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REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 30th May 1914.

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PART I OF WEEKLY REPORT.

List of Vernacular Newspapers and Periodicals.

[Corrected up to the 1st December 1913.]

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Assamese.</i>				
1	"Bunhi" (P) ...	Calcutta ...	Monthly	Lakshmi Nath Bis Borua, Hindu, Brahmin; age about 45 years.	700
2	"Kabita-Lata" (P) ...	Do. ...	Quarterly	Nilkantha Barua, Brahmin	400
	<i>Bengali.</i>				
3	"Aitihāsik Chitra" (P) ...	Calcutta ...	Monthly	Nikil Nath Ray, Hindu, Brahmin; age 48 years.	500 to 800
4	"Alaukik Rahasya" (P) ...	Do. ...	Do.	Kahirod Prasad Vidyabinode	700
5	"Alochana" (P) ...	Howrah ...	Do.	Jogendra Nath Chatterji, Hindu, Brahmin; age 47 years.	500
6	"Ananda Sangit Patrika" (P)	Calcutta ...	Do.	A. Chaudhuri Pratibha Devi, Hindu, Brahmin; age 46 years.	...
7	"Archana" (P) ...	Do. ...	Do.	Keshab Chandra Gupta ...	800
8	"Arghya" (P) ...	Do. ...	Do.	Amulya Charan Sen, Hindu, Tambuli; age 36 years.	700
9	"Aryya Gourab" (P) ...	Kishoreganj	Do.	Bhairab Chandra Chaudhuri, Hindu, Brahmin; age 48 years.	1,000
10	"Aryya Kayastha Patrika" (P)	Calcutta ...	Do.	Kali Prasanna Sarkar, Hindu, Kayastha; age 72 years.	500
11	"Aryya Kayastha Pratibha" (P)	Do. ...	Do.	Ditto ditto ditto	500
12	"Aryyabartta" (P) ...	Do. ...	Do.	Hemendra Prasad Ghosh	1,000
13	"Atithi" (P) ...	Do. ...	Do.	Bhabataran Das; age 23 years	200
14	"Avasar" (P) ...	Do. ...	Do.	Surendra Chandra Dutta, Hindu, Tanti; age 23 years.	1,600
15	"Ayurveda Bikas" (P) ...	Dacca ...	Do.	Sudhansu Bhushan Sen	...
16	"Ayurveda Hitaisihini" (P) ...	Do. ...	Do.	Nalini Kanta Das Gupta	500
17	"Ayurveda Patrika" (P) ...	Calcutta ...	Do.	Kaviraj Dinanath Kaviratna Sastri	...
18	"Ayurveda Prachar" (P) ...	Nadia ...	Do.	Kaviraj J. K. Ray, Hindu, Brahmin; age 37 years.	5,000
19	"Baisya Barujibi Patrika" (P)	Jessore ...	Do.	Prasanna Gopal Roy, Hindu, Barui; age 53 years.	500
20	"Baishnava Samaj" (P) ...	Calcutta ...	Bi-monthly	Surendra Mohan Adhikary	500
21	"Baisya Patrika" (P) ...	Jessore ...	Monthly	Prasanna Gopal Roy	...
22	"Balak" (P) ...	Calcutta ...	Do.	J. M. B. Duncan	9,800
23	"Balyasram" (P) ...	Do. ...	Do.	Taraprasanna Ghosh Bidyabinode, Hindu; age about 36 years.	200
24	"Bamabodhini Patrika" (P)...	Do. ...	Do.	Sukumar Dutt	700
25	"Bandana" (P) ...	Baidyabati	Do.	.....	.....
26	"Bangabandhu" (P) ...	Dacca ...	Do.	Ishan Chandra Sen, Brahmo; age 55 years.	...
27	"Bangadarsan" (P) ...	Calcutta ...	Do.	Sailes Chandra Masumdar, Hindu, Brahmin; age 42 years.	900
28	"Bangaratna" (N) ...	Krishnagar	Weekly	Kanai Lal Das, Hindu, Karmakar age 28 years.	1,500
29	"Bangavasi" (N) ...	Calcutta	Do.	Behary Lal Sarkar, Hindu, Kayastha; age 56 years,	15,000

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
30	"Bangiya Baisya Suhrid" (P)	Murshidabad	Monthly	Pravas Chandra Dutt Gupta, Hindu, Tamuli; age 35 years.	430
31	"Bankura Durpan" (N)	Bankura	Weekly	Rama Nath Mukherji; age 63 years	463
32	"Bani" (P)	Calcutta	Monthly	Amulya Charan Ghosh; age 35 years	800
33	"Barisal Hitaishi" (N)	Barisal	Weekly	Durga Mohan Sen, Hindu, Baidya; age 35 years.	625
34	"Basumati" (N)	Calcutta	Do.	Sasi Bhushan Mukherji and Haripada Adhikary; age 41 years.	12,000
35	"Bhakti" (P)	Howrah	Monthly	Dines Chandra Bhattacharya, Hindu, Brahmin; age 28 years.	550
36	"Bharati" (P)	Calcutta	Do.	Srimati Swarna Kumari Devi	12,000
37	"Bharat Chitra" (N)	Do.	Weekly	Pran Krishna Pyne	800
38	"Bharat Mahila" (P)	Dacca	Monthly	Srimati Saraju Bala Dutt, Brahma; age 31 years.	450
39	"Bhisak Darpan" (P)	Calcutta	Do.	Rai Sahab Girij Chandra Bagchi	260
40	"Bharatbarsha" (P)	Do.	Do.	Amulya Charan Vidyabhushan and Jaladhar Sen.	1,000
41	"Bijnan" (P)	Do.	Do.	Dr. Amrita Lal Sarkar	300
42	"Birbham Varta" (N)	Suri	Weekly	Devendra Nath Chakravarty, Hindu, Brahmin; age 39 years.	900
43	"Birbham Hitaishi" (N)	Bolpur	Do.	Divakara Banerji, Hindu, Brahmin; age 43 years.	335
44	"Birbhumi" (P)	Calcutta	Monthly	Kulada Prasad Mullik, Hindu, age 32 years.	1,500
45	"Birbham Vasi" (N)	Rampur Hat	Weekly	Nilratan Mukherji, Hindu, Brahmin; age 46 years.	600
46	"Brahman" (P)	Bagerhat	Monthly	Nitya Gopal Chakravarty, Hindu, Brahmin; age 46 years.	150
47	"Brahman Samaj" (P)	Calcutta	Do.	Pandit Basanta Kumar Tarkamidhi	1,000
48	"Brahma Vadi" (P)	Barisal	Do.	Monomohan Chakravarty, Brahma; age 52 years.	625
49	"Brahma Vidya" (P)	Calcutta	Do.	Rai Purna Dev Narayan Singh Bahadur and Hirendra Nath Dutta.	800
50	"Bratya" (P)	Jayanagar	Do.	Raicharan Sadder, Hindu, Bratya Kahatriya, Poda; age 36 years.	About 500
51	"Burdwan Sanjivani" (N)	Burdwan	Weekly	Prabodhananda Sarkar, Hindu, Kayastha; age 31 years.	1,000
52	"Byabasa O Baniya" (P)	Calcutta	Monthly	Sachindra Prasad Basu	.....
53	"Byabasyi" (P)	Do.	Do.	Haripada Banerji	.....
54	"Chabbis Pargana Varta-vaha" (N)	Bhawanipur	Weekly	Hem Chandra Nag, Kayastha; age 30 years.	500 to 700
55	"Charu Mihir" (N)	Mymensingh	Do.	Vaikantha Nath Sen, Hindu, Kayastha; age 42 years.	800
56	"Chhatra Sakha" (P)	Dacca	Monthly	.....	500
57	"Chhatra Suhrid" (P)	Do.	Do.	.....	400
58	"Chikitsa Prakas" (P)	Nadia	Do.	Dr. Hirendra Nath Haldar, Hindu, Brahmin.	1,000
59	"Chikitsa Sammilani" (P)	Calcutta	Do.	Kaviraj Parash Nath Sarma, Hindu, Brahmin, and Kaviraj Girija Bhusan Ray, Vaidya.	500
60	"Chikitsa Tatva Vijnan" (P)	Do.	Do.	Binode Lal Das Gupta, Vaidya; age 38 years.	300

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
61	"Chinsura Vartavaha" (N)	Chinsura ...	Weekly	Dina Nath Mukherji ...	1,000
62	"Dainik Chandrika" (N) ...	Calcutta ...	Three issues a week.	Haridas Dutta, Hindu, Kayastha; age 42 years.	2,000
63	"Dacca Prakas" (N) ...	Dacca ...	Weekly	Mukunda Vihari Chakravarty, Hindu, Brahmin; age 41 years.	600
64	"Darsak" (N) ...	Calcutta ...	Do.	.....	.....
65	"Devalya" (P) ...	Do. ...	Monthly	Girija Sankar Rai Chowdhuri, M.A. ...	300
66	"Dharma-o-Karma" (P) ...	Do. ...	Quarterly	Sarat Chandra Chowdhuri, Hindu, Brahmin.	1,000 to 1,300
67	"Dharma Tatva" (P) ...	Do. ...	Fortnightly	Vaikuntha Nath Ghosh, Brahmo ...	300
68	"Dharma Pracharak" (P) ...	Do. ...	Monthly	Nrisingha Ram Mukherji Hindu, Brahmin; age 50 years.	2,000
69	"Diamond Harbour Hitaishi" (N)	Diamond Harbour ...	Weekly	.....	.....
70	"Dhruba" (P) ...	Do. ...	Monthly	Birendra Nath Ghosh, Hindu, Kayastha; age 36 years.	300
71	"Education Gazette" (N) ...	Chinsurah	Weekly	Mukundadeo Mukherji, M.A., B.L., Brahmin; age 56 years.	1,500
72	"Faridpur Hitaishini" (N)	Faridpur	Do.	Raj Mohan Majumdar, Hindu, Vaidya; age about 76 years.	300
73	"Galpa Lahari" (P) ...	Calcutta	Monthly	Jnanendra Nath Basu, Hindu, Kayastha; age 35 years.	600
74	"Gandha-Vanik-Hitaishi" (P)	Do. ...	Do.	Ashutosh Kundu, Hindu, Mudi by caste; age 28 years.	1,000
75	"Gaud-duta" (N) ...	Malda ...	Weekly	Krishna Chandra Agarwallah ...	400
76	"Grihastha" (P) ...	Calcutta ...	Monthly	Sarat Chandra Dev ...	500
77	"Habul-Matin" (N) ...	Do. ...	Daily	Saiyid Jelaluddin, Muhammadan; age 61 years.	500
78	"Hakim" (P) ...	Do. ...	Monthly	Masihar Rahman, Muhammadan; age 30 years.	500
79	"Haridas or Sri Ganga Sevaka." (P)	Murshidabad	Do.	Lalit Mohan Banerji, Hindu, Brahmin; age 55 years.	280
80	"Hindusthana" (N) ...	Calcutta ...	Weekly	Haridas Datta, Hindu, Kayastha; age 42 years.	900
81	"Hindu Ranjita" (N) ...	Rajshahi ..	Do.	Kachimuddin Sarker, Muhammadan; age 40 years.	290
82	"Hindu Sakhá" (P) ...	Hooghly ...	Monthly	Raj Kumar Kavyathirtha, Hindu Brahmin.	500
83	"Hitavadi" (N) ...	Calcutta ...	Weekly	Manindranath Basu, Hindu, Kayastha; age 43 years, and 3 others.	23,000
84	"Hitvarta" (N) ...	Chittagong	Do.	Birendra Lal Das Gupta, Hindu, Vaidya.	600
85	"Homeopathy-Chikitsa Patra" (P)	Calcutta ...	Monthly	Dr. B. M. Dass, Christian; age 48 years.	450
86	"Homeopathi-Prashar" (P)	Do. ...	Do.	Probodh Chandra Banerji, Hindu, Brahmin; age 40 years.	1,000
87	"Islam-Abha" (P) ...	Dacca ...	Do.	Sheik Abdul Majid ..	1,000
88	"Islam-Rabi" (N) ...	Mymensingh	Weekly	Maulvi Nasiruddin Ahmad, Muslim; age about 33 years.	700
89	"Jagat-Jyoti" (P) ...	Calcutta ...	Monthly	Jnanatana Kaviraj, Buddhist; age 56 years.	700
90	"Jagaran" (N) ...	Bagerhat ...	Weekly	Amarendra Nath Basu, Hindu, Kayastha.	About 200

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<i>Bengali—continued.</i>					
91	"Jahannabi" (P)	Calcutta	Monthly	Sudhakrishna Bagchi, Hindu, Brahmin; age 28 years.	1,000
92	"Janmabhumi" (P)	Do	Do.	Jatindranath Dutta, Hindu, Kayastha; age 30 years.	2,000
93	"Jagohar" (N)...	Jessore	Weekly	Ananda Mohan Chaudhuri, Hindu, Kayastha.	1,000
94	"Jubak" (P)	Santipur	Monthly	Jnananda Pramanik, Brahmoo; age 33 years.	1,000
95	"Jugi-Sammilani" (P)	Comilla	Do.	Radha Govinda Nath, Hindu, Jugi	1,000
96	"Jyoti" (N)	Chittagong	Weekly	Kali Shankar Chakravarty, Brahmin; age 46 years.	2,000
97	"Kabini" (P)	Calcutta	Monthly	Amulya Charan Sen, Tanti, age 36 years.	1,000
98	"Kajer Loke" (P)	Do	Do.	Saroda Prasad Chatterji, Brahmin; age 46 years.	1,000
99	"Kalyani" (N)...	Magura	Weekly	Bisweswar Mukherji, Brahmin; age 48 years.	1,000
100	"Kanika" (P)	Murshidabad	Monthly	Umesh Chandra Bhattacharya, Hindu, Brahmin; age 37 years.	1,000
101	"Karmakar Bandhu" (P)	Calcutta	Do.	Banamali Seth, Hindu, Swarnakar; age 42 years	1,000
102	"Kasipur-Nibasi" (N)	Barisal	Weekly	Pratap Chandra Mukherji, Hindu, Brahmin; age 38 years.	1,000
103	"Kayastha Patrika" (P)	Calcutta	Monthly	Madhu Sudan Roy Bisharad, Hindu, Kayastha; age 65 years.	700
104	"Khulnavasi" (N)	Khulna	Weekly	Jatindra Nath Basu and others, Hindu, Kayastha; age 37 years.	1,000
105	"Kohinoor" (P)	Calcutta	Monthly	Muhammad Rusun Ali Choudhuri	700
106	"Krishak" (P)	Do	Do.	Nikunja Behari Dutt	1,000
107	"Krishti-Sampad" (P)	Dacca	Do.	Nishi Kanta Ghosh, Hindu, Kayastha; age 33 years.	600
108	"Kushadaha" (P)	Calcutta	Do.	Jagindra Nath Kundu, Hindu, Brahmoo; age 35 years.	400
109	"Mahajan Bandhu" (P)	Do	Do.	Raj Krishna Pal, Hindu, Tambuli; age 43 years.	400
110	"Mahila" (P)	Do	Do.	Revd. Braja Gopal Neogi, Brahmoo; age 68 years.	200
111	"Mahisya-Mohila" (P)	Do	Do.	.....	1,000
112	"Mahisya Samaj" (P)	Do	Do.	Narendra Nath Das, Hindu, Kaivarta	200
113	"Mahisya-Surhid" (P)	Diamond Harbour	Do.	Haripada Haldar, Hindu, Kaivarta; age 30 years.	300
114	"Malda Samachar" (N)	Malda	Weekly	Kaliprasanna Chakravarty, Hindu, Brahmin.	1,300
115	"Manasi" (P)	Calcutta	Monthly	Subodh Chandra Dutt and others, Hindu, Kayastha; age 38 years.	1,000
116	"Manbhumi" (N)	Purulia	Weekly	Bagala Charan Ghosh, Hindu, Kayastha; age 41 years.	About 600
117	"Mandarmala" (P)	Calcutta	Monthly	Umesh Chandra Das Gupta, Hindu, Brahmin; age about 55 years.	400
118	"Medini Bandhab" (N)	Midnapore	Weekly	Devdas Karan, Hindu, Sadgope; age 45 years.	600
119	"Midnapore Hitaishi" (N)	Ditto	Do.	Manmatha Nath Nag, Hindu, Kayastha; age 36 years.	300

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Bengali—continued.</i>				
120	"Moslem Hitaishi" (N) ...	Calcutta ...	Weekly	Shaikh Abdur Bahim and Mozummul Haque.	6,300
121	"Muhammadi" (N) ...	Do. ...	Do.	Muhammad Akram Khan, Musalman; age 37 years; and Maulvi Akbar Khan.	About 1,400
122	"Mukul" (P) ...	Do. ...	Monthly	Hem Chandra Sarkar, Brahma; age 38 years.	1,000
123	"Murshidabad Hitaishi" (N)	Saidabad	Weekly	Banwari Lal Goswami, Hindu, Brahmin; age 48 years.	206
124	"Namasudra Suhrid" (P) ...	Faridpur	Monthly	Aditya Kumar Chowdhuri, Namasudra; age 35 years.	600
125	"Nandini" (P) ...	Howrah ...	Do.	Ashutosh Das Gupta Mahallanabis, Hindu, Baidya; age 40 years.	150
126	"Natya Maudir" (P)	Calcutta ..	Do.	Amarendra Nath Dutta, Hindu, Kayastha; age 39 years.	500
127	"Natya Patrika" (P)	Do. ...	Do.	Narayan Chandra Sen, Subarnabanik; age 31 years.	100
128	"Navya Banga" (N)	Chandpur	Weekly	Harendra Kishore Roy, Hindu, Kayastha; age 23 years.	500
129	"Hayak" (N) ...	Calcutta ...	Daily	Panchcowri Banerji and Birendra Chandra Ghosh.	2,300
130	"Nava Jivani" (P)	Do. ...	Monthly	Revd. Lal Behari Saha, Christian; age 54 years.	200 to 300
131	"Navya Bharat" (P)	Do. ...	Do.	Devi Prasanna Ray Chowdhuri, Hindu, Brahmin; age 60 years.	1,000 to 1,500
132	"Nihar" (N) ...	Contai ...	Weekly	Madu Sudan Jana, Brahma; age 44 years.	500
133	"Noakhali Sammilani" (N)	Noakhali Town	Weekly	Rajendra Lal Ghosh, Hindu, Kayastha; age 26 years.	290
134	"Pabna Hitaishi" (N)	Pabna ...	Do.	Basanta Kumar Vidyabinode Bhattacharyya, Hindu, Brahmin; age 36 years.	650
135	"Pallichitra" (P)	Bagerhat	Monthly	Ashu Tosh Bose, Hindu, Kayastha; age 35 years.	About 500
136	"Palli Prasun" (P)	Joynagore, 24-Parganas district.	Do.	Kashab Chandra Bose, Hindu, Kayastha; age 32 years.	500
137	"Pallivashi" (N)	Kalna ...	Weekly	Sasi Bhusan Banerji, Hindu, Brahmin; age 48 years.	300
138	"Pallivarta" (N)	Bongong ...	Do.	Charu Chandra Roy, Hindu, Kayastha; age 42 years.	500
139	"Pantha" (P) ...	Calcutta ...	Monthly	Rajendra Lal Mukherji ...	300
140	"Pataka" (P) ...	Do. ...	Do.	Hari Charan Das ...	500
141	"Paricharak" (N)	Do. ...	Bi-weekly	Kailas Chandra Sarkar; age 38 years	400
142	"Prachar" (P) ...	Jayansgar	Monthly	Revd. G. C. Dutt, Christian; age 46 years.	1,400
143	"Praja Bandhu" (N)	Tippera ...	Fortnightly	Purna Chandra Chakravarti, Kaivarta Brahmin; age 36 years; and others.	300
144	"Prasapati" (P) ...	Calcutta ...	Monthly	Jnanendra Nath Kumar ...	750
145	"Prabhat" (P) ...	Do. ...	Do.	Devendra Nath Mitra ...	200
146	"Prabhakar" (P)	Do. ...	Do.	Mohammad Aiyub Khan ...	500
147	"Prakriti" (P) ...	Do. ...	Do.	Devendra Nath Sen ...	1,000
148	"Prantavasi" (N)	Netrokona	Fortnightly	.....	.....
149	"Prasun" (N) ...	Katwa ...	Weekly	Banku Behari Ghosh, Goals; age 43 years.	564

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
150	"Pratiker" (N) ...	Berhampore	Weekly	Kamakshya Prasad Ganguly, Hindu, Brahmin; age 56 years.	506
151	"Prativa" (P) ...	Dacca	Monthly	Dhirendra Nath Ganguly...	750
152	"Pravasi" (P) ...	Calcutta	Do.	Ashutosh Mukherji	500
153	"Pravas" (P) ...	Do.	Do.	Ramananda Chatterji, M.A.	5,000
154	"Priti" (P) ...	Do.	Do.	Pransankar Sen, M.A.	300
155	"Puja" (P) ...	Do.	Do.	Kshirode Behari Chowdhury, B.A.	260
156	"Puspodyan" (P)	Do.	Do.	Jnanendra Nath Bose	200
157	"Purulia Darpan" (N)	Purulia	Weekly	Amulya Eatan Chatterji; age 41 years	About 700
158	"Rahasya Prakas" (P)	Calcutta	Monthly	Purna Chandra De, Subarnabanik; age 32 years.	300
159	"Rangpur Darpan" (N)	Rangpur	Weekly	Sarat Chandra Majumdar, Hindu, Brahmin; age 46 years.	400
160	"Rangpur Sahitya Parisad Patrika." (P)	Do.	Quarterly	Panchanan Sarkar, M.A., B.L.	500
161	"Ratnakar" (N)	Asansol	Weekly	.....	200
162	"Sadhak" (P) ...	Nadia	Monthly	Satis Chandra Viswas, Hindu, Kairvarta; age 32 years.	200
163	"Sahitya" (P) ...	Calcutta	Do.	Suresh Chandra Samajpati	1,500
164	"Sahitya Parisad Patrika" (P)	Do.	Quarterly	Mahamahopadhyaya Satis Chandra Vidyabhusan.	1,800
165	"Sahitya Sanghita" (P)	Do.	Monthly	Shyama Charan Kaviratna	600
166	"Sahitya Samvad" (P)	Howrah	Do.	Pramatho Nath Sanyal, Hindu, Brahmin; age 33 years.	1,000
167	"Samaj" (P) ...	Calcutta	Do.	Radha Govind Nath	700
168	"Samaj Bandhu" (P)	Do.	Do.	Adhar Chandra Das	450
169	"Samaj Chitra" (P)	Dacca	Do.	Satis Chandra Roy	.....
170	"Samay" (N) ...	Calcutta	Weekly	Jnanendra Nath Das	700
171	"Sammilan" (P)	Do.	Quarterly	Kunja Behari Das	300
172	"Sammilani" (N)	Do.	Fortnightly	Kali Mohan Bose, Brahma, age about 40 years.	300
173	"Sammilani" (P)	Do.	Monthly	Bijoy Krishore Acharya, B.A., LL.B., Christian; age 45 years.	450
174	"Sandes" (P) ...	Do.	Do.	Upendra Kishore Roy Chowdhury, Brahma; age 45 years.	300
175	"Sanjivani" (N)	Do.	Weekly	Sivanath Sastri, M.A., and others	6,000
176	"Sansodhini" (N)	Chittagong	Do.	Kasi Chandra Das Gupta, Brahma; age 60 years.	400
177	"Santi" (P) ...	Do.	Monthly	Atul Chandra Roy Chowdhury, Hindu, Kayastha; age 35 years.	200
178	"Saj" (P) ...	Calcutta	Do.	.....	.....
179	"Saswati" (P) ...	Do.	Do.	Nikhil Nath Roy	600
180	"Sansar Sahrud" (P)	Belgachia	Do.	Sarat Chandra Dev	.....
181	"Sachchashi Sahrud" (P)	Calcutta	Do.	Sarat Chandra Dev Kavikoumadi, Hindu, Kayastha; age 48 years.	400
182	"Sebak" (P) ...	Dacca	Do.	Rajani Kanta Guha, Brahma age 43 years.	400
183	"Senapati" (P) ..	Calcutta	Do.	Rev. W. Carey; age 56 years	200

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Bengali—continued.</i>				
184	"Sisu" (P)	Calcutta	Monthly	Baradakanta Majumdar, Hindu, Kayastha; age 38 years.	1,800
185	"Sourava"	Mymensingh	Do.	Kedar Nath Majumdar ... ..	.....
186	"Siksha" (P)	Calcutta	Do.	Atul Chandra Sen, M.A., B.L.	200
187	"Sikshak" (P)	Barisal	Do.	Rev. W. Carey; age 56 years	125
188	"Siksha Prachar" (P)	Mymensingh	Do.	Maulvi Moslemuddin Khan Chowdhury; age 35 years.	1,000
189	"Siksha Samachar" (N)	Dacca	Weekly	Abinas Chandra Gupts, M.A., B.L., Vaidya; age 36 years.	1,500
190	"Silpa-o-Sahitya" (P)	Calcutta	Monthly	Manmatha Nath Chakravarti	500
191	"Snehamayi" (P)	Dacca	Do.	Rev. A. L. Sarkar	200
192	"Sopan" (P)	Do.	Do.	Hemendra Nath Datta, Brahmo; age 36 years.	250
193	"Sri Sri Vaishnava Sangini" (P)	Calcutta	Do.	Madhusudan Das Adhikari, Vaishnav; age 30 years.	750
194	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika." (N)	Do.	Weekly	Basik Mohan Chakravati, Brahmin; age 41 years.	1,700
195	"Subarna-banik" (N)	Do.	Do.	Kiran Gopal Saha, Hindu, Subarnabanik; age 29 years.	1,000
196	"Suhrid" (N)	Bakarganj	Fortnightly	Rama Charan Pal, Hindu, Kayastha	150
197	"Sumati" (P)	Dacca	Monthly	Purna Chandra Ghosh, Kayastha; age 40 years.	500
198	"Surhid" (P)	Calcutta	Do.	Jotindra Mohan Gupta, B.L., Hindu, Baidya; age 36 years.	300
199	"Suprabhat" (P)	Do.	Do.	Sm. Kumudini Mittra	900
200	"Suraj" (N)	Pabna	Weekly	Kishori Mohan Roy, Hindu, Kayastha; age 38 years.	500
201	"Suhrit" (P)	Calcutta	Monthly	Hari Pada Das, B.A., Brahmo; age 28 years.	300
202	"Sudhi" (P)	Howrah	Do.	Kalabaran Ghosh, Hindu, Kayastha age 23 years.	500
203	"Surabhi" (P)	Contai	Do.	Baranashi Banerji, Hindu, Brahmin; age 45 years.	250
204	"Swarnakar Bandhav" (P)	Calcutta	Do.	Nagendra Nath Shee, M.A., Goldsmith by caste; age 40 years.	500
205	"Swastha Samachar" (P)	Do.	Do.	Dr. Kartic Chandra Bose, M.B.	4,500
206	"Tambuli Samaj" (P)	Do.	Do.	Rajkristo Paul and others	300
207	"Tara" (P)	Do.	Irregular	Tarapada Chatterji; age 28 years	250
208	"Tattwa Kaumudi" (P)	Do.	Fortnightly	Lalit Mohan Das, M.A., and others	500
209	"Tattwa Manjari"	Do.	Monthly	Kali Charan Basu; age about 40 years	600
210	"Tattwa-bodhini Patrika"	Do.	Do.	Rabindra Nath Tagore	300
211	"Teli Bandhav" (P)	Howrah	Do.	Bahis Das Pal, Hindu, Teli; age 38 years.	1,300
212	"Toshini" (P)	Dacca	Do.	Anukul Chandra Gupta, Sastri; age 41 years.	1,250
213	"Trade Gazette" (P)	Calcutta	Do.	Kamal Havi Mukherji	900 to 2,000
214	"Triveni" (P)	Basirhat	Do.	Satis Chandra Chakravarti	100
215	"Tripura Hitaishi" (N)	Cumilla	Weekly	Kamaniya Kumar Singha, Brahmo; age 25 years.	450

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—concluded.</i>					
216	"Uchchasa" (P)	Calcutta	Monthly	Bhabataran Basu, Hindu, Kayastha; age 32 years.	150
217	"Udbodhana" (P)	Do.	Do.	Swami Saradananda	1,500
218	"United Trade Gazette" (P)	Do.	Do.	Narayan Krishna Goswami	3,000 to 10,000
219	"Upasana" (P)	Murshidabad	Do.	Jajneswar Banerji, Hindu, Brahmin; age 56 years.	250
220	"Utsav" (P)	Calcutta	Do.	Ramdayal Majumdar, M.A., and others	100
221	"Vasudha" (P)	Do.	Do.	Banku Behari Dhar	900
222	"Yamuna" (P)	Do.	Do.	Phanindra Nath Pal, B.A.	500
223	"Yogi Sakha" (P)	Do.	Do.	Adhar Chandra Nath	750
224	"Yubak" (P)	Santipur	Do.	Yogananda Pramanick	300
225	"Vartavaha" (N)	Ranaghat	Weekly	Girija Nath Mukherji, Hindu, Brahmin; age 42 years.	600
226	"Vandana" (P)	Baidyabati	Monthly	.....	.....
227	"Vijaya" (P)	Calcutta	Do.	Bipin Chandra Pal and others	700
228	"Viswadut" (N)	Howrah	Weekly	Nogendra Nath Pal Chowdhury, Hindu, Kayastha; age 37 years.	1,000
229	"Viswavarta" (N)	Dacca	Do.	Abinas Chandra Gupta, Vaidya; age 36 years.	1,000
230	"Vikrampur" (P)	Mymensingh	Quarterly	Jogendra Nath Gupta, Hindu, Vaidya; age 33 years.	100
231	"Vasanti" (P)	Ditto	Monthly	Hara Govinda Siromani	.....
<i>English-Bengali.</i>					
232	"Ananda Mohan College Magazine." (P)	Mymensingh	Monthly	Kumud Bandhu Chakravarti, Hindu, Brahmin.	300
233	"Bangavasi College Magazine" (P)	Calcutta	Do.	G. C. Basu	600
234	"Dacca College Magazine" (P)	Dacca	Quarterly	Mr. R. B. Ramsbotham, and Bidhubhushan Goswami, Hindu, Brahmin.	.....
235	"Dacca Gazette" (N)	Do.	Weekly	Satya Bhushan Dutt Roy, Baidya; age 46 years.	600
236	"Dacca Review" (P)	Do.	Monthly	Satyendra Nath Bhadra and Bidhubhushan Goswami.	1,200
237	"Jagannath College Magazine." (P)	Do.	Do.	Lalit Mohan Chatterji, Brahma	700
238	"Loyal Citizens" (N)	Calcutta	Weekly	.....	600
239	"Rajshahi College Magazine" (P)	Dacca	Quarterly	Board of Professors, Rajshahi College	.....
240	"Bangpur Dikprokash" (N)	Rangpur	Weekly	Jyotish Chandra Majumdar	300
241	"Sanjaya" (N)	Fardipur	Do.	Kama Nath Ghosh, Hindu, Kayastha; age about 40 years.	600
242	"Scottish Churches College Magazine." (P)	Calcutta	Five issues in the year.	Rev. J. Watt, M.A.	1,200
243	"Tippera Guide" (N)	Gomilla	Weekly	Rajani Kanta Gupta, Hindu, Vaidya; age 48 years.	550
<i>Garo</i>					
244	"Achikni Ribeng" (P)	Calcutta	Monthly	E. G. Phillips	400
245	"Phring Phring" (P)	Do.	Do.	.....	.....

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Hindi.</i>				
246	"Barabazar Gazette" (N) ...	Calcutta ...	Weekly	Sadananda Sukul ...	600
247	"Bharat Mitra" (N) ..	Do. ...	Do.	Ambica Prasad Bajpai, Hindu, Brahmin; age 40 years.	3,400
248	"Bira Bharat" (N) ...	Do. ...	Do.	Pandit Ramananda Dobe, Hindu, Brahmin; age 30 years.	1,500
249	"Chota Nagpur Dat Patrika" (P)	Ranchi ...	Monthly	Revd. E. H. Whitley, Christian ...	450
250	"Dainik Bharat Mitra" (N)	Calcutta ...	Daily	Ambica Prasad Bajpai, Hindu, Brahmin; age 40 years.	300
251	"Daragar Daptar" (P) ...	Do. ...	Monthly	Ram Lal Burman, Hindu, Kshatriya; age 37 years.	800
252	"Hindi Vangabasi" (N) ...	Do. ...	Weekly	Harikisan Joahar, Hindu, Kshatriya; age 37 years.	550
253	"Jaina Sidhanta Bhaskar" (P)	Do. ...	Monthly	Padmaraj Jaina, Hindu, Jain; age about 40 years.	500
254	"Manoranjan" (P) ...	Do. ...	Do.	Ishwari Prasad Sharma, Hindu, Brahmin; age 50 years.	500
255	"Marwari" (N) ...	Do. ...	Weekly	B. K. Teuriwala, Hindu, Vaisya ...	500
256	"Saraswat Hitaisi" (P) ...	Do. ...	Monthly	Govinda Charya, Hindu, Brahmin; age 37 years.	1,000
257	"Sevak" (P) ...	Do. ...	Do.	Nawab Zadik Lal, Brahmin; age 30 years.	500
258	"Sudharak" (N) ..	Do. ...	Weekly	Radha Mohan Gokulji, Hindu, Agarwala; age 50 years.	500
	<i>Parsi.</i>				
259	"Gurkha Khabar Kogat" (P)	Darjeeling	Monthly	Revd. G. P. Pradhun, Christian; age 60 years.	400
	<i>Persian.</i>				
260	"Hablul-Matin" (N) ...	Calcutta ...	Weekly	Saiyid Jelaluddin, Muhammadan; age 61 years.	1,000
	<i>Poly-lingual.</i>				
261	"Devanagar" (P) ...	Calcutta ...	Monthly	Sarada Charan Mitra, M.A., B.L. ...	500
262	"Printers' Provider" (P) ...	Do. ...	Do.	S. T. Jones ...	500
263	"Sadhu Samvad" (P) ..	Howrah ...	Do.	Nilananda Chatterji, B.L.; age 36 years	350
	<i>Sanskrit.</i>				
264	"Vidyodaya" (P) ...	Calcutta ...	Monthly	Hrishikes Sastri ...	500
	<i>Bengali-Sanskrit.</i>				
265	"Hindu Patrika" (P) ..	Jessore ...	Monthly	Rai Yadu Nath Masumdar Bahadur, Barujibi; age 61 years.	940
266	"Sri Vaishnava Sevika" (P)	Calcutta ...	Do.	Hari Mohan Das Thakur ...	400
	<i>Urdu.</i>				
267	"Durbar Gazette" (N) ...	Calcutta ...	Daily	Nawab Ali Muhammadan ...	1,000
268	"Hablul Matin" (N) ...	Do. ...	Do.	Saiyid Jelaluddin, Muhammadan ...	700
269	"Al-Hilal" (N) ...	Do. ...	Weekly	Maulana Abul Kalam Asad, Muhammadan; age 27 years.	1,000
270	"Negare Basam" (P) ...	Do. ...	Monthly	Maulvi Sayed Hossan Askari, M.A., and Maulvi Abul Makarim Faizul Wahab.	500

Additions to, and alterations in, the list of Vernacular Newspapers, as it stood on 1st December 1913.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Prabahini"	Calcutta	Weekly	Babu Panchowri Banerji, Hindu, Brahmin.	...

I.—FOREIGN POLITICS.

THE *Namai Muquddus Hablul Matin* [Calcutta] of the 18th May laments over the present fallen state of Persia. It was once the centre of civilisation and culture, of good government, the land of brave men who were ever ready to fight for their country and sacrifice themselves in defending their country's honour. The present day Persians are fallen to an extreme degree. But yet it is not too late for the sons of Persia to wake up and drive the stranger from the country whose impious hands are extended towards the bosom of the sacred mother. It goes on to say that Iran, the beloved mother of the Persians, is waiting for the day when her sons shall rise and remove all their country's defects, and concludes by invoking God to help the Persians.

NAMAI MUQUDDUS
HABUL MATIN,
May 18th, 1914.

2. The *Hindi Bangavasi* [Calcutta] of the 25th May in referring to the opposition which the Columbian Government is offering to the entry of Hindus in that colony says that now-a-days most of the British Colonies are giving expression to their hatred for the Indians. They have begun to behave in such a way as if the Government of India is not British and the Indians are not British subjects. Nearly all the Colonies are trying to exclude the Indians from their territories, while themselves wishing to visit India and make money there. It asks, how long will this hatred for Indians last?

HINDI BANGAVASI,
May 25th, 1914.

Colonial attitude towards the Indians

3. Referring to the situation that has arisen in connection with the admission of the Indians, on board the *Kamagata Maru*, into British Columbia, the *Hitavadi* [Calcutta] of the 22nd May writes:—

HITAVADI,
May 22nd, 1914.

Indians in the Colonies.

The Government of India can, if they wish, take adequate retaliatory measures against the Canadians and we hope they will do it.

II.—HOME ADMINISTRATION.

(a)—Police.

4. The *Dikprakash* [Kakina] of the 17th May wonders that dacoity can be so frequent in a country under British rule like Bengal. The people of the country are unarmed, so that the entire responsibility of saving their lives and property lies on the police. But the police in Bengal is proving quite unequal to the task of coping with lawlessness. The British Government has a system of administration in India which looks into the most private actions of individuals. If now the dacoits of the country can evade the eye of the police, the police must be considered very inefficient and standing in urgent need of radical reform. The police now-a-days think their duty done if only they can write good reports, no matter whether they can detect criminals and check crime or not. Sometimes these reports lead to the arrest of innocent men who are afterwards let off by law courts. If sometimes really guilty persons are arrested, prosecutions against them are instituted hurriedly by subordinate officers lest they should be reprimanded by their superiors for delay, and the result becomes that even the guilty persons are acquitted for want of evidence. All this is emboldening the dacoits in their career of crime and oppression.

DIKPRAKASH,
May 17th, 1914.

Some people have been urging that accused persons should be punished without trial or, if tried, on a much lower standard of evidence than is demanded by the law at present. Such people may be friends of laziness and inefficiency of the police, but it is doubtful whether they can be called friends of the country.

If the people of the country can be punished without trial or without sufficient evidence, why does the country maintain such a large police force?

Experience has proved that the police will not be able to suppress dacoity. The people of the country must bestir themselves in the matter if they want to see their lives and property safe again. But then they have no arms, not even a long knife, how can they stand against dacoits? Policemen who work for pay can have no heart in the work of running after dacoits or fighting them. But if the house-holder whose house has been attacked by dacoits gets arms, he will fight with them so long as life will be left in him. The subsequent recovery by the police of a part of loot or the arrest of the dacoits does not mean the saving of the lives and the property of the people looted, for which purpose it is necessary to fight the dacoits and drive them away. The police, however, cannot be expected to be waiting for dacoits in everybody's house. Generally the police arrives at the scene of a dacoity after the dacoits have gone away with their booty. It is only proper and natural that the householders themselves should arm themselves and encounter the dacoits. Is it not the will of God that people should defend themselves? Government is prayed to coolly consider these points.

HITAVADI,
May 22nd, 1914.

The pranks of European Shikaris.

5. The *Hitavadi* [Calcutta] of the 22nd May writes:—

Some worthy Anglo-Indians occasionally show their greatness by their pranks as shikaris. Recently the case of such a worthy couple has been noticed by papers. They crossed the Mahanadi near Cuttack and approached the Kuseswar temple, on the spire of which were perched a number of pigeons. They wanted to shoot these birds, but the attendant priests remonstrated. They ignored the protest and entering the temple killed some of the pigeons. Apart from the good taste of forcibly entering the temple and forcibly shooting the pigeons there, one can well realise what trouble would have ensued if the priests had carried their remonstrances further and forcibly prevented the entry of the Sahibs into the temple. Everyone knows in connection with the deer shooting case in Brindaban the sequel of such cases. One need not say how very reprehensible it is to enter a temple and commit acts contrary to one's religion. We anxiously await the results of the criminal proceedings which we understand have been instituted against these two worthy Sahibs.

BANGAVASI,
May 23rd, 1914.

Allegation of ill-treating kine.

6. The *Bangavasi* [Calcutta] of the 23rd May writes:—

A report from Brindaban states that on the 9th May last two constables of Ransibat Thana impounded some 70 heads of cattle for having trespassed into the thana premises on a maidan in front of which they were being mustered previous to being sent across the Jumna to graze. A complaint has been lodged in the local court that some of the kine were severely thrashed. It is also said that the police since then have been guilty daily of unsympathetic conduct like this. Will not Sir James Meston promptly inquire into this?

(b)—Working of the Courts.

BANGAVASI,
May 23rd, 1914.

7. The *Bangavasi* [Calcutta] of the 23rd May thinks the sentence passed in the Meredith Case is utterly inadequate and hopes Government will call for the papers and try to get the sentence enhanced.

A Bailiff's Case.

SAMAYA,
May 22nd, 1914.

Sanjivani Dassi's case.

8. The *Samaya* [Calcutta] of the 22nd May writes exactly in the same vein as the *Bangavasi* above.

N. YAK,
May 22nd, 1914.

"What a kick means"—The Meredith case.

9. The *Nayak* [Calcutta] of the 22nd May has a leader of which the following is a translation:—

WHAT A KICK MEANS?

The case of Sanjivani Dassi has been decided. The bailiff has been fined Rs. 50.

But we have been able to gather from this case the science of kicking to a large extent. If any one strikes anybody with the tip of his boot, it will

not be kicking. If a Feringi officer, whose father's name no one knows, strikes a respectable Brahmin or a Kayastha lady softly with the tip of his boot, he will not be considered as having exactly kicked her.

The kick which causes the rupture of a spleen cannot also be considered as a kick proper; for—the spleens of black men are highly enlarged and always prone to burst like a ripe melon. Kicks serve only as nominal causes, and not as real causes, to bring about their rupture.

The kick which causes suffocation or lacerates the heart is not a kick proper, for the heart of a Bengali is naturally abnormally (literally three and a-half maunds) heavy, congested and liable to burst at the slightest shock.

What then is a kick proper? Such a kick alone will be considered a real kick as will be adjudicated by a judge to be so. The climatic conditions of India make a real kick impossible. The boys, however, having taken to playing football have to a small extent begun to realise the meaning of a kick.

We have also been to a large extent enlightened as to what is meant by honour. In the views of the law of the English there is no distinction between respectable people and low-class people, or great people and small people in this country, all are the same. When males in this country have no honour, it is but natural that *pardanasin* females will have none. Sanjivani Dassi was only a woman—the consideration of respectability or non-respectability cannot at all come in in the case of a black woman. Hence on the ground of Mr. Bailiff having treated her body with strokes (not kicks) of his fair foot, the Magistrate who heard the case has fined him Rs. 50 and thus upheld the honour of the law. Had not Sanjivani been a woman, we do not think it would have been necessary to impose even this fine.

The *Indian Daily News* says that to secure this small punishment for the bailiff Government has spent not less than fifty thousand rupees. The cost on Sanjivani Dassi's side also has been great. The fifty thousand rupees which has been spent by the Government could have secured for it the devoted

* It is contrary to the tenets of the Hindu Sastra to remove the *lingam* of Siva from one place to another.

service of many Feringis like this bailiff. But in this case the bailiff was like a Shiva-lingam* to the Executive Government. "A Shiva lingam must not be moved"—so go on with the case, let a lakh

of rupees be spent. Take care that it does not crack or burst.

(d)—Education.

10. The *Hitavadi* [Calcutta] of the 22nd May has a communicated article on the Sanskrit Examination Board which may be thus noticed:—

We have already said (see paragraph 24 of the Report on Native Papers dated the 2nd May) that the methods of work of the existing Board of Sanskrit Examinations are not at all satisfactory, the reason being that the members of the Board enjoy a perpetual tenure of office. All men have their failings and their prejudices and with a permanent tenure of membership, there is a risk of these prejudices and failings finding more and more obtrusive manifestation. Government has made it a rule to limit the term of office of all its leading servants for this reason. It is therefore strange that it should deviate from this wise policy in the case of this Board. There is another piece of serious evil news in this connexion which has greatly upset and pained the inoffensive Brahman Pandit community. If that news proves to be true, many of them will be compelled to cut off all connexion with these examinations. If one individual continues to be President permanently, people are afraid to expose his wrong-doings, and hence the measure of his oppression goes on increasing. This is a principle the truth of which we are realising at every step now.

We learn from a reliable source that Lord Carmichael is said to have expressed a desire to make Sir Ashutosh Mukherji, the permanent President of this Board, at any rate Ashu Babu is said to have poken in this sense to his friends. We, however, find it difficult to believe it.

In spite of unique evidence of Ashu Babu's wonderful ability, Government has removed him from the Vice-Chancellorship of the University and, for

HITAVADI,
May 22nd, 1914.

similar reasons, Government may be expected forthwith to remove him from the Presidency of the Board and thereby earn the blessings of the inoffensive and poor Brahman Pandits.

Sir Ashutosh may be well versed in Western knowledge and he may possess the title of "*Saraswati*" but for all that he has no pretensions to Sanskrit Scholarship and his office of President of the Sanskrit Examination Board should be filled by a veteran Sanskritknowing *adhyapak*. There is certainly no dearth of qualified *adhyapaks* for this office. By such a selection, the entire Brahman Pandit community would feel encouraged.

The present President may be a powerful man, but (1) he is not sufficiently versed in Sanskrit; (2) he is absorbed in other occupations, and cannot spare time to think adequately of the Sanskrit Board; (3) he has forfeited the respect of many eminent and intelligent Brahman Pandits because he re-married his widowed daughter. It is said that those Brahman Pandits who do not visit his house and accept his gifts occasionally come in for marks of signal displeasure at his hands, while he lavishly showers his favours on those Brahmans who flatter him.

So much for the Presidentship of the Board. As regards the Secretaryship, that also should not be permanently held by anybody. A permanent Secretaryship is as highly mischievous and unpopular an institution as a permanent Presidentship. If a man continues to be Principal of the Sanskrit College for 20 years, he will be Secretary to this Board for that period, and this means that people will be afraid to criticise his actions. He will also unjustly favour Professors of his own college in the matter of the appointment of examiners. Indeed, the Secretary has occasionally unjustly appointed as examiners his own relatives and men in supersession of the candidature of *adhyapaks* of repute. Nay, the Secretary often selects examiners without any reference to the members of the Board, though possibly he may secure the approval of the President. This, if true, is most regrettable, but it is the inevitable result of any system with a permanent Secretary.

The Professors of the Sanskrit College are of course competent men, but it shows some partiality on the part of the Secretary that they should be appointed examiners every year in more than one subject. And this preference is possibly affecting the purity of the examinations. Many students after prosecuting their studies under one *adhyapak* get admitted into the Sanskrit College, just before their examinations in order to secure success at those examinations. They alone know how far their expectations in this matter are realised. It is necessary that the Sanskrit examinations and the Sanskrit Examinations Board should be utterly dissociated from the Sanskrit College. In the past the number of candidates was small and the Government aid also was small. In these days, some 5 or 6,000 students appear at these examinations and the Government aid amounts to Rs. 30,000. It is desirable to relieve the Sanskrit College of all responsibility for this work and appoint an independent Secretary with an independent office located elsewhere than at the Sanskrit College. The Secretary and President of the Board should hold their appointments for three years and be elected by the members of the Board, who, in their turn, should mainly be elected by associations like the Pandit Sabha, the Saraswat Samaj, etc., and partly be nominated direct by Government.

11. The *Prasun* [Katwa] of the 1st May wonders why the Education Department of the Government of Bengal fails to spend the grants which it has been receiving from the Imperial Government under the head of education.

In Western Bengal there is hardly a school for every seven or eight villages, so that there is ample field there for establishing new primary schools. Little boys always find it very difficult and, during the rains almost impossible, for them to walk from village to village for receiving the rudiments of knowledge which a primary school gives. The teachers also of primary schools are very ill-paid. They never earn more than Rs. 7 or 8 per month from a school. Consequently, they have to devote their energies in other directions for supplementing this small income. The abolition, again, of the lower examinations has destroyed the interest which gurus formerly used to take in teaching. The idea of the Government to establish Board schools of

PRASUN,
May 15th, 1914.

"Spread of education in villages."

an advanced character is no doubt a very good one. But primary schools ought to be maintained in places where Board schools will not be established.

12. The *Moslem Hitaishi* [Calcutta] of the 22nd May writes:—

“Dire anarchy and injustice in the Education Department in Burdwan.”

The office of the Inspector of Schools for Burdwan is in a state of utter anarchy—Pulin Babu and Bakkeswar Babu, two of the clerks monopolise all the power of the Inspector and are having their own way in everything. The subordinate inspecting officers of the division stand in awe of them. If they dare to disobey the mandates of Pulin and Bakkeswar Babus, it will be difficult to get their travelling bills passed and they will find themselves in the bad books of the Inspector. Hence they find it easier to oblige these two clerks and this occasionally gives rise to acts of gross injustice. On the 18th February last, Kedar Babu, Deputy Inspector, Burdwan district, issued a circular (No. 55) appointing as text-books for the first and second year courses for the infant classes works prepared by these two clerks. But neither the Director nor the Inspector has definitely named any books for these courses. Hitherto the school authorities selected books at their own discretion for these classes from the list of books approved by the Text-Book Committee, and such approved books include works of well-known authors like Isan Babu, Nrishinha Babu, Chandranath Babu, Sasi Babu, Sarada Babu, Mozammal Huq, etc. Is there any reason why those books should be set aside in favour of those by the clerks, Bakkeswar Babu and Rajendra Babu?

It is also surmised that these clerks are interested in the books prepared by Ramadaya Babu and the late Sasadhar Babu. The matter may be enquired into properly.

All this injustice and irregularity is due to the fact that the Inspector of the Burdwan Division is a mere tool in the hands of his clerks, who terrorise the subordinate inspecting staff by threatening them with suspension, degradation and dismissal.

There have been cases in the past where influential clerks who sought to introduce their books into the schools have been punished. Adhar Babu of the Director's Office was degraded for this reason. The Director is also known to have censured the Head Clerk of the late Rai Radhika Prasanna Mukherji Bahadur for a similar cause and to have issued a circular against books written by clerks in the department being selected as text-books in the future. It is time that Pullin and Bakkeswar Babus were transferred from their present posts. There are other scandals regarding the office of the Inspector of Schools for Burdwan which may be exposed later on.

13. The *Moslem Hitaishi* [Calcutta] of the 22nd May writes that since the month of Aswin, 1320, B. E., a muktab has been

Wanted aid for a Muktab.

held in the house of Munshi Nowazish Ali Khan of Mailjani in the jurisdiction of the Salilar-rah post-office in the Tangail Subdivision. It has at present 50 students, boys and girls, and the teachers of Arabic and Bengali are competent men. It is supported by many of the local notabilities. Nevertheless the school has not so far secured Government aid, in spite of repeated applications for the purpose. Will not the attention of the Assistant Inspector for Moslem education in the Dacca Division be drawn to this case?

MOSLEM HITAIISHI,
May 22nd, 1914.

MOSLEM HITAIISHI,
May 22nd, 1914.

14. The *Tripura Hitaishi* [Comilla] of the 13th May deprecates the

“Dramatic exhibitions by students of schools.”

practice which has lately grown up of the students of schools getting up dramatic shows on occasions of prize-distribution and the like. These exhibitions take time and effort to organise. During the process, the students cease to attend to their studies regularly and their health also suffers from keeping up at night, etc. Furthermore, the teachers who take the lead in these movements are forced to come into too close contact with their pupils, so that their personal weight and dignity are impaired to some extent in the estimation of those pupils. Of course, a teacher should sympathise with the joys and sorrows of his students and should certainly not keep himself aloof from them. But in teaching a student how to act, he must occasionally act the part himself and this part may be comic or otherwise of a nature not calculated to enhance the dignity of the actor. Is that not most strongly to be deprecated?

TRIPURA HITAIISHI,
May 13th, 1914.

ANANDA BAZAR
PATRIKA,
May 21st, 1914.

15. The *Ananda Bazar Patrika* [Calcutta] of the 21st May writing in a sarcastic spirit of the agitation against Mr. Hornell says:—

Mr. Hornell's appointment. Mr. James expected the Directorship. And this expectation was natural, for, though he had seniors like Mr. Mukherji and Dr. J. C. Bose, he was a European, while the latter, whatever their merits, are Indians, and that was enough to discount their virtues. But in this expectation he was disappointed and hence arose a great outcry, echoes of which reached even the House of Lords. These Anglo-Indian agitators had not a word of protest to utter when eminent Indians, like Dr. P. C. Roy, and Professor Jadu Nath Sarcar were superseded by some Englishmen of indifferent academical repute. Then, again look at the ultimate result of it all. The Indian tax-payers are to be made to provide Mr. James with a lucrative berth and to solace him for the loss of the Directorship.

HITAVADI,
May 22nd, 1914.

16. The *Hitavadi* [Calcutta] of the 22nd May hopes that after Lord Crewe's recent statement in the House of Lords, the Hornell appointment will not again be discussed in public. At the same time, the paper is glad to hear that Principal James' future advancement is assured.

BANGAVASI,
May 23rd, 1914.

17. On the same subject the *Bangavasi* [Calcutta] of the 23rd May writes:—

Ibid. Just see the fun of it all. In all this agitation Mr. James is being mentioned freely, but Mr. P. Mukherji, and Dr. J. C. Bose, his seniors, are not being named at all. Could racial partiality go further?

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

BANGAVASI,
May 23rd, 1914.

18. The *Bangavasi* [Calcutta] of the 23rd May writes that the recent proposal to drive a broad road through Radha Bazar and to transfer the jute trade from Hatkhola, if carried out, will deal *swadeshi* trade a deadly blow. The operations of the Improvement Trust will no doubt force many people to leave Calcutta, including men who have been living here carrying on business for successive generations. As for demolition of the Radha Bazar area, it must be held inevitable, for in a progressive city like Calcutta, clumsy Indian traders ought to have no place. It is strange that no protest has been made against this scheme. If the business interests of European merchants are threatened in the least, the whole of India will ring with their denunciations. But there is nobody to put in a good word for the Indian merchant. It is a pity that, though British rule professes to be impartial, some of its departments heedlessly sacrifice the interests of one community to those of another.

The Hatkhola scheme is much more serious. The Port Facilities Committee, in recommending this transfer, utterly ignored the interest of a large number of Indian *Aratdars*. Large trading interests will suffer. The *Mahajans* in removing to Cossipur will have to break up their existing business at Hatkhola and start a new one at Cossipur. There will be many who will fail thus to restart their business.

The authorities should pause before they deal Indian traders a deadly blow by executing these schemes. Indian traders enjoy but a poor share of Indian trade at the best. Let them not be deprived even of that in the name of improvement.

BANGAVASI,
May 23rd, 1914.

19. The *Bangavasi* [Calcutta] of the 22nd May thanks the Cantonment authorities of Dum Dum for having directed that in future local victims of cholera, when respectable, will be treated in their own houses; but what of the men and women who have already been segregated in a dirty house away from their homes, for having attended a cholera patient? What steps have been taken to remove their inconveniences?

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

20. The *Hitavadi* [Calcutta] of the 22nd May publishes an appeal by certain Moslems against the proposed Sara-Serajganj Railway passing through the village of Mamudpur (included in the Serajganj Municipal area). The alignment originally proposed would have taken the line through a field south of the local hospital, with a station which would have been equally distant from all quarters of the town. The Railway authorities have, however, been since wrongly persuaded to prefer a route passing through the entire length of Mamudpur village which would mean the destruction of the homes of some 2,000 poor Moslem labourers, who live from hand to mouth upon their day's wages. That is a contingency strongly to be deprecated. If the original alignment cannot be reverted to, let the line be taken through the field on the west of Mamudpur. All the respectable people of the town including the Marwari merchants have declared themselves in favour of the alignment adopted at first. Will not Government take steps after all this, to save Mamudpur villagers from being evicted from their homes?
21. The *Education Gazette* [Calcutta] of the 22nd May prays for His Excellency the Governor's kind consideration of the memorial submitted to him by the inhabitants of the Kaliganj Thana in the Nadia District regarding the Bhagirathi and the Herobhanga khal.
22. The *Nihar* [Contai] of the 19th May says that some time ago it urged the authorities of the Contai Khas mehals to repair the sluice-gates at Atilabari, Guyagichhya, Haribari, Katigram, Rasulpur and other places on the Orissa West Canal, but to no effect. The result of this has been that salt water coming in through the holes in the gates is entering fields and seriously injuring cultivation.
23. A correspondent in the *Nihar* [Contai] of the 19th May says that prospects of cultivation in the Dermutha mauza in the Majnamutha Pargana are on the point of being utterly destroyed through the negligence of the Khas mehal officers to repair the breaches caused in the local embankment by the last year's flood. The Public Works Department has filled the canal with water. If this salt water enters the fields, the prospects of cultivation will be ruined. Already water has entered into the field lying east of the village. The fields lying on the three other sides have been for the present saved by some repairs made by Babu Kali Prasanna Maiti at his own expense. But it is doubtful whether these repairs will be able to stand the rains. The attention of the authorities is drawn to the matter.
24. The *Nihar* [Contai] of the 19th May says that breaches have occurred in the western embankment, the northern part of the eastern embankment, the central embankment, and northern embankment in mauza Karhgaon in Pargana Majnamutha. These breaches should be repaired. A khal named Kalarada Khal passes through Banamalipur mauza in the same Pargana. The embankment across this khal has been seriously damaged. The embankments also on the two sides of the khal have been damaged in many places. Unless these breaches are repaired, salt water rushing in through them will ruin prospects of cultivation in many places.
25. The *Hitavadi* [Calcutta] of the 22nd May declares itself in favour of the waterways trust for Bengal and suggests that it should contain a non-official element amongst its members.

HITAVADI,
May 22nd, 1914.EDUCATION GAZETTE,
May 22nd, 1914.NIHAR,
May 19th, 1914.NIHAR,
May 19th, 1914.NIHAR,
May 19th, 1914.HITAVADI,
May 22nd, 1914.DAINIK BHARAT
MITRA,
May 22nd, 1914.(h)—*General.*

26. The *Dainik Bharat Mitra* [Calcutta] of the 22nd May says that the most pressing reforms are needed in the administration of justice, especially where blacks and Europeans are concerned. This is one of the root-causes of all discontent.

It observes that it is generally seen that even where guilt is proved against a European for having committed a crime against an Indian, the European is not properly punished. It asks how many Europeans have been hanged for killing Indians during the last 50 years. There is also a general complaint among the public that adequate punishment is not given to Europeans for committing assault on Indians. It draws attention to the case of Meredith *versus* Sanjivani Dasi.

PRAVASI,
Bysak, 1321, B. E.

27. The *Pravasi* [Calcutta] (for Bysak, 1321, B. E.) referring to the occasional deaths of Indians from kicks and cuffs dealt by Europeans says that in all such cases the accused Europeans escape punishment or are very lightly punished. Now affrays between Indians and Indians are surely much more frequent than affrays between Europeans and Indians. But when do we hear of the spleen of the Indian having been ruptured by the blow dealt by another Indian. We, continues the writer, are not medical men but we have not heard of any such case. We request the Government to collect statistics from hospitals and private medical practitioners as to how many spleens are ruptured by Indians and how many by Europeans. The Indians believe that in most cases the story of the ruptured spleen is but a fib created for securing the release of the White accused person, that the accused person is generally guilty of belabouring the deceased to death, that the evidence of European doctors in such cases is quite untrustworthy, and the judges also are actuated by a partiality for the accused person. It may be that this idea on the part of Indians is wrong and it behoves the Government to disabuse their minds of this belief by every means within its power.

28. The *Dainik Bharat Mitra* [Calcutta] of the 22nd May prays to the Government of India to direct the Provincial Governments to supply the vernacular papers with copies of their publications along with the Gazette. This will have the effect of popularising the Government publications.

DAINIK BHARAT
MITRA,
May 22nd, 1914.

29. The *Mohammadi* [Calcutta] of the 22nd May, speaking of the injurious nature of the Press Act, so far as the Indian Press is concerned, refers to the Punjab cases in which securities have been taken from the *Ahale Hadis* and *Badar* newspapers for their having published anti-Christian articles. Now these articles were only replies to an anti-Musalman book published by Christians and an anti Musalman article published in the Christian newspaper, the *Nur Afsan*. It was only when after having paid the security the authorities of the *Badar* newspaper brought it to the notice of the Government that the article published in it was only a reply to an article published in the *Nur Afsan* that Government demanded a much smaller security from this newspaper. The book in reply to which the *Ahale Hadis* wrote its article is still under the consideration of the Government. Now, the question is, why does not the eye of the Government, which shows great capability and zeal in detecting flaws in the writings of the Musalman Press, show equal capability and zeal in detecting flaws in the writings of the Christian Press as well? In Bengal a number of books written by Musalmans have been proscribed on the ground of their inciting racial ill-feeling, but how many books written in Bengal by Christians in disparagement of the Musalman religion and its leaders are passing unchallenged!

MOHAMMADI,
May 22nd, 1914.

30. The *Dainik Bharat Mitra* [Calcutta] of the 24th May understands that the Government of India is contemplating upon some extraordinary measures for the suppression of anarchy and conspiracy in the country. The paper says the country is prepared to support the Government in restoring order. But the people will not easily support the Government if it asks them to support the punishment of persons declared to be guilty by the police, for in this country there is every apprehension of an innocent man being punished. The whole country expects that Lord Hardinge will not give his support to such a repressive measure without giving his full attention to it.

DAINIK BHARAT
MITRA,
May 24th, 1914.

31. The *Bir Bharat* [Calcutta] of the 19th May regrets the recent circular issued by the Bihar Government regarding the guests of Secretariat clerks at Ranchi stopping in the Government quarters, as, in its opinion, such an action is likely to create distrust and discontent.
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32. The *Bir Bharat* [Calcutta] of the 19th May does not see eye to eye with the Currency Commission regarding the introduction of gold coinage in India. It says it is curious that the country which produces several million pounds worth of gold should remain without a gold currency while England which does not produce any gold at all, should have it.
 Currency Commission and gold coinage.
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 The Lieutenant-Governor of the Punjab recently refused to reconsider his order punishing certain students of the Lahore Medical College for their connection with the recent strike in that College. Should not a mistake which they committed during a fit of temporary excitement be pardoned now?
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35. The *Basumati* [Calcutta] of the 23rd May is unable to make out what Sir Malcolm Morris means by saying that the Indian Medical Service has now fallen on very bad times. As a matter of fact, the claim of men who are getting the highest medical degrees in this country are being systematically ignored by the Government in favour of Europeans of inferior academic distinction. Europeans who are merely L. R. C. P.'s are being placed over Indians who have degrees like M.B., M.D., and D.P.H. How many distinguished Indian Medical graduates will receive appointments in the new school of Tropical Medicine? Dr. Tarak Nath Majumdar passed the D. P. H. Examination of the Calcutta University with distinction. In fact he was the first man to pass the examination with such distinction in the University. In spite of this he has got an appointment with a salary of only Rs. 300, while a European has been imported from England and placed above him. This is not what the Indians expect from the English Government whose mission in India is to give her children the science of the West, mission which it has been honestly fulfilling so far as educating them is concerned.
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 Muhammadans and clerical appointments under the Government of Bengal.
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HITAVADI,
May 22nd, 1914.

BANGAVASI,
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Rupture of the spleen.

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May 22nd, 1914.

"The Press Act"—its injurious operation

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Government and Sedition.

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 Clerks in the Postal Service. HITAVADI,
May 22nd, 1914.

Why? They are no influential people for whom to hold public office near their homes can mean any injury to the public interest.

-HILAL,
May 13th and 20th,
1914.

38. *Al-Hilal* [Calcutta] of the 13th and 20th May in referring to the letter of the Hon'ble Mr. J. G. Cumming, I.C.S., Chief Secretary to the Government of Bengal, to the President of the Mosque Defence Association,

Tombs and Mosques at Lashkarpur.

Calcutta, expresses its gratification that the Government is aware of those unalterable laws of Islam which prevent the selling and buying of mosques or lands on which mosques stand. But it finds to its regret that in spite of the knowledge which the Government possesses regarding the Lashkarpur mosques and tombs no decision has yet been arrived at regarding their fate.

It is disappointed to find that Government has refused to receive the proposed deputation of the Moslems. In its opinion it would have been better if the Government had given the deputation a hearing and taken the community in its confidence.

SANJIVANI,
May 21st, 1914.

39. The *Sanjivani* [Calcutta] of the 21st May endorses the appeal recently made to Government by the British Indian Association in favour of Jagaddhatri Puja holidays continuing as before to extend over two days.

"Holidays in connexion with a Hindu festival."

DARSAK,
May 22nd, 1914.

40. Anent the above the *Darsak* [Calcutta] of the 22nd May observes that unless it is done Hindu religious susceptibilities would be wounded.

Ibid.

BASUMATI,
May 23rd, 1914.

41. The *Basumati* [Calcutta] of the 23rd May takes strong exception to the curtailment of Hindu holidays by two days.

Curtailment of Hindu holidays.

The Jagaddhatri Puja is a Tantrik worship of great importance. A curtailment by one day of the holiday of two days so long assigned to this occasion is highly unjustifiable and will amount to an interference with the proper performance of an important religious rite by the Hindus.

BANGAVASI,
May 23rd, 1914.

42. On the same subject the *Bangavasi* [Calcutta] of the 23rd May observes as follows:—

Ibid.

Let the Moslems have the holidays by all means but that is no reason why Hindu holidays should be curtailed. Were Hindu Brahman Pandit consulted before this change was made? And once it begins with the Jagaddhatri Puja, it may before long lead to the reduction of the Durga Puja as well.

HITAVADI,
May 22nd, 1914.

43. The *Hitavadi* [Calcutta] of the 22nd May also deprecates any curtailment of the Jagaddhatri Puja holidays.

Ibid.

Apparently the Hindu community were not consulted on this change, which they deeply deplore. It is to them much like what curtailing the Easter Holidays is to Christians.

CHARU MIHIR,
May 19th, 1914.

44. The *Charu Mihir* [Mymensingh] of the 19th May strongly deprecates the Government's policy to partition Mymensingh and other districts in Bengal. The people of the

Partition of Bengal districts.

country are strenuously opposed to such partitions and think that they will retard progress in the districts concerned. Again sanitation and water-supply are now the most urgent needs of the country. But Government is not being able to spend sufficient money on them for want of funds. How then can it honestly spend large sums of money for creating new districts?

BANGAVASI,
23rd, 1914.

45. In regard to the proposed partition of Mymensingh, the *Bangavasi* [Calcutta] of the 23rd May suggests as an alternative to a partition, the posting of an additional

The partition of Mymensingh.

District Magistrate. Let there be no zid in the matter on the part of officials and let local non-officials also be freely consulted.

IV.—NATIVE STATES.

TIPPERA GUIDE,
May 19th, 1914.

46. The *Tippera Guide* [Comilla] of the 19th May thus writes in English with reference to the approaching close of Captain William's term of office as Political Agent at Agartalla:—

The Political Agent at Agartalla.

With the supervision of the Political Agent we trusted the Administration would gradually improve. Some two years have since passed and we must say

that our anticipations have not been realized. We are of opinion therefore that the former arrangement of entrusting the duties of the Political Agent to the Magistrate of Tippera should be restored.

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

47. In an article under the marginally-noted heading the *Malda Samachar* [Malda] of the 20th May deploras the high prices of food-stuffs and the difficulty of obtaining unadulterated articles of food, especially milk and ghee. The prices of cows have gone up enormously and the want of pasture-lands is responsible for the miserable and lean condition of present-day cows. In the old times whenever any plot of land lost its fertility it used to be set apart for cattle to graze upon. This practice provided cattle with pasture-lands as well as increased the fertility of those lands. But every available inch of land is now cultivated and consequently pasture-lands have become a rarity and the lands themselves have lost their fertility. No wonder, therefore, that the outturn of crops should be growing less and less every year. Then, again, so long as the cultivation of jute is not discouraged, so long will the prices of food grains never come down. These high prices matter nothing to rich people, nor do the labouring classes at all suffer for them. It is only middle-class people who suffer most. The paper considers it a pity that the Congress should pay no attention to this question, while it clamours for some so-called rights and privileges.

MALDA SAMACHAR,
May 20th, 1914.

VI.—MISCELLANEOUS.

48. The *Basumati* [Calcutta] of the 23rd May in the course of a long article says that it was a mistake to repeal the Usury Laws in India in 1855 in the wake of the repeal of the Usury Laws of England in 1854 under the influence of Bentham's theory of free contract. As a matter of fact, when under a severe pressure of difficulties, a man proceeds to borrow, he can hardly be said to be in the possession of proper equilibrium of mind. Moreover, it is wrong for the State to allow usurers to take undue advantage of people's pecuniary difficulties and extort exorbitantly high interests from them. In India, moreover, there have arisen a class of dishonest money-lenders who capture young men running through their fortunes and secure hand-notes from them on high interests and insufficient considerations. It behoves the Government to put a stop to all this.

BASUMATI,
May 23rd, 1914.

49. The *Samay* [Calcutta] of the 22nd May writes that prices of food-grains have reached a level which they never attained in the past in India. This has caused acute scarcity of food among the middle class Bengalis, who, generally depending on service, have incomes more or less fixed. And probably it is this economic difficulty which is the root-cause of the unrest and discontent generally prevailing in this country.

SAMAY,
May 22nd, 1914.

50. The *Pravasi* [Calcutta] (for Bysak, 1321, B. E.) referring to the Chitpur murder remarks:—

PRAVASI,
Bysak, 1321, B. E.

"Chitpur police murder." If murders like this are attributed to personal animosity and grudge, the cause is quite easy to understand. If it is said that they are committed on political grounds, it is very difficult to realise the soundness of the reasoning. Thousands of soldiers are killed in wars, all of them are not killed in open battle but many are killed by ambushes and sudden attacks. Does this prevent people from being enlisted in the army? Similarly will occasional murders of police officers prevent people from being enlisted in the police service? Surely not. Whatever men might have thought at the time when such murders began, the time and necessity have come for even men of small intelligence to realise that it is impossible to cause a want of English and Indian officers under the British Government by means of secret murders and that it is impossible to shake the rule of the King of England or drive the English away from India.

51. Referring to the reception which has been accorded to the delegates of the Indian National Congress both by private men and Cabinet Ministers in England, the

MOHAMMADI,
May 22nd, 1914.

Mohammadi [Calcutta] of the 22nd May recalls with regret and bitterness Lord Crewe's blunt refusal to grant interviews to Mr. Mohamed Ali, Mr. Uzil Ali and Mr. Zafar Ali who, says the paper, had gone to London as members of a Moslem Deputation from India. The Musalmans having up to a very recent date been the rulers of India and there still being some independent Musalman dominions on the face of the earth, it is but natural that their claim to political privileges under the British Government should be stronger than that of other Indian peoples who have been accustomed to servility and meanness for untold ages. What was it then which, in spite of this advantage on the side of the Musalmans, led Lord Crewe to turn away the members of the Musalman Deputation from his door? We doubt, continues the writer, whether the great leaders of the Musalmans have yet guessed the cause of it. These leaders think that they can win the hearts of Englishman by mean flattery and unpatriotic conduct. The English are a free people and they hate servility, sycophancy, flattery and unpatriotism. The shameful conduct of the Musalmans during the swadeshi agitation in spurning at swadeshi articles won for them the hatred of Englishmen. In short, the Musalmans have not yet learnt to carry on political agitation with a spirit of independence. The Hindus and Parsis are superior to them in this respect and consequently are respected by the rulers. This will be clear from the difference of the treatment received from the latter by the Musalman Deputation and the Congress Deputation. If even now the Musalmans give up their oriental ways and begin to demand rights and privileges in a bold and straightforward fashion, their prayers may be listened to.

The improper Simla deputation, the weakness of some of the leaders of the Cawnpore incident, the mean and shameful policy of flattery pursued by the Hon'ble Malik Hayat, the effort of other Hon'ble Members and the Nawabs of Agra and Lucknow to destroy the independence of the Moslem League, the pleading for appointing an official as President of the Moslem League, and other cases of mean and hateful conduct on the part of leaders, have ruined the political importance of the Musalman community.

MOHAMMADI,
May 22nd, 1914.

52. The *Mohammadi* [Calcutta] of the 22nd May makes a highly caustic reference to the silence of the English press and the advocates of humanity and freedom in Europe

over the perpetration of inhuman oppression on Musalmans, men, women, and children alike, and the outrages, desecration of mosques and other sacred places in Albania as described in Reuter's telegrams. These philanthropists and humanitarians of the West are always eager to avail themselves of the most flimsy opportunities to spite the Turkish Government. Even the other day when the Turkish Government arrested Aziz Bey, the English press howled against it calling it all sorts of names and the result was that through the weakness of the Turkish Government the man though guilty was discharged.

The writer next gives a short biography of Aziz Bey, stigmatising him as an unscrupulous and dishonest enemy of Turkey, and says that from the manner in which the English press agitated in his favour many Musalmans surmise that the English people had had a share in his conspiracy against Turkey. However that may be, this much is certain that Aziz Bey had conspired, for the ruin of Islam, with the enemies of Turkey who are always eager to lay the axe at the root of the Moslem nationality centered at Constantinople. Such as Aziz Bey was, his arrest raised a wave of protest in civilized Europe. But when news comes that hundreds of innocent Albanians have been brutally murdered, not a whisper of protest is heard. Why? Because they are Musalmans.

AL-HILAL,
May 13th and 20th
1914.

53. *Al-Hilal* [Calcutta] of the 13th and 20th May publishes a letter from the pen of Mashir Hussain Kidwai (London) in the

Moslem deputation and the participation therein of the Secretary of the Anjuman Khuddam Kaba.

course of which the writer takes Mr. Shaukat Ali Sahib, Secretary of the Anjuman Khuddam Kaba, to task for having joined the deputation of Moslems which recently waited upon His Excellency the Viceroy. The writer is of opinion that this gentleman ought not to have taken part in this matter as Secretary of the Anjuman Khuddam Kaba, as in that capacity it is his bounden duty to serve only God and not make any exhibition of his loyalty to any earthly power.

The paper commenting on this letter says that it does not see anything wrong in the action of Mr. Shaukat Ali because he joined the deputation as an active member of the community and not as the Secretary of the aforesaid Anjuman.

54. The *Hitavadi* [Calcutta] of the 22nd May writes:—

“Why is it thus?”

Can anybody assign any reason why colour prejudice should always be rampant in India? Englishmen are famous in history for their liberality. Yet as soon as they set foot on Indian soil, their temper comes to be different.

Under Moslem rule, the distinction between the conquerors and the conquered was open and explicit. The latter were made to feel that their rights must always give way to those of the former. Though individual Hindus got high offices under that rule, the Hindus generally were dubbed *Kafirs* whom it was the duty of all pious Moslems to put down by all manner of means.

The advent of British rule changed all this. The spirit which was forgotten under Moslems revived under the British, who have declared repeatedly to rule their subjects without distinctions of colour and creed. Members of the Royal family have at different times renewed these pledges. Eminent Anglo-Indian statesmen have acted upon those pledges to a large extent in the government of the country. Contrast with the good feeling between the rulers and the ruled so created the jarring sensation caused on the Indian mind by the ill-treatment of Indians by crooked-minded Anglo-Indians and by the harsh oppression of Indian immigrants into the self-governing colonies. The measure of this last is daily increasing. Indeed even in India itself, examples are plentiful of Indians being accorded treatment different from that accorded to Whites. There are many Englishman who bear no good will towards Indians, whom they regard as creatures of a lower order to themselves. The number of such shortsighted Englishman is daily increasing. This creates the suspicion that the number of generous-hearted and progressive Englishman is dwindling, that the English as a people are generally becoming more and more crooked-minded. There are conspicuous signs apparently tending to confirm these doubts. Take, for example, the Home Rule agitation. Does it not betray a narrowness of spirit among Englishmen? The Ulster people will be a minority in Ireland, but that is no reason why their interests will suffer under Home Rule. And even if they do, are the interests of the Irish people as a whole to be sacrificed to those of the few Ulsterites? And the same men who sternly put down all attempts on the part of Indians to agitate for political rights are openly showing their disloyalty now in regard to this Ulster crisis. Is not this a sign of degeneracy among Englishmen? Again, the attempt to organise an armed resistance in Ulster against a Home Rule Government—does not that too show growing degeneracy of Englishmen? And the pity of it is that there are many Englishmen who deprecate all these acts of lawlessness not because they are calculated to do much harm to English people themselves, but because they may set a most mischievous example to ill-disposed Indians! Could fatuity go further?

55. The *Twenty-four Parganas Vartavaha* [Bhowanipur] of the 19th May

“India's future and the religion of the future.”

writes that the motto of the Indians of the twentieth century should be personal effort and faith in their own intelligence. Without these, there can be no material regeneration for us. Let your family and your neighbour, let your lower castes and your women folks have their liberty first of all, then demand self-government from the English. Of course, liberty does not mean license here. The principle of asceticism and renunciation is all very well for the welfare of the individual. But for securing the social welfare, there are other principles also necessary—principles of love and active sympathy. The Brahmans must undertake this work of social regeneration—even though it may necessitate their adopting the role of destroyers of darkness and superstitions.

RAJENDRA CHANDRA SAS TRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 30th May, 1914.

B. S. Press—2-6-1914—129X—183—E F. W.

HITAVADI,
May 22nd, 1914.

24-PARGANAS VARTAVAHA.
May 19th, 1914.

REPORT (PART II)
ON
INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 30th May 1914.

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

[As it stood on 1st May 1914.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	Mati Lal Ghosh, age 59, Kayastha	1,400
2	"Bengalee"	Ditto	Do.	Surendra Nath Banarji, age 68, Brahmin	4,500
3	"Calcutta Spectator"	Ditto	Weekly	Lalit Mohan Ghoshal, age 40, Kayastha	500
4	"East"	Dacca	Do.	Mohim Ch. Sen, age 60, Brahmo	200
5	"Habul Matin"	Calcutta	Do.	Saiyid Jelal-ud-din, age 61 years	1,000
6	"Herald"	Dacca	Daily	Priya Nath Sen, Baidya	2,500
7	"Hindoo Patriot"	Calcutta	Weekly	Sarat Ch. Ray, Kayastha, age 45 years	1,000
8	"Indian Empire"	Ditto	Do.	Shashi Bhushan Mukharji, age 55 years, Hindu, Brahmin.	2,000
9	"Indian Mirror"	Ditto	Daily	Satyendra Nath Sen	1,200
10	"Indian Nation"	Ditto	Weekly	Sailendra Ghosh, Kayastha, age 39 years	800
11	"Indian World"	Ditto	Do.	Prithvis Ch. Ray, age 38, Kayastha	500 to 1,000
12	"Mussalman"	Ditto	Do.	M. Rahman, age 32 years	1,000 to 1,500
13	"Reis and Bayyet"	Ditto	Do.	Jogesh Chandra Datta, age 62 years	350
14	"Telegraph"	Ditto	Do.	Satyendra Kumar Basu	1,200

I.—FOREIGN POLITICS.

326. The *Amrita Basar Patrika* remarks that the incidents connected with the *Komagata Maru* bid fair to develop into another South African affair and, perhaps, to work

AMRITA BASAR
PATRIKA.
29th May 1914.

The *Komagata Maru*.

out another Gandhi in Sardar Gurdit Singh, who seems to be a leader of almost equal determination and force of character, but of more pecuniary resources which he is ready to stake for the sake of obtaining victory in the cause he has taken up. Those who are fighting so shy of these six hundred or so loyal British Indian subjects are foolish enough not to see that they are, without meaning it of course, beating out so many sturdy heroes on the anvil of oppression and persecution. The vessel containing the latter is moored in mid-stream, as if it were full of small-pox or plague patients. And what is the fault of these Indians? Their first fault is that their skin is not white; their second fault is that they are thrifty, sober and industrious; and lastly, that they honestly confide in the assurances given to them that they have the rights of British subjects. They are foolish enough to think they will be treated as subjects of the British Crown wherever they carry their allegiance to the British throne and see the British flag flying, and have simply no idea that people calling themselves British-born and acknowledging the same authority could so complacently dishonour the British flag. In this way the position of those British statesmen who engendered such a faith and confidence must be no more enviable than that of the insulted Indians, and all the insults and ignominies heaped on the latter are in a manner recoiling on themselves.

327. The *Bengales* observes that the Canadians seem to be determined to prohibit the landing of the immigrants now on

BENGALLES,
27th May 1914.

More of the *Komagata Maru*.

board the *Komagata Maru*. No Indian has been permitted ashore, even to buy stores, and hundreds of Vancouver Hindus who attempted to reach the ship in boats were turned back; even their presence on the wharves being objected to. When this attitude of the Canadian authorities is compared with that of Gurdit Singh, the rich Hindu leader who chartered the ship to test the immigration laws, and is prepared to fight to the finish if his countrymen are deported, it becomes perfectly clear that this time Indians must hear the last word on their right to enter the different parts of the Empire without any let or hindrance. In Gurdit Singh the Canadian Hindus have got their Gandhi, and the sacrifice and single-mindedness of which he has given the earnest leaves no doubt that it will not be at any rate smooth sailing with the Canadian authorities. The journal has always narrowed down the controversy to the plain issue—Are not Indians the subjects of the British Empire and have they not the rights of British citizens? Behind Gurdit Singh and his adherents there is the solid phalanx of the vast Indian population, keen on asserting their rights as British citizens and the subjects of His Imperial Majesty. It is all very well to say that the Indians shall be excluded from Canada, even if the exclusion means the loss of India to the British Empire. India is the pivot of the Empire according to such a blatant Imperialist as Lord Curzon; and the disturbance of the pivot means much more than the Canadians in their present temper are apt to believe. If Canada is for Canadians, then India also will be compelled to resort to the same argument; and with Lord Hardinge at the helm of affairs it will not be so easy to trifle with Indian interests and sentiments with such parochial shibboleths, utterly unworthy of the members of a great Empire.

II.—HOME ADMINISTRATION.

(a)—Police.

328. The *Hindoo Patriot* remarks that the current number of the *National Review* contains an interesting article, signed

HINDOO PATRIOT,
23rd May 1914.

The persistence of Indian anarchism.

"Asiaticus," on the persistence of the terrorist movement in India, despite the efforts of the authorities to kill it. The writer is understood to be Mr. Lovat Fraser. He

presents his readers with a rapid survey of the growth of the terrorist movement in India and refers to the large number of cases instituted by the Government against real or suspected offenders, with such varying success. He points out that though the terrorists had very nearly managed to kill a Viceroy and have actually assassinated a number of Europeans and Indians, the movement has as yet spread only to students of immature age and weak understanding and that there is certainly no money behind it. To quote the writer's language, the movement, when "compared with the solidity of the British Raj, is ridiculously feeble, but it survives and periodically startles the public because no amount of precaution can avert occasional murders when bands of obscure and desperate men are determined to kill." The paper does not counsel a relaxation of vigilance, as the movement has to be very carefully watched in order to prevent its further growth and expansion. The writer in the *National Review* thinks that the police need more support. But unfortunately the police have to thank none but themselves if they find a lack of public support. Recent events have thrown a flood of light upon the ways of the police, and it is no wonder if the police should have forfeited public confidence and support. The writer does not think that the revival of the old Thagi and Dakaiti Department would do any good, "unless such a department was invested with powers which Parliament would not at present sanction and unless the Indian Civil Service produced another Sleeman, which it has not yet done." The writer blames the Government of Bengal for having submitted the case against Nirmal Kanta Ray before a jury, instead of placing him before a Special Tribunal consisting of three Judges under the Act of 1908. Does the writer think that the Special Tribunal would have convicted the accused on such evidence as was placed, and placed twice, before the Special Jury? Mr. Norton successfully showed that an innocent man had been charged with the offence, the real culprits having successfully evaded capture. Would any tribunal, composed of three English Judges, have convicted an accused person of such a serious offence when the whole case against him rested on the testimony of ex-convicts and "uncrowned kings of liars," and utterly broke down under Mr. Norton's most searching cross-examination? It would be a libel upon English Judges to insinuate such a thing. The writer was, it is presumed, not in India when the case was tried, or he would have known that if the prosecution failed, it was not because that the Government had resorted to the wrong tribunal but because there was really no case against the accused.

(b)—Working of the Courts.

AMRITA BASAR
PATRIKA,
27th May 1914.

329. The *Amrita Basar Patrika* says it is not quite aware if the Government of Bengal has taken any action in the matter of what is popularly called the "Jessore High Court Rules" issued by Mr. Hamilton, the present District Magistrate. But there is no doubt that these rules are hampering the course of justice and tying down the hands of his subordinates. Indeed, it is pretty well known in Jessore how Mr. Bloomfield, the Assistant Magistrate of Jessore, now transferred to Rajshahi, publicly expressed in his Court that there was no use of issuing summons under certain sections when the "Jessore High Court Rules" were in force. If a return were called for of the number of summons cases instituted in the five subdivisions of the district before the issue of the "Jessore High Court Rules" and those after it, it will at once be apparent to common sense how they have affected the course of justice.

(c)—Jails.

AMRITA BASAR
PATRIKA,
28th May 1914.

330. The *Amrita Bazar Patrika* observes that some of the bright features of the Jail Administration Report, just published in the current number of the *Calcutta Gazette*, are (1) that the number of sentences of imprisonment with whipping shows a continuous and notable decline from the year 1909, except in the year 1912:

the number in 1913 was 11 as compared with 65 in 1908; (2) that the death-rate among prisoners declined slightly, and is lower than it has been during the last five years; and (3) the continued attention that is being devoted to the problem of juvenile criminality. "The 'Star Class' system in force in the Juvenile Jail at Alipur," goes on the report, "which was described in the last year's report, continues to give good results: the boys receive elementary education and instruction in some trade to enable them to obtain employment on their release. A gratifying advance has been made by the opening of a special ward in the Juvenile Jail for the accommodation of juvenile offenders undergoing trial." But the unsatisfactory features are no less worthy of notice. In the first place, there has been an all-round rise in the total number of prisoners, both convicts and under-trial ones, by 769, while the daily average number of under-trial prisoners rose from 1,214 in the previous year to 1,452 in the year under review. Another unsatisfactory feature is that the proportion of whipping to total punishments remains practically unchanged. Whipping is a form of punishment not at all suited to a civilized form of government. Even if the provisions for whipping in the penal laws of the country cannot be repealed at once, the most stringent orders should be passed limiting the infliction of this form of punishment to offences of an exceptionally brutal nature. The more so because in India, there is a risk of raw and overzealous Magistrates abusing the provisions of whipping, inherently demoralising as it itself is.

(d)—Education.

331. The *Bengalee* thinks it is quite time that the University awoke from its self-complacency and saw for itself the serious duty of the University. serious inconvenience in the matter of residence to which post-graduate students receiving instruction under its direct management are subject. It is no good multiplying novel and ostentatious appliances for teaching if those that are meant to be benefited by it cannot be placed in a position to avail themselves of them. There is only one hostel intended for the residence of law students, that after the name of our present Viceroy, attached directly to the University, where accommodation is available for a maximum number of 150 students. As for M.A. and M.Sc. students, nothing practically has so far been done by the University for their accommodation. Large numbers of students desiring to pursue further studies join the Law College in order to be accommodated in the Law College boarding-houses. It is understood that the University has leased a fairly commodious building in Harrison Road and has permitted the opening of a mess with 28 inmates under its direct supervision. But even this scanty provision will not be available for the students. Residents have been given notice by the Inspector of Messes and Hostels to shift to some other place, and to make their own arrangements for boarding and living, owing to the unwillingness of the landlord to enter into a fresh lease with the University. The extreme difficulty and trouble to which these students are put can be easily imagined. It is hoped the matter will engage the earnest attention of the University authorities.

BENGALIE,
29th May 1914.

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

332. The *Herald* finds that from the 1st June next the up and down Calcutta Mails will not stop at the Dolaiganj station which, as is generally known, serves the eastern portion of the town of Dacca. The traffic branch of the Eastern Bengal State Railway cannot be congratulated on this step. The paper mentions a few facts, and hopes that the order of arrangement by which the Calcutta Mails are not to stop at the Dolaiganj station will be ordered to be changed at once. The foremost ground against the proposed arrangement is the fact that this station serves two post offices which send their mail bags direct, and

HERALD,
26th May 1914.

these post offices serve the leading score or so of business houses in the town. The second is that all mail trains have stopped at Dolaiganj for over 25 years. The station has been growing in importance all along, so that in point of passenger traffic it is now the third in importance in the whole section being next to Dacca and Narayanganj. The third point is the daily increasing crowd of passengers at the station for which the Police Department is now building an outpost at the station. There are several other weighty reasons which make the proposed arrangement almost absurd. It is hoped the authorities of the Eastern Bengal State Railway will understand the gravity of the step they are going to take and rescind the order in question.

(h)—General.

AMRITA BASAR
PATRIKA,
27th May 1911.

333. The *Amrita Basar Patrika* observes that there are epidemics of various sorts. There are the plague, cholera and malaria epidemics. Similarly, there are epidemics of suicides and crimes. But India, the land of epidemics, has just now developed another form of epidemic, the epidemic of partitions. There was first of all the famous partition of Bengal with all its concomitant and consequent unpleasantnesses. Then there was the further instalment of territorial partitions and rearrangements, under the guise of the annulment of the Bengal partition. That was followed, to speak of a purely local matter, by the partition of the Calcutta Police Court, with what results one will presently see. And finally, there is on the administrative snvil quite a sheaf of partitions of various districts and parts of districts,—of Midnapur, Mymensingh, Bakarganj, Noakhali, Comilla, and Dacca. "Just now we have lying on our table some papers and memorials in connection with another partition. Though confined to a restricted area, yet the memorials show that it will be the signal for most of the evils for which the people dread a partition. The nature of the proposed partition in this case is this. Certain villages to the east of the river Lowadi hitherto appertaining to the Munshiganj subdivision of the Dacca district have been transferred to the Tippera district, with their headquarters at Comilla and their police-station at Daudkandi, by a dash of the pen. Now if the authorities had thought of at least a quarter of the evils that this sudden transfer would engender,—and most of which have been very forcibly pointed out by the memorials before us,—they would have certainly thought twice before issuing their *fiat*." To mention only a few of these evils. In the first place, the present headquarters station of these villages is Munshiganj, which is only two to seven miles off, accessible by a ferry costing an anna or so, whereas the new headquarters will be some 40 to 45 miles off, to be reached after an expensive and arduous journey. Then, the business,—legal, commercial and otherwise,—which these memorialists had been carrying on with the lawyers, money-lenders, merchants, etc., of Munshiganj, which is a principal trade-mart, will be hopelessly dislocated. Lastly, Munshiganj is also an important educational centre, and contact with it was serving to leaven the people of the transferred villages with the yeast of culture and education. There are also several other grounds given in the memorial, both practical and sentimental, which we leave aside. The three we have given should have been quite enough to make the responsible administrators pause before launching the innocent villagers into so many difficulties by a mere scratch of the pen! On the other hand, what one learns is that, far from taking these difficulties into consideration, a big local official, when consulted by the Government, is alleged to have said that convenience and inconvenience of the people should not influence the Government in the least to carry out its order! The Government, in this case at least, gives no valid or adequate reasons for this transfer. So an *ipse dixit* of one or two officials, although not based on reason or common sense, and although fighting shy of popular convenience or inconvenience, has to be carried out at all costs, because it has been trotted out in the cloak of authority! And no wonder that there is so much public irritation and discontent in the land.

III.—LEGISLATION.

BENGALUR.
28th May 1914.

334. The *Bengalee* views with the gravest apprehension the proposal of a new University Bill which is to be introduced in the Imperial Legislative Council during the Simla session. It will not be at all surprising if the Bill embodies some of those ideas which have been enunciated in the Resolution of February last and have been condemned as retrograde and reactionary by the educated community. One of these ideas is the introduction of the School Final. The question was recently referred to the Punjab University for its opinion. The University appointed a Sub-Committee to consider the matter. The Sub-Committee has not been able to recommend to the Syndicate the acceptance of the proposal as it is not satisfied, from information now available, that a school-leaving certificate will not be given too freely when outside influences are brought to bear on the Head Master. The Sub-Committee, therefore, has made a suggestion to the Syndicate for the modification of the Matriculation Examination to serve the purpose of the School Final Examination for the Punjab. The Punjab University is not by any means the most progressive of our Universities, and it has not seen its way to recommend the introduction of the School Final. It has suggested a compromise, which is that the Matriculation Examination should be so modified as to serve the purpose of the School Final. It remains to be seen how this compromise will work. With reference to the University Bill, we desire to point out that it is unusual to introduce a highly contentious measure, such as the University Bill is likely to be, during the Simla session. If the Bill, however, is a purely formal measure, the objection, of course, will not hold.

335. The *Bengalee* remarks that the India Council Bill has been introduced in the House of Lords by Lord Crewe. Reuter often wires out to this country the details of events and measures in which the Indian public feel little or no interest. Here is a measure of the first importance affecting the vital interests of India, and all that is told is that a Bill has been introduced, without a word as to its details or even its leading provisions. The cardinal feature of the existing statute on the subject will, it is understood, remain unaltered. The Council will continue to be an advisory body, the real responsibility resting with the Secretary of State, except in regard to financial matters, in respect of which he must act with the concurrence of the Council. The India Council has never been a popular institution with the people of India. In the early days of the Indian National Congress, a resolution used to be regularly adopted, urging the abolition of the Council. Even now the journal not is sure that it would not be the best thing that could happen. The best way to amend it is perhaps to end it. But if it is to be endured, it ought to be so reconstituted as to make it tolerably acceptable to Indian public opinion. The appointment of two Indian members was a step in the right direction. But more has to be done in this respect. Indian public opinion has formulated its demands, and even our critics must admit that they are moderate and reasonable. The paper says that at least one-third of the members of the Council should be Indians, and they should no longer be officials, appointed by the Government, but popular representatives chosen by the Legislative Councils in India; that, further, a third of the members should come from the ranks of English public men, and that the remaining third should represent recent official experience, being members of the Indian Civil Service. The complaint against the India Council is that it is the headquarters of fossilized official opinion, out of touch with the remarkable developments in public life and opinion which have recently taken place in India, and now that the Council is to be reconstituted, it should be liberalized and all reasonable grounds for a complaint of this kind should be removed. The publication of the Bill is looked forward to with interest.

BENGALUR.
28th May 1914.

VI.—MISCELLANEOUS.

336. The *Bengalee* observes that of the many complicated problems that one has to face from time to time the most unaccountable is the Hindu-Muhammadan problem. In the first place, there is not sufficient reason why such a problem should arise.

BENGALUR.
27th May 1914.

As far as the Hindus and Muhammadans are concerned, no new circumstances have appeared which did not exist hundreds of years ago. Both Hindus and Muhammadans are the children of a common motherland; they have everything in common, with the single exception of religion, but a difference in religion does not necessarily produce a spirit of animosity which cannot be healed. Outbursts of fanaticism have brought about conflicts between Hindus and Muhammadans, but such disturbances are not uncommon among people belonging to the same religion but divided by sect. Shias and Sunnis, Vaishnavas and Saktas have wrangled and fought as fiercely as the followers of different faiths. If the misunderstanding between Hindus and Muhammadans had been due merely to difference of religion, it would have been as old as the establishment of Muhammadan rule in India and would have occasioned no searchings of the heart at the present moment, nor would people have given much thought to Hindu-Muhammadan differences or regarded them as a new problem calling for a solution. Less than thirty years ago no one spoke of the Hindu-Muhammadan problem because it was non-existent. Hindus and Muhammadans were neighbours all over the country, and their relations were quite neighbourly. The first rift in the lute was noticed in connection with the Indian National Congress. Even that need not have brought about a serious or a permanent difference, for allegiance to a patriotic movement admits of no compulsion. But there were other forces and influences at work. There is a powerful class of people interested in keeping the Hindus and Muhammadans divided, and they saw their chance. The Indian National Congress was denounced as a disloyal movement and the Muhammadans were praised for their loyalty because they had abstained from joining it. We recall those days with a smile, for there is no movement now which bears more clearly the hall mark of loyalty than the Indian National Congress. It is necessary to spur the memory for history a little at times. For many years after the Mutiny the Muhammadans were under a dark shadow of suspicion in respect of their loyalty. The policy of the Government is accountable in a great measure for the latter-day coldness between Hindus and Muhammadans. Both are subjects of a common Sovereign, ruled by the same laws and governed by the same constitution. The strength of British rule lies in the fundamental principle that all are equal in the eyes of the law. All classes and creeds are assured of equal justice. Equality of treatment is the bedrock of the British administration of India. In recent years there has been a regrettable and unjustifiable departure from this fixed and first principle. The preferential treatment introduced in the Regulations under the last Indian Councils Act, the preponderance of representation allowed to the Muhammadans, the creation of special Muhammadan electorates, the proposal to establish special Muhammadan representation all along the line, all these have combined to create misunderstanding which is but faintly mirrored in the press or on the platform. The movements set on foot to improve the relations between Hindus and Muhammadans have our cordial sympathy, but the *entente* will be neither real nor lasting, unless and until a sense of brotherhood has been created between the two communities by fair, just and generous treatment on the part of the Government.

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The 30th May 1914.