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# REPORT ON NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 21st December 1907.

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DETA PAPERS.

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## I.—FOREIGN POLITICS.

THE *Jasohar* [Jessore] of the 12th December reports how the British Government has despatched a fleet to Canton in order to extirpate the pirates who have begun committing depredations in that neighbourhood and then proceeds:—

JASOHAR,  
Dec. 12th, 1907.

Along with the extirpation of the pirates the intention of possibly laying hold of something else is also present. The Asiatics now see through the ways of the English, the sleeping lion has awakened and it will not be for the good of Englishmen now to poke him.

2. The *Soltan* [Calcutta] of the 13th December is glad to learn that the Amir of Cabul has appointed an Indian Mahomedan to the Principalship of the newly established Medical College in Cabul. The closer is the intimacy between India and Afganistan the better will it be for the welfare of both the countries.

SOLTAN,  
Dec. 13th, 1907.

3. The *Soltan* [Calcutta] of the 13th December publishes a report which appeared in the *Times* about the celebration of the forty-fourth anniversary of the death of Abbas Aga, who assassinated the late Prime Minister of Persia and thus delivered the country from his despotic administration. Abbas Aga is now worshipped as a hero by the Swarajists of Persia. The Swarajists frequently hold secret meetings which are daily increasing in number and strength.

SOLTAN,  
Dec. 13th, 1907.

4. The *Bangavani* [Calcutta] of the 14th December refers to the caution which the late Amir of Afganistan enjoins in his autobiography upon his successor with regard to the construction of railways in that country, and observes that Amir Habibulla seems to be impatient to introduce railways as soon as possible. Will he wholly disregard the wise counsel of his late father? The bewitching influence of Western civilisation is so great, that such a thing is not impossible.

BANGAVANI,  
Dec. 14th, 1907.

5. The *Bangavani* [Calcutta] of the 14th December writes:—  
The late Amir Abdur Rahman, though fond of English civilization, was not carried away by it. But the present Amir Habibulla has not only been fascinated by it, but has literally been immersed in it. On his return to Afganistan after his recent tour in India, he had some trouble with the orthodox Mullas for his conduct and behaviour in India. But English civilization has penetrated into the inmost recesses of his system. He is going to introduce the Western Medical system into his kingdom and seems to regard the *hakimi* system with disfavour. Such is the fascination of English civilization.

BANGAVANI,  
Dec. 14th, 1907.

6. Referring to the fact of the Indians resident in Transvaal having gladly offered their services to put down the insurrection in the Zulu land, the *Bharat Mitra* [Calcutta] of the 14th December says that, notwithstanding their being so much oppressed by the people of Transvaal, the Indians are ready to lay down their lives for them, acting upon the principle that one should not give up his virtue if his enemy cannot give up his vice.

BHARAT MITRA,  
Dec. 14th, 1907.

7. Regarding the new Transvaal Registration Law the *Nayak* [Calcutta] of the 14th December writes:—

NAYAK,  
Dec. 14th, 1907.

The lesson we are to draw from the fate of our fellow-countrymen in South Africa is that we Indians should not try to go and better ourselves in a pecuniary sense in foreign lands, until we are able to establish colonies of our own not dependent for protection of the English.

8. An Irani writing from Alexandria to the *Namai Muqoddas Hablul Matin* [Calcutta] of the 16th December says:—

NAMAI MUQADDAS  
HABLUL MATIN,  
Dec. 16th, 1907.

Almost all the foreign powers, Russia, England and France, are generally unfriendly to the well being of Persia, though they do not, for certain political and commercial reasons, dare give expression to their feelings. Russia and England are evidently seeking an opportunity



of dividing Persia between themselves. And for this they are anxiously awaiting the development of political disturbances in the Persian territories, consequent upon the present rupture between Turkey and Iran. Over and above this, there are internal dissensions prevailing in the country. So, in order to strengthen their situation, the Persians should first of all try to introduce good feeling between the nation and the State. It is something extremely intolerable that the English and the Russian Consuls may negotiate with the Sublime Porte at "Ulia" and there may be none there to represent the Persian Empire.

NAMAI MUQODDAS  
HABUL MATIN,  
Dec. 16th, 1907.

9. In course of a lengthy article on the subject of administrative reform in Persia, the *Namai Muqoddas Habul Matin* [Calcutta] of the 16th December advises the

Persians to follow the Japanese in this connection, and secure the services of capable men from such foreign countries as have no policy and interest to appeal to in their dealing with Iran. And, accordingly, it suggests recruitment from among the Japanese, the Americans and the Shia Muhammadans of India, mentioning Messrs. Amir Ali, Syed Ali Bilgrami and Syed Hamid Ali Bar-at-Law among the latter.

## II.—HOME ADMINISTRATION.

### (a)—Police.

BURDWAN SANJIVANI,  
Dec. 10th, 1907.

10. The *Burdwan Sanjivani* [Burdwan] of the 10th December says that the Maulvis and Mollas of Dewanganj, Bukshiganj, and Nandina (in Mymensingh) are again inciting illiterate Musalmans against the Hindus, and that bricks have already begun to be thrown at the houses of Hindus at Bukshiganj. If the Government remains indifferent, it will be necessary for the people to defend themselves.

JASOHAR,  
Dec. 12th, 1907.

11. In referring to the recent attempt to blow up the Lieutenant-Governor's train in Midnapore, the *Jasohar* [Jessore] of the 12th December writes:—  
Whatever the attendant circumstances of this incident may have been, who will deny that the present unrest in the country is at the bottom of such incidents?

JASOHAR,  
Dec. 12th, 1907.

12. The *Jasohar* [Jessore] of the 12th December draws attention to the fact that gambling is permitted in the fair which commenced at Nahatta in Magura on the 3rd

JASOHAR,  
Dec. 12th, 1907.

*Agrahayan* last.  
13. A correspondent of the *Jasohar* [Jessore] of the 12th December writes that on the 27th *Kartik*, last a meeting of Musalmans was held at Hatkhola, Bara Bazar, under the presidency of Maulvi Tarib-ud-din Shaheb of Mathurapur, near Jessore. As a result of that meeting, anti-Hindu feelings have spread all over the neighbourhood.

JASOHAR,  
Dec. 12th, 1907.

14. The *Jasohar* [Jessore] of the 12th December, though aware that the indictment of the police by the recent unofficial Commission of inquiry into the Calcutta riots will not be accepted by the Lieutenant-Governor, makes bold to say that the public at large have, after what has happened, absolutely no respect for the police. With their oppressive, immoral and crooked ways, the police will do no good either to the rulers or to the ruled. They will only compel the country to concert measures for self-defence.

SANJIVANI,  
Dec. 12th, 1907.

15. The *Sanjivani* [Calcutta] of the 12th December points out that the prohibition of public meetings in Calcutta ceased to be operative on the previous Tuesday, and announces that meetings will soon begin to be held again in the squares of the city.

SANJIVANI,  
Dec. 12th, 1907.

16. The *Sanjivani* [Calcutta] of the 12th December publishes a letter from Dhubri narrating how a shop-keeper there used to import from Calcutta pictures of patriots and those dealing with patriotic subjects and sell them there.



Lately the District Superintendent of Police concerned visited one day his shop and took away eight of the pictures, and sometime after returned the frames retaining the pictures. The District Superintendent of Police also refused to pay the price of the pictures. The paper asks why pictures which are being sold in Calcutta, should not be allowed to be sold at Dhubri, and concludes with the following query:—

We know that there is no hope of justice, but have we no duties (to perform in this connexion)?

17. In reporting that a punitive police force has been quartered for six months in the village of Sukhuai in the thana of Fulpur in Mymensingh, the *Sanjivani* [Calcutta] of the 12th December writes that the Government of Eastern Bengal has begun to govern the country mainly with the aid of the police. Will the poor villagers be able to put up with the burden of such government with equanimity?

*SANJIVANI*,  
Dec. 12th, 1907.

18. One Govinda Kisor Sadnya of the village of Muzaffarpur, Post-office Sikandarnagor, district Mymensingh, writes to the *Sanjivani* [Calcutta] of the 12th December, how on the 17th *Kartik* last, while lying on the Meghna, off the village of Singhapur (near Kishorganj subdivisional station), his boat was raided by a party of dacoits. The correspondent also complains that this kind of dacoity is now occurring on the Meghna in this locality almost constantly. Two days before the correspondent suffered this mishap, a tahsildar was robbed, and another boat is known to have been robbed of bags of rice soon after.

*SANJIVANI*,  
Dec. 12th, 1907.

19. The *Daily Hitavadi* [Calcutta] of the 13th December writes:—  
To a question put by Mr. Chuckerbutty, Counsel for defence in the Walters Assault Case, to Inspector B. K. Gupta as to whether he (Inspector Gupta) had ever been censured by a Magistrate for having put forward unreliable evidence, the Inspector admitted having been censured on one occasion, but the censure, he added, helped him to get a promotion. Indeed all policemen know it very well that they can do any amount of wrong with impunity; and especially that as soon as the public criticises the acts of a policeman in connection with the *swadeshi*, he is sure to be promoted. The Presidency Magistrate disbelieved the evidence put forward by Inspector Gupta in the *Yugantar* case, but that did him no harm; on the contrary it secured him a lift. Comment on this is quite unnecessary.

*DAILY HITAVADI*,  
Dec. 13th, 1907.

20. Referring to the posting of a punitive police force in Mymensingh, the *Samay* [Calcutta] of the 13th December observes that such measures serve only to add to the burdens of the poor and punish the innocent along with the guilty without at all diminishing the prevalence of crime.

*SAMAY*,  
Dec. 13th, 1907.

21. The *Sandhya* [Calcutta] of the 13th December reports that the police visited its office on the previous day ostensibly in connexion with the inquiry into the antecedents of a man who has been arrested in the Chingripota Dakaiti case, and who alleges that he is an ex-sub-editor of the *Sandhya*. The paper then proceeds to remark that this man was never known to have been employed in the *Sandhya* office; the lad Basudeb Bhattacharyya once similarly claimed to be sub-editor of this paper, until the late Bramhabhandab published a disclaimer. It seems there is some mystery connected with this matter. The papers and books of the *Sandhya* are now with the police, and there is no old member of its staff now left. So the police coming to make a search now implies that there is a mystery behind.

*SANDHYA*,  
Dec. 13th, 1907.

22. Referring to the recent case of daring robbery at the Changripota Station, on the Eastern Bengal State Railway, the *Bangavasi* [Calcutta] of the 14th December thinks that the constant famine in the country must be one of its causes.

*BANGAVASI*,  
Dec. 14th, 1907.

23. In noticing how the *Barisal Hitaishi* lately expressed a hope that the authorities at Barisal would warn the local Gorkha policemen not to enter the houses of respectable

*BASUMATI*,  
Dec. 14th, 1907.



people as they recently did enter one, the *Basumati* [Calcutta] of the 14th December writes:—

The strange thing is that there should be any occasion for expressing such a hope at all. Is it this which is called ruling with an iron hand?

*BASUMATI*,  
Dec. 14th, 1907.

24. The *Basumati* [Calcutta] of the 14th December writes that reports are reaching it from various parts of the country (notably Tippera and Howrah) of thefts of ripe paddy from the fields. Again, formerly one heard only of running train thefts, whereas now Railway stations have begun to be regularly attacked by dacoits. Government should take special steps to guard these stations and Post-offices where treasure is often stored and which are now practically unguarded.

*HOWRAH HITAIISHI*,  
Dec. 14th, 1907.

25. The *Howrah Hitaiishi* [Howrah] of the 14th December invites the attention of the District Superintendent of Police of Howrah to the frequency of thefts at Uluberia and to the inactivity of the local police.

*NAYAK*,  
Dec. 14th, 1907.

26. The *Nayak* [Calcutta] of the 14th December writes that Government has lately commenced giving the Calcutta police a training in the use of the lathi and then concludes with the remark that there can be no doubt that the country will benefit by this training.

*NAVASAKTI*,  
Dec. 17th, 1907.

27. Referring to the report submitted by Superintendent Aldridge to the Commissioner of Police about there having been grave chances of a breach of peace at the meeting held in Beadon Square on Sunday last, the *Navasakti* [Calcutta] of the 17th December says that it is always the police who pick a quarrel and bring about riots. The police should bear it in mind that such riots are injurious not only to the Bengalis but also to them. It is widely known that some constables were killed during the recent riots, though the fact was not made public. Of course the white authorities of the police department do not care anything for things like this, they are happy so long as there is any plea for them to put forward in support of their own case. As for Superintendent Aldridge's allegations about some Bengalis having pelted the police with bricks, the real fact was perhaps that a few little children only clapped their hands behind the policemen.

*DAILY HITAVADI*,  
Dec. 18th, 1907.

28. The *Daily Hitavadi* [Calcutta] of the 18th December publishes accounts showing how the tax to meet the charge of the punitive police stationed at Jhalokati, in the Backerganj district, is being levied. Babu Banamali Rai, a *swadeshi* trader, has been charged Rs. 150 a month, while one Pitambar Saha, an *anti-swadeshi*, though equally wealthy, has been charged only annas 4 per month. The village panchayets have to pay nominal taxes. The Pal Babus of Bhojeswar do not belong to the *swadeshi* party, and hence they have to pay only Rs. 20 per month. The most strange circumstance is that the Muhammadans have been entirely relieved of the tax.

(b)—Working of the Courts.

*JASOHAR*,  
Dec. 12th, 1907.

29. *Re* the case of the Barisal pleader, who refused to accept a *vakalatnama* from a man whom he held to be a traitor to his country and who, in consequence, was called on by the local District Judge to show cause why he should not forfeit his license as a pleader, the *Jasohar* [Jessore] of the 12th December writes:—

The officials have taken to meddling with things which do not concern them. Is the independent profession of the law also to pass under the official thumb?

*SANJIVANI*,  
Dec. 12th, 1907.

30. In reporting how M. Leakat Hossein, although discharged by the High Court, was refused discharge by Mr. Cargill till the papers of the case were in his (Mr. Cargill's) hands, the *Sanjivani* [Calcutta] of the 12th December writes:—

How long will such *zulm* continue?



31. Referring to the sentences lately awarded to certain students at

The case of certain students at Rangpur.

their sentences cheerfully. The sentence which carries no humiliation and no pain of body and mind fails of its purpose.

32. The *Sanjivani* [Calcutta] of the 12th December in alluding to the case of fraud instituted by a Mr. Wilson against his *ex*-employer, the Raja of Ramnagar, which lately came before the High Court Criminal Bench,

"The effect of taking an Englishman into service."

remarks:—

This is the effect of taking an Englishman into service.

33. The manner in which the Police Magistrates of Calcutta record evidence, writes the *Daily Hitavadi* [Calcutta]

Justice Holmwood censuring the way of recording evidence in the Calcutta Police Court.

of the 13th December, has been condemned by the Hon'ble Justice Holmwood as being quite worthless. The Magistrates are vested with the power of trying cases summarily, and they take down only as much of an evidence as gives just a bare idea of what it means, and they award sentences on the strength of these short notes. It remains now to be seen whether the rebuke they have received from Justice Holmwood will bring them to their senses.

34. Considering that no one except Walters himself identified his assailants, writes the *Daily Hitavadi* [Calcutta] of the 13th December, and that at that time he was

Severe sentence passed in the Walters assault case.

hardly in his senses owing to the exhaustion caused by the bleeding, it must be said that the sentence of seven years' transportation awarded to the first accused was unduly severe.

35. Although in the Jamalpur Mela case it was not hinted on behalf of

The High Court's judgment in the Jamalpur Mela case.

the prosecution that the young men had gone to the river *ghat* with the object of committing violence, writes the *Hitavadi* [Calcutta] of the 13th December, yet, strangely enough, their Lordships, Justices Rampini and Sharfuddin, held the young men guilty of forming an unlawful assembly. Is the interpretation of the law to be different by virtue of the *Swadeshi* movement?

36. The *Hitavadi* [Calcutta] of the 13th December refers to the serious charges brought against Mr. Garrett, District

Charges against Mr. Garrett, District Magistrate of Cuttack.

Magistrate of Cuttack, and the Subdivisional Officers of Jajpur and Kendrapara, by the *Utkal Dipika*, and asks His Honour, the Lieutenant-Governor, to enquire into those charges. If there is truth in them, those officers should be removed from Orissa as soon as possible.

37. The *Navajivani* [Calcutta] of the 13th December hopes that a promotion will be granted to Babu Jamini Mohan Das, a

Heavy fine inflicted on a school-boy of Mymensingh for insulting a Gurkha policeman.

Deputy Magistrate of Mymensingh, who has sentenced a school-boy to a fine of Rs. 150 for having insulted a Gurkha subadar of police by saying that he was wearing the livery of a slave.

38. The *Samay* [Calcutta] of the 13th December says that Mr. Kingsford, Chief Presidency Magistrate, has brought disgrace

The conviction of Maulvi Liakat Hossein by Mr. Kingsford.

upon himself as also upon the British nation by his arbitrary conduct in sending Maulvi Liakat Hossein to jail for disobeying his own orders. The Maulvi has earned nothing but glory by his incarceration.

39. The *Samay* [Calcutta] of the 13th December says that considering

The Calcutta Chief Presidency Magistrateship.

how Mr. Kingsford, the present Civilian Chief Presidency Magistrate of Calcutta, has discharged his duties, and how he has befriended the police, it can be very pertinently said that no Civilian should again be appointed to that post. An able and experienced barrister would be the fittest person to fill the vacancy which will shortly take place.

*SANJIVANI*,  
Dec. 12th, 1907.

*SANJIVANI*,  
Dec. 12th, 1907.

*DAILY HITAVADI*,  
Dec. 13th, 1907.

*DAILY HITAVADI*,  
Dec. 13th, 1907.

*HITAVADI*,  
Dec. 13th, 1907.

*HITAVADI*,  
Dec. 13th, 1907.

*NAVAJIVANI*,  
Dec. 13th, 1907.

*SAMAY*,  
Dec. 13th, 1907.

*SAMAY*,  
Dec. 13th, 1907.



SAMAY,  
Dec. 13th, 1907.

40. Referring to the written statement submitted by Mr. Clarke, District

The Civil suit pending against Mr. Clarke, District Magistrate of Mymensingh.

Magistrate of Mymensingh, and other European officers in which it has been prayed that the civil suit brought against them by Babu Brajendra Kishore Ray Chaudhury and Srimati Bisweswari Devi, Zemindars, claiming compensation for illegally causing damages to their property situated at Jamalpur may be transferred from the file of the third Sub-Judge of Mymensingh to that of the District Judge, the *Samay* [Calcutta] of the 13th December asks: Do the defendants, who are Europeans, distrust the native Sub-Judge? Who knows that the European District Judge will not be partial to the European defendants, if it is seriously contended that the Bengali Judge may be partial to the Bengalis? In any case it is not clear why the defendants have submitted such written statements in the cases pending against them.

SANDHYA,  
Dec. 13th, 1907.

41. In the course of an article entitled "A new dart at Barisal," the

The conviction of the *Barisal Hitaishi*.

*Sandhya* [Calcutta] of the 13th December writes thus with reference to the recent conviction of the editor and printer of the *Barisal Hitaishi* newspaper:—

People at first thought that the convicts would be taken to jail through the Chak Bazar, and in this expectation the shops in that neighbourhood had all been closed. As it was, the police took them through an unfrequented part of the town: nevertheless about 400 to 500 people composed of men of all strata of society accompanied the prisoners up to the jail gates.

Durga Mohun Babu's 80-year old father, a paralytic, is a man of spirit, who at the mention of the idea of his son apologising burst out: "Shut up—my son will not apologise and disgrace his country and family."

Durga Mohun Babu's wife also wrote to her husband spiritedly encouraging him in terms which will make even a dead man start up.

The *Swadesh Bandhub Society* of Barisal has promised to assist with a monthly grant of Rs. 15 the mother of Ashutosh, the printer, so long as her son will be in jail. The *Barisal Hitaishi* paper will continue being printed without interruption, a new printer having been appointed by Durga Mohun Babu before he went to jail.

SOLTAN,  
Dec. 13th, 1907.

42. Though the High Court has acquitted Moulvi Liakat Hossain, writes

Refusal of bail to Liakat Hossein.

the *Soltan* [Calcutta] of the 13th December, the judicial and executive authorities of Barisal will not release him on bail on account of the case of sedition that is pending against him. They think that the Maulvi will turn the country upside down if he is set at liberty.

BASUMATI,  
Dec. 14th, 1907.

43. Re the demand for a Barrister Chief Presidency Magistrate for

The Chief Presidency Magistrate of Calcutta.

Calcutta lately made by the Bengal Chamber of Commerce, the *Basumati* [Calcutta] of the 14th December writes:—

We do not know if any difference exists in the way justice is administered respectively by an English Civilian and an English Barrister. At the same time one sees a Civilian sometimes moving at the beck and call of the Police. Mr. Kingsford himself has not always been free from this defect. He leaves many titles to fame after him at Lall Bazar, and it is to be hoped that in the address which will be presented to him at his departure, a reference will be made to his many virtues.

BASUMATI,  
Dec. 14th, 1907.

44. In reporting how Mr. Cargill, District Judge of Backerganj, lately

The case of a Barisal pleader.

called on a pleader of his Court to show cause why his *sunnud* as pleader should not be forfeited, because he had declined to accept a *vakalatnama* from a man whom he held to be a traitor to his country, the *Basumati* [Calcutta] of the 14th December writes:—

Is this not strange? Has not a pleader the right of choosing his clients? Are liberty of the individual and liberty of thought reduced to dreams in his country? Have the authorities reflected what the ultimate consequences of such unjust orders will be?

BHARAT MITRA,  
Dec. 14th, 1907.

45. Referring to the impending vacancy of the post of Presidency

Presidency Magistrateship of Calcutta and Mr. Kingsford.

Magistrate, Calcutta, owing to the appointment of Mr. Kingsford as District and Sessions Judge of Muzaffarpur, the *Bharat Mitra* [Calcutta] of the



14th December approves of the proposal of the Bengal Chamber of Commerce to confer the appointment on a capable Barrister instead of upon a Member of the Civil Service, and hopes that Government will act upon the same. As for Mr. Kingsford, the paper says, that he has had a rapid promotion, and that since he is now going to Bihar, he will be saved from the trouble of trying cases arising out of the *swadeshi* agitation. Also his appointment as a Sessions Judge will correct his habit of sentencing offenders to whipping, as in that capacity he will have no occasion to exercise the power that he now possesses as a Magistrate.

46. Referring to the acquittal of Mr. Moore and his accomplice Afzaluddin of the charge of outraging the chastity of a Hindu girl at the Rawalpindi Railway Station, and to the latter's committing suicide as a result of the same, the *Bihar Bandhu* [Bankipore] of the 14th December writes:—

O, what a sad change has come over the British administration in India which once had so wide a reputation for impartiality and justice, and which stood unparalleled in the whole world in this respect! Verily, now the injudicious actions of the officials invested with the power of dispensing justice are getting intolerable day by day; much more they are causing distress to the people in general. And so, it is indispensably necessary for Government to reform its tribunal. The chastity of an innocent Hindu girl of the Araya Samaj community should thus be outraged, and the authorities entrusted with the responsibility of redressing the popular grievances should pronounce that she was not chaste, and on this assumption exonerate the outragers of the accusation laid against them! Good God, what a justice, what a Government! It is the British law that pronounces the provocation of suicide to be as much criminal as the actual commission of the offence. If so, why were not the offenders arraigned for the abetment of suicide, or for its commission either? The paper beseeches Government to look into the matter, and to see the cause of justice vindicated.

*BIHAR BANDHU*,  
Dec. 14th, 1907.

47. The *Daily Hitavadi* [Calcutta] of the 14th December writes thus with reference to the statement that Mr. Kingsford will soon be made District Judge of Muzaffarpore:—  
Mr. Kingsford and his successor. Mr. Kingsford will not unfortunately like to be a Judge, for he will not then be able to award whipping sentences. We cannot think how he will manage to discharge his duties as Judge. In the choice of a successor to Mr. Kingsford, Government is not likely to attend to any representation that might be made to it from any source regarding the advisability of selecting a Barrister.

*DAILY HITAVADI*,  
Dec. 14th, 1907.

48. The *Daily Hitavadi* [Calcutta] of the 14th December writes:—  
The whipping sentence awarded to the lad Susil has shown to everybody with what severity this worthy discharges his judicial duties. A forty-year-old Feringhee beggar was ordered by him the other day to furnish bail to the amount of Rs. 100 or else to go to prison for six months. This sentence of six months' imprisonment was what Sterling got for wilful homicide. Begging is not an offence in the East: why should it then entail a penalty of six months' incarceration? The fact that this Feringhee beggar was imprisoned once four years ago is no justification for severity in connexion with this charge. A man on coming out of jail finds it almost impossible to make an honest livelihood: so he is compelled either to take to dishonest courses or to begging. Mr. Kingsford's heartlessness has astounded even the Anglo-Indian papers: and if he continue to show such severity as Judge of Muzaffarpur, the people of that district will indeed bless him effusively.

*DAILY HITAVADI*,  
Dec. 14th, 1907.

49. Commenting on the refusal of the District Judge of Backerganj to grant bail to Liakat Hossain on the ground that if he is released the Maulvi is sure to create unrest again, the *Howrah Hitaishi* [Howrah] of the 14th December says:—

*HOWRAH HITAIISHI*,  
Dec. 14th, 1907.

It is doubtful whether there is any chance of the Moulvi having a fair trial at the hands of a Judge who has shown such bias against him. So far it is almost clear that the patriotic Maulvi will have to spend the last



few days of his life in jail. But then why go through the farce of a trial at all, when the Government can with impunity deport anybody they like? They might just as well keep him in prison for life.

**SANDHYA,**  
Dec. 14th, 1907.

50. Referring to the observations of the *Indian Daily News* on the sentence of six months' imprisonment as an alternative for failure to give security for Rs. 100 for the offence of begging passed by Mr. Kingsford on a poor Eurasian the *Sandhya* [Calcutta] of the 14th December says that this punishment as well as the sentence of 15 stripes on a lad of 15 have made the *Kazi* notorious. He ought to have a further increment of pay for his latest achievement.

**SONAR BHARAT,**  
Dec. 14th, 1907.

Racial partiality in the Law Courts of India.

51. The *Sonar Bharat* [Howrah] of the 14th December compares the sentences passed on Bepin Pal, Liakat Hossain and Mr. Sterling, and says that such partiality in dealing out justice becomes only the English administration.

**SONAR BHARAT,**  
Dec. 14th, 1907.

Unequal sentences passed on Indians and Europeans.

52. Comparing the sentence of a fine of Rs. 150 passed on a school-boy of Mymensingh for having insulted a Gurkha policeman by saying that he was wearing the livery of a slave, and the sentence of a fine of Rs. 200 awarded to a European who had killed a coolie in a jute-mill at Cossipore, the *Sonar Bharat* [Howrah] of the 14th December asks the thick-skinned people of India how long they will put up with a tyranny like this.

**TAMALIKA,**  
Dec. 14th, 1907.

Conviction of a native driver by Mr. Kingsford.

53. Referring to the sentence of whipping passed on one Behari Kurmi for theft of rice by Mr. Kingsford, the *Tamaliika* [Tamluk] of the 14th December says that as the man declared he had nothing to eat for want of employment, Mr. Kingsford provided him with a hearty meal by ordering him to be whipped.

**DAILY HITAVADI,**  
Dec. 15th, 1907.

Sergeant Walter's case.

54. Referring to Sergeant Walters' case, the *Daily Hitavadi* [Calcutta] of the 15th December says:— It has not been proved beyond doubt that it was Satya Charan who struck the Sergeant. No reliance can be placed on the Sergeant's identification of Satya Charan. The knife that was produced in Court had no mark of blood on it, and no one believes that after committing such a crime the offenders took care to thoroughly clean the instrument with which they had committed it. For all these reasons the public is of opinion that Satya Charan is innocent of the crime for which he has been punished.

**DAILY HITAVADI,**  
Dec. 15th, 1907.

The *Barisal Hitaishi* case.

55. Referring to the sentence of imprisonment passed on the editor and the printer of the *Barisal Hitaishi* newspaper on a charge of sedition, the *Daily Hitavadi* [Calcutta] of the 15th December says that neither this nor the deportation of Babu Aswini Kumar Dutta will extinguish the flame of the *swadeshi* in the Backergunge district, or induce Barisal youths to renounce the principle of *Bande Mataram*. The fact that the editor of the *Barisal Hitaishi* has been sent to jail will alone serve to raise a hundred such men in the district.

**HITVARTA,**  
Dec. 15th, 1907.

Mr. Kingsford, the Sessions Judge designate.

56. Referring to the transfer of Mr. Kingsford, the *Hitvarta* [Calcutta] of the 15th December writes:— Our Presidency Magistrate, Mr. Kingsford, an obedient servant of the Police, who has so much satisfied Government with his work, and whose legal acumen is now an open secret, is at last going to part with us. He is not going home, but to Muzaffarpur as District and Sessions Judge. Let him be the Secretary of State: we have nothing to do with it. We only want that he may not be succeeded by a Civilian, but by a Barrister well versed in Criminal law.

**HINDI BANGAVASI,**  
Dec. 16th, 1907.

Native estates versus their European employes.

57. Referring to the case lately brought against the Ramnagar Estate in Champaran by Mr. Wilson, some time the Manager of that estate, the *Hindi Bangavasi* [Calcutta] of the 16th December considers it highly foolish on the part of the Native Rajas and zamindars to employ Europeans to look after their estate affairs. They do this to add to their greatness, but are quite insensible of the manifold troubles which they bring upon themselves by their folly. Besides being unable to keep them under their control, they have to minister to their own servants. And when the latter are annoyed, they get into



very many difficulties, have to pay a heavy recompense, and to suffer indignity. To pay an extraordinarily high remuneration only to get into such vexations? Surely, the wisdom of this policy is hard to conceive.

The prohibition of public meetings in Calcutta.

58. Referring to the order lately passed by Mr. Kingsford prohibiting public meetings in certain squares in the north of Calcutta, the

NAVABAKTI,  
Dec. 18th, 1907.

*Navasakti* [Calcutta] of the 18th December writes:—

What is the use of so much show of innocence, why so much (recourse to) trickery? You expect by stopping meetings to detract from the vigour of the *swadeshi* agitation? Well, what is there that mad men do not think? You too have now become bewildered and mad. You suppose that it is within your capacity to repress the *swadeshi*. Do not imagine that even in your dreams.

(d)—Education.

59. Referring to the enforcement of the Risley Educational Circular in the Punjab, the *Hitavadi* [Calcutta] of the 13th December says that Government should lay down an exact definition of the expression "political agitation," as religious musical parties (*Hari Sankirtan*) and *Kathakata* (religious discourse) may also be taken to be included in it.

HITAVADI,  
Dec. 13th, 1907.

60. A correspondent, to the *Mihir-o-Sudhakar* [Calcutta] of the 13th December asks the Government to build a hostel for Muhammadan students near the Presidency College, as the one near the Madrassah is too far from that college, and consequently the students residing there find it very inconvenient to attend the college in time.

MIHIR-O-SUDHAKAR,  
Dec. 13th, 1907.

A Muhammadan hostel near the Presidency College.

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

61. The *Marwari Bandhu* [Calcutta] of the 11th December reports general discontent amongst the people of Jalalpur in the district of Gujrat, consequent upon the death of a Muhammadan boy of tetanus which is alleged to have been the result of his compulsory inoculation. The paper says that this has happened not long before the memory of the plague riots at Malkalavi in the Punjab has been effaced from the popular mind, and regrets that notwithstanding their being aware of the worst consequences of such actions, the authorities do not hesitate in repeating the same. The inoculation has since been discontinued in the village, as no plague doctors dare carry it on.

MARWARI BANDHU,  
Dec. 11th, 1907.

62. The *Jasahar* [Jessore] of the 12th December reports the occurrence of a severe outbreak of malaria in Auria, Bhadrabha, Mirapara and other villages near Narail in Jessore.

JASOHAR,  
Dec. 12th, 1907.

63. A correspondent of the *Hitavadi* [Calcutta] of the 13th December reports that cholera of a virulent type is raging at Serampore. This certainly is not creditable to the local authorities.

HITAVADI,  
Dec. 13th, 1907.

Bad condition of the Indash-Kotalpur Road, and of the bridge on the Jinkra Canal (in Asansol).

64. The *Ratnakar* [Asansol] of the 14th December complains of the wretched condition of the Indash-Kotalpur Road, and of the bridge between Gobindapur and the Jinkra Canal. If this bridge is not repaired soon, the local crops will all be destroyed.

RATNAKAR,  
Dec. 14th, 1907.

65. It is now established beyond doubt, says the *Pallivarta* [Bongong] of the 17th December, that the contamination of water with jute-washings is largely responsible for the prevalence of malaria in Bengal. The Government should take a note of this fact when they consider about the steps that are to be taken for checking the disease.

PALLIVARTA,  
Dec. 17th 1907.

66. Referring to the removal of Mr. Khaparde, Commissioner and Vice-Chairman of the Amraoti Municipality, from the office and Municipal Commissionership by the Chief Commissioner of Nagpur for being, according

DAILY HITAVADI,  
Dec. 18th, 1907.

The dismissal of Mr. Khaparde, Vice-Chairman of the Amraoti Municipality.



to him, "a danger to public peace," the *Daily Hitavadi* [Calcutta] of the 18th December says:—

It is no wonder that Mr. Khaparde, not being of the "huzur ki jay" party, should incur the displeasure of that officer for his independence and firmness. It is said the Municipality opposed the Chief Commissioner's proposal to demolish the old walls of Amroati City, and this roused the ire of the Chief Commissioner against Mr. Khaparde, who was the leader of the opposition. If the Amroati public and the Municipal Commissioners are angry at this, it will not affect the official in the least. But the Municipal Commissioners may resign in a body, thereby shewing their independence and sense of justice.

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

BANGARATNA,  
Dec. 11th, 1907.

Another strike imminent on the East-Indian Railway.

67. There is every chance of another strike taking place on the East Indian Railway, writes the *Bangaratna* [Krishnagar] of the 11th December, and this time the European and the Indian employes will join hands. The way the Indian employes are treated by the authorities of the East Indian Railway is really disgraceful. They are lodged in houses which one of the Railway doctors has pronounced to be absolutely unfit for human habitation. There are many other grievances which these unfortunate people have, but the authorities do not care to remove them.

MARWARI BANDHU,  
Dec. 11th, 1907.

Dismissal of Mr. Moore and Afzaluddin.

68. The *Marwari Bandhu* [Calcutta] of the 11th December appreciates the action of the Railway authorities in dismissing from their service Mr. Moore and Afzaluddin of the Rawalpindi Railway Station who had been lately tried for outraging the chastity of a female passenger, and contrasts this with the order of their acquittal by a tribunal set up by a Government which so much boasts of its civilization.

PALLIVASI,  
Dec. 11th, 1907.

The Hooghly-Katwa Rail-road.

69. The *Pallivasi* [Kalna] of the 11th December says that as relief works will soon have to be opened in the Bankura and Burdwan districts, the first item of work to be taken in hand ought to be the Hooghly-Katwa Rail-road. It is a wonder that the Railway Company has not found the 3 or 4 years, which have elapsed since the construction of the road was commenced, sufficient for finishing this little piece of work. The unsettled condition in which the lands through which the road passes have been left, is causing great loss to the poor cultivators who own them. The construction of the road ought anyhow to be finished as early as possible.

PALLIVASI,  
Dec. 11th, 1907.

The East Indian Railway strike.

70. The *Pallivasi* [Kalna] of the 11th December says that both the recent strike of guards and drivers and the previous strike of Indian employes on the East Indian Railway have been caused by the prevailing high prices of food-grains. A remarkable feature of the recent strike is that it has shaken the throne of even the Viceroy, while the previous one which was organised by a vast number of Indians failed to elicit a single word from the authorities. In fact, in the present strike, Mr. Dring has been sufficiently punished for his sin in the previous one. It is hoped that in future his attitude towards his Indian subordinates will be improved. It is also hoped that both the Railway authorities and the Government will now see the folly of making the service of guards and drivers a monopoly of Europeans and Eurasians.

DAILY HITAVADI,  
Dec. 13th, 1907.

Another strike imminent on the East Indian Railway.

71. The *Daily Hitavadi* [Calcutta] of the 13th December understands that a strike is again imminent on the East Indian Railway, and the paper holds Mr. Dring responsible for it. The men who went on strike before returned to work on the understanding that their grievances would be considered by the Conciliation Board. Of course, no number of strikes will cost Mr. Dring anything, as strike or no strike he will get his salary sure enough; but the previous strike has given the public a very clear idea of what it will have to suffer if such a thing takes place on the East Indian Railway again.

SANDHYA,  
Dec. 13th, 1907.

An accident on the Eastern Bengal State Railway.

72. In reporting a case of Railway accident at Naihati on the 13th December, the *Sandhya* [Calcutta] of the 13th idem remarks that the Eastern Bengal State Railway, though directly under State management, has acquired a particularly bad reputation for accidents.



73. The *Bangavasi* [Calcutta] of the 14th December says that the authorities of the Oudh and Rohilkhand Railway have granted the prayers of the Guards and Drivers, thus putting an end to all possibility of trouble. But Mr. Dring of the East Indian Railway has behaved most haughtily towards the employes. Even Cromwell was not so overbearing as he.

BANGAVASI,  
Dec. 14th, 1907.

74. In noticing how the *Pioneer* lately estimated the loss inflicted on the East Indian Railway by the recent strike at 15 lakhs, the *Basumati* [Calcutta] of the 14th December writes:—

BASUMATI,  
Dec. 14th, 1907.

The authorities could have avoided the loss, if only they had sacrificed their interests a little in time. The pride of power and of money often make men blind.

75. Referring to Mr. Dring's treatment of the Railway strikers on their resuming duties, and to the latter being not fully confident of the Conciliation Board giving its decision in their favour, there is a fear, says the *Bharat Mitra* [Calcutta] of the 14th December, of a fresh strike on the East Indian Railway, which, if it takes place, will cause great inconvenience to the people. The paper, therefore, draws the attention of both the Government and the Railway authorities to the matter.

BHARAT MITRA,  
Dec. 14th, 1907.

76. Referring to the same, the *Bihar Bandhu* [Bankipore] of the 14th December invites an early attention of the Government to the matter, as it considers it extremely unreasonable that the public should be subjected to immense trouble and inconvenience, because of the perversity of the Railway authorities.

BIHAR BANDHU,  
Dec. 14th, 1907.

77. In reporting a Railway accident at Naihati on the 13th December the *Daily Hitavadi* [Calcutta] of the 14th idem writes that such repeated accidents reflect disgrace on the Railway employes and demand the strict attention of their superiors.

DAILY HITAVADI,  
Dec. 14th, 1907.

78. The *Pallivarta* [Bongong] of the 17th December complains of the inconvenience caused by the want of lights in the train which arrives at Bongong from Ranaghat early every morning.

PALLIVARTA,  
Dec. 17th, 1907.

(h)—General.

79. The *Burdwan Sanjivani* [Burdwan] of the 10th December cannot understand why the postal authorities are making such unnecessary delay in removing the Mangalapara Post-office from Nawabdasta-kayem to the junction of Mahajantuli and Tailamarooyi Roads. It is rumoured that a petition has been got up and sent to the authorities praying against the removal of the Post-office. There is some mystery behind all this which the paper will be obliged to publish if the authorities fail in their duty.

BURDWAN SANJIVANI,  
Dec. 10th, 1907.

80. The *Sanjivani* [Calcutta] of the 12th December publishes a notice over the signature of Mr. R. B. Hughes Buller, Magistrate and Collector of Backerganj, dated the 22nd August 1907, which may briefly be described as contradicting certain rumours in connection with the new régime in Eastern Bengal, and thus comments on the notice:—

SANJIVANI,  
Dec. 12th, 1907.

Mr. Buller has used ungentlemanly language in the course of this notice and what he has said in it is not all true.

The creation of the new Province has brought about ill-feeling between Hindus and Musalmans but have the people been gainers thereby as is stated in the notice? Punitive police forces have been quartered in various places but have the people benefited thereby? Serious unrest has come to prevail in the Province. Mr. Buller's assertions that Eastern Bengal will continue under its old law is also disproved by the passing of the new Court of Wards Act for that Province. Mr. Buller's further assertion that no rights which the inhabitants of



Eastern Bengal once enjoyed will be taken away from them is contradicted by the fact that they no longer enjoy, as they did before the partition, the right of electing a member for the Supreme Legislative Council.

SANJIVANI,  
Dec. 12th, 1907.

81. The *Sanjivani* [Calcutta] of the 12th December denies that the address which the District Board of Noakhali presented to Sir L. Hare, on the occasion of His Honour's recent visit to that place, was presented on behalf of the entire population of the district, as it claimed to be; and further points out that the people who assembled to welcome His Honour on this occasion were less than half the numbers which usually assemble on such occasions.

HITAVADI,  
Dec. 13th, 1907.

82. Referring to the sitting of the Decentralisation Commission at Madras the *Hitavadi* [Calcutta] of the 13th December says:—

We fail to see what will be the outcome of the Commission. The chief object seems to be to give a greater freedom to the Provincial Governments in financial matters. If this is done some benefit may be derived therefrom; at least nothing very detrimental to the people is likely to happen. But if the District Officers are granted greater powers then there will be no end to the miseries of the people. Considering the manner in which the Commission is doing its work the paper has absolutely nothing to hope for, from its labours.

HITAVADI,  
Dec. 13th, 1907.

83. The *Hitavadi* [Calcutta] of the 13th December is surprised that His Honour, Sir Andrew Fraser, is unwilling to remit the public revenue in the famine-affected parts. It would be most cruel to realise revenue in the usual manner from the people of Orissa. His Honour seems to have failed to realise the conditions prevailing in West Bengal, otherwise he would have been more open-handed. But His Honour does not hesitate to spend the people's money for building his ball-room. With what propriety can he be so miserly in relieving the famine stricken?

HITAVADI,  
Dec. 13th, 1907.

84. The *Hitavadi* [Calcutta] of the 13th December asks, How is it that such an unusual delay is occurring in effecting the separation of the Executive and Judicial functions? Is the delay due to the fact that the carrying out of the proposed separation will greatly tie the hands of the officials preventing them from exercising their arbitrary authority? Is it for this reason that they are biding their time and following the policy of putting off the evil day as far off as possible?

HITAVADI,  
Dec. 13th, 1907.

85. The *Hitavadi* [Calcutta] of the 13th December says that the rulers should see that what they profess is carried out in practice, otherwise the Indian problem must assume serious proportions. Mr. Morley and Lord Minto have both admitted the force of the new wave of thought that has arisen, and the latter has even promised to lead it by the right channel. But beyond admitting the legitimate character of the new spirit in the abstract, the rulers have yet done nothing to give practical shape to their promise, but have, on the contrary, tried to oppose it.

HITAVADI,  
Dec. 13th, 1907.

86. Referring to the forecast of the next budget as announced by the authorities, the *Hitavadi* [Calcutta] of the 13th December is astounded to learn that even in this year of famine the land revenue will show an increase. Is it the fact that the rulers are realising land revenue this year with rigour? How else can there be an increase in land revenue in this year of distress and famine?

MIHIR-O-SUDHAKAR,  
Dec. 13th, 1907.

87. A correspondent to the *Mihir-o-Sudhakar* [Calcutta] of the 13th December complains of the serious inconvenience caused to the *pardah* ladies, who have to go to Registry offices, owing to the absence of waiting-rooms and latrines there. They have sometimes to wait for hours before their business is done, and during all this time they have to keep inside small and uncomfortable *doolies* which are conveyances generally used by poor people.



88. The *Prasun* [Katwa] of the 13th December protests against the recent conversion of the Kaichar Sub-Post-office (in Katwa) into a branch office, on the ground that it causes inconvenience to the inhabitants of the village of Mathrun, and further suggests that the importance of Mathrun justifies the opening of a branch Post-office at that place.

PRASUN,  
Dec. 13th, 1907.

89. The *Prasun* [Katwa] of the 13th December writes that formerly India did not suffer so much as she does now. Before the advent of British rule, India did not go to ruin, because of internal strife. Want of rain-fall for a month did not do so much damage to the crops then. If the English had really sought India's good, they would have long ere this tried to make the Indian cultivator independent of the rains. At least they would have got that done through the zamindars.

PRASUN,  
Dec. 13th, 1907.

90. The *Soltan* [Calcutta] of the 13th December is glad to learn from Reuter's telegram that the Secretary of State for India has sanctioned the separation of the judicial and the executive functions. So after persistent attempts for a quarter of a century, the Congress has obtained what it had so long been asking for. There is no doubt that the sycophants, who laugh at the prayer of the Congress for *swaraj* as being impossible to get, will one day be put to shame and to great loss. The Musalmans are remaining idle, but it is sure that the Hindu community will have *swaraj* some day; and if the Musalmans do not be careful from now and prepare themselves for the era that will be inaugurated by *swaraj*, there is every chance of their ceasing to exist altogether.

SOLTAN,  
Dec. 13th, 1907.

91. Referring to the evidence given by the European Collector of the Godavari district before the Decentralisation Commission now holding its sittings at Madras, the *Bangavasi* [Calcutta] of the 14th December observes that, though these officers have no opportunity of visiting all the parts of the districts under their charge, and are also ignorant of the language of the people, yet they are the arbiters of their destinies. A Commission has indeed been appointed, ostensibly to please the people, but how is a real reform of these defects likely to take place as a result of its labours? Will it be possible wholly to lay bare the intricacies of politics?

BANGAVASI,  
Dec. 14th, 1907.

92. Referring to the proposed reform of the Indian Medical Board, the *Bangavasi* [Calcutta] of the 14th December says that "reform" means employment of a more numerous staff, of whom a majority is likely to be Europeans. The real object of the rulers is to provide the means of livelihood for their own kith and kin. The ravages of malaria, cholera and other maladies continue unabated. Is it not also a part of the duty of the Government to provide the means of saving the lives of the people with the money which properly belongs to them?

BANGAVASI,  
Dec. 14th, 1907.

93. Referring to the statement in the official report of the Eastern Bengal and Assam Government that only two coolies complained to the Magistrate against their masters, the *Bangavasi* [Calcutta] of the 14th December observes that the authorities should not be jubilant over this fact, inasmuch as very few coolies indeed can muster courage to do what these two men did.

BANGAVASI,  
Dec. 14th, 1907.

94. Referring to the report that Maulvi Liakat Hossein is again to be tried on the charge on which he was convicted by Mr. Kingsford and afterwards discharged by the High Court on appeal, the *Bangavasi* [Calcutta] of the 14th December asks:—"Why this *aid* on the part of the rulers? The Sessions case at Barisal is still hanging over the Maulvi."

BANGAVASI,  
Dec. 14th, 1907.

95. The *Bangavasi* [Calcutta] of the 14th December says that the Rangoon telegraphic Signallers along with their brethren of the Government Central Telegraph office of Calcutta, as also those of Bombay, are dissatisfied with their lot. Too much work, too little pay—these are their main complaints. But the authorities are still trying to keep the flame concealed under cover, an attempt which is too late in the day now-a-days.

BANGAVASI,  
Dec. 14th, 1907.



Sufficient redress should be afforded without delay. Do the rulers intend to kindle the flame of discontent everywhere with equal vigour? Everywhere in the British dominions the employé, whether European or native, is dissatisfied with his European employer. Who knows what may be the will of the great Mother of the Universe?

BANGAVASI,  
Dec. 14th, 1907.

96. Referring to the enforcement of the Risley Educational Circular in the Punjab by the Punjab Government, the *Bangavasi* [Calcutta] of the 14th December observes that too much rigour is likely to produce results the contrary of what are expected.

BASUMATI,  
Dec. 14th, 1907.

97. In noticing how an Anglo-Indian newspaper has announced that an expedition will have to be undertaken against the Zakka Khels next spring, unless they mend their ways in the interval, the *Basumati* [Calcutta] of the 14th December writes:—

The result of the expedition will be a shedding of the blood of the Zakka Khels in torrents, and a discharge of blood (from the bodies of) the starved, dying people of India, reduced to skeletons and munched by famine. But as British prestige must be maintained, we can only pray to God; praying to the officials will be of no use.

HOWRAH HITAIKHI,  
Dec. 14th, 1907.

98. The *Howrah Hitaiishi* [Howrah] of the 14th December condemns the severe sentence passed on the man who was charged with having maimed Walters. There are grave doubts as regards the identification, for no one except Walters could identify him; then as to the evidence against him, the knife with which he is alleged to have hit Walters did not contain any blood-stains, and it is very probable that the gas-lamp near the place of occurrence was broken at the time when the incident took place. But then, considering the times, it is not strange that the evidence of Walters himself should have been considered as enough for proving the man's guilt and entitling him to such a heavy sentence.

RATNAKAR,  
Dec. 14th, 1907.

99. The *Ratnakar* [Asansol] of the 14th December thinks that in consideration of the fact that drought has killed all the crops in Burdwan, Bankura and the Sonthal Parganas, the Government ought to remit the taxes for this year which will fall due in the month of *Pous* (December and January).

RATNAKAR,  
Dec. 14th, 1907.

100. The *Ratnakar* [Asansol] of the 14th December thinks that Mr. B. De, the officiating Commissioner of the Burdwan Division, should be confirmed in that post, as his seniority in the Civil Service and his manifold abilities make him the fittest man to hold that appointment. In giving him the Commissionership, the Government will make amends for the injustice which it has done to him by not giving him any promotion so long.

DAILY HITAVADI,  
Dec. 15th, 1907.

101. Referring to the activity of the authorities in finding out the causes of malaria in this country, the *Daily Hitavadi* [Calcutta] of the 15th December says that its principal causes are the obstruction caused to drainage by rail-roads and high-ways and the vitiation of the atmosphere by the smoke given out by railway engines. It is not, of course, proposed to break down all the high-ways and rail-roads. But if the harm that they do is admitted by the authorities, steps may be taken to safeguard drainage in future. As for the smoke nuisance, it may be prevented by working the engines by electricity. Again, Government should never entertain the idea of taxing the poverty-stricken masses of the country for providing funds for sanitary improvements. In fact it is the chronic poverty of the people which is the primary and principal cause of their ill-health. And these people will welcome death rather than fresh taxation. The work of improving the sanitary condition of the country should be taken up by the Government in the same spirit in which they give relief to famine-stricken people. And as a means of enabling the latter to keep good health, the authorities ought to take steps to provide them with work just as they are trying to do at present in Orissa and the United Provinces of Agra and Oudh.



102. Reflecting upon the working of the Royal Commission in Madras, the *Hitvarta* [Calcutta] of the 15th December presumes that India will not be practically benefited by it. The Commission aims at investing the provincial Governments with greater powers in financial matter. And, of course, it will not be harmful to the people so far, if it do not do any good to them. But at any rate the distress of the people will know no bound, should the District Officers be invested with greater power than they at present possess.

HITVARTA,  
Dec. 15th, 1907.

103. Referring to the Medical Board instituted by Government to improve the general health of the country, the *Hindi Bangavasi* [Calcutta] of the 16th December notes that no practical good has as yet accrued to the people from the institution, though a good deal of money might have been spent on account of its maintenance. The epidemics of plague and cholera are as bad as they ever have been. The Englishmen may, of course, be benefited by the establishment, as it may tend to increase their number as Medical officers. So, to patronize their own fellow brethren is, after all, the ultimate object of the authorities in inaugurating any scheme. Is it not their duty to utilize the public money in India to save the lives of the Indians?

The Medical Board established by the India Government.

HINDI BANGAVASI,  
Dec. 16th, 1907.

104. Referring to the fact of His Honour the Lieutenant-Governor's ascribing the decrease in the number of Assam-going coolies to the improvement of their general condition, the *Hindi Bangavasi* [Calcutta] of the 16th December facetiously remarks that surely the condition of the Indian coolies has improved a good deal because rice is selling six seers a rupee. A nice guess, indeed!

Decrease in the number of the Assam-going coolies.

HINDI BANGAVASI,  
Dec. 16th, 1907.

105. The *Daily Hitavadi* [Calcutta] of the 17th December writes as follows:—

DAILY HITAVADI,  
Dec. 17th, 1907.

Government and famine.

The frequency of famines in India is ascribed by the authorities to drought, inundation or some other freak of nature. But Dadabhai Naroji and other thoughtful and experienced politicians have proved it to be due to the poverty of the Indians. Besides this, the responsibility of the Government is not removed even if it be true that famines in India are caused by drought or inundation.

Foreign historians and Anglo-Indian officials say that India is an agricultural country, so that a failure of crops is sure to be followed by a famine in it. But how long has India been an agricultural country? History shows that in the past India was not indifferent to arts and manufactures, neither did she depend solely on agriculture for the means of her live-hood. It is the rule of the English which have killed her arts and industries and made her dependent solely on agriculture.

That in India, and particularly in Bengal, agriculture occupied a less important place than arts and industries did, is easily proved by a survey of the caste-names of the various classes inhabiting the country, as these caste-names were derived from the professions which they used to follow in the past. It is strange that after having thrown India down from the high pinnacle of industrial prosperity to the low-land of agricultural occupation, the English should try to shuffle off all responsibility with regard to famines in India by saying that India being an agricultural country, it is not in the power of any man to save her from the calamity.

We do not believe that the Government cannot, if it desires, check the course of famine and distress in the country. Whenever there appeared signs of distress in the country during the reign of the late Queen Empress, Her late Majesty invariably advised the Government of India to make such arrangements as would prevent any loss of life by starvation. But has the Government of India ever followed her advice? Ho. If they had, lakhs of Indians would not have died of starvation and the *swadeshi* movement would not have incurred their displeasure.

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

106. In announcing the grants sanctioned by the Bengal Government for famine relief in the Province, the *Jasohar* [Jessore] of the 12th December writes:—

The Bengal Government and famine relief.

JASOHAR,  
Dec. 12th, 1907.

Although the measures adopted are not adequate to the gravity of the situation, we thank Government heartily for what it has done.



JASOHAR,  
Dec. 12th, 1907.

107. The *Jasohar* [Jessore] of the 12th December publishes a report from Parmeswarpur that the local agriculturists are in a woeful pass. The prospects of the autumnal paddy crop and of the *rabi* crop are poor and famine is apprehended. Rice is selling at Rs. 4-12 per maund and jute at from Rs. 1-8 to Rs. 2 for the same weight.

SRI SRI VISHNU-  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
Dec. 12th, 1907.

108. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 12th December writes :—  
The prospect of famine in India.

Formerly the people of India scarcely knew what was meant by famine. But those days are gone by. Famine has now become chronic in the land. Who does not know that the failure of the crops is not the real cause of famine? The area of land under cultivation is now much greater than before. Malaria, cholera and plague are now harrowing the land. Government cannot lay all the blame upon the failure of the crops. The taxes are gradually rising. The cost of the administration is abnormally high. But the moment the people take steps to ameliorate their condition, the Government is mightily displeased with them and raises the cry of sedition and rioting. But Government never seriously tries to put down the terrible demon of famine.

BIHAR BANDHU,  
Dec. 14th, 1907.

109. Referring to the dire famine prevailing in Bengal, Bihar and Orissa, and to the gloomy agricultural prospects in general, except at the places specially benefited by irrigation, the *Bihar Bandhu* [Bankipore] of the 14th December considers it a matter of great consolation that Government has been pleased to direct its attention to the relief of the sufferers.

HITVARTA,  
Dec. 15th, 1907.

110. Surely nothing can be more cruel, exclaims the *Hitvarta* [Calcutta] of the 15th December, hearing that even in face of such a dire famine in Orissa and other parts of the Province, the people of the West Bengal are not being spared from the payment of the revenue demand. Perhaps this is due to Sir Andrew Fraser's not being fully aware of their material condition. How is it that His Honour grudges to help the famine-stricken, when he did not scruple to spend so much money from the public fund on account of his ball-room.

BAN URA DARPAN,  
Dec. 16th, 1907.

111. The *Bankura Darpan* [Bankura] of the 16th December writes that famine is sure to break out in the villages within the jurisdiction of the thanas of Raipur, Khatra, and Jhaldangra. As yet nobody has died of starvation in any of these places, but there is no knowing what will happen two months hence. The paper asks the kind-hearted Magistrate of the district to take early steps to check the famine.

HINDI BANGAVASI,  
Dec. 14th, 1907

112. The *Hindi Bangavasi* [Calcutta] of the 16th December says that now that the account of the famine in Orissa as given by the correspondent of the *Statesman* has disclosed the real state of things in the Province, and now that both the officials and the public are acquainted with the deplorable condition of the local people due to the scarcity of food-stuff, it is highly desirable that instead of concealing the fact any longer, the authorities should make proper arrangement to relieve the sufferers.

The paper also reports a great scarcity of food-stuff in the Burdwan district on account of the failure of the rains this year, and noting an abnormal increase in the price of food-grain and the charity of the Maharaja of Burdwan in distributing rice amongst the famished, fears that should the rate of corn not come down at an early date, the masses will die of starvation.

#### VI.—MISCELLANEOUS.

SANDHYA,  
Dec. 6th, 1907.

113. A correspondent to the *Sandhya* [Calcutta] of the 16th December is sorry to find no National school established in the districts of Burdwan and Hooghly, and asks the local zamindars and leaders to have one opened without delay. The writer also draws the attention of the Mohanta of Tarkeswar to the fact that large quantities of *belati* goods are sold in the shops of Tarkeswar, and that many Marwaris take sweetmeets made with foreign sugar inside the shrine as offerings, and thus pollute the shrine, as the foreign sugar contains the fat of cows and pigs.



114. The *Medini Bandhav* [Midnapore] of the 9th December writes: —

MEDINI BANDHAV,  
Dec. 9th, 1907.

Draining of India's wealth by English merchants.

"India must be bled," so said Lord Salisbury, and bled indeed she is. Large amounts of money are being drained from India every year by English merchants. Statistics show that on an average each man, woman and child in England get Rs. 15 from India every year. If the Indians cease from buying foreign goods, what a vast amount of money can be saved in the country and employed in helping the starving millions in India.

115. The *Medini Bandhav* [Midnapore] of the 9th December says that in spite of the attempts made by a few mischievous people the Midnapur District Conference got through its proceedings without any serious trouble

MEDINI BANDHAV,  
Dec. 9th, 1907.

The Midnapur District Conference.

or breach of the peace.

116. Reporting the recent attempt to wreck the Lieutenant-Governor's Special, the *Burdwan Sanjivani* [Burdwan] of the 16th December, is afraid that the guilt may be fathered on to the political agitators in this country.

BURDWAN  
SANJIVANI,  
Dec. 9th, 1907.

Attempt to wreck the Lieutenant-Governor's train.

117. The *Bangaratna* [Krishnagar] of the 11th December thinks it impossible for Indian manufacturers to compete with those of Europe so long as there is not some sort of protection given to them against foreign

BANGARATNA,  
Dec. 11th, 1907.

Indian trade and Government's opposition to it.

traders. All the European countries protect their own trades, but the Government of India does not dare to do so in the case of India, but it is rather under the thumb of European merchants who are the enemies of *swadeshi* and try to kill it by every means in their power. They have obliged the Government to impose the disgraceful countervailing duty on cloths made in India. But in spite of all opposition the *swadeshi* is advancing with steady strides, though the foreign merchants would have the Indians lose all their commerce and remain like coolies for ever.

118. Referring to the news published in the *Cotton* newspaper of Manchester

DAILY HITAVADI,  
Dec. 11th, 1907.

Indian market for Manchester piece-goods.

to the effect that the piece-goods market in India "is not so favourable to Lancashire as the trade would wish," and that "ware-houses in Manchester are still rather overladen with stocks," the *Daily Hitavadi* [Calcutta] of the 11th December says that if in this year's sitting of the Indian National Congress the boycott is proclaimed for all provinces in India, it can be confidently predicted that very soon the eyes of Englishmen will be turned towards the administration of India.

119. The *Marwari Bandhu* [Calcutta] of the 11th December appreciates

MARWARI BANDHU,  
Dec. 11th, 1907.

Mr. Amir Ali in the *Nineteenth Century*.

Mr. Amir Ali's recent contribution in the *Nineteenth Century* on the administrative reform in India, but regrets that his suggestions will hardly be approved of by the authorities. Government, says the paper, seeks to achieve its object in having a particular party at its command. And it is a matter of surprise to see Mr. Morley striking out a peculiar course in regard to the administration of India by trying to secure a preponderance of landed interest on the Council. If opulence only is mark of merit in a man, why not, asks the paper, make Rothschild the Prime Minister?

120. The *Marwari Bandhu* [Calcutta] of the 11th December deeply regrets

MARWARI BANDHU,  
Dec. 11th, 1907.

The uneducated young Marwaris.

the absence of education amongst the Marwaris, because of their being so much prone to amass fortune to the neglect of their intellectual training. But this, says the paper, has naturally produced a bad effect on the morals of the Marwari youths, some of whom are alleged to have been given to theft and fraud which they have so long been committing with impunity, for, they are generally let off when detected, on their own fellow brethren interceding on their behalf and pleading for mercy. The paper, therefore, recommends an appeal to the social laws to reform these youthful scoundrels. It disapproves of their being arraigned before the Court of Justice, because Judicial punishment in shape of confinement in jail would, in its opinion, add to their degeneration owing to their being injuriously affected by the society of the old offenders among whom they will have to live during the terms of their imprisonment, inasmuch as it does not unfrequently happen that when a



juvenile offender has once been let out of the jail, he cares little if he be sent into it again.

PALLIWAN,  
Dec. 11th, 1907.

121. The *Palliwasi* [Kalna] of the 11th December says that the only means of saving the Indians from destruction by famine is to make a permanent stock of so much food-grains

in the country as will be sufficient to feed all Indians for two years, and to fix a maximum price for every kind of food-grains. Measures should be adopted to prevent the price of rice from going above Rs. 4 per maund and the price of flour from going above Rs. 5 per maund.

If Lord Minto can provide the Indians with cheap food and comfortable living, they will never run after Self-Government or *swaraj*. The cry for the latter is due solely to the fact that under alien rule the Indians have been impoverished.

JASOHAR,  
Dec. 12th, 1907.

122. The *Jasohar* [Jessore] of the 12th December writes that reports have been received both from the sadar and the mufassal that the *bilati* piece-goods which were imported by

certain shop-keepers on the occasion of the last *puya*, have not yet found a sale, even the lower classes of the population now favouring country-made cloth.

JASOHAR,  
Dec. 12th, 1907.

123. The *Jasohar* [Jessore] of the 12th December exhorts the young men of Bengal to take up early and in earnest the work of organising the village-life of Bengal for political work. The example of Backerganj is held up for

their imitation in this respect, and it is suggested that they should begin by trying to gain the respect and confidence of the villagers by supplying their wants is the matter of pure water-supply and medical relief during an epidemic and such like things.

JASOHAR,  
Dec. 12th, 1907.

124. The *Jasohar* [Jessore] of the 12th December holds that after the way in which the moderates have hurt national interests and honour by their conduct at the recent Midnapore Conference, it will probably be impossible for moderates and extremists to work together. That the moderates should have called in the aid of the same Magistrates and the police who do not shrink from harassing and oppressing genuine patriots at every step, is a disgrace to them which will not easily be effaced.

JASOHAR,  
Dec. 12th, 1907.

125. In reporting how Sir W. Wedderburn lately speaking at a public meeting in England on famines in India pointed out that the present unrest in this country was due to arbitrary government, and that it was desirable

to associate Indians in a greater degree than now with the government of their own land, the *Jasohar* [Jessore] of the 12th December writes:—

The people of India have now been disillusioned, and they will no longer wait to receive favours at the hands of England.

JASOHAR,  
Dec. 12th, 1907.

126. The *Jasohar* [Jessore] of the 12th December has the following:—

From the land of the five rivers to the Brahmaputra the sky is being rent with the wails of the virtuous woman. If you cannot defend your daughter why did you not kill her in infancy by poison? If when you see your sister oppressed at the hands of beasts in human shape, you will, instead of taking steps to burn that worst of beasts alive on the spot, stupidly look forward (for redress) to a trial at the courts, why do you acknowledge yourself to be a brother? If your wife's honour is violated before you and you have to stand in the box at the courts and bear witness, then say, O you disgrace to your family, were you born on the sacred soil of India? The other day the news came that the violation of a female had been proved at the courts, but that the sinner had not been punished (therefor). Why did not (the entire country) from the Himalayas to the sea roar out at this dire calamitous news? Again on the day on which the news came that Clarke that worst of men had incited the robbers against women, why did not every man and woman of Bengal take steps to pierce their breasts and avenge it? It will not do—it will not do, it will not do to look to others for assistance, to refer to sections of books (of law) and wait expectantly for a judicial decision on (matters affecting) the honour of one's mother and sister. Is there no means of stemming this flow of oppression? Henceforth when you hear from the lying-in-room that a daughter has



been born (to you) do not call in the goldsmith to make golden ornaments for her. Let rather a black-smith fashion a sword for her. As the Mother took up the scimitar in order to destroy the city of the demons, so our women, in this country, fallen away from correct principles and correct conduct, will take up sharp knives in order to defend their chastity. This is what is to be desired—this is what the Mother has ordained—and in order to bring this about, we must even put our lives in jeopardy.

The land of India, the play-ground of Annapurna (the goddess of plenty) has during a famine surpassed a hundred *kurukhetras* and a hundred Russo-Japanese wars (in respect of the number of men dead). The tremendous influence of the policy of drain, the powerful current of free trade have reduced us to beggars on the street. Why need we be afraid that a clash of mutual interests may lead to the kindling of a flame? Is then the flame which is now burning more desirable than the imagined flame? By no means, by no means.

127. With reference to the recent announcement in the *Statesman* that Lord Curzon is about to be given a high diplomatic post, the *Sanjivani* [Calcutta] of the 12th December

*SANJIVANI*,  
Dec. 12th, 1907.

Lord Curzon's future.

remarks:—

It is better to keep him away from England.

128. The *Sanjivani* [Calcutta] of the 12th December publishes an appeal which has been addressed to the forthcoming Indian National Congress by Mr. Ismail Mia on behalf of the Transvaal Indians, requesting that the

*SANJIVANI*,  
Dec. 12th, 1907.

The Indian National Congress and the Transvaal Indians.

Transvaal Registration Law should form the leading subject of its deliberations this year.

129. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the

*SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA*,  
Dec. 12th, 1907.

Quarrel between "Moderates" and "Extremists."

12th December says that there is no longer any need for holding meetings in the country. The party feeling and unseemly quarrels that are raging in the ranks of educated Indians are extremely deplorable. There are indeed party quarrels in Europe, but nothing in Europe resembles the state of things prevailing in this country. Quarrels can only lead to useless expenditure of energy. The extremist party should remember that they would gain nothing by seceding from the old or moderate party. If they attempt to hold a separate extremist congress, Government will probably put it down as an act of sedition.

130. The *Hitavadi* [Calcutta] of the 13th December publishes the following article under the heading "Old and New":—

*HITAVADI*,  
Dec. 13th, 1907.

"Old and New."

John Bull has begun to say in these days that the system of administration in ancient India was not good, and that even during Mubammadan rule it was backward. They say:—"Fortunate it was that we set foot on Indian soil, and the Indians have got an opportunity of passing their lives in peace and prosperity under an advanced administration. But the people in general have been for ever accustomed to bad administration, and it is for this reason that they have not been able to digest the sweet fruit of the *kalpa-taru* (tree of desire) of our enlightened administration based on western civilisation. Partaking as they do of the nature of the dog, they should have iron clubs provided for them. They are not such as can be tamed by good administration. They would never come under our control peacefully and gently, unless we can goad them with the point of the sword.

"Towards the close of the Moghul rule, the Mahrattas had kindled the fire of oppression all over India with an irresistible force. We have put an end to the unrestricted pillage by these Bargis\*.

\* Mahratta free-booters.

The oppression of the Thugs and the Pindaris we have suppressed. We have robbed the people of their arms and thereby dispelled the fear of thieves and robbers, of disturbances and riots, and have thus established uninterrupted peace. Formerly they used to be taught Sanskrit and Persian—languages unintelligible to us. We have taught them the English language, and thereby laid open to them the doors of western knowledge and learning; but so ungrateful are they that they have forgotten all these favours which we have bestowed, and have begun to criticise us. If from the beginning we had withheld from them western knowledge and



learning and had governed them only with the sword, then we should never have had to undergo so much anguish.

"We have conquered India with the sword, and to us it belongs, and it will continue to remain ours for ever. The Indians in India are mere beggars at our door. India's riches—all her substantial treasures—are ours. Whatever we may be pleased to bestow upon them out of the leavings of our tables is what they can lay claim to and enjoy. If they should raise any objection to this, we will meet that objection effectually with our cannon balls and musket shot."

This is what modern Englishmen and specially Anglo-Indians really mean, and this is the real significance of their utterances.

We say our old possessions were better than these new ones. As western dishes, consisting of half burnt raw flesh and other articles all smelling of onions, are unfit to be eaten by us and indigestible to us, so this novel article in the form of the godless selfish western system of administration is really unfit for our digestion. We should not have been in the least sorry if the English had deprived us of this precious gem from the very beginning or if they had withdrawn it at the proper season.

John Bull is famous for his haughty demeanour and his bluntness of perception. As on the one hand this nature has made him unusually patriotic and lover of his own people, so on the other it has made him intensely selfish and illiberal outside his own sphere. The English have always been selfish (*lit.* considering their own interests to be all in all). The all-devouring spirit, so characteristic of a trading people, is also very conspicuous in them.

#### ANCIENT INDIA.

In fact, almost all Englishmen are ignorant of ancient India. Those who have patiently studied the peaceful acquisition of knowledge and the beautiful picture instinct with religious ideas as they obtained in ancient India, cannot fail to be captivated by them. The ancient Aryans were the models of the world in all respects. It is owing to the abandonment of this model that at the present time a terrible restlessness begotten of selfishness pervades the whole world. The reign of heavenly peace and happiness that was possible in this world as a result of the evolution of that ancient, elevated Aryan spirit, has been rendered impossible only by the obtuseness and violence of the Westerners. The ancient Aryans made considerable progress in political matter as in all other matters, suited to conditions prevailing at that ancient time. India was at that time divided into numerous principalities governed by their own rulers. The Emperor of India used to undertake the task of controlling these Princes. The Brahmins were the promulgators of the political laws. These laws were accepted as divine commandments. The duties of the King and the people were separately laid down. Both alike had to submit to punishment for neglect of their respective duties. For this reason the King could never act arbitrarily. Indifferent to his own happiness and convenience, he had always to busy himself with the task of pleasing the people.

#### ANCIENT POLITICS.

The laws being regarded as divine commandments, neither the King nor the people had the opportunity to regard himself or themselves as subject to any human authority or as mere puppets of their own pleasures. The subjects on their part considered it an act of piety ordained by god to worship the well-behaved King as a god. Whenever the King swerved from his duty of governing the people well his character as a god in the eyes of the people no longer existed. Having a belief in the laws, the King too renounced his own pleasures, and gained the pleasing consciousness of having done his prescribed duty by governing his subjects well. When the Brahmin, who laid down the laws, forsook his duty, he was severely punished. Thus the King, the subject and the Brahmin, each had his prescribed duties. And yet none ever had occasion to regret that in doing his duty he was under the power of any human being. A feeling of amity therefore remained intact between the King, the subject and the Brahmin, and no one had any cause to be jealous of another. The public good was attained without any hindrance. The ruling Princes,



though subject to the Emperor, showed him every respect and paid him tribute. They also, following the general principles, gladly effected the improvement of their States, and governing their subjects with paternal solicitude remained firm in the principles of their religion. Like the salaried Provincial Governors of to-day or of the Muhammadan period who drew their salaries for a fixed period, they were never self-willed, arbitrary or indifferent to the welfare of their subjects.

The history of administration in ancient India has been shortly discussed, in order to show that in criticising the administrative system of ancient India Englishmen have shown their great ignorance and their intoxication of pride.

#### MUHAMMADAN POLITICS.

Thoughtful and generous-hearted Englishmen have freely admitted that the ever-increasing poverty of the Indian people is solely due to the faulty administration now in vogue, and that the famine and plague are the outcome of this increasing poverty. Only the other day Sir William Wedderburn, standing in the midst of an assembly of liberal young Englishmen, announced this fact in thunderous voice adding the reasons and arguments in support of it. This policy of advertisement was not in vogue during the time of the Muhammadan Emperors, for, though of a different religion, they were yet inhabitants of the country and they lost nothing but gained everything by the increase of the country's wealth and prosperity.

Again, the Musalmans were not merely the rulers of India; a great number of Musalman subjects were also domiciled in India. When, as a result of the poverty of the people, plague and famine made their appearance and committed havoc in the country, the Muhammadan Emperors considered themselves great losers. As they became the inhabitants of the country, friendship and attachment gradually sprang up between them and the older inhabitants, in consequence of their being neighbours. Mutual animosities were gradually subsiding. Musalmans and Hindus grew accustomed to each other's customs and usages; each began to regard the religious rites of the other with respect. Nay, even marriages between Hindus and Musalmans became possible. Arts and commerce made great strides. The improvement of the weaving industry of Dacca, Benares and Kashmir took place during the Muhammadan period. The Musalman Emperor and noblemen held the products of indigenous arts in great esteem. The subjects of every community and every class had equal rights in the arts and commerce of the country, and the country was then full of wealth and corn. Men of means ate and drank out of golden utensils. The number of paupers in the country was very small. Everybody could have full hearty meals consisting of "milk and rice." A fifth of the entire population of India, that is to say, full six crores of Indians, had not then, as now, to go without food every day. Nine or ten maunds of rice and five or six maunds of flour or *atta* could be had for one rupee, and everything was cheap. The report of the death of more than 50 lakhs of men from a single province from famine was not then as now heard. Even Western writers most hostile to the Muhammadans could not deny the existence of such prosperity and plenty in India during the Muhammadan period. The truth of these observations will be borne out by every page of Indian history written by English authors.

*Another word.*—It cannot be denied that during the Muhammadan period the oppression by thieves, robbers, Pindaris and Thugs had abnormally increased. During Hindu sovereignty these acts of oppression were absolutely wanting, owing to the extreme God-fearingness of the people. The accounts of Megasthenes have proved the truth of this fact. But during the Muhammadan period many foreigners professing different religions having entered into India and the Hindus also having gradually deteriorated, a proportion of the people became turbulent and lost their religious instincts. Thus the disturbances above mentioned were then prevalent. The Emperors took proper measures to suppress these disturbances. But they never set themselves to effect the degeneracy of the people, such as is done now, by depriving them of their arms and punishing them for acts of manliness. Rather they encouraged the people in various ways, with a view to increase their heroic and martial instinct. Who could be so bold as to deny that the Indians occupied a pre-eminently



high position in point of prosperity, honour and manliness under the rule of the Muhammadan Emperors?

#### ESTABLISHMENT OF PEACE IN INDIA.

When the English came to India, the sun of the Moghul's fortune had almost set. Maharattas and Sikhs were preparing to rise. At this time a great revolution broke out in India. Delhi was well-nigh destroyed by Nadir Shah's terrible invasion. What yet remained of total destruction was now accomplished by Muhammad Durani. Muhammad Durani stayed the prowess of even the Mahrattas. The power of Sikhs declined after the death of Ranjit Singh. The confusion which was occasioned by the decline of the Moghul Power and the rise of the two powerful communities is mentioned by the English with the object of striking us dumb. But such a chaotic state at such a time was not unnatural. It cannot however be said that if the English had not come to this country, that state of confusion would have continued for a long time. Moreover, the great purpose for the accomplishment of which the Mahrattas and the Sikhs were preparing to rise, we consider to have been most conducive to the welfare of India. The Mahrattas were not incapable of governing the country well. It must be said that in Orissa the people are worse off under the present régime than they were under Mahratta sway. We have already said this in a previous article, and we propose to refer to it in a future issue. In any case we are not prepared to admit that by putting down the *Bargis* and the Sikhs, the English have done any great good to the Indians. Rather they have put thorns in the way of Indian progress of a marked character by destroying those two rising Powers. By disarming the Indian people under pretence of putting down the Thugs, the Pindaris, thieves and robbers, they have done them incalculable injury. The oppression of Thugs and Pindaris was a less serious calamity than the helplessness and cowardice now prevailing all over the country, and the humiliation, disgrace and danger which Indians have brought upon themselves by their inability to defend themselves. As, on the one hand, there were the Thugs, the Pindaris, the robbers and thieves, so, on the other, the people were at all times prepared to defend themselves against them. The stories of heroic men who flourished at the time are now matters of dream.

Under the new régime of the English, the people have been reduced to abject poverty, and are now the victims of famine and plague. They have grown timid and cowardly on account of being disarmed. The result of education and discipline has been to impart imbecility instead of manliness. Will the Anglo-Indians and the proud British people still ask us to sign the praises of the new instead of the old régime?

MIHIR-O-SUDHAKAR,  
Dec. 13th, 1907.

131. A correspondent to the *Mihir-o-Sudhakar* [Calcutta] of the 13th December says that Englishmen and Muhammadans belong almost to the same nation, and that Hindus are the slaves of both and their enemies for ever. The scriptures of each race are spoken of in terms of praise in that of the other, and there are numerous shrines which are considered sacred by both. But this is not the case with the scriptures of Hindus and Musalmans, neither containing any reference to the other.

MIHIR-O-SUDHAKAR,  
Dec. 13th, 1907.

132. In a letter addressed to the Lieutenant-Governor of Eastern Bengal and Assam, a correspondent to the *Mihir-o-Sudhakar* [Calcutta] of the 13th December says that the condition of the peasants of Eastern Bengal is nothing better than that of slaves, and he draws the attention of the Government to the fact that though on account of the permanent settlement the zamindars pay a fixed revenue to the Government, they have considerably enhanced the rents that they used to get from their tenants before.

MIHIR-O-SUDHAKAR,  
Dec. 13th, 1907.

133. Referring to the trials of the riot cases at Ekdala and Kisorhat (in Rajshahi) and the heavy sentences passed on the accused in the former case, the *Mihir-o-Sudhakar* [Calcutta] of the 13th December writes:—

We must say that but for the fact that Mirza Mahammad Yakub Ali, the son of the editor of the *Soltan*, was placed on his trial as an accused, the



defence (of the Ekdala case) would not have been properly conducted at all. It is thus that the All-merciful God has to a great extent protected the poor and helpless Musalmans of Rajshahi; for otherwise there is no knowing what their distress would have been. Maulvi Wahed Hosain, who defended the accused, has succeeded in unravelling many terrible mysteries. An examination of the circumstances connected with this case from the beginning to the end helps one to understand easily what dangerous people educated and respectable Hindus are, and what horrible things they are capable of doing. We have from time to time been giving an idea of the various conspiracies by means of which the Hindus have seduced innocent and silly Musalmans and led them into evil ways. The wicked Hindus of Ekdala determined to ruin the Musalmans because they were opposed to the perverted *swadeshi* agitation. All classes of Hindus from the zamindar to the pleader, the physician, the powerful and wicked officer of the zamindar, the school-boy and the merchant supplied fuel to this terrible fire of destruction. They spent money quite liberally (literally, with both hands) for the purpose of oppressing Musalmans. Not one of the various kinds of villany, fraud, knavery, forgery, and cheating that it is possible for man to have recourse to, was omitted by the Hindus. In going to support the Government the Musalmans are losing their properties and their lives. The Hindus have robbed the Musalmans of many thousands of rupees simply by means of threat. "Pay us some money or else we shall cause you to be arrested." Such is the threat which all classes of Hindus have employed against Musalmans, and thereby filled their own pockets. Probably double or four times the amount of the money they spent was raised in this way. Hundreds of Musalmans have been driven out of house and home. Who can ascertain the number of *purdah* (Musalman) ladies that were outraged? Is there any safety if the protector turns out to be the destroyer (literally, devourer)? In this case the Hindu police gave indeed ample evidence of their abilities. It is with their help that the current of oppression swelled in volume and strength. The Musalmans of Rajshahi are suffering no end of hardships. Thousands have not been able to grow any crops. The men fled from place to place and concealed themselves for fear of arrest; and their shelterless wives and children are dying of starvation. Leaving alone the men who have died after rotting in the lock-up for a long time, we see no means of saving the lives also of those who are still at large though totally innocent. Can anybody say what they will live on for the whole year? Then, again, it is necessary to prefer appeals to the High Court on behalf of the men who have been sentenced to rigorous imprisonment by the Deputy Magistrate, and this requires thousands of rupees. Where will this money come from? If the men who have been punished are left to their own fate, it is but sure that they will die. In future the poor Musalmans of all the districts will be persecuted by the Hindus. Perhaps the man who is enjoying the fun now will one day be placed in a very dangerous situation like this.

In this connection we cannot help expressing an opinion on the action of the Government. A careful enquiry ought to have been made as to why such harassment has fallen to the lot of the Musalmans; why the loyal Mussalman subjects have been persecuted like this; why Hindu policemen led them from place to place after tying them with ropes as if they were wild beasts; and why all on a sudden the Musalmans looted the shops of the Hindus (although most of such cases are false); why except only one pleader of Rajshahi, no Hindu pleader accepted the Mussalmans' briefs. The Government ought to have minutely enquired into the conspiracies got up by the Hindus. Does not the Government know that the perverted *swadeshi* agitation and the boycott of *belati* goods are the root causes of all these incidents? Hence there ought to have been a very careful enquiry made in this case. The Musalmans ought to have been saved from the oppression of the Hindu police. It is a pity that the Government did nothing of the kind; it rather crushed the helpless Musalmans under the wheel of trial. We do not say that all the accused who have been arrested are innocent, and that all of them are good men. But the root cause of all the incidents should have been made public. Our leaders also did not act laudably in this connexion. They should have brought all the incidents to the notice of the Government.



When a fracas took place between the Hindus and the Police in Calcutta, the Hindus got up a separate Commission of Enquiry, took the evidence of hundreds of men, and by means of newspapers circulated the report of the Commission all over the country; whereas, in connection with the incidents mentioned above, the Musalman leaders remained quite silent. They will surely have to take their share of the blame. If they (i.e., the accused Musalmans) happen to be Hindus, hundreds of good pleaders and barristers would have stood up to defend them without any remuneration; but not even one of the Musalman pleaders and barristers was moved by this. And this is our patriotism and our brotherly feeling—this is the unity of our minds and souls! The Hindus' meaningless cry of *Bande Mataram* agitated the whole of India from one end to the other; but no Musalman's heart is melted by the sacred cry of *Allah-ho-akbar*. The least act of unjust oppression on a petty Hindu gives rise to a violent agitation throughout India; whereas if thousands of Musalmans are overwhelmed with oppression, the circumstance does not evoke the least pity or sympathy from anybody's heart. And still we declare ourselves to be Musalmans! Far from calling ourselves Musalmans, it is rather an insult to the whole of mankind to call us even men. Our virtue, wisdom, common sense, practical knowledge, and idea of justice have all gone to perdition. We do not know anything except selfishness. If so many Hindus were in similar difficulties, the country would have been shaken by violent agitation, and even the thrones of the Lieutenant-Governor and the Viceroy would have trembled; and in England also the Secretary of State for India would have been tired of giving answers to various kinds of questions. But alas, you wretched Musalmans of Bengal, thousands of your brethren are smarting under severe oppression, and are suffering terrible hardships in prison; but your hearts are unmoved by all this, you do not pay the least attention to these circumstances! It is impossible for living people to understand how you can digest your food, how you can have good sleep! Brothers! you know indeed that you will have to die some day. What answer will you make when in the field of *Hasar* (where all the people of the world will assemble after resurrection) the question will be put to you as to how you have treated the men of your own nationality, how you have sympathised with your co-religionists who are like your brothers? When the prophet Muhammad, who is our deliverer in times of danger, will question us like this, how shall we save our countenance? On what ground then shall we hope for salvation? Let no one forget the saying: "Man was created to have sympathy for his fellow-beings."

Brother Musalmans, if there is anything which is your duty in the present circumstances, do it. We, who belong to the editorial staff of the *Mihir-o-Sudhakar*, are ready to subscribe Rs. 10 for this purpose. We hope that of our 8,000 subscribers and about 50,000 readers, each will contribute from one anna to one rupee, five rupees and ten rupees, according to his means, for helping the Musalmans of Rajshahi out of their difficulties. It is necessary to manage their case well, to devise means for saving their lives, to send an able representative to collect all the facts connected with the oppression, persecution and conspiracies practised and made by the Hindus, and to publish these things constantly in newspapers, and to print them in book-form, specially in the English language, so as to bring the affairs to the notice of the authorities; and to send those books to England in order to inform the Secretary of State for India, Members of Parliament, and friendly Englishmen about all this.

We humbly request the members of every Musalman Association in Bengal to gird up their loins and to devote their lives to help this cause. If all are united in opinion, ten thousand rupees can be collected in a day. By means of this incident we shall be able to show the authorities in what way the Hindus persecute peaceful Musalmans, how they suck large quantities of their blood, and how they deprive the Musalmans of all that they have.

The paper concludes the article by quoting a leader which appeared in the *Soltan* under the heading "The conduct of the Bengalee," in which the *Bengalee* is accused of publishing garbled accounts of the Rajshahi riots, the boycott and the present form of perverted *swadeshi* are condemned, and Musalmans are asked to stand firm by the English Government which is friendly to them.



134. A contributor to the *Navasakti* [Calcutta] of the 13th December

NAVABARTI,  
Dec. 13th, 1907.

Hypocrisy of the Moderates. sees nothing to be grieved at in the attempts publicly made by the Moderates to maintain their own position with the help of the Police and the Government. These incidents have rather opened the eyes of the people and filled them with remorse for their past ignorance. So far a feeling of delicacy prevented the Moderates from begging help from those men whose food, habits and customs they ape, and so there is nothing wrong if they now avow their allegiance to these people for the sake of safeguarding their own interests. These Moderates laid on Sir Bampfylde Fuller personally all blame for the affairs in Eastern Bengal, but they tried to prove that the Government was immaculate. Did not the chief leader of the Moderates give the public an opportunity for knowing his political opinions when he advised the people to offer a welcome to that very Lieutenant-Governor (of Eastern Bengal and Assam) under whose administration chastity of women had been violated, and religion and sacred idols defiled? It is idle to expect real patriotism in men who cherish hopes of advancement through the favour of foreign rulers, rather than with the help of the people themselves. It is sheer stupidity on the part of the public that even after watching their actions so long it has not been able to find them out. Who will work for the country? Is it possible that the men who cannot sacrifice their own petty interests for the sake of the nation will be able to bring about a change in the fortunes of the country? Those that will really work out such a change, are preparing themselves in seclusion away from the public gaze; and the moment the selfish hypocrites will try to kill the national life, these disinterested patriots will come forward and take up in their own hands the management of the country, and thus lead it to the path of freedom. The youths and boys of the land should now devote themselves to the service of the country, and guide the renegades into the proper path.

135. In a leader under the heading "Who will give them the moon?"

NAVABARTI,  
Dec. 13th, 1907.

Can India ever expect England to give her colonial self-government?

*Navasakti* [Calcutta] of the 13th December has the following:—

For Englishmen to give India self-government on colonial lines is the same as giving her the moon. In its issue of yesterday, the *Amrita Bazar Patrika* has explained this to our Moderate leaders. We hear from England that Lord Curzon also has dealt with this subject in a lecture. On the other hand the *Bengalee* boldly asserts that self-government on colonial lines is the ideal that the Congress is struggling for. When holding up the ideal of *swaraj* last year, Dadabhai Naoroji had colonial self-government in view. Those who take *swaraj* to imply anything besides this, place themselves outside the pale of the Congress.

The first question is, what is the sense in which the President of the Congress held last year used the word *swaraj*? Without quoting the exact English words which the President used, we would remind the editor of the *Bengalee* that in discussing about what we wanted and what our ideal should be, Mr. Naoroji not only cited the example of the Colonies, but also referred to England itself. He declared that we wanted to have the same rights the possession of which has given Englishmen such an exalted position in the world. We do not know whether at any place or time the Congress has ever explained *swaraj* to mean only colonial self-government, and perhaps the *Bengalee* cannot prove this either.

The next thing is, the hope is entertained by the *Bengalee* that some day in the future there will be a compromise or treaty between Englishmen and ourselves, and as a condition of that treaty we shall get colonial self-government. The *Amrita Bazar Patrika* did not sift this question to the bottom yesterday; perhaps it hoped that Englishmen would drop the moon into our alms-bag. But the very mention of the compromise, which the *Bengalee* makes, renders it clear that there is not much chance of getting the moon for the asking—it will have to be, in a sense, wrested away.

Compromises and treaties are possible only between people of the same status and not between the great and the small. When the Congress will invite the English *raj* to enter into a compromise, it must be taken that it is then the peer of the English *raj* in might and glory. A treaty can be made



only when there is such an equality, and it is possible to have colonial self-government as a result of such a treaty. We now ask the *Bengalees* whether it has calmly considered the nature of the task of increasing the power of the Congress under the Englishmen's very nose, and of making the Congress rival the English *raj*. As soon as the people of this country gain new strength in their attempt to establish the *swadeshi*, Englishmen cannot rest in peace for a moment, but in the character of (open) enemies create a great tumult in the land. Hence it is sheer madness even to imagine that by the time the entire population of India makes a united stand behind the Congress, Englishmen will not have given up their friendly attitude. The application of a little sense and a consideration of the experience drawn from the past will help us to understand clearly that in future the more united and powerful our country will grow, the greater will be the enmity of Englishmen, and wilder will be the hurricane engendered by the stress of collision. Along with this clash the power of the country will also become greater. It is impossible to think of increase of power and of struggle apart from each other, at least those who understand politics and sociology will not be able to think of these two separately in the present case. The progress that we have made up to date carries in it also the germs of our future. We see the Englishman has leaped into the struggle and has chosen the path he will follow in future. On the other hand, the great power that was latent in the Indian is being awakened on account of his being engaged in this struggle. Each side has selected its own course. A far-seeing man cannot deny the existence of this great struggle, simply because it has not seen the light of day. In these circumstances there is no ground for imagining that in future, unless the British power is completely defeated, it will ever think of a treaty.

Is race-conscience such a trifling thing? "Until I reach the very door of death (the Englishman will say to himself), I shall not be able to bring myself to sit on the same level with him whom once I employed in my service as a slave." Englishmen cannot afford to forget their race-conscience which is strong in them. That beginning of a great struggle, which has taken place in India, a struggle out of which have appeared the first signs of the advent of a great power in the country, will not easily come to an end, and that on account of this race-conscience. Forgetting the existence of this race-conscience, and infatuated by the dream of an unobstructed increase of power, the *Bengalees* has thought of a compromise.

Then there is another important point to be taken into account. Is India more dearly related to England than she is to Asia? Does history say this, or does England believe this? You Anglicised Indians! failing to remove the plaster of infatuation which seven generations of Englishmen have pasted on you, you may perhaps consider yourselves as relations of England, and may in your imagination build up a future for India after your own heart, but know it for certain that between India and the Eastern world there is an unbreakable kinship of blood which your servitude under the English for a century shall not be able to flout away. Is it in India alone that a struggle has raised its head? It is but a wave of the mighty ocean rolling in the East. The Mother *Karali Durga* has awakened a mighty thrill of power throughout the East. Is this a sport affecting India only? It is the great awakening of the East. It is not at all a thing to be seen with a narrow vision. And has not India, again, a special characteristic of her own which she possesses for all time? Does not the history of India assign to her a separate place in the world? Does not ancient history show by signs what the position of India is in the Eastern world? It is India who made a man of the East, and it is for India also to make of it a God. The sages have realized the fact that if with all this knowledge India does not occupy her own glorious position, then the Eastern world will, like Japan, grope for want of clear vision in the path of progress. The Englishman knows the close relationship there is between India and the East, and that is why he does not like the *Bengalees* imagine of a compromise. He knows that if some day India stands up as England's equal in power, it will be useless for him to propose a treaty, for then India's friendship will indeed be necessary to him for helping him in robbing other kingdoms in the East, but that friendship he will never get from India.



We have not yet discussed what colonial self-government is. Consideration of its nature will show the degree of trustworthiness which entitles a country to be admitted to the position of a colony of England. To-day we have understood one side of the phrase. Perhaps we shall have later on to discuss its real meaning, that is, how much close relationship is implied by the word "colony."

136. The *Navasakti* [Calcutta] of the 13th December extols Durgamohan Sen and Ashutosh Bagchi, the editor and the printer, respectively of the *Barisal Hitaishi*, who have been sentenced to imprisonment on a charge of sedition for contemptuously refusing to appeal against their sentences. Durgamohan's father, who is an octogenarian, was unmoved by the news of his son's imprisonment; and Durgamohan's wife sent him a letter to cheer him up. The *Swadeshi Bandhav Samiti* has undertaken to support the widowed mother of Ashutosh who was her sole prop.

137. The *Samay* [Calcutta] of the 13th December says that the *Englishman* newspaper, instead of being ashamed of the arbitrary conduct of Mr. Kingsford in sending Maulvi Liakat Hossein to jail, triumphantly declares that the Maulvi is again to be tried on the same charge. One looks in vain for impartial administration of justice in these days of *swadeshi* prosecutions.

138. Referring to the serious differences between the Moderates and the Extremists at Midnapore, which lately resulted in the holding of two separate conferences there, the *Samay* [Calcutta] of the 13th December says:—

Foreigners in this country feel strength and security in the disunion prevailing in this country. The day this malady abates, the anxiety of foreigners will begin. Is the country to remain insensible even now?

139. The *Samay* [Calcutta] of the 13th December reports the recent *swadeshi* prosecutions in Midnapore and Faridpur, both of which ended in the conviction of the accused, and points out how the exhortations of Nilmani Sarma in the former case, and those of the four hand-cuffed prisoners on board the steamer carrying them from Madaripur to Faridpur in the latter, created enthusiasm for the *swadeshi* movement in the minds of the people.

140. The *Samay* [Calcutta] of the 13th December quotes a portion of the speech delivered by Khan Bahadur Maulvi Abdul Jubbar in the Rajshahi College Hall on the importance of unity between Hindus and Muhammadans, and observes:—

Those mean-minded people who are anxious to win official favour by bringing about quarrels between Hindus and Muhammadans should study the Maulvi's remarkable speech.

141. Referring to the extracts from the *Sandhya* and the *Yugantar* published in the editorial article which the *Englishman* lately published on the attempt to wreck the Lieutenant-Governor's train in Midnapur, the *Sandhya* [Calcutta] of the 13th December writes:—

We also can say that it is the abuse hurled forth by the *Englishman* which has driven people mad, and made them attempt to blow up the Lieutenant-Governor's train in a fit of fury. Let His Honour stop the barking of this dog, gag the mouths of the sons of the "feringhi barren women," and everything will be quiet.

142. Referring to the rumour in the *Pioneer* about a Musalman patriot of Egypt trying to excite the Musalmans of India, the *Soltan* [Calcutta] of the 13th December is curious to know from where English journals get their supply of cock-and-bull stories.

143. Referring to the visit of Dr. Rutherford, the *Soltan* [Calcutta] of the 13th December asks the Musalmans whether they will allow themselves to be influenced by flattery, and desist from informing Dr. Rutherford about the wants and grievances of their country and their community.

NAVASAKTI,  
Dec. 13th, 1907.

SAMAY,  
Dec. 13th, 1907.

SAMAY,  
Dec. 13th, 1907.

SAMAY,  
Dec. 13th, 1907.

SAMAY,  
Dec. 13th, 1907.

SANDHYA,  
Dec. 13th, 1907.

SOLTAN,  
Dec. 13th, 1907.

SOLTAN,  
Dec. 13th, 1907.



BOLTAN,  
Dec. 13th, 1907.

144. The *Soltan* [Calcutta] of the 13th December does not consider it at all desirable to have two Provincial Muhammadan Educational Conferences in Bengal, as is the case at present. It, therefore, makes the following proposals to Syed Nawab Ali Chowdhury, the Secretary of the Provincial Muhammadan Educational Conference for Eastern Bengal, and asks him for a reply :—

- (1) It is desirable for the sake of maintaining unity and good feeling between the Musalmans of Eastern and Western Bengal to have only one Educational Conference, although it may fulfil the objects of the partition of Bengal if there are two Conferences.
- (2) It is better to amalgamate the two Conferences under the title of "The United Bengal Muhammadan Educational Conference."
- (3) The promoters of the old Conference (of West Bengal) may be admitted as members of the new, and they are quite ready to work hand in hand with the members of the new Conference; or if not, they are willing to stand apart, if the members of the new Conference take up the management of a united Conference.
- (4) The new Conference may be given up, altogether and its promoters may join the old one and work in it.

The *Mihir-o-Sudhakar* is respectfully asked not to abuse the old Conference, but to see that the objects it has in view, viz., the spread of education, may be carried out satisfactorily.

BANGAVASI,  
Dec. 14th, 1907.

145. Referring to the complaint of the Lama of Mongolia, now at Budh-Gya, as published in the *Englishman* newspaper, that he with his followers has been expelled from the *Dharamsala*, the *Bangavasi* [Calcutta] of the 14th December asks His Honour the Lieutenant-Governor to enquire into the matter.

BANGAVASI,  
Dec. 14th, 1907.

146. The *Bangavasi* [Calcutta] of the 14th December writes :—  
The Indians in the Transvaal must have their names registered on payment of the proper fees. What a *autum* this. And yet the Transvaal is in the British Empire. The Transvaal Indians have absolutely refused to comply with the orders of the authorities. Are all the protests and so much agitation to go for nothing? Do not these reach the ears of His Majesty the King-Emperor? Is a serious collision desirable?

BANGAVASI,  
Dec. 14th, 1907.

147. Referring to newspaper reports about the elaborate furnishing of the new ball-room at Belvedere, the *Bangavasi* [Calcutta] of the 14th December asks :—Is His Honour going to make arrangements for a dance in the new ball-room after his return from the famine-stricken parts in Orissa?

BANGAVASI,  
Dec. 14th, 1907.

148. The *Bangavasi* [Calcutta] of the 14th December has the following :—  
When the *swadeshi* movement was inaugurated 20 years ago, the eyes of the people were yet dim. But now their vision is much clearer, and hence their love for the *swadeshi* movement is much greater. If this enthusiasm remains intact, ultimate victory is certain. But such is the hostility of the English that it has become very difficult to keep up the *swadeshi* spirit. Nothing but divine help and guidance can enable us to steer clear of the difficulties in our way. To come out successful in a struggle with the English is no easy task. They are rich with our wealth, strong with our strength, and a mighty power with our riches. But they are not great in mind. An English writer has said :—

"Possibly since the world began no investment has ever yielded the profit reaped from Indian plunder."

The plunder from Bengal has increased British capital and vastly enhanced British credit. Says Brookes Adams :—

"The influx of the Indian treasure, by adding considerably to the nation's cash capital, not only increased its stock of energy, but added much to its flexibility and the rapidity of its movement."

Whatever goes to England is to the profit of the English. The English do not bring money from England for our benefit. The money spent on the



various departments of Government is taken from us. The English are taking our money home and are lording it over us with our money. What little they are doing for us we must regard as enough, for we have no help in the matter. We must place our chief reliance on our religion, our self-control, our loyalty to our cause and, above all, our belief in divine help.

149. The following is taken from an article in the *Basumati* [Calcutta] of the 14th December entitled "St. Harvey's honesty":—

Sir Harvey Adamson's speech at the St. Andrew's Dinner, Calcutta.

*BASUMATI*,  
Dec. 14th, 1907.

We have said it many times, and we say it again, that as the result of the haughtiness, deficiency in manners and hatred towards Indians of the violent, thoughtless and foul-mouthed officials, people are coming to be disgusted with the character of the English in this country. It is a misfortune that even officials of Sir Harvey's immature understanding and ignorance should be elevated to the office of Home Member. Their sense of responsibility is small; their knowledge of human character is small; their acquaintance with politics is small. And the most regrettable thing (about it) is that an official who is a slave to *zid* and a worshipper of red tape like Sir Harvey should forget the dignity and responsibility of his office, and allow his sympathy to be washed away in a wave of whiskey, and should feel great pleasure in inflicting pain on the minds of the people of this country, especially the educated community (amongst them). The faith of the people of this country in the English nation is being impaired in consequence of the acrimonious language and conduct of this class of officials. We see that there is absolutely no means of this loss of trust and of its most serious effects being reflected in the brains of Anglo-Indians.

Sir Harvey brags that he has passed long years in the East. His East is the "land of the Mughs" (Burma); there can be no comparison between the Mughs and the Bengalis. Burma has no resemblance to any other Indian Province. Moreover merely by passing a life-time in any country one does not always acquire any knowledge about it. The condition of the country can never shine forth distinctly in the brain of one who is blind, and who is a slave to prejudice; who is a paid advocate of the Government policy, and is a selfish worshipper of the existing system of government. We can unreservedly say that even though Sir Harvey becomes mixed with the earth of this country, he will not be able to acquire a jot of knowledge about it; and the proof of it is (to be found) in his insane ravings, smelling of wine, at the St. Andrew's dinner.

Sir Harvey is a high-placed official. The armour of his high office always protects him. The public cannot contradict him at a festive gathering—at a drinking party. And in spite of knowing all this, Sir Harvey has without any compunction cast abuse on the people of India.

Sir Harvey forgot that every article used in the feast, including even a drop of the wine (drunk), was the blood of the Gouri Sen\* of India. Otherwise he would not have shown his ingratitude by abusing and mocking and trampling down the hopes and aspirations of those on whose flesh and blood he is supporting his body.

There is absolutely nothing like consistency in this raving of Sir Harvey's. In the opening parts of his speech he said:—

"Turning now to public events of my own Department there is nothing which has loomed so largely in the foreground during the past year as the unrest in India. There could be no greater mistake than to assume that the unrest is purely a seditious movement, or even that it is primarily due to that sentimental grievance, the partition of Bengal. A change in the political atmosphere has been stealing upon us for years. The spread of education, which British rule has done so much to encourage, is bearing its natural fruit. The educated classes are learning to realize their own position, and to give vent to the natural aspirations of educated men to have a larger share in the government of their country. To attempt to stem this flowing tide would be as foolish as it would be futile. True statesmanship consists in regulating it, so that it may flow its natural course with safety to the community. The

\*In Bengali a proverbial personage upon whom others may draw unstintingly for their pecuniary needs.



aspirations of the educated class have the deepest sympathy of the Government of India, and long before the unrest took an acute form, Lord Minto had appointed a committee of his Council to devise means for giving the natives of India a great voice in the administration of the country."

This utterance of Sir Harvey's suggests that he sympathises with the hopes and aspirations of the educated community. But as a matter of fact there is no basis for such a supposition. No legislator can dub as unrest what constitutes the natural aspiration and just hopes of the educated community. But in Sir Harvey's opinion that is serious unrest. Sir Harvey talks of the educated classes asking for a "larger share in the government of the country." But do Indians possess even the smallest share in the government of their own country, that they will ask for a larger share? Sir Harvey has indeed attempted by the flow of language to hide the real condition of things, but that attempt of his has proved a vain one. The rights of the Indian people to the government of India are as unreal as the castle in the air (*lit.* the flower growing in the sky). We unreservedly acknowledge that it surpasses the ordinary comprehension to take in the sense of the sympathy which the officials express with this desire of the Indians.

Sir Harvey declares that he and his colleagues only wish to regulate the natural onrush of ideas, not to stem it. But so far in the conduct and measures of Government its educated subjects have not seen any proof of this good intention. And the spirit which Sir Harvey himself has exhibited at the close of this speech does not leave any ground for such hope either.

As for the proposed reforms which will enable the people of India to obtain a right of talking about the administration of their country, they will result in an administrative force, an addition to the numbers of *apke-wastes* and *johukum khodabunds*. This is a fact which the entire Indian public has realised and of which it has tried and is trying to convince the Government of India. Government by depriving the educated community (of its share in the administration) is going to create an assembly of golden asses. That the educated Indians have no relish for and are not likely to gain anything by this Makal\* fruit, (*trichosanthes Palmata*) is an opinion which every Indian newspaper has echoed and re-echoed many times. The favourite sons of Fortune, the golden asses, can in no country be the leaders of, and be trusted by, the people at large; but Government will not acknowledge that. The educated Indian is an eye-sore to them. But they are the natural leaders of the country. And Sir Harvey does not shrink from and feel any shame in pointing to this farce of an unnatural contingent of golden asses as the final goal of the hopes and aspirations of the educated Indians. But impudence can never hide the truth.

\* An Indian fruit which is good to look at, but not edible.

Using the language which the mother of the poet Burns used when a statue was raised to him after he had died from penury and starvation—"My son asked for bread: they have given him a stone,"—we may say to Government—"The Indians asked for rights in the government of their country: Government is going to present them with a strange show." It is superfluous to say that the hopes of the Indians will not be satisfied with this pantomime. It is not merely a ground for despair to the newly awakened nation, but adequate reasons exist for holding it to be an insult (to them). Government has, so to speak, sprinkled salt on an open sore, and Indians can never forget this. Sir Harvey has said:—

"But I fancy, gentlemen, that political unrest chiefly interests you from a different point of view. When in India unrest merges into disorder, it prejudices the safety of Europeans and disturbs the stability of trade. You will ask whether Government has done all that it can to put down disorder. It would be futile to deny that the stage of disorder has been reached. When the tide flows, there is always a certain amount of froth brought to the surface. The froth in this case consists of a noisy section of agitators who profess to desire the exclusion of British rule, and whose avowed policy is to make the government of the country impossible. They work through the feelings of students and through the editors of newspapers of a low class, who have no sense of journalistic responsibility, but have discovered that the publication of sedition is a commercial success. The agitators of matured understanding are



few, for I am well assured that there are not many thoughtful educated Indians who do not see that democracy for India at the present day is a thing inconceivable and undesired. But the doctrine is one that attracts the young and the ignorant, and as I have said it is to these classes that the interested agitators appeal. Of the forms in which seditious agitation appears, I will mention two to-night. The first is platform oratory: it is the more immediately harmful of the two. The second is newspaper sedition, whose effect is slower, but perhaps more insidious than the other. Well, as regards platform oratory, when unrest assumed an acute form in May last in the Punjab and Eastern Bengal, we framed the Meetings Ordinance. There can be no doubt that it had a marked effect in checking seditious oratory in the two Provinces to which it applied. We have recently stiffened the ordinance and made it into substantive law in the shape of the Seditious Meetings Act. It is now a tap that can be turned on anywhere throughout India when the need arises. I have no doubt that it is a powerful weapon which will be of the greatest use as a preventive of seditious agitation."

We, of course, cannot put any trust in the existence of the good result which Sir Harvey sees with supernatural vision resulting from the repressive measures which the Government has recently adopted. All India may be silent and quiet, the influence of the law may prevent the terrible ebullitions within from manifesting themselves; but can any law remove that discontent and ill-feeling hidden (in the recesses of the heart)?

There is no limit to "St." Harvey's contempt and hatred for Indian newspapers.

Sir Harvey is mistaken. It is true that high officials like him make large incomes in the shape of pay and allowances by "doing good" and by selling "wishing good" to India, but in the newspaper business in this country the path of gain is not so spacious and strewn with flowers. Particularly the class of newspapers at which he has vomited forth this venom is not at all a success in the commercial sense. This class of newspapers was not established with the object of gain. The pioneers of the new creed are not the slaves of the demon of self-interest. Sir Harvey may have a good knowledge of the ideas of Western countries, but we have not the slightest doubt that in this matter he is more ignorant than the milk-fed baby. We shall proclaim unreservedly that officials like Sir Harvey are not worthy even to untie the latches of the shoes of those sacrificing patriots who have staked everything on the service of their mother-country.

All the newspapers of India cannot boast of a jewel of an editor like Sir Harvey. So it may be that the conduct of particular newspapers may not commend itself to Government. But those who losing their temper at the conduct of one or two editors scent sedition in the conduct of the entire press, have powers of scent which may be in its proper place in a book of natural history, but a sense like this is not wanted in a system of polity.

Let Government elucidate what constitutes sedition and what constitutes loyalty. For we honestly declare that it is impossible to gather the sense of these two words from the utterances of the officials. Sir Harvey at this drinking party has declared even the discussion of Indian economic questions to be a great sin as well as sedition for Indian newspapers. In no other country on earth is the meaning of sedition so simple, so plain and so excellent. In a country where the discussion of politics and the pointing out of the shortcomings of the officials is held to be sedition, it is difficult even for Subhankar\* to calculate whether in such a country the rulers or the ruled are more

\* A distinguished Indian mathematician.

unfortunate.

And this class of officials have the most strange ideas as regards loyalty too. In their opinion loyalty to the Kings and to the King's officials is the same. They stand club in hand in order to exact loyalty from Indians. Offer loyalty at the feet of the officials, put the curb on your tongue—let India be at rest. A clever political ploughman like Sir Harvey having ploughed up the hearts of Indians with the sharp-edged plough-share of the law, has sown this strange seed of loyalty and is now awaiting the harvest. That seed is being nourished, and is sprouting in the hearts' blood of the subjects. We hope that, in the future, the Government granaries in the shape of prisons



will be filled with that harvest. There will then be no famine of loyalty in India.

There is a story of a daroga who, when taking his midday meals every day, made it a rule to drink water touched by the feet of a Brahman. On one occasion he had gone to the mufassal to enquire into a dakaiti case, and his meals were ready. A chaukidar had been despatched to get some water touched by a Brahman's feet, but he returned after a time, saying that the Brahman to whom he had gone declined to touch with his feet. This enraged the daroga, who in his fury cried out: "What impudence—that he should decline to let me have water touched by his feet. Go at once and shoe-beat him and make him give me what I want." The order was promptly carried out, and the daroga reverently drank up that water, touched by the Brahman's feet.

Sir Harvey is also trying to exact loyalty from Indians by "shoe-beating" them. We hope and we bless that this honest desire of his may succeed. Even Pinero may envy the humour (which Sir Harvey at the conclusion of this speech has indulged in by conjuring up this terror (that of gagging the Vernacular press). St. Harvey like a genuine saint declares at this festive gathering flowing with wine:—

"Government has shown that it would no longer tolerate the publication of sedition. But I can assure you, gentlemen, that if the evil continues, and if the existing remedies are exhausted and are found to be unavailing, I shall, though regretfully, be the very first to urge my colleagues in the Government of India to seek for new powers."

Needless to say, we have felt assured. But we notice that the *Bande Mataram*, etc., are absolutely indifferent to this threat. We have said many times, and we say it again that Government is wrong in its diagnosis of the disease, and that is why it is making a mistake in applying a remedy. It is impossible for a brain fuddled up with wine and consumed with race-hatred to treat this ailment. Government, in order to repress so-called sedition, is prepared to tie the entire population of India in a new snaky coil. There is a story of a village deity, Panchananda, who vexed by the pranks of a mischievous son of a widow, appeared before the widow in her dreams and told her that, unless she punished her unruly son, he (the god) would break the neck of her other son who was quite inoffensive.

"St." Harvey's judgment and measures for the repression of sedition are of the same nature. So in our helplessness we say, Amen!

BASUMATI,  
Dec. 14th, 1907.

150. In noticing how the Hon'ble Raja Pertab Bahadur Singh of Oudh has been commended by certain Anglo-Indian papers because he made all his employes inoculate themselves against the plague, the *Basumati* [Calcutta] of the 14th December ridicules the idea that this example will popularise inoculation amongst the Indian community, and suggests sarcastically that probably the Raja himself did not get inoculated.

BASUMATI,  
Dec. 14th, 1907.

151. Referring to the fact that *ex-guard* Engleken has found no difficulty in getting employment after he had been dismissed by the East Indian Railway authorities, the *Basumati* [Calcutta] of the 14th December writes:—

If Mr. Engleken had been a Bengali, he would not have been easily taken in by any Bengali employer, on the ground that he was the leader of the strike. We have yet much to learn from the *topiwallas*.

BASUMATI,  
Dec. 14th, 1907.

152. The *Basumati* [Calcutta] of the 14th December writes:—

English rule in India. We can unhesitatingly say that we have little faith in the possibility of any genuine scheme for the separation of the judicial and executive functions ever finding acceptance with Government. The English have a strong faith in the strength of their own arms, and they put more store by their duties as tradesmen than by those as rulers. Experience has taught us that for the sake of their commercial interests, they do not shrink from perverting their duties as rulers. The Indians will not easily be dissuaded from their attempt to boycott British goods, so the English will be compelled to adopt a harsh policy.

At the same time, if the English expect to keep India for ever in their grasp, they are mistaken. The rosy dawn of a new national life which the



Indians now see is not a mere dream. It can never be a permanent arrangement intended by Providence that the thirty crores of Indians will ever wait on the mercy of a handful of Englishmen. We must learn self-sacrifice.

153. Commenting upon Mr. Morley's statement in refutation of the views lately expressed by Mr. Keir Hardie regarding the administration of India, the *Bharat Mitra* [Calcutta] of the 14th December writes :—

BHARAT MITRA,  
Dec. 14th, 1907.

A criticism on Mr. Morley's recent speech.

Mr. Morley hesitates to believe in the statement that Mr. Hardie should consider it reasonable to introduce in India the same system of Government as the one that obtains in Canada. Mr. Morley says that assuming that Mr. Hardie is of this opinion as others generally are, the idea is altogether wrong, because it is as much a mistake to consider the Canadian form of Government suited to India as to think that fur-coats can be as comfortably worn by the Indians as by the Canadians. Now, it is not because the Indians so much differ from the Canadians in dress that they are considered ineligible for self-government. The fact is that the Europeans look down upon them as brutes, and wish that they should submit themselves to them as lower animals, raise no voice as regards their rights and privileges, and much more should not consider themselves to have been created by the same God as their rulers. Generally, it is under the pretence of doing good to the people that the Europeans take the administration of an alien country in their own hands. But they, subsequently, make it a point to reduce the people to a very abject condition, and to render them destitute of every means whereby they may be able to oppose them regarding any administrative measure which they might seek to adopt for their own well-being. The independence of other nations is a sore to the European eyes. And among others the English much more dislike to see a foreign nation retain its independence. The people of Canada, Australia and South Africa, as also of other British colonies, enjoy the blessing of Constitutional Government. But this is really due to the fact of some Europeans having settled among them. While the condition of those other than Europeans is simply lamentable. There are historical records to prove that self-interest pervades all that the Englishman does in India. And it is therefore highly improbable that he would assent to the introduction of self-government in this country. To hope that he would do so, specially during the regime of Mr. Morley, is foolish on the part of the Indians. Apart from the question of benefit that self-government would confer upon the Indian people, there are other reasons for Mr. Morley's getting displeased with Mr. Hardie, on account of the latter's recent observations on the administration of India. He fears that should constitutional government be introduced in India, and should he continue as Secretary of State, he will have to draw his pay not from the Indian but the English Treasury, and this, of course, will be a hard business. But with all this, Mr. Morley can do nothing to Mr. Hardie or to Mr. Hyndman, because they are as much English as himself. Had they been natives of India, then of course their fate would have been just the same as that of Lajput Rai and Sirdar Ajit Singh.

154. Quoting the following extracts: "We do a great deal for the native

BIHAR BANDHU,  
Dec. 14th, 1907.

The work of the public utility done by British Government in India.

of India in a conspicuously disagreeable manner, while Russia does very little for its native in a comparatively pleasant manner," from a treatise written by Mr. D. Fraser in which he compares the Russian system of administration with that of the British Government in India, the *Bihar Bandhu* [Bankipore] of the 14th December says that it cannot be denied that the British Government has done many things for the well being of the Indian people but the question is whether in all that it has done it had been really actuated with a desire to do good to the people or to serve some political end. The disarming of the Indian, and such other actions which Government has done under the pretence of maintaining peace and order, spreading education and introducing Railway and the Telegraph systems, all involve self-interest, and, surely, it is this selfishness on the part of Government that makes its doings so unacceptable to the Indians.

155. The *Daily Hitavadi* [Calcutta] of the 14th December warns all Bengalis not to buy goods from the Kabulis, who are now out in the mufassal selling warm clothes which are all of German and Austrian make.

DAILY HITAVADI  
Dec. 14th, 1907.

Suggested boycott of Kabuli vendors of warm clothing.



HOWRAH HITAISHI,  
Dec. 14th, 1907.

156. The *Howrah Hitaishi* [Howrah] of the 14th December extols Durga

Heroism shown by the editor  
and the printer of the *Barisal*  
*Hitaishi* and by their families.

Mohan Sen and Ashutosh Bagchi, the editor and the printer, respectively, of the *Barisal Hitaishi*, for contemptuously refusing to appeal against the severe sentences passed on them. The paper also applauds the former's wife and old father for the heroic calmness with which they received the news of this imprisonment.

HOWRAH HITAISHI,  
Dec. 14th, 1907.

157. Referring to Mr. Nevinson's visit to India, the *Howrah Hitaishi*

Mr. Nevinson's visit to India.

[Howrah] of the 14th December says, that at last the British public has realised the importance of getting correct and first-hand information about the state of affairs in India. It now remains to be seen whether the newspapers, which have sent Mr. Nevinson to India, will be able to remove the erroneous ideas about India, which the people of England have been led to form by the mendacious reports cabled by Reuter. It must be admitted that the awakening of the spirit of manliness in the people of India has succeeded in drawing the attention of the British public to Indian affairs.

HOWRAH HITAISHI,  
Dec. 14th, 1907.

158. Reporting the recent attempt to wreck the train in which the

Attempt to wreck the Lieut-  
enant-Governor's train.

Lieutenant-Governor of Bengal was travelling, the *Howrah Hitaishi* [Howrah] of the 14th December thinks it probable that the thing was done by some European. It is, however, strange that the enquiry instituted into such a grave matter has been stopped so suddenly. This shrouds the motives of the authorities in a mystery. It is desirable and absolutely necessary that a prompt and impartial enquiry should be made, and the culprit or culprits found out and punished. It will not, again, be surprising if, through the conspiracies of the police and the officials, which are but well known, the guilt is fathered on to some black men. There is no doubt that by introducing Russian methods in the administration, the officials will cause the people to be like Russians. It is, therefore, earnestly hoped that the rulers and the ruled should act carefully and learn to have sympathies for one another.

HOWRAH HITAISHI,  
Dec. 14th, 1907.

159. There is every chance of the guards and drivers on the Bengal-

Frequency of strikes as an index  
of the affairs of the country.

Nagpur Railway striking work, and this, says the *Howrah Hitaishi* [Howrah] of the 14th December shows that the affairs of the country are not in a healthy state. If the distress caused to the people of India by poverty and oppression had taken place in any free country, there would perhaps have been something much more serious than strikes.

NAVASAKTI,  
Dec. 14th, 1907.

160. In a recent speech, writes the *Navasakti* [Calcutta] of the 14th

India, a Providential trust to  
Englishmen.

December, Lord Curzon declared that India was held in trust by Englishmen for Indians, and that this was a Providential arrangement. How then can Englishmen afford to betray that sacred trust by leaving India to her fate?

Now, the question is, is this statement wholly a sham? Is there not a substratum of truth in it? It must be said that when Englishmen say that India is a divine trust to them, they say what they believe. Professor Seely says that England did not really conquer India; that the English happened to be in India at a critical moment of her history, the country passed into their hands. Nevertheless, there is sufficient reason to think that God himself made over the charge of India to the English. When driven into a corner, Mr. John Morley or Lord Curzon takes refuge in this plea, and so saves himself from his opponents and satisfies his own conscience. This, we say, is not wholly hypocritical. But this view does not seem to be consistent with what the "Moderates" say. If at one time the English were obliged to take upon themselves the administration of India, what has occurred in the meantime that they should now retire from it? The "Moderates" might solicit the favour of a gradual introduction of self-government, but the English would flatly say in reply that they know best what to do. "Moderate" arguments should then come to a dead halt at this point, and nothing but petitioning and mendicancy are left after this. It is the new party that has dared to give the most unequivocal reply to the English plea for remaining in India, and for this reason the cry of "murder" has been raised by them. The arguments of the new party may be summarised as follows:—

It can never be that God existed only in the days of Clive, Hastings and Dalhousie, and that He is now napping in the *feringhi's* rest-house. If



at one time God entrusted to you the administration of India, He can, exactly in the same manner, snatch it now from your hands. If at one time He employed divine means to make over the sovereignty of India into your hands, He will do the same thing again to wrest it from you. The same Providence rules now as at that time. Even to-day God is granting favours to some one and depriving another of his enjoyments. This Providential dispensation is still going on; it can never end. Besides, it is also a divine arrangement that you should tenaciously adhere to what you consider to be a divine gift; otherwise, how could a collision take place without which the manly prowess of the Indians cannot awake? True it is that the irresistible force has not yet manifested itself at this moment which can save the country and lead it to the path of progress like other countries. But the strenuous struggle necessary to awaken such a force has also not yet commenced—that is to say, a collision which can arouse such an irresistible force has not yet taken place. It is you, or, in other words, your imagining India to be a divine gift, and your clinging to it, that will make way for the advent of that force. Do you understand this? The divine dispensation that was in force at the time of your gaining possession of India is still acting precisely in the same manner. The history of India is still acting precisely in the same manner. The history of India will again astound the world in the same way as it did once.

161. The *Nayak* [Calcutta] of the 14th December puts forward the following as the causes which in its opinion explain the present prevalence of malaria in Bengal:—

NAYAK,  
Dec. 14th, 1907.

The causes of malaria.

- (1) The want of an adequate supply of pure drinking-water.
- (2) Insufficient feeding or starvation owing to poverty.
- (3) The use of adulterated articles of food.
- (4) The use of coal instead of wood for fuel. Formerly the use of wood for fuel compelled each house-holder to cut down the trees in his neighbourhood, and this promoted ventilation. But all this is changed with the introduction of coal as fuel.
- (5) Worry and sadness of spirit caused by official repression, high prices, multiplied wants and inability to provide for them.
- (6) The disuse of cow-dung which is an antiseptic, and the use of soap, phenyle, etc., instead.
- (7) The giving up of such pre-eminently Hindu practices as early bathing in the river, plucking flowers in the morning, etc.

162. The *Nayak* [Calcutta] of the 14th December writes that the principal political problem of the present in this country is to awaken a common Indian sentiment amongst the diverse races of the land, and so to weld them into one nation. The achievement of this object ought to engage the attention of the leaders of the country for a long time to come, and it is not a work which will bring them into active collision with Government. At present it is premature to split the people up into parties differing from each other over the degree of political liberty each aspires to.

NAYAK,  
Dec. 14th, 1907.

163. In discussing the question "what kind of liberty we aim at," a correspondent of the *Sammilani* [Serampore] of the 14th December points out that the *swadeshi* agitation differs from all past agitations in India in the length of time it has been kept up, and then proceeds:—

SAMMILANI,  
Dec. 14th, 1907.

For the fact that the food of the country is being eaten up by the strangers, we ourselves are more responsible than our rulers. For our rulers are not robbing us forcibly after having bound us hand and foot. Rather it is we who, from various temptations, are ourselves neglecting the future of our own sons and placing everything in their hands.

We shall therefore rebel against those who are destroying our industries and depriving us of our means of livelihood; and this means that we must boycott not the English only, but the Germans, Japs, and Americans as well.

Let the strength of the arms of the people of the country increase; let their pecuniary resources also increase; let their unity increase. The present is an age when a good deal of diplomacy and crooked policy are indispensable even for the existence of an individual, not to speak of national existence.



We have now become accustomed to look to Government in too many things great and small. This must be altered. Strength and spirit must be cultivated; but at the same time coolheadedness and secrecy of counsel are also needed.

SANDHYA,  
Dec. 14th, 1907.

164. The *Sandhya* [Calcutta] of the 14th December in a leader advocates the policy of running the Congress on strictly *swadeshi* lines. The Moderates, if they are opposed to this policy, should be swept off. The praise of the Moderates by the *Englishman* shows that they are following wrong lines. Babu Surendranath has been found out. The Congress should consist of men of all classes and creeds. Those who want to exclude a particular section ought to be taught a lesson. The Moderates should know that they can gain nothing by violence. The *Englishman* has taken sides in the present quarrels. Let those who have eyes, those who love their country, beware. Is it a good thing to be patted on the back by the *feringhi*?

SONAR BHARAT,  
Dec. 14th, 1907.

165. In a leader the *Sonar Bharat* [Howrah] of the 14th December has the following :—

India's misery and its cause. We have all along been saying loudly that as a result of the crooked policy of British officials, golden India is going to be sunk (in ruin), and the sons of India, the land which used to yield gold, are about to be annihilated by want of food. It is our great misfortune that both the men that are killing and those that are being killed do not listen to what we say. Hence killing and dying are going on in full force. The stupid sons of India do not for once understand—for once reflect on—the terrible ruin by which they are going to be overwhelmed. It is owing to their silliness and the cruel repression of the officials that the agriculturist has lost his cultivation, the blacksmith, the carpenter and the artizan have all lost their respective trades, the merchant has lost his commerce, the zamindari of the zamindar is vanishing, respectable men have lost their honour and esteem, chastity and virtue in woman, which are objects of veneration to a Hindu, are about to disappear, the people of the country are being drowned in the darkness of ignorance for want of proper education, Indians who are the offspring of lions are being crushed like dogs and jackals under the feet of the strong, numbers of them are dying for want of food like beasts, and their lives are becoming shorter and their strength less day by day. It is not only ourselves that say this, but it is also admitted by Englishmen moved by kindness.

"In the course of a speech delivered at Gloucester, Sir W. Wedderburn gives a description of the miserable condition of India, for which, he thinks, the Government is to blame. 'One-fifth of the entire population of India,' says Sir William Wedderburn, 'never know what a full meal is.' and if the crops are anyhow destroyed, terrible famine breaks out in the country. Starvation brings on plague and other kinds of pestilence in its train. The Government oppresses the people, while it refuses to grant Indians any right in the administration of the country." (The above is a translation of the Bengali rendering of Sir William's speech.)

The paper publishes a full report of the speech which it considers to be true to the letter. "The pitiful picture of India that Sir William has drawn," the paper goes on to say, "represents only a drop out of the ocean of the misery of the Indian people. Thanks to the English administration, Indians have reached the utmost limit of misery. If even now, when affairs are in such a condition, the authorities do not adopt any remedial measures, then the Indians will either be destroyed altogether, or they will rise up in desperation and make even an impossibility to be possible. Let the authorities keep this in mind and Sir W. Wedderburn himself also admits this."

SONAR BHARAT,  
Dec. 14th, 1907.

166. The *Sonar Bharat* [Howrah] of the 14th December publishes a story about a little boy who, being perplexed by the many different combinations of letters which in the English language are used for expressing apparently similar sounds, said that such a language was befitting only for thieves and pick-pockets. The paper concludes the leaderette by saying :—

"Such is the language in which laws are framed for governing us, into which our speeches and writings are translated for the purpose of ascertaining



our motives, to learn which our boys are sent to the slave depôt, and which we think as the ideal language in preference to our own mother-tongue."

167. Referring to the apology tendered to the Government by Munshi Harnam Singh, the editor of the *Cawnpore Gazette*, who was charged with having published a seditious article, the *Sonar Bharat* [Howrah] of the 10th December says that men like Harnam Singh are not rare in Bengal.

SONAR BHARAT,  
Dec. 14th, 1907.

168. The *Tamalika*, [Tamluk] of the 14th December publishes a *swadeshi* song in which the Hindus and Muhammadans are exhorted to forget their differences, as the foreign merchants are impoverishing the country by carrying away all valuable things in exchange for worthless materials. All should take the *swadeshi* vow and eschew foreign goods. Let not the frowns of the foreigners terrify the people.

TAMALIKA,  
Dec. 14th, 1907.

169. The *Yugantar* [Calcutta] of the 14th December has the following:—

YUGANTAR,  
Dec. 14th, 1907.

"(One's) own country and (one's) own religion."

The mother who has borne one in her womb is a living embodiment of the earth, and one's brother is a second embodiment of one's own self. Recognising the mother to be a living embodiment of the earth, the sage Manu has in his Institutes indicated one's own country and one's own religion as identical. No other race ever succeeded in recognising in the earth the motherly aspect as distinct from the one of matter. No one ever could address the earth as mother. It is only in your hearts, O sons of Arya, that the earth has taken shape as the mother, and so manifested herself. It is only in your throats that the sound of *Bande Mataram* has articulated itself.

What country and what people have ever risen to such a height in its conception of the mother? In what country has the religious as well as the active life of a nation harmoniously been able to carry the entire country on in its march towards emancipation? What nation has its country and its religion thoroughly permeated with this idea of motherhood?

Your mother has the aspect of the earth and is the destroyer of all sin. The earth took you into her lap as soon as you came out of your mother's womb. As you advanced in age, you left your mother's lap and took shelter in the lap of your earth-mother. You are now a son who is sheltered in the lap of the universal mother. The mother, who bore you in her womb, is the living embodiment of this universal mother, the earth. And it is that mother of yours who is now bound in Kansa's\* prison, crushed under the weight of stone and chained in irons!!

\*The allusion is to the incarceration of the parents of Krishna in the prison of their relative Kansa.

Sons of India, you have not yet quite forgotten your reverence for your mother. You have not (yet) shown yourselves to be inferior to any race on earth whatever in paying reverence to your mother. But because you have forgotten the land of your birth, you have fallen away from the real maternal reverence. You have cast the land of your birth out of that heart of yours, full of reverence for the mother, to the jackals and dogs. Vultures, *sakunis*, jackals and dogs are quarrelling over the possession of your mother's heart. What else will bring you to sense, if even this sad predicament of the mother does not break your trance? You are an unworthy son of your mother; you are ungrateful! But, if your mother had been a bad mother, the world would by this time have swallowed you up. The kind-hearted mother is still kind to you beyond limit. Incomparable wealth lies stored up for you. Without heroism you will not succeed in rescuing this immense wealth from the hands of the robber. Unless you are a hero, you will not be worthy of possessing the riches of this world which can be enjoyed only by heroes. The world is quaking under the onrush of modern civilisation. The demon of this civilisation has thoroughly rooted out a number of small nations. See again how it is about to swallow up the whole of India. Sons of Arya, if, therefore, you are anxious to defend yourselves and along with yourselves your country and your religion, then—

Be skilful in the use of arms.

Be infuriated with a war-like spirit.



Then only will you be able to live, and your dangers will be removed. If you want to exist on earth, if you want to live on earth, then you will have to prepare for this religious war—the war which will establish your religion and your race, the war by which cutting through the web of your illusion, you will enter on a wholly new life, the war by which your vow of defending the country will have been successfully completed. The command of Lord Sri Krishna was. "O son of Kunti, leaving aside all religions, follow the precepts of the religion in which I instruct you. If you die in carrying out the religion I am instructing you in, you will go to paradise, and if you prove triumphant you will acquire the right of enjoying the earth. To give battle is therefore your *dharma*. In it lies the principal means of your attaining welfare."

YUGANTAR,  
Dec. 14th, 1907.

170. The following is taken from an article in the *Yugantar* [Calcutta] of the 14th December entitled "Hindu heroism in the Punjab":—

"Hindu heroism in the Punjab." That the facts of the ancient and modern history of *Aryavarta* [Northern India] are not mere stories but burning truths, has been proclaimed in speech and in writing many times by many men; nevertheless, in order that the recollections of the past may be awakened in the minds of the inhabitants of *Aryavarta* who are (now) unsettled in mind and are under the spell of an infatuation for things foreign, we again take up on the present occasion the history of Hindu heroism in the Punjab. The same Sikh nation, under the shelter of the strength of whose arms, in the pride of the might of whose swords, in the fearless reliance on whose unlimited trustworthiness, the Western nation even now proudly treads on India's breast, the same Sikh nation, which forgetting its lion-like strength, sinking its ideal of the ancient *Aryas* in the bottomless sea of forgetfulness, forgetting its pride in the unlimited valour which Sher Singh showed only the other day, still continues to assist the foreign nation with the strength of its arms, and thereby adds to the large measure of oppression in India, the same Sikh nation, whose forefathers regarding the service of the Brahman and of the cow as meritorious, have established ever so many supernatural monuments—what can be a more regrettable pass than that the same Sikh nation should now encourage the unrestricted killing of kine in India by affording the protection of the strength of their arms. It is to break this spell that we have betaken ourselves to action. What we want is that the history of the Sikh nation should not like a riddle shine forth before us with a temporary effulgence, but that it should be regarded with affection by us as the history of the incomparable heroism of a great nation.

It is a story of the long past. The Punjab may be compared to the gate of India. Many foreign nations repeatedly sought, by breaking this door through, to enter into the land of India which produces gold. How many great robbers in how many different aspects sought to break through this strongly barred door of India, in order to loot India's store-house of gems! History still bears witness before the world, how many thousands of times the inhabitants of the Punjab, terrible looking and proud with a terrible strength, kicked back with unlimited heroism the foreign robbers from the gate of India. There is no counting how many great heroes have been born in every house in the Punjab who have controlled the good fortune of India. Who will to-day unearth the history and the truth about the many hundreds and thousands of great heroes, who, beginning with Raja Puru up to the recent terrible battle of Chillianwalla, saved India from the sword of the foreign robber. Even now the Punjabis, split up amongst themselves as they are, do not at all mind yielding up their lives from motives ranging from the maintenance of the honour of their own country to the defence of the interests of the foreigner in foreign lands. The reflection suggested by these (facts) is that of heroes possessed by ghosts, entangled in the web of the magic of ghosts marching on towards deathlike blind men. The land of the five rivers still bears on its breasts lakhs of heroic Punjabis, who can wield the sword, but who still look on themselves as glorified in rendering service at the feet of a *Mlechha* barbarous nation—this seems to be the work only of creatures under the spell of ghosts. The heroism, spirit and manhood of the Punjabi seem now to be unreal.



The Punjabis have not forgotten the day on which Guru Govinda, the lion of the Punjab, stood on the sacred stairs of the Mother's temple and summoned the entire Sikh nation and spoke to them: "Which of the Mother's sons are here, the Mother is thirsty and hungry; there is she longing now to drink up the blood of a lakh of Sikhs." The five heroes who on that day offered themselves to Guru Govinda for the service of the Mother and the vows for the defence of the national glory which lakhs upon lakhs, crores upon crores, of Sikhs took on that glorious day while touching the feet of the Guru—who can tell whither that heroism and those vows have now been swept away?

The strength and heroism, the hopes and aspirations of the Punjab have all been devoted to service at the feet of the West.

In the middle of the 18th (19th) century in seeking to measure strength with the highly powerful Sikh race on the field of battle, even the soldiers of the English race, who now brag of the strength of their sword, who are averse to fighting, who are great with the assistance of the swords of the Sikh and the Gurkha, were compelled to flee like a flock of sheep. The keen whipping of the battle of Chillianwalla, the barbarous English have not been able to forget even yet. The battle-fields of Mudki, etc., still continue floating before the eyes of the people of India like so many proofs of English defeat. If the Punjabi heroes of the land of the five rivers, released from the spell (which is now on them), again step forward to battle for the defence of kine and Brahmans in India, the drunken drowsy eyes of this Western race will at once look out for a way of escape, flinging to a distance the sword of whose strength the English, proud of an unreal strength, brag. A country cannot be ruled by cannon and rifles. Manliness and heroism also are wanted. Up to the present, in how many battles have the English come off victorious? The inhabitants of the Punjab do not, like gods under a curse, even now revive their memories and step forward to defend their own country.

The hollow brag of English heroism, which may be compared to a water-pot without water, appears to us in the light of a fable. The English are ruling us with our own strength. They are cutting off our heads with the assistance of our own swords. The Punjab like a wretched suicide is smashing up its edifice with its own hands. The Sikh nation still continues to go anywhere and everywhere to yield up life for the sake of the English. And the same English, forgetting gratitude and kicking at the heads of justice and righteousness, are banishing the very men who desire the welfare of that Sikh nation. Why? What is there that can give a fresh account of the Sikh's strength of arms? Nevertheless Bengalis, know this—how long can a handful of cowardly English continue in India, if the Sikh nation again takes its stand in the way it did when Lord Gough and others stupidly ignorant (*lit.* ignorant like kine) of the art of warfare, got their lesson at Chillianwalla. Dalhousie was at that time the representative of the English Government in India, and there was not a quarter (of the country) where he did not kindle a flame. In order to effect the ruin of the Sikh land, the half-infuriated Dalhousie gave orders to Lord Gough to convert the country of the Punjab into a cremation ground. "The great hero" Gough fled from the field of battle after having offered up 89 officers and 2,657 men as victims to the Sikh sword and leaving 6 British cannon. But the shameless Dalhousie had it proclaimed in every city that Gough has destroyed the Sikh race. This happened in 1848-49. Even fifty years ago, the Sikhs under competent leaders rendered service to the mother country with the severed heads of the untamable English indulging in unattainable hopes, whereas to look at the Punjabi now running fast with *puggies* on head and sword in hand, one is reminded of a cultivator yoking a bullock to the plough and leading it on. The English nation also are leading on with the strokes of the whip such highly brave Punjabis for the destruction of India, and without compunction and without opposition are doing the work of destroying religious temples, killing kine and violating women in India. That is why we say that the strength, the prowess and the spirit of the Sikhs are all now being devoted to the welfare of a Western race of brutes, and the unintelligent Punjabi fails still to realise that this immense (land of) India is being brought to ruin (thereby).

It need not be said in so many words that the Punjabis, who now can allow food to pass into their mouths even after witnessing the deportation of



Lajpat and Ajit and the oppression on Hansraj and others and on Punjabi females, have lost their manhood. Who will say that 50 years ago, it is these same Sikhs who defeated the English, and driving them from one forest to another like so many jackals and dogs, snatched their arms away and worshipped their native land with English blood, and by punishing barbarity glorified the Sikh nation?

YUGANTAR,  
Dec. 14th, 1907.

171. The following is taken from an article in the *Yugantar* [Calcutta] of the 14th December entitled "The cure for famines" :—

"The cure for famines."

Son of India, this country of yours at one time was reckoned to be the inexhaustible store-house of *Lakshmi* (the goddess of prosperity). And to day in the same country famine ever reigns. Those who are rich do not find time, even by mistake, once to think of these helpless men. Those who constitute the middle class are hirelings of the *feringhi*, and have it as their one aim in life somehow to keep body and soul together.

The rest are fools, and in consequence the more in danger and distress. It is upon them only that the rod of divine punishment is coming down. It is only they who are innocent who are about to expiate for the sin of those who are traitors to their country. By the judgment of Providence it is they who will die. Alas, ye foolish people of India, were ye born only to die? Can it be that there can be no place for you in God's kingdom, only because ye are not clever in speaking and writing the *feringhi* tongue like ourselves? Have ye become unworthy even to save your lives, because ye have not been able to pass as *bhadra-lok* like ourselves?

Have ye not yet been able to know or understand that we who are here sucking up your blood and attening and satisfying a stranger (therewith), and feeding on the leavings of the table of that stranger are only barely alive? Has it still to be realized (by you) that ye are weighted down with a hill?

The big house of your zamindar there—that palace of the *feringhi* there—all that unnecessary expense and show there—it is ye who have to bear them (all). It is by the working of your arms that sometimes that city of palaces is raised, and at other times is destroyed and falls. The major portion of the money you earn by your labour is appropriated by the zamindar as rent, but the greater share of that rent is spent in the service of the zamindar's master, the *Feringhi*. The small hut at your home is tumbling down. In city after city the mansions of the officials are increasing in splendour. It is out of your blood and flesh, fat and bones and marrow that that city of beautiful edifices you see there has been built. It is with your labour and with the money got out of your labour that the luxury and the stomachs of the wretches who are as malignant boils on the body politic are being nourished. You cannot always get your meals twice a day: you get one in the morning and you pass your evening in starvation.

It is in this fashion that your days are passing! With the burden of constant new taxation you are losing all your substance. You have absolutely lost your all in the process of buying justice. Your sorrows know no rest, even though you put up uncomplainingly with so much oppression and wrong. At last having arrived at the final limit of oppression, with your eyes turned to God, you are dying of starvation. You could not touch the food which you laid in. No right accrued to you in what is in justice yours. Who kept you from this right? Who snatched away from you this God-given right? Do you reflect for once whither this wealth acquired by you flies away? Search

\* In Hindu mythology a demi-god who guarded the wealth of Kuber, the God of Wealth.

for the cause and you will see that the money you gathered by exchanging your heart's blood is held in custody in the inaccessible and far distant homes of the *Yaksha*.\*

Alas, ye deceived one! If your *dharma* (religion), *moksha* (emancipation) *kam* (desires) are all swallowed up by the thought of bread; if it is of starvation that you, along with your wives, sons and daughters have to die, if you have to die only after touching that gathered wealth, then vainly were you born men. Vainly did your two arms, long as the *sāl* tree, fit to chastise your enemies with, add to the beauty of your inert body. Do not be born again in India as men. Remain as stone. "The hungry man does not mind if the rice is stale." The hungry have no honour and no humiliation! What is it



again that constitutes religion, and what irreligion in the case of the man stricken with hunger? If you wish to remove this constant famine of yours from the face of India for good, then rely on your own efforts. Before you lies the inexhaustible store-house of *Lakshmi* (the goddess of prosperity). None but heroes have the right to possess this wealth and magnificence; open the doors leading to the goddess of prosperity with the strength of your own arms, and acquire the right of enjoying immense riches.

172. The division arising in the Congress camp leads the *Hitvarta*

HITVARTA,  
Dec. 15th, 1907.

Division in the Congress camp.

[Calcutta] of the 15th December to reflect on its result, which the paper however presumes to be hopeful, since division indicates vitality which in the case of the Congress has already manifested itself in the rising of the Extremists.

173. The *Hitvarta* [Calcutta] of the 15th December warns the Indians,

HITVARTA,  
Dec. 15th, 1907.

The bogus *swadeshi* articles.

against purchasing bogus *Swadeshi* articles, as the foreign merchants have now commenced to have the word "*Swadeshi*" printed on the goods which they send out for sale to India.

174. The *Hitvarta* [Calcutta] of the 15th December is glad that the Jains

HITVARTA,  
Dec. 15th, 1907.

The Jains, a fresh convert to the *swadeshi* cult.

also have now joined the boycott propaganda, and thinking boycott as something unavoidable, in face of the present state of things in the country, hopes that they would keep fast to it.

175. In publishing a full report of the proceedings of the Midnapore

HOWRAH HITVAISHI,  
Dec. 15th, 1907.

Scandalous behaviour of the Extremists at the Midnapore District Conference.

District Conference, of the Extremists during the meeting and after it, the *Howrah Hitvaishi* [Howrah] of the 14th December asks all right-thinking men to dissociate themselves from the mischievous and dishonest motives of the quarrelsome Extremists.

176. Referring to the speech delivered by Mr. Ellis, late Under-Secretary

DAILY HITAVADI,  
Dec. 16th, 1907.

Mr. Ellis's speech on India's future.

for India, at West Bridgeford on the 28th November last, the *Daily Hitavadi* [Calcutta] of the 16th December says that Mr. Ellis was quite right in saying that Lord Curzon came to India with preconceived ideas, but his view that India's future depends upon the British public is not correct. It is upon the Indians themselves that India's future really depends; no other people will be able to do them any good or evil.

177. Referring to the high praise lately bestowed on Mr. Morley by

DAILY HITAVADI,  
Dec. 16th, 1907.

Lord Joyce's praise of Mr. Morley.

Lord Joyce in a Liberal meeting, the *Daily Hitavadi* [Calcutta] of the 16th December says that the fact cannot be gainsaid that the Indians have been sorely disappointed in Mr. Morley, from whom they had expected much. The Indians will never forget Mr. Morley's "settled fact" of the partition of Bengal, his support of the deportation of Lala Lajpat Rai and Ajit Singh, and many other things. The Indians expect nothing from him, who, be he a Liberal or a Conservative, can praise a Secretary of State for India with such antecedents.

178. In concluding its 10th and the last letter on the history of the French

HINDI BANGAVASI,  
Dec. 16th, 1907.

Notice of the French Revolution.

Revolution, the *Hindi Bangavasi* [Calcutta] of the 16th December enumerates as follows the morals

drawn from the same:—

(a) People get mad after reform, when the oppression of Government reaches a stage at which it is unbearable; (b) that even the weak subject people can dare stand against their powerful rulers, assuming a hostile attitude; (c) that the powers of the ruled can, after all, triumph over those of the rulers, destroying the latter root and branch; (d) that after the people have once experienced the blessing of independence, they yearn for it again; (e) that the unity of the people even in face of the difference of religion among them can turn the impossible into possible; and (f) that in their attempt to accomplish any significant object, people have to be subject to various enormities, to be victims to injustice, and to suffer death, and that the fruit of their labour if not tasted by themselves is, of course, enjoyed by their descendants.



HINDI BANGAVASI,  
Dec. 16th, 1907.

The immediate effect of the *swadeshi* movement on the Indian people.

179. The *Hindi Bangavasi* [Calcutta] of the 16th December is much gratified to notice that since the beginning of the *swadeshi* movement, the Indians have comparatively awakened to their interest and are taking pains to study the material condition of their country. But, notwithstanding, it fears lest they should fail to keep up their agitation as a result of the vigorous attempt on the part of the executive to suppress the movement. It therefore exhorts them to stand fast to their religion, and to be up and doing in the development of their agitation, relying only upon Providence for their success, as these are the only resources with which they can triumph over the English who, if they had been as much high in mind as great they are in wealth, their representatives in India would not have thus tried to hamper the progress of the *swadeshi*.

NAVASAKTI,  
Dec. 16th, 1907.

The Bengali's willingness to shed his own blood.

180. When Jesus Christ was taken before the Governor, writes the *Navasakti* [Calcutta] of the 16th December, he was asked: "Art thou the King of the Jews?" To this Jesus replied: "Thou sayest." Such in fact is the reply we may give to the questions put to us by our administrators as to whether we are seditionists, whether we are inciting the sepoys, whether we are circulating seditious literature, whether Bengali youths have become strong like the Sikhs, whether Bengalis are collecting arms in secret, and so forth. What Jesus Christ's enemies asked him, at last turned out to be true, and Destiny alone knows whether the same thing will take place in our case. But much is still to be done. We have yet to be made to put on a crown of thorns, and instead of being crucified, we have yet to be bayoneted and hanged. Ah, when will that happy day come when the shedding of our blood will cause the gibes and sneers of our enemies to be written in our history like the events recorded in the Bible!

DAILY HITAVADI,  
Dec. 17th, 1907.

The quarrel between the Extremists and the Moderates.

181. The *Daily Hitavadi* [Calcutta] of the 17th December says that however much the Extremists and the Moderates may be divided in opinion on the Congress platform, it is certain that the quarrel between them will do no good to the *feringhis*, because both parties have welfare of their mother-country in their hearts.

DAILY HITAVADI,  
Dec. 17th, 1907.

Sir L. Hare in the Chittagong Ginning factory.

182. We publish, writes the *Daily Hitavadi* [Calcutta] of the 17th December, the substance of Sir L. Hare's speech at the opening ceremony of the ginning factory established at Chittagong by Nityananda Ray Bahadur & Co., because people may be desirous to know what a Lieutenant-Governor, who has left no stone unturned to kill the *swadeshi*, had to say in the guise of a friend of *swadeshi*, and because observations made by Englishmen, who are experts in trade about trade and commerce may contain valuable lessons for us.

PALLIVARTA,  
Dec. 17th, 1907.

*Swadeshi* as the only means for gaining *Swaraj*.

183. The *Pallivarta* [Bongong] of the 17th December asks the people of India to stick to the *Swadeshi* which is the only means by which they will be able to gain *Swaraj*, as there is little or no chance of Englishmen ever giving it to India of their own accord.

DAILY HITAVADI,  
Dec. 18th, 1907.

Mrs. Annie Besant and the students of the Benares Hindu College.

184. The *Daily Hitavadi* [Calcutta] of the 18th December is glad that Mrs. Annie Besant has on her return from Europe asked her pupils to be "staunch patriots" and to be worthy of the cry of *Bande Mataram*, a cry which she declared would ere long be the national cry of the whole of India. A salutary change of views appears to have come upon her, seeing that she on a previous occasion condemned political agitation by students.

DAILY HITAVADI,  
Dec. 18th, 1907.

"The advice of a grey-haired man."

185. The *Daily Hitavadi* [Calcutta] of the 18th December publishes what purports to be the advice offered by a "grey-haired man" in which the writer says he does not exactly understand the meaning of the word *swaraj* as it is used now-a-days. Does it mean the establishment of native rule in India after the English have been driven from it? At whose hands do the people advocating *swaraj* expect to get it? Do they expect that the English will fly from the country being terror-struck at their speeches? If



they really think that the English will retire from the country when their Indian trade is destroyed by *swadeshi* and boycott, then there can be no good in crying aloud for *swaraj*. Let the *swadeshi* and boycott be followed and the inevitable will follow. Vain boasting is useless. *Swaraj* can only be gained by the requisite exertion and self-sacrifice. Let there be no dissipation of energy. Accept this wholesome counsel. A critical time has indeed come.

186. The *Navasakti* [Calcutta] of the 18th December comments thus on

The *Englishman* and the Chairmanship of the forthcoming Congress.

an editorial paragraph in the *Englishman* newspaper of the same date regarding Lala Lajpat Rai's selection for the Chairmanship of the forth-

NAVASAKTI.  
Dec. 18th, 1907.

coming National Congress:—

Why should the *Englishman* be so glad that Lala Lajpat Rai is not to be President of the Congress? Whenever a paper conducted by Englishmen praises us on any *swadeshi* questions we may be sure that we have done something detrimental to the country's interests. The *Englishman* has no right to say anything as to the way in which we should work for our country's good. Let not the moderate be taken in by the apparently sweet language of the *Englishman*.

187. The *Navasakti* [Calcutta] of the 18th December writes that the

The Presidency of the forthcoming Congress: the point at issue.

real difference between the moderates and the extremists lies in the fact that whereas the latter hold to *swaraj*, boycott and national education as

the main objects of national striving, the former are prepared in consideration of the present political situation to keep quiet about them or even to abandon them altogether. It is the fundamental difference in their political programme that has induced the extremists to have as President of the Congress this year a man who like them is in favour of that programme. Adherence to leaders like Lajpat or Surendra, irrespective of principles, may be all worthy of praise from the point of view of party politics, but it has nothing to do with the true interests of the country.

NAVASAKTI,  
Dec. 18th, 1907.

RAJENDRA CHANDRA SHASTRI,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,

The 21st December, 1907.







CONFIDENTIAL.]

[No. 51 of 1907.]

# REPORT (PART II)

ON

## NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

### Week ending Saturday, 21st December 1907.

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## II.—HOME ADMINISTRATION.

## (a)—Police.

1384. According to the *Bengalee*, it appears that Mr. Nevinson, while visiting the Victoria School at Serajganj, came to

Mr. Nevinson and the Police.

know that a Police Head-Constable in plain clothes was following him wherever he went. After he had finished inspecting the school, he followed the man to a neighbouring house and turned upon him sharply, asking if he was a Police officer. The man stammered forth a reply in the affirmative. Mr. Nevinson enquired why and under whose instructions he had the audacity to follow an Englishman. The man was at his wits' end, but managed to shuffle the question. Mr. Nevinson wanted to bring the matter to the notice of the Police Inspector, but at the request of two Hindu gentlemen he desisted. This, coupled with the Ainslie incident, the *venue* of which was also Serajganj, ought to open the eyes of Englishmen to the state of things in the new Province. These are the fruits of the partition of Bengal. What a blessing it has been to the people!

BENGALIAN,  
17th Dec. 1907.

1385. Referring to the quartering of a punitive police at Jhalakati, the *Bengalee* says:—

BENGALIAN,  
16th Dec. 1907.

Punitive police at Jhalakati.

"We have never been in doubt as to the real object of the posting of a punitive police force at Jhalakati. But we did not expect the Government to demonstrate that object so clearly as it seems to have done. If the rumours, to which our correspondent refers, are even partially true, it can no longer be doubted that what the Government wants is to crush the *swadeshi* spirit and that it is prepared to go to any length to fulfil its object. That the Government of the new Province does not like *swadeshi* is evident enough. But it is nothing short of extraordinary that it should parade its hostility in so open a manner. Our correspondent regrets that the Viceroy should have declined to interfere. We share his regret. Does His Excellency think that the *swadeshi* of the Jhalakati people is not of the *honest* type, for which alone he professed his sympathy in his speech at the opening of the Calcutta Exhibition? That is, of course, possible, for he, like Mr. Morley, must ultimately depend upon the men on the spot. But, then, there is one allegation in the telegram, of which His Excellency is bound to take note. The Muhammadans, we are told, are totally exempted. Lord Minto told us only the other day that no distinction whatever was ever made by the bureaucracy between one race and another for political reasons. Here is a specific allegation, the second of its kind in this connection. Will His Excellency enquire? And can it be that while the *swadeshi* leaders are very heavily taxed, the anti-*swadeshi* people are either not taxed at all or are but lightly taxed? That, surely, is as extraordinary in its way as the allegation which Lord Minto so warmly repudiated."

## (b)—Working of the Courts.

1386. Commenting on the conviction of the Editor and Printer of the *Hitaishi*, the *Bengalee* is of opinion that, apart from

Barisal *Hitaishi* case.

the severity of the sentence, it is an absurdity to sentence a political offender to a term of rigorous imprisonment. It is, moreover, preposterous that the absurdity should be sought to be heightened by making the sentence unnecessarily severe. The journal condemns, even more severely than the sentence, the policy of the Government in undertaking prosecutions for sedition with a light heart.

BENGALIAN,  
14th Dec. 1907.

1387. Commenting on the conviction of the Editor and Printer of the *Barisal Hitaishi*, *Bande Mataram* declares that the

Two more Barisal martyrs.

time has gone by when it was the fashion to say something on the merits of these cases. Bengal has realised that, under an alien rule, to speak out the truth in the interests of one's country involves great sacrifices, and those who are doing that duty have no mind to shirk the consequence. The readiness to undergo sacrifice for patriotic activities is much in evidence in East Bengal and notably in Barisal, and the manner in which the Editor and Printer of the *Hitaishi* have accepted the sentence is quite worthy of Barisal.

BANDE MATARAM,  
14th Dec. 1907.



AMRITA BAZAR  
PATRIKA,  
14th Dec. 1907.

1388. With reference to the conviction of the editor and printer of the *Barisal Hitaishi*, the *Amrita Bazar Patrika* declares that the incarceration of Babu Durga

Mohan and other ardent patriots like him will not go in vain. Well may Barisal, or, for the matter of that, Bengal or the whole of India, be proud of the noble example set by the editor of the *Hitaishi*. His incarceration will give a lift to the country, and this fact will enable him to face the horrors of an Indian jail.

AMRITA BAZAR  
PATRIKA,  
17th Dec. 1907.

1389. Referring to the Barisal *Hitaishi* case, the *Amrita Bazar Patrika* is of opinion that its Editor ought to be tried by

The Barisal *Hitaishi* case. a jury, as the language of the paper being a foreign one, it was not possible for the trying Magistrate to understand the intricacies of an alien tongue. Of course Magistrates do what they believe to be right, but their duty lies in declining to try cases in which the incriminating articles are written in Bengali and other vernaculars foreign to themselves.

INDIAN MIRROR,  
17th Dec. 1907.

1390. Commenting on the conviction of the accused in Sergeant Walter's case, the *Indian Mirror* declares that the public

Sergeant Walter's case. are not satisfied that the offence has been brought home to the unfortunate man to justify such severe punishment. The punishment has been excessive and far heavier than was to be reasonably expected from the extenuating circumstances. It is hoped that no race question had anything to do with the verdict of the majority of the jury.

BENGALER,  
19th Dec. 1907.

1391. With reference to the last notice issued by Mr. Kingsford prohibiting public meetings in the squares in the

Closing the squares. northern part of Calcutta, the *Bengalee* considers it hardly surprising that the public were not represented when Superintendent Aldridge made his application. Grave doubts are entertained as to the legality of a general order of the kind touching not one individual only but a section of the public. The journal enquires how long are Mr. Kingsford and the police to be permitted, between themselves, to dispose of the rights of the people as they like. The impression prevails that the stone-throwing incident, on which the application was based, has served only as an excuse for a step which the local authorities had decided upon for quite independent reasons.

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

INDIAN MIRROR,  
17th Dec. 1907.

1392. Referring to the Government of India's Circular in connection with the reorganisation of the Sanitary Services in

The Government of India on the reorganisation of the Sanitary services.

India, the *Indian Mirror* is of opinion that the Indian public must be deeply grateful to Lord Minto's Government for the sympathy it has shown to indigenous talent. The best Sanitary officer would no doubt be one who possesses an intimate acquaintance with the customs and prejudices of the people, and who will thus be able to avoid arousing that opposition which the application of Western sanitary science to Eastern conditions too often excites.

#### VI.—MISCELLANEOUS.

AMRITA BAZAR  
PATRIKA,  
13th Dec. 1907.

1393. The *Amrita Bazar Patrika* writes:—

Mr. Nevinson.

"So, Mr. Nevinson has gone one better than Mr. Keir Hardie. In his conversation with Indian leaders at Mymensingh, he characterised the so-called National Volunteers as a 'magnificent institution' which would make the people 'manly and patriotic and teach them to defend themselves.' Would not this throw the *Englishman* into painful hysterics? The *swadeshi* movement, he said, 'was sure to do immense good to indigenous industries,' and had already made the Lancashire people anxious. Mr. Nevinson also expressed surprise when he was told, as we have said a thousand times in these columns, that 'the whole of the Road-cess Fund which was levied for local purposes had now been appropriated by Government to other works.' Alas, 'Cui bono?'



1394. Referring to the statement made by an Anglo-Indian paper to the effect that Mr. Nevinson, while passing through

Mr. Nevinson's visit to Bengal.

Calcutta had been pounced upon by Babus Surendra and Bhupendra, and some Muhammadans, with a view to winning him over to the Hindu side, the *Amrita Bazar Patrika* declares that Mr. Nevinson had already adopted the Hindu theory of the unrest before he came to Calcutta and there was therefore no need for the Hindus to seduce him into adopting their view of the situation. Continuing, the journal enquires how it is that the Government lacks the fairness to state the actual condition of things—that Bengal was partitioned to find fat berths for Europeans and raise a Muhammadan power, headed by Nawab Salimulla, as a set-off against the Hindus and not for administrative convenience, and that for this purpose the Hindus have been treated not as subjects of King Edward but as foes who ought to be crushed anyhow, rightly or wrongly, justly and unjustly. There are, it says, very few among the rulers who will have the fairness to admit that Government has abandoned its policy of impartiality, and is molesting innocent Hindus in the furtherance of a selfish policy.

AMRITA BAZAR  
PATRIKA,  
13th Dec. 1907.

1395. The *Bengalee*, referring to the recent train-wrecking outrage, states that speculation has for some time been rife as to

The recent bomb incident.

the identity of the person or persons who were responsible for the recent bomb incident on the B. N. R., but it was reserved for the *Englishman* to connect that incident with the new movement in the country. The only evidence that the *Englishman* has discovered is that a paragraph appeared in the *Jugantar* newspaper as far back as the 15th August which, according to our contemporary, was inflammatory. "The extract from the *Jugantar* does not concern us. But is it not absolutely idiotic to suppose that a paragraph which appeared in the middle of August should have been acted upon in December? If the motive of the outrage were political, and if it had anything to do with suggestions alleged to have been made in August, is it conceivable that the perpetrators of the outrage would have waited so long? That, surely, is not the way of conspirators. Did they find no opportunities in the meantime? Have not our Governors and Lieutenant-Governors been constantly going out on tours? But it is no use arguing with one with whom calumny passes for argument and insolence for invective. The political movement in India, in all its aspects, is a movement which relies, for its success, upon altogether other weapons than those of violence. Everybody knows it, not excepting the Hare Street scribbler. But a calumniator is not expected to care for truth or evidence."

BENGALIAN,  
14th Dec. 1907.

1396. The *Hindoo Patriot* strongly protests against the allegation that the attempted train-wrecking outrage must have

The attempt to wreck the Lieutenant-Governor's train.

been committed by a political party. Fairness and decency demand that no malicious suggestion or mischievous prophecy should be made on such serious occasions. The Criminal Investigation Department, the Inspector-General of Police, the Railway Police, the army of detectives and such agents should unravel the mystery if they can. Arm-chair critics, seeing spectres in the air and infatuated by a particular idea, have no business to fancy that, by airing their profound knowledge of human nature, they will be helping the proper authorities in their task.

HINDOO PATRIOT,  
14th Dec. 1907.

1397. Commenting on the *Englishman's* articles in connection with the attempt to wreck the train of the Lieutenant-Governor of Bengal, *Bande Mataram* writes:—

The *Englishman's* detective ability.

"The *Englishman* cannot let go such a grand opportunity to run in the Nationalists. So it is parading all its scientific knowledge to establish the connection of the Nationalists with the recent attempt to wreck the train of the Lieutenant-Governor of Bengal. Its chain of scientific reasoning is quite flawless, and it now only remains for the bureaucrats to suppress the vernacular papers for inciting people to such diabolical outrages. There is also a gentle hint to close the manufactories of acids and other chemicals. The *Englishman* has quoted chapter and verse to show that the *Jugantar* and the *Sandhya* are at the bottom of the nefarious affair. And why not the *Englishman*? We can quote paragraphs from its columns, when it has dwelt on the usefulness of sanguinary means for the

BANDE MATARAM,  
14th Dec. 1907.



uplifting of a nation. The unrest has come with all its ugly features. The muddy torrent is sweeping in a tempestuous rush, now breaking the banks, now tossing the boats, but ultimately to make the land smile with health and plenty crowned. The shriek of alarm, the cry for vengeance can hardly stay its course. Any attempt to dam it up and not to guide it to its destination will only add to its volume and intensity."

BENGALER.  
5th Dec. 1907.

1398. The *Bengalee* is of opinion that whenever Mr. Nevinson speaks, he speaks like a true Englishman, and a worthy descendant of the man who made the English name respected throughout the world. In those days, England's mission was one of freedom, and the name of England was a synonym for all that was meant by Liberty. She has fallen from her high state since then, but there are individuals who however retain all the moral pride of their race, and whose patriotism is neither militant nor imperialistic, but of that other order which places a regard for England's good name and her ancient greatness on a much higher level than a regard for the expansion of Empire. Naturally Mr. Nevinson is shocked to find the degenerated condition of his countrymen in India.

HINDOO PATRIOT.  
16th Dec. 1907.

1399. The *Hindoo Patriot* attributes the antipathy that is manifested nowadays towards lawyers and Brahmins in particular and towards the Hindus in general, to the Hindus being educated and quick-witted and naturally able to discover errors and blunders on the part of others and turn them to their own advantage. It says:—

"The rulers have an interest in persuading the ruled to place implicit confidence in them and obeying them without grumbling or questioning. So long as the subject-people remain ignorant, they quietly follow the lead of their rulers. But as soon as they become aware of their own interests and develop the faculty of discriminating between justice and injustice, they decline to receive anything without due and careful examination. Herein lies the difficulty of ruling a civilized and enlightened people. It is much easier for a savage race to rule a civilized race and for a civilized people to govern a savage nation, than for a civilized race to rule another civilized race. The more the people of India are advancing towards Western civilisation, the more is the difficulty of England growing. The spread of education among the Indians is deplored by the Anglo-Indians for no other reason than that it has made the task of administration more difficult by rousing the susceptibilities of the people and enabling them to form their own ideas about the fitness of things and the science of Government. The educated classes are now in a position to make a correct estimate of what their place in the administration should be. The fact that they are being better governed than they were accustomed to for centuries during the Moslem period, affords them small consolation, because they are acquainted with the methods of Government in civilized countries and can draw comparisons. The history of the world is open before them to draw inspiration from, while the force of Western education has stimulated their desire to be on the same level with the civilized races."

AMRITA BAZAR  
PATRIKA,  
16th Dec. 1907.

1400. The *Amrita Bazar Patika* writes:—

Messrs. Hardie and Nevinson,  
and Dr. Rutherford.

"The adage is that if a lie get only a few hours' start, it is next to impossible for truth to overtake it. Mr. Keir Hardie did his best to disabuse the English public of their wrong impressions by his telegraphic messages to the *Daily Mail* and one or two other English papers. But he laboured under the disadvantage of himself being an interested party; however, these yet had their good effect. And, we think, truth will again dawn upon the minds of the British people now that Mr. Nevinson and Dr. Rutherford have come out here to ascertain the real state of affairs by personal enquiry."

INDIAN NATION,  
16th Dec. 1907.

1401. Commenting on the present situation in India, the *Indian Nation*

The situation.

declares with all the emphasis it can command that so far as there is any unrest in any part of India, it has been caused by the licentiousness of the press and the platform and by the unrestrained propagation of doctrines subversive of law and order. Well-meaning friends of India may think that the unrest is caused by political



grievances and ungratified political aspirations. But they are mistaken. The "leaders," in order to make a name for themselves, have been exciting the worst passions of the mob, and the greatest mischief they are doing to the country is the spoiling of the boys.

1402. Referring to the censure passed by the *Times* on the moderates in connection with the Congress squabble, the *Bengalee* fails to see how they are in any way to blame for the present state of things. They are in no way responsible for the dissemination of the alleged seditious views. The journal holds the Government directly responsible for it. So long as the subject matter of sedition is not removed, the authorities must make up their minds to face violent and intemperate expression of such grievances. If the existing grievances are removed, sedition will disappear.

1403. *Bande Mataram* declares that the report of the latest Beadon Square meeting published by the *Empire* was Imperial misrepresentation. It denies the reference to Superintendent Merriman and the "Lalpagarees" mentioned therein as well as the alleged insults offered to the Police. "Even if it be true," the journal says, "that the Police were insulted in the meeting, why do they court these insults by needlessly thrusting themselves on a peaceful gathering? Cannot the public say that it is an insult to them to be watched and spied on by a large contingent of the Police when they are only discussing their own affairs and teaching their own people their duty? But it is not in our line to offer any criticisms of the bureaucratic policy or action."

1404. The *Amrita Bazar Patrika* is of opinion that larger financial powers should be given to Provincial Governments and District Administrations, but that at the same time, the people should have some substantial voice in the administration of provincial and district finances. With regard to the Municipality, it urges that the proportion between the elected and the nominated should be three-fourths and one-fourth instead of two-thirds and one-third, considering that municipal towns in the mufassal are inhabited by a large number of educated men.

1405. *Bande Mataram* calls upon young nationalists to rejoice, as they are in the vanguard of progress and the future is theirs. It says, "The Message of *swaraj* has intoxicated you, has made you mad, and where in the world has anything noble been done except through madness. You are moving in a tempestuous speed which staggers the old and over-cautious and they are crying halt. They cannot appreciate the fire which is consuming you. The maddening love for the mother, the keen thirst for her glory, sobriety and calculation cannot measure, timidity and scepticism cannot follow, hence the complaint and the cries of indignation. Unbounded is the faith of the young nationalist in the future of his country. He alone accepts every bold and patriotic suggestion for the uplifting of his country. He knows no prudence, he knows no fear. His is an enthusiasm which reckons of no difficulties and is not chilled by words of caution."

BENGALUR,  
17th Dec. 1907.

BANDE MATARAM,  
17th Dec. 1907.

AMRITA BAZAR  
PATRIKA,  
19th Dec. 1907.

BANDE MATARAM,  
19th Nov. 1907.

OFFICE OF THE INSPR.-GENL.  
OF POLICE, L. P.,  
WRITERS' BUILDINGS,  
The 21st December 1907.

F. N. WARDEN,

Per. Asst. to the Insp.-Genl. Police, L. P.



