made in the Report of the Agricultural Department, Bengal, in connection with the revival of the sugar industry in Bengal, the *Dainik Basumati* (Calcutta) of the 6th January wants to know what recommendations Mr. Annet has made on the subject, and adds that the sugar trade

DAINIK BASUMATI,
Jan. 6th, 1916.

will again flourish in Bengal if it receives Government help, and that Government officials should not consider their duty as done after inspecting a few places on the railway lines.

DAINIK BASUMATI,
Jan. 6th, 1916.

21. The *Dainik Basumati* (Calcutta) of the 6th January writes :—

Sir Kailash Chandra Bose.

Dr. Rai Kailash Chandra Bose Bahadur has been Knighted. To those who ask why this honour has been conferred upon him, we may say that it is a reward for tact. Indeed, Sir Kailash is a very tactful man. The Marwari community, which is as rich as Croesus, is a tool in his hands and he can, through its help, act as a good purveyor of coin. Besides, a mere word from him allays unnecessary panic among Marwaris and stops the withdrawal of sovereigns. Above all, he is an enthusiastic supporter of sanitary improvements. No wonder then that he should be a Rai Bahadur, a C.I.E. and a Knight.

HITAVADI,
Jan. 7th, 1916.

22. The *Hitavadi* (Calcutta) of the 7th January notices with pleasure the honours conferred upon Sir Kailash Chandra Bose, C.I.E., Dr. Suresh Prasad Sarvadhikari, C.I.E., and Mahamahopadhyaya Pandit Ajitnath Nyayaratna, but expresses its disappointment that the merits of three eminent Sanskrit scholars of Tippera, viz., Pandit Chandrakishor Nyayaratna, of Tippera, who has for the last 40 years been maintaining a *chatuspathi* at his own expense and is the foremost man in *Sabdakhanda* and *Smriti*, and Pandits Nabinchandra Tarkatirtha and Baikunthanath Tarkabhusan, have not been rewarded.

BANGAVASI,
Jan. 8th, 1916.

23. The *Bangavasi* (Calcutta) of the 8th January, discussing the New Year Honours List, praises the inclusion of the names of Dr. S. P. Sarvadhikari and of Sir Kailash Chandra Bose.

The new Mahamahopadhyaya in Bengal, Pandit Ajit Nath Nayayratna, is a most worthy recipient of the honour as regards scholarship, but he favoured the readmission into society of England-returned Hindus, and for doing this he got a rich reward from a wealthy Hindu who had visited England. Rai Nistaarn Banerji Bahadur's title shows how Government favours independence in its Judges. As for the Rai Sahibs, Government ought to exercise some discrimination in new selections, for the title has fallen into discredit because of the indiscriminate way in which it has been conferred of late. There are no new Maharajas and Vidyaratnas in this year's Honours.

DAINIK CHANDRIKA,
Jan. 10th, 1916.

24. The *Dainik Chandrika* (Calcutta) of the 10th January congratulates Dr. Suresh Prasad Sarvadhikari on his receipt of the title of C.I.E., and also expresses its satisfaction that Sir Kailash Chandra Bose, who has the gold of Rajputana at his command, has in his old age been honoured with a knighthood.

The New Year Honours.

BENGALI,
Jan. 7th, 1916.

25. The *Bangali* (Calcutta) of the 7th January understands that the Hon'ble Mr. Justice Chaudhuri is going to resign because, in spite of the promise of a pension held out to him by Sir Lawrence Jenkins, when he accepted the judgeship, the Secretary of State for India has refused to relax the age-rule in his favour in order to enable him to serve out the full term required for him to earn the pension. Such a relaxation was made in the case of the Hon'ble Mr. Justice Brett some years ago, and the paper fails to understand why an able Judge like the Hon'ble Mr. Justice Chaudhuri, who has accepted the judgeship at a tremendous sacrifice, should not receive a similar concession.

The Hon'ble Mr. Justice Chaudhuri's resignation.

MOSLEM HITAIISHI,
Jan. 7th, 1916.

26. Referring to the article under the marginally-noted heading, which appeared in the *Nayak* of the 30th December 1915, the *Moslem Hitaiishi* (Calcutta) of the 7th

January writes :—

The fact that a poorly educated Musalman youth has been, as a reward for his perseverance, favoured by the Magistrate of Bakarganj with a high post, seems to have exasperated our contemporary of the *Nayak*. That amiable paper forgets the fact that more than one similar case has happened with Hindus. Many a police constable has become a Superintendent, many a person has become a Sub-Deputy Collector, with an education up to the upper primary standard only to his credit, many a ten-rupee amin has

become a Deputy Magistrate. It was all due to those persons' good luck. Why then envy a Musalman who happens to have a similar stroke of fortune? Whenever a Musalman is favoured with a high post our Hindu brethren raise a tremendous hue and cry. The idea that Abdul Latif will now sit in a chair is quite galling to the *Nayak*. Perhaps our contemporary thinks that the person who has once been poor must never change his habits and mode of living even if he becomes rich. We, however, agree with our contemporary in condemning the snobbishness which Musalmans sometimes show by adding a flourish to their names as soon as they happen to rise from a lowly position. But there is no one to bring such people to their senses. And, lastly, we ask the *Nayak* not to fling stones at its poor neighbours. It invites Lord Carmichael's attention to the Barisal affair, but we can also cite several instances in which Hindus have had a similar stroke of luck.

27. The *Dainik Bharat Mitra* (Calcutta) of the 9th January approves of the reply which the Government of India has given to the representation which the European Association had made against the retention of the services of the Viceroy's Band Master, who is a German. The paper says that there must be some reason which has led the Viceroy to retain the services of this German. The European Association should remain silent after the reply which Government has given.

28. The *Calcutta Samachar* (Calcutta) of the 11th January is highly grateful that Lord Carmichael visited a small village like Boral. Such visits are likely to create very good feelings between the rulers and the ruled. It would be well if the lower officers of Government followed the example of the Governor and mixed with the people.

DAINIK BHARAT
MITRA,
Jan. 9th, 1916.

CALCUTTA SAMACHAR
Jan. 11th, 1916.

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

29. The *Hitavadi* (Calcutta) of the 7th January publishes a letter from Babu Krishna Kumar Bhattacharyya, Assistant Secretary, Famine Relief Association, Brahmanbaria from which the following is taken :—

We have on many occasions spoken of the shortcomings of the officials who are engaged in famine relief work, but we must admit that Government has helped us immensely in the present distress. We also heartily thank Mr. Pringle, the Subdivisional Officer of Brahmanbaria, for his untiring labour in granting relief to famine-stricken persons, though we have not always been able to approve of his methods. We would ask him to make better arrangements for the distribution of the fund meant for middle-class people. Besides, it is too much to expect persons worn out by want of food to do the same amount of work as healthy men. In fact, under the present scale of wages, a labourer cannot earn more than ten pice a day—an amount absolutely insufficient for supporting a family. In conclusion, we offer our thanks to Upendra Babu, the Sub-Deputy Magistrate, as well as to Sarat Babu, Nibaran Babu and Maulvi Nurul Huq.

The paper also publishes a leaderette, under the heading "Famine in Tippera," in which, while admitting that the distress has abated a little, it writes that crops have failed in parts of the district, and that Government, ought not to stop relief operations till the month of *Asharh* next, though the scale of the operations may, without hardship, be slightly reduced. The paper is sorry to hear that Government is going to stop the distribution of rice, and asks it not to do so. The writer, who has been to Kuti, can say from personal experience that the situation is still bad.

VI.—MISCELLANEOUS.

30. The *Nayak* (Calcutta) of the 5th January writes that some people argue that Germany has won so many successes and conquered so many new territories, that it will be difficult ultimately to vanquish her. With the road to Constantinople open

NAYAK,
Jan. 5th, 1916.

and a free supply of necessaries thereby ensured, she will be able to continue the struggle for a long time yet without difficulty. There is, of course, some truth in this theory, but then the Allies are trying eagerly to hem the Germans in. The English have conquered Irak in Mesopotamia, and before next spring, when the Russians join them *viâ* Hamadan, Bagdad will be in the possession of the Allies. The Caucasus regions of Turkey will also by that time be probably conquered by the Grand Duke Nicholas. The French are landing troops in the Levant, which will safeguard Suez and capture the Anatolian Railway, Aleppo and Damascus, and generally control the south of Arabia. With the Allies thus making way in Turkey, Germany's object in going to Constantinople ultimately to possess herself of Turkey will be frustrated.

Russia is now actively fighting in Bessarabia and Galicia and will probably enter Bulgaria *viâ* Rumania soon. Italian troops have landed in Albania and will uphold the allied cause in the Western Balkan regions, while the allied base at Salonika will, before long, be used similarly to strengthen allied influence in the southern part of the Balkan regions. There will be active fighting in the Balkans before long and it may be strongly hoped that the Allies will win. If Germany is thus checkmated in the Balkans, she will not be able to assert her influence in Turkey, which will then pass wholly into the control of the Allies. The English, by keeping the seas open, are getting their supplies from all parts of the world and have also destroyed German trade. The more prolonged the war is the lesser will Germany's chances of success be, for she has fewer resources than the Allies. Germany may be victorious if she can capture the whole coast of Northern France up to Havre. The possibility of that is very remote. Germany, again, may triumph if the Allies quarrel among themselves. But that is also a possibility which is practically non-existent.

IQDAM,
Jan. 6th, 1916.

31. The *Iqdam* (Calcutta) of the 6th January observes that as an organ of Moslem opinion it is bound to protest against the sinking of the *Persia*. Nothing can be more reprehensible than this outrage committed on the civilian section of the belligerent nations. Germany assured the United States the other day, that she would not without warning sink any ships carrying passengers only. If the *Persia* acted fully in accordance with the naval rules and regulations (no report to the contrary has yet been received), then there cannot be any action more outrageous against humanity than the one committed by Germany.

The very fact that the *Persia* was sunk in broad daylight should dispel any suspicion which might exist as to whether the action was intentional or not. The *Statesman* remarks that Germany cannot now put forward any such plea or excuse for this devilish action of hers as she did after the sinking of the *Arabia*.

The Anglo-Indian papers have expressed as much sorrow and anger over the *Persia* disaster as if it were in fact a second *Lusitania*. Indeed it was quite its equal.

The paper concludes by quoting the views of the *Englishman* on the subject.

BASUMATI,
Jan. 8th, 1916.

32. The *Basumati* (Calcutta) of the 8th January writes that it may be expected that, before long, the Russian forces now proceeding *viâ* Hamadan will join hands with the British Mesopotamian Expeditionary Force and capture Bagdad. But in the meantime trouble in Persia continues practically unabated. Fighting is proceeding in the region between Hamadan and Teheran and also near Lake Urumiah, in all of which the Russians so far have been successful. Signs are apparent that the Russians at Hamadan will soon move forward, but the British Mesopotamian force at Kut-el-Amarah is not evidently going to advance just now.

DAINIK BASUMATI,
Jan. 8th, 1916.

33. The *Dainik Basumati* (Calcutta) of the 8th January writes that the "Is peace coming?" *New Witness* lately referred to certain signs and portents foreshadowing an early cessation of the war. Among these were (1) the visit of Lord Reading (with Sir E. Holden) to America; (2) the resignation of Sir Edward Carson and Mr. Churchill; (3) the visit of Lord Haldane to Paris, his praise by Sir Edward Grey and His

Lordship's defence of the General Staff; (4) Lord Kitchener's sudden visit to Italy and Greece—the Monarch of the latter State being an intimate friend of the Kaiser; (5) the conduct of the Ministers in conferring with the French President in Paris and in publicly declaring that the financial situation was grave, though they refrained from taking any remedial steps in connection therewith; (6) the adherence of Italy to the Pact of London; (7) the proposal between Russia and Germany to set up Poland as an independent State; and (8) the Kaiser's visit to Vienna.

The *New Witness* also observes that Germany may now accept terms of peace which include (1) the abandonment of Belgium, with possibly the exception of Antwerp, and (2) the restoration of Alsace and Lorraine to France with compensation for herself in Morocco. She will probably ask for the restoration of her Colonies. These terms would have the effect generally of isolating England when she is attacked again by Germany some years hence. That negotiations for peace are in progress seems unquestionable, though the precise terms may not be as outlined above.

The *Basumati's* comment on the above opinions of the *New Witness* is an expression of disbelief. It cannot believe that the Allies are negotiating for peace now or that they will take the lead in offering peace at all.

34. The *Resalat* (Calcutta) of the 6th January observes that the secret of Britain's success lies in the unstinted fashion in which she is spending money and sacrificing her army. According to Mr. W. Dinning, the British people have already given 3 crore pounds.

The expenditure on war is now being met in two ways. Firstly by subscriptions and secondly by loans. It should be noted that the present monthly war expenditure is equal to the annual revenue 20 years ago. The Prince of Wales Fund and the St. John Ambulance Corps are receiving donations and subscriptions altogether beyond their expectations. The paper then goes on to give figures representing the daily receipts obtained by these funds.

The paper next says that India has not been behindhand in paying subscriptions. She has pushed herself forward with a courage and ability almost beyond herself. The Imperial Relief Fund is a good example of her efforts in this direction. When the requirements of the British Army are being met so splendidly, there is no reason why the army will not be successful with its wonderful courage.

35. The *Dainik Basumati* (Calcutta) of the 10th January has the following in an article under the marginally-noted heading:—

Never has such a thing as conscription been introduced in England, nor has ever such a large number of soldiers as 4,000,000 been mobilised in that country before. It is, indeed, strange that even after getting up such a vast army and accomplishing even the impossible during 17 months England should have to introduce conscription. The vastness of the great conflict and the time it will yet take to come to an end fill one's mind with dismay. Lord Kitchener is of opinion that if a force of 2,000,000 soldiers is to be maintained at the front, 35,000 fresh men must be sent out every week to make up for the casualties. If, again, 4,000,000 men have to be kept at the front, it will be necessary to send out another 2,600,000 during a year. The task is really a stupendous one; for if 35,000 soldiers have to be supplied every week, at least 500,000 men should be kept under training. Hence it has been necessary to have recourse to conscription for otherwise it would not be possible to get good soldiers. The *Englishman* has calculated that if 35,000 young men are sent out from England every week, the country will, in the course of the next five years, be without a single person between 18 and 40 years of age, and will become a land of children, women and middle-aged men. This calculation may be all right in its own way, but can such a thing ever happen in reality? During the Napoleonic wars it was prognosticated that England and France would be depleted of fighting men, but did such a thing really take place in either country? Germany and Austria also are being depleted of men, perhaps more so than is the case with England and her allies. So there is no likelihood of Germany being able to keep up the struggle for five years. We must, therefore, say that those who calculate England's

RESALAT,
Jan. 6th, 1916.

DAINIK BASUMATI,
Jan. 10th, 1916.

future on an arithmetical basis are ignorant of history and sociology. True, England will not be when the war is over what she was in the 19th century; but no one can say for certain what the state of affairs will be after the war. The war will bring about a revolution in the inner life of England and conscription will be the first step towards that revolution. The conscription will lead to radical changes in that country and no one can say whether those changes will affect its fighting power favourably or unfavourably. We are inclined to think, however, that conscription will make the British a powerful race like the Germans. God only knows what the future has in store.

DAINIK BASUMATI,
Jan. 5th, 1916.

36. The title conferred upon Dr. Suresh Prasad Sarvadhikari and the eulogiums bestowed by the Anglo-Indian Press on the gallant work done by the Bengali members of the Ambulance Corps, says the *Dainik Basumati* (Calcutta) of the 5th January, prove that Government is convinced that Bengalis are not unfit for military service. Why then are they still shut out of the army, although in the Punjab Indian Christians are admitted into it?

Bengalis and military service.

NAYAK,
Jan. 4th, 1916.

37. The *Nayak* (Calcutta) of the 4th January writes:—

"Wanted men."

What the country wants is men—men properly so called—both among the rulers and among the ruled. The district which has a Magistrate who is a good ruler and knows the people, never suffers from unrest. It does not matter in the least if the laws be harsh or if the policy of administration be repressive, so long as the persons who rule over us are good men. That is why we are not anxious to have any laws changed or repealed, nor become frightened at the Press Act or the Defence Act, but rather wish for good men to administer those laws. Similarly, we never have anything to say, so long as persons who are to serve the country are real men. We always supported the Congress so long as it counted among its workers men like Pandit Ajodhya Nath, Mr. A. M. Bose and Mr. W. C. Bonnerjee, who knew how to deal with men, who were not at all thin-skinned, and who used to accept reasonable advice even from their enemies. The *Amrita Bazar Patrika* very aptly says that the old Congress is dead. Indeed, the Congress has now come to be an annual fête for our Babus. The fun of it all is, that our rulers consider these Babu Congresswallahs as the leaders of the people and confer upon some of them honours and high posts, thinking that by so doing they will be able to win over, to some extent at least, the support of the educated community. We must say that it is a great mistake. For instance, if a man like Sir S. P. Sinha were even to be made the Viceroy, unrest and dacoities would not disappear from Bengal; nor would the youths of Bengal become docile if Surendra Nath Banerji and Bhupendra Nath Basu were to have free access to Government House and feasted and fêted there in royal style. The day is gone when Surendra Nath used to pose as the leader of the people of Bengal by inciting Bengali boys and bamboozling Government. He has now been found out alike by the boys and their fathers. Has Surendra Nath or Bhupendra Nath ever agitated against the frequency of dacoities in Bengal? Have they tried to lead public opinion in this country into the right path? Agitation for Home Rule and indulging in day-dreams as to what India will get after the war, are things which our Babus care for more than a remedy for the present situation in the country, when dacoities and assassinations have become very frequent. Government may by mistake appoint these Babus to high posts or confer honours upon them, but the country does not gain a whit thereby, nor will its activity or condition be at all affected by any favour which Government may choose to show to these so-called leaders. We repeat once more that the country wants men. Humbuggism will not do any more. If Government fails to find out real men now it will have to suffer in the long run.

NAYAK,
Jan. 10th, 1916.

38. The *Nayak* (Calcutta) of the 10th January writes that our English-educated Babus are all eager for self-government, forgetful that giving self-government to us would be like trying to set up a *machan* or elevated platform with rotten bamboos. There can be no more certain method of aggravating our sorrows and making a hell of this earth than democracy or self-government, which

Brethren you have been ruined yourself, why do you seek to ruin me also?—Introduction of self-government will be an unmixed evil in this country.

seeks to obliterate all differences of rank, superiority, etc., between man and man.

Our Babus are utterly devoid of patience and the virtue of self-sacrifice. Their inordinate selfishness and arrogance make them huge failures in every public office of importance. In the municipalities, for example, the public money is wasted, while the sorrows of the poorer people are being aggravated. In Calcutta itself, prices of necessaries of life have been raised and large sections of the Bengali population—masons, carpenters, smiths, barbers, etc.—are in sore straits in consequence. The middle-class Bengalis also find it hard to make both ends meet. They want to have plenty to eat—and they do not care whether the public roads are in good condition or not. It appears, therefore, that self-government or democracy is bringing about the extinction of the poorer classes of the community. Political power now belongs to moneyed men and these men naturally use this power to suit their own convenience. It may be argued that democracy cannot injure the poor, when, as in England, there are some Labourites exercising political power. That is a mistake. These Labourites are utterly distinct from the poorer classes of the English population and in any event, there is no such class of Labourites in India. In spite of the Labourites, poverty in England is increasing, though some men may be getting rich. The fact is, the Labourites cannot be regarded as the representatives of their poorer countrymen by any means. The conclusion of it all is that self-government, or autonomy, or Home Rule, should not be introduced into India. Such of it as has already been introduced is ruining the country and inducing unrest and anarchy. The popular preference here is for an autocratic Monarch. We are people in whom the instinct of reverence and faith is strongly developed. We cannot conceive of freedom and liberty in which, as with the English, absolutely no element of subordination is involved.

39. The *Bangali* (Calcutta) of the 10th January writes:—

"Snake-poison."

We have heard of a story in which a man bitten by a poisonous snake did not die because he was told that he had only been stung by some insect. In fact, it is a common belief in our country that if a man bitten by a snake is convinced that there is no poison in his body, he does not succumb to the bite. Similarly, Englishmen din into our ears in season and out of season that we are not fit for self-government even after 150 years of close contact with the West and even though our ancestors had self-governing institutions. We, therefore, ask our countrymen not to mind all this, but to go on making their demand with unabated energy.

BANGALI,
Jan. 10th, 1916.

40. The *Dainik Chandrika* (Calcutta) of the 10th January does not wish to express any opinion on the question of self-government in India, first because its opinion will

"Self-government."

not influence the action of Government at all and secondly because the section of the Indian population which may not be satisfied with the opinion will become its enemy. The paper would, however, ask Government to put the capacities of the people in this connection to the test, so that those who think that India is fit for self-government may have their mouths shut once for all. There is no doubt that the rulers of the country are giving the question due attention and it only prays that the day may come soon when India will get self-government.

DAINIK CHANDRIKA,
Jan. 10th, 1916.

41. The *Sanjivani* (Calcutta) of the 6th January refers to the cordial and magnificent reception which the citizens of

The National Congress.

Bombay, of all classes, gave to the President of the National Congress and the delegates from Bengal, when they entered that city last Christmas and to the splendid success of the recent sittings of the national gathering. The visitors and delegates were the largest in number in the whole history of the Congress and there was the greatest interest and enthusiasm displayed throughout the proceedings. It would be most injurious to the interests of the country to stir up dissensions over Sir Satyendra Sinha's speech. He wants self-government as we all do, but there are some who differ from him as to the time when we are to get it and who, instead of slowly preparing themselves for it, would begin agitating for it at once. As regards the military aspirations of Indians, Sir Satyendra voiced the national feeling with

SANJIVANI,
Jan. 6th, 1916.

an eloquence and logic and spirit which few could equal. Let all of us now combine to carry on the country's work. India is shaking off the sleep of years and is bound to progress. New workers for the country's cause are arising—a new life has been infused into the Congress. There are signs that before long a new era will dawn upon the country.

HITAVADI,
Jan. 7th, 1916.

42. The following appears in the *Hitavadi* (Calcutta) of the 7th January :—

"The Bombay Congress."

We had expected that the split in the Congress camp would be made up, especially as there was no Sir Pheroze Shah Mehta to oppose the thing, and that the Congress and the Moslem League would unite their voices in explaining to the British Government and the British public what rights and privileges we should get for the present. But we have been sadly disappointed. Sir S. P. Sinha, the President of the Congress, has not given us satisfaction by the manner in which he has dealt with some of the burning questions of the day, especially self-government. Indeed, as regards the last-named subject, he has merely reproduced the views expressed by the white community, which always tries to convince us that we are not fit for self-government. Well, Sir Satyendra is an able Barrister and has amassed riches, but he has never been remarkable for any real love for his motherland nor has he ever given evidence of his anxiety to sacrifice his self-interest for his country's sake. And such a man was made the leader of the Congress! He says that it will take us a long time yet to obtain self-government, though unlike our white officials, he is of opinion that we must get it some day. We agree with Sir Satyendra that we do not expect self-government as a reward for the loyalty we have shown in the war, but we must say that since we have now succeeded in removing from the minds of the British public all doubt as to our loyalty and our fitness for self-government, it would not be idle to hope that we shall get the long-wished for prize. We do not ask for anything new in return for what little service we have rendered to our rulers during the war, but we are only repeating an old prayer. Our Sovereign has already promised to grant us gradually the privileges we ask for. It cannot, therefore, be any act of disloyalty on our part if we repeat our prayer. Next, as regards what Sir S. P. Sinha describes as radical changes, we must confess to a feeling of keen disappointment at the absence in our rulers of that sympathy which should be the key-note of all reforms. What reform is now and then carried out comes after a good deal of clamouring by the people, and even then such a reform is but nominal. We are inclined to think this want of sympathy is due to our rulers' want of confidence in us, as was proved when Lord Morley refused to sanction Lord Minto's proposal about having a non-official majority in the Imperial Legislative Council. No Indian has ever been appointed as a Provincial Governor. Is this not another sign of our rulers' want of confidence in us? What we want is the granting of the rights and privileges which this want of confidence have so long prevented our rulers from granting. And, lastly, we refute the charge brought against us by Sir Satyendra—after the fashion of white men—that we are not yet fit for self-government. Our capabilities have not yet been put to the test and there is nothing that can justify the remarks which he has made—remarks which only prove his own ignorance.

HITAVADI,
Jan. 7th, 1916.

43. The *Hitavadi* (Calcutta) of the 7th January supports the remarks made by Sir S. P. Sinha at the Bombay Congress

"England's duty."

regarding the present being an opportune moment

for the revival of India's industries, and observes :—

Sir Satyendra says that it should be England's duty to protect India's industries. But then if Indian industries are to be helped English industries will suffer. And there is the rub. It is to protect the interests of English artisans that the duty on cotton has been imposed in India and free trade is maintained. Sir Satyendra no doubt knows all this, though he has not spoken out his mind. Another formidable rival that India has in the field of industry is Japan, whose Government protects her industries. Our own Government does nothing of the kind, though it is profuse in lip-sympathy. Our Government holds exhibitions of Austrian and German goods, but it does not care to take note of the fact that India's industries cannot, in their infancy, stand the powerful competition of Western industries.

44. The *Resalat* (Calcutta) of the 9th and 10th January says that the dread in which the Congress was held by Government, Moslems and some Hindus have now disappeared. Moslems were afraid of it because it was considered to be a purely Hindu political body. It was not considered to be a place favourable for Moslems. Much of the opposition was due to the ignorance of Moslems, their religious prejudices and the like. Sir Syed Ahmed attempted to keep the Moslems aloof from the Congress because he thought them not fitted educationally to take part in its deliberations. The Congress was nurtured in an atmosphere of opposition from the Anglo-Indian press, Government and the Moslems. After the Viceroyalty of Lord Dufferin, the Congress began to be favoured by Government, and Moslems started joining it from that time. The election of several Moslems to the Presidentship of the Congress and the assurance given by the Hindus that only subjects about which there was no difference of opinion between Hindus and Moslems would be discussed by the Congress, also tended to lessen Moslem opposition and removed much misunderstanding.

In reality, the political state of a country can never be stable. The changes which take place in a nation's outlook are brought about by education. The improvements which education brings about cannot be stopped either by Government or by the leaders.

Now the question is, why do the Moslems require a separate political body like the Moslem League to represent their views? The answer to this question is this, that the Congress is solely intended for the discussion of questions on which there is agreement in the main between the two communities. Moslems require a political platform to discuss their special needs and requirements, and their leaders saw that unless they formed a separate political body, and obtained special privileges from Government they would not be able to take part in the political life of the country. There would not have been any need for a Moslem League if Moslems were quite as well educated as the Hindus.

The paper then goes on to deal with the formation of a Moslem League in 1906, a deputation of which waited on Lord Minto. This was for the Moslems in India their first introduction to political life.

The short-sightedness of the political leaders of the Moslems led to the exclusion of the community from the political arena. The deputation which waited in 1906 on the Viceroy looked with an eye of jealousy on the political power and progress of the Hindus. It not only did this. It placed the picture of the sad condition of the Moslems before Government. It claimed certain privileges, which were ultimately granted by Lord Morley.

45. The *Resalat* (Calcutta) of the 11th January says that outwardly it seems to many that the League has merged its existence into the Congress, but the President has clearly pointed out that the League and the Congress are two separate bodies, although the goal is the same. They both want self-government within the Empire.

The paper says that Sir S. P. Sinha said things which he did not want to say and did not say what he wanted to say. His speech does not show what his real opinions on the subjects are. Mr. Mazharul Huq's speech, however, was a sincere one. They are both men of independent profession, but they put forward different arguments about the same subject. Sir S. P. Sinha cordially supported the resolution on self-government, but did not point out the elements necessary for it. He said, "We ought to take steps forward towards self-government. There is no hindrance to self-government from the side of Government—rather the path is quite clear. The only thing wanted is energy and tenacity of purpose on our part. We should depend upon our own abilities for anything that we do." Mr. Mazharul Huq explained all the diverse elements necessary for self-government. He said that without adjusting the different elements necessary for self-government, the road leading to it could not be made clear. As no such adjustments have yet been made, Government has not considered the Indians fit for self-government.

The paper thinks that the speech of Mr. Mazharul Huq might have been preferred by the public to that of Sir S. P. Sinha.

BASUMATI.
Jan. 8th, 1916.

46. The *Basumati* (Calcutta) of the 8th January refers to Sir Fazlbhoy Currimbhoy's recent speech at the Industrial Conference wherein he complained that the Government of India has often to sacrifice Indian commercial interests to British commercial interests because of India's political subjection, and observes that Indian newspapers have long been making the same complaint. Indian mills would now be able to clothe all India but for the selfishness of Manchester mill-owners. Government ought, in its own interests, to try and enrich India by fostering her industries.

The Industrial Conference and Indian industries.

RESALAT.
Jan. 7th, 1916.

47. The *Resalat* (Calcutta) of the 7th January says that Mr. Gokhale was the greatest supporter of mass education in India. The perusal of his speech in the Imperial Council advocating mass education throws a flood of light on the subject. But, as is generally the case in India, his proposal met with serious opposition in various quarters, especially among the Musalmans. India, with its population of 300 millions, cannot stand comparison in point of education with even a small State of Europe. The reason why mass education is opposed is that it is apprehended that this will undermine the authority at present wielded over the ignorant peasantry by the Hindu and Moslem zamindars. Communal differences and the caste system may help the preservation of political supremacy for some time, but it cannot prevent the growth of a desire for education among those communities which are at present considered inferior. Mass education will bring about changes in India.

Mass education.

After referring to certain historical examples in regard to the prevalence of education in the early days of Islam, the paper concludes by saying that in spite of the crores of rupees that are being spent on education by Government, and the schools that are being established by private enterprise, the results are not satisfactory. Somehow or other up to this time the rulers and the ruled are displeased with the educated classes in India. But as no union of the Indian people is possible no remedy can prove effectual in curing the troubles and ailments of Indian society.

GRIHASTHA.
Agrahayan, 1322B.

48. The *Grihastha* (Calcutta) for the month of *Agrahayan*, refers to Aundh, in Bombay, as the latest example of a small Native State enforcing free and compulsory primary education and speaks of the success attained in this respect in Mysore and other Indian States. The example of this success should induce large landholders in British India to provide facilities for free primary education for the masses on their own estates. Such a course will render the advent of compulsory mass education easier. There can be no doubt that sooner or later British India will be compelled to imitate other civilised nations in adopting compulsion, in this matter, as proposed by the late Mr. Gokhale.

Free and compulsory primary education.

RAJENDRA CHANDRA SASTRI,

Bengali Translator to Government.

BENGALI TRANSLATOR'S OFFICE,

The 15th January 1916.

LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS AND PERIODICALS RECEIVED AND DEALT WITH BY THE BENGAL INTELLIGENCE BRANCH.

[As it stood on 1st January 1915.]

NOTE.—(N.)—Newspapers. (P.)—Periodical magazines. Papers shown in bold type deal with politics.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika." (N.)	Calcutta	Daily	Manmatha Nath Banarji, Brahmin	1,400
2	"Ananda Mohan College Magazine." (P.)	Mymensingh	Monthly	Kumud Bandhu Chakrabarti, of Jessore, Brahmin.	300
3	"Bengalee" (N.)	Calcutta	Daily	Surendra Nath Banarji, Brahmin, age 69.	5,000
4	"Calcutta Budget" (N.)	Ditto	Do.	Hem Chandra Datta, Kayastha, age 48	1,800
5	"Calcutta Journal of Medicine" (The). (P.)	Ditto	Monthly	Dr. A. L. Sarker, L.M.S., Satgope, age about 43.	100
6	"Calcutta Law Journal" (The).	Ditto	Fortnightly	Hara Prasad Chatterji, Hindu Kayastha, and Jnanendra Nath Basu, Hindu Brahmin, vakils.	2,000
7	"Calcutta Medical Journal" (The). (P.)	Ditto	Monthly	Dr. Rai Chuni Lal Basu, Bahadur, Hindu Kayastha, age 51, and Dr. Purna Chandra Nandi, Native Christian, age about 50.	450
8	"Calcutta Spectator" (N.)	Ditto	Weekly	Lalit Mohan Ghoshal, Brahmin, age 40, and Hem Chandra Datta.	500 (Suspended.)
9	"Calcutta University Magazine." (P.)	Ditto	Monthly	Khagendra Nath Maitra, Kayastha, age 39.	300
10	"Calcutta Weekly Notes"	Ditto	Weekly	Jogesh Chandra Chaudhuri, Barrister-at-Law, Hindu Brahmin, age about 41.	1,700
11	"Case Law" (P.)	Ditto	Monthly	Mohim Chandra Ray, Khatriya, age about 45.	400 (Suspended.)
12	"Collegian"	Ditto	Fortnightly	Nripendra Nath De, Kayastha, age 38	1,000
13	"Culture" (P.)	Ditto	Monthly	Gan Ch. Ray, Hindu Baidya, age 47	500
14	"Current Indian Cases" (P.)	Ditto	Do.	Manindra Nath Mitra, Hindu Kayastha, age 38.	1,000
15	"East" (N.)	Dacca	Weekly	(1) Mohim Ch. Sen, age 62, (2) Ishan Ch. Sen, (3) Durga Nath Ray, Brahmos.	200
16	"Field and the Calcutta Weekly Advertiser."	Calcutta	Do.	Hem Ch. Banarji, Brahmin, age 59	500 (Suspended.)
17	"Food and Drugs" (P.)	Ditto	Quarterly	Dr. Kartik Ch. Basu, M.B., Kayastha, age 57.	650
18	"Gardener's Magazine" (P.)	Ditto	Monthly	Bhuban Mohan Ray, Hindu Kaibarta, age 57.	800
19	"Glory" (N.)	Ditto	Do.	Kalachand Sarkar, Benia, age 38	50,000 (Free distribution.)
20	"Hablul Matin" (English edition). (N.)	Ditto	Weekly	Gyan Ch. Ray, Hindu Baidya, age 46	1,000
21	"Health and Happiness" (P.)	Ditto	Monthly	Kartik Ch. Basu, Kayastha, age 46	500
22	"Herald" (N.)	Dacca	Daily	Priya Nath Sen, Hindu Baidya, age about 30.	2,000
23	"Hindoo Patriot" (N.)	Calcutta	Weekly	Sarat Ch. Ray, Kayastha, age 47	2,000

No.	Name of publication	Where published	Edition	Name, caste and age of Editor	Circulation
24	"Hindu Review" (P.) ...	Calcutta ...	Monthly ...	Bipin Ch. Pal, Hindu Teli, age 50	900
25	"Hindu Spiritual Magazine." (P.)	Ditto ...	Do. ...	Mati Lal Ghosh, Kayastha, age 30, and Pijus Kunt Ghosh.	400
26	"Indian Case Notes" (P.)	Ditto ...	Do. ...	Manindra Nath Mitra, Hindu Kayastha, age 38.	1,000 (Suspended.)
27	"Indian Empire" (N.)	Ditto ...	Weekly ...	Hem Ch. Datta, Hindu Kayastha, age 49	2,000
28	"Indian Express" (P.) ...	Ditto ...	Monthly ...	Purna Ch. Basu, Hindu Kayastha, age 51.	100 to 250
29	"Indian Homeopathic Reporter." (N.)	Ditto ...	Weekly ...	Dr. Sarat Ch. Ghosh, Hindu Kayastha, age 46.	500 Discontinued for the present.
30	"Indian Homeopathic Review." (N.)	Ditto ...	Do. ...	P. Mazumdar and J. N. Mazumdar, M.D.	200
31	"Indian Medical Record" (The). (P.)	Ditto ...	Monthly ...	Kaviraj Anukul Chandra Bissarad, Hindu Brahmin, age 38, and Committee.	800
32	"Indian Messenger" (N.)	Ditto ...	Weekly ...	Pratul Ch. Som, Brahmo, age 52 ...	500
33	"Indian Mirror" (N.)	Ditto ...	Daily ...	Satyendra Nath Sen, Hindu Baidya, age 36.	1,200
34	"Indian Nation" (N.)	Ditto ...	Weekly ...	Sailendra Ghosh, Kayastha, age 31 ...	800
35	"Indian Royal Chronicle" (P.)	Ditto ...	Monthly ...	Shamlal De, Hindu Subarnabanik, age 47	Unknown.
36	"Indian World" (The) (N.)	Ditto ...	Weekly ...	Prithvis Ch. Ray, Hindu Kayastha, age 40.	500 to 1,000 (Suspended.)
37	"Industry" (P.) ...	Ditto ...	Monthly ...	Kishori Mohan Banarji, Hindu Brahmin, age 36.	1,000
38	"Modern Review" (P.)	Ditto ...	Do. ...	Rama Nanda Chatarji, Brahmo, age 60 ...	2,000
39	"Kussalman" (N.)...	Ditto ...	Weekly ...	M. Rahman, Muhammadan, age 34 ...	1,000
40	"National Magazine" (P.)	Ditto ...	Monthly ...	Kali Prasanna De, Hindu Kayastha, age 67.	500
41	"Regeneration" (P.) ...	Ditto ...	Do. ...	Abinash Ch. Ray, Brahmo, age 36 ...	200
42	"Rols and Rayyet" (N.)	Ditto ...	Weekly ...	Jogesh Ch. Datta, age 64 ...	350
43	"Review" (P.) ...	Ditto ...	Monthly ...	Jogendra Rao Bhagawan Lal, Brahmin, age 33.	400
44	"Telegraph" (N.) ...	Ditto ...	Weekly ...	Satyendra Kumar Basu, Hindu Kayastha, age 32.	2,500
45	"Unity and the Minister" (N.)	Ditto ...	Do. ...	M. N. Basu, Brahmo, age 75 ...	400 to 500
46	"University Magazine" (P.)	Ditto ...	Monthly ...	Manindra Nath Mitra, Hindu Kayastha, age 38.	390
47	"World and the New Dispensation." (N.)	Ditto ...	Weekly ...	Mohim Ch. Sen and Khetra Mohan Datta, age 60, both Brahmos.	400
48	"World's Messenger" (P.)	Ditto ...	Monthly ...	Sundari Kakhya Ray, Hindu Mahiya, age 28.	400
49	"World's Recorder" (P.)	Ditto ...	Do. ...	Kali Pada De, Hindu Kayastha, age 49 ...	2,700

II.—HOME ADMINISTRATION.

(b)—Working of the Courts.

31. To incur the suspicion of the police, remarks the *Bengalee*, is to be miserable for life. The police do not always pause to consider whether the evidence they have

Rotten cases.

collected against a man is valid in the eye of the law, but go on fastening charges upon him, apparently on no other ground than that the alleged offender lives under the darkening shadow of their suspicion. That the journal is not mistaken in this opinion will be evident from the observations of the Chief Presidency Magistrate during the hearing of a case of bad livelihood brought against one Murari Mohan Nag, arrested in connection with the Cornwallis Street dakaity. Whether there was incriminating evidence or not, the police apparently wanted to clap him into jail and pressed into service that handy section of the law, section 109, Criminal Procedure Code. Here, however, they unfortunately reckoned without their host and found in Mr. Swinhoe a Magistrate who insisted on some sort of evidence for prosecuting a man even under the bad-livelihood section. Is it too much to hope that Mr. Swinhoe's admonition will change police methods? The paper thinks that after this the man will not be interned.

BENGALIAN.
9th Jan. 1916.

32. The *Bengalee* desires to call attention to the case in which a constable was shot dead by Private Pearse, of the Middlesex Regiment. The defence was that the

The Cossipore shooting case.

prisoner's action was legal and performed with due care and caution, and that he could not therefore be convicted of causing death by a rash or negligent act. The Magistrate did not accept the plea of the defence and convicted the accused under section 304 A, Indian Penal Code, of having caused the death of the constable by a rash and negligent act. When, however, it came to the infliction of the punishment, the Magistrate thought it enough to bind down the accused under the section relating to first offenders (562, Criminal Procedure Code). The journal has no objection to tempering justice with mercy; and it is especially necessary in the case of a lad of only 17 summers. However, what it and the Indian community strongly feel is that these cases are of rather frequent occurrence and the punishment awarded in most of them is hopelessly inadequate and has not served as a check. That being so, the paper has no hesitation in saying that in the best interest of society suitable punishment should be meted out, which would have a really deterrent effect. Looked at from this point of view, leniency is misplaced and serves to add to the painful impression already created in the Indian mind by the light sentences imposed in similar cases in the past.

BENGALIAN.
9th Jan. 1916.

(h)—General.

33. The *Amrita Bazar Patrika* writes that very seldom has the Defence of India Act been more pitilessly applied than in the case of Thakur Gopal Singh, Istamrardar of Kharwa, Ajmer-Merwara, who was suddenly

The case of Thakur Gopal Singh.

interned at Todgurh on the 26th of June 1915 under orders of the Hon'ble Sir E. Colvin, the Chief Commissioner of Ajmer-Merwara, for reasons quite unknown to him. Cut off from all communication with his home, he was obliged to put implicit faith in the reports that reached him at Todgurh to the effect that (according to his written statement) his place at Kharwa was searched, the *zenana* being guarded for the purpose, his son put under custody, and the estate of Kharwa under confiscation; that a large police force was located in and around Kharwa and that vigorous efforts were being made to implicate him in serious crimes. No wonder, under the above circumstances, that the Thakur Saheb acted indiscreetly by leaving his place of internment, without obtaining permission, in order to have an interview with the Chief

AMRITA BAZAR
PATRIKA.
6th Jan. 1916.

Commissioner or the Viceroy. He was discovered in the Kishengarh State, arrested, taken to Benares, put under custody there, and prosecuted in connection with the Benares conspiracy case. When, however, it was found that the charge of complicity in that case could not be proved against him it was withdrawn, and he was taken back to Ajmer, where, on the 12th October 1915, he was sentenced to two years' simple imprisonment for leaving Todgurh without permission; and this conviction by the District Magistrate, Ajmer-Merwara, was upheld on appeal by the Chief Commissioner on the 21st December 1915. He was treated in this manner, although he had offered his personal services at the outbreak of the war. He was suspected of conspiracy against the British Government on the mere statement of an approver and put to all this trouble! The only fault of the Thakur Saheb was that he broke the law simply by seeking the help of the law to secure a hearing from the authorities when he honestly believed that he was being wronged by the local authorities and all sorts of wild rumours were current that further troubles were in store for him. With the withdrawal of the charge of complicity in the Benares conspiracy case, there are no grounds for his further internment, and the offence committed by him under such extenuating circumstances may be overlooked, after all that he has already suffered.

AMRITA BAZAR
PATRIKA,
12th Jan. 1916.

34. The *Amrita Bazar Patrika* writes that one of the terrible engines of oppression in the hands of the executive is section 109 of the Criminal Procedure Code. It

empowers the authorities to prosecute a man on a charge of bad livelihood. In this way any person may not only be cruelly harassed but sent to jail with hard labour for three years if he cannot prove to the satisfaction of the Court that he has ostensible means of livelihood. Now, generally speaking, it is poor men who are entangled in the meshes of this section; and as it is seldom possible for them to find securities for their good behaviour, their lot can be easily imagined. In short, if they fail to furnish securities, they are liable to be consigned to jail for one year if tried by a Magistrate, and three years if tried by a Sessions Court, with hard labour. That there is frequent abuse of this section by the police was admitted by Mr. Swinhoe, while disposing of the case of Murari Mohan Nag. The journal is grateful to the Magistrate for his strong observations. These cases are becoming a scandal. The victims being poor and helpless, need special protection at the hands of the law.

BENGALIAN,
1st Jan. 1916.

35. There have been some cases of internment under the Defence of India Act, writes the *Bengalee*, which have excited some measure of public attention. A distin-

guished University student and a poor man, also a graduate of the University, the bread-winner of his family, have recently been interned. It is a very serious matter to deprive a man of his liberty without a trial; and the Government incurs a grave responsibility in every act of internment. The public recognize that the Act is an emergency measure and that the safety of the State is the supreme law. However, the public also feel that it is only when an overwhelming necessity has been established, that an act of internment can be justified. Mere suspicion or a plausible police report will not suffice. In the case of an interned person who is the bread-winner and the sole stay of his family, the journal is of opinion that it is the clear duty of the Government to maintain his family in the same position in which he had maintained it. A case of internment is analogous to a case of deportation; and when in 1908 several persons were deported from Bengal, the duty was recognized by the Government, which offered in every case to maintain their families, and in some cases the offers were accepted. It is hard enough that a man should be deprived of his personal liberty without a trial. It is grievously unfair that his family should be made to suffer through the operation of an extraordinary law, the sole justification of which is the emergency of the war. The law is severe—terribly severe in that it dispenses with the normal safeguards that secure to each man the priceless treasure of his personal liberty; and its harshness and severity should not be aggravated by the infliction of the horrors of want and starvation upon his innocent family. The considerations which the journal has urged are so obvious that it is convinced that they will appeal to the authorities, who will deal with the families of the unfortunate persons in a spirit of justice and clemency.

VI.—MISCELLANEOUS.

HERALD,
6th Jan. 1916

36. Referring to Sir S. P. Sinha's speech as President of the Indian National Congress, the *Herald* writes that people did not want from Sir S. P. Sinha a thesis on self-government; they wanted to know what definite

How Sir S. P. Sinha has wronged India.

measures he would like to see adopted immediately towards this end. By being silent on this vital point, by laying unnecessary stress on the distance of the goal and the quality of patience, and by naming only three definite measures, he has helped to create an impression that nothing more need be done at present. He has therefore caused incalculable injury to this poor country. The very mention of a declaration of policy goes to strengthen the suspicion that he does not advocate any immediate development of popular control anywhere. When actions tell, declaration becomes superfluous. Is it any wonder then that the Anglo-Indian papers have interpreted him to mean that, so far as popular control is concerned, he would for the present be satisfied with a mere declaration of policy? He has given a most mischievous instrument to the opponents of Indian progress, and may the God of his motherland forgive him for his error.

37. Commenting on the recent meeting of the All-India Moslem League, the *Mussalman* writes that the President's remarks on communal individuality ought to be brought home to all who want unity and co-operation

The All-India Moslem League.

MUSSALMAN,
7th Jan. 1916

on the part of the different communities inhabiting the land but who, at the same time, cannot relish the idea of every community asserting itself. The duties of the present-day Indian Moslems would be clear if they would only understand their position. It is gratifying that within a comparatively short time the bulk of the Mussalmans in this country have formed a correct idea of their position, and the resolutions that are being passed at the sittings of the All-India Moslem League are proof positive of that fact. The President very rightly characterised self-reliance as the first duty Moslems owe to themselves. The journal is afraid there are many Mussalmans who are absolutely incapable not only of relying on themselves but even of cherishing any such idea. Mr. Mazharul Haq says: "We have had an unholy awe of authority and we have never placed any faith in ourselves, but have made ourselves dependent on others. All this must be changed." Comment on the above would be superfluous. His remarks about the duties of the Government towards the people of the country and about what the Government has been doing and what it has failed to do are quite appropriate, though it would have been well if he had not talked so much of internal peace and order in the face of so many dakaities and robberies that are occurring almost daily and while the people, almost absolutely unarmed, are being made the victims of such depredations. Mr. Mazharul Haq very lucidly pointed out what England has failed to do. There are many Muhammadans who would hesitate to say so much, though of course quite unreasonably, lest they should incur the displeasure of officials who cannot brook criticism. The rigours of the Arms Act and the Press Act and the manner in which the Defence of India Act is being applied were very rightly condemned. Mr. Mazharul Haq, however, admitted the necessity of the Defence of India Act; the bulk of the people do not. The existing Acts and Ordinances were more than sufficient to meet the situation in a country in which war has not actually broken out. Referring to the outbreak of hostilities between Great Britain and Turkey, the President says: "A vast majority of my co-religionists and, for the matter of that, numerous Englishmen, too, attribute it to the past foreign policy of Great Britain and to the failure of British diplomacy." The subject is really delicate, as observed by Mr. Mazharul Haq, but he very rightly represented what the Mussalmans believed in the matter. This is the first time that Indian Mussalmans have as a body resolved to co-operate with their non-Moslem brethren in framing a scheme of self-government suitable to India, and it is the journal's fervent hope that its Hindu countrymen will come forward in an equally friendly spirit to co-operate with them.

TELEGRAPH.
8th Jan. 1916.

38. Commenting on an article by "Ditcher" in *Capital* regarding anarchical crimes in Bengal, the *Telegraph* writes that it is ready to admit that dakaity is a new "industry, pure and simple, of clever and daring rascals." However, by placing these offences under the category of political crime, the police evidently desire to be "excused for their failure to trace out and detect the culprits," as the *Patrika* has it. Still, all this brings no consolation to the people who are victimised, nor does it exculpate the Government. As for "Ditcher's" assumption that "Europeans are not attacked because there is nothing to get from them except some hard knocks and perhaps a fatal bullet," that brilliant journalist might be reminded that Indians could give as "hard knocks" and as "fatal bullets" as the Europeans if only they were similarly situated. Let Mr. "Ditcher" induce his countrymen who compose the Government to place weapons in the hands of the Bengalis and then make such charitable remarks as he has chosen to do. It is not quite like John Bull to tie one's hands effectively and then ask one to fight—just as "Ditcher" has done in the above instance.

F. P. MCKINTY,
Special Assistant.

11, CAMAC STREET,
CALCUTTA,
The 15th January 1916.

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