त्माच इदेव। एट्स वश्च अक्षी छेशीत्म जाग्या क्छ-े के कि कि विशेष का निर्माण के स्ट्रीट की होता । मार्ट्स्य का का Committee of the state of the s

ं वर्ष ते वर्ष कार्याता कार्याता कर व्याप्त कार्याता कार्यात्रा कार्याता कार्यात्रा कार्याता कार्यात्रा कार्याता कार्यात्रा कार्याता कार्यात्रा कार्याता कार মূজ বিশা টুরিব দেখা উচিত। জন্স যিশত সাহেব জারা এখন ইয়া বলিভেছে যে কিলত সাহেব স্ইবেন। বালার ভাইকর মুক্মই ক ে তুৰণা বোধ হয় সকলের আহে। এই ছাবভার মাজিপ্তেটির এ সকল্মা করার কোন বিপদের কথা শুনিলে ছিন্তু নাতেরই জনয়ে শো ে রা আক্র কিন্ত্রিল ফিল্ড দাছেবের নামে তুই আধকার নাই বিভিন্ত জানিতেন মে এ মুকর্দমার উপস্থিত হওয়া অনিবার্য। আমরা বখন টেলিগ্র • শিব টাকাৰ ক্ষতি পূৰণ ও আনা বাবদে ১৬০ টাভ কিছু প্ৰমাণ লাই এবং ইছা জালিয়া গুলিয়া শুদ্ধ পাঠ কৰিলাম যে এইকর এক প্রাহর বেলার সময় ১০. ' উদ্বোধ দিয়া হাহকোটে অভিযোগ করিয়াছে। তাহার অনিষ্ট করিবার অভিপ্রায়ে হাবভার করে হইলেন, খেলী সাছে। গ্রনির জেনারেলের সুন লি শ্র ফিল্ড সাহেবের নামে অভিযোগ করে। উপস্থিত করেন। এ মকল্মার তিনি ও তাছার মেন ी अधिक कार्मित्व को इक इहेर्स (को इक

॰ ॰ अं। विश्व व्यात्रात मदक विवान, जाहान देशन व्या-जा जनरे हेश्यांक युव्याश क्षायुरा हेश द्वाया ' शामाश्रीत स्वांच शक्रांच जाकांच वात्रांचा ' अस्य प्राचाशात्म व्यवशंख इशेष्ट भाषि । व्याशाह मिने इस्ता क्येन्ट्रिक स्थितिहरू स्थापन ि । विश्ववास्त । योदन, (स्वास्त्रम् । शिल्लाफ क अस (सर कोहोटक का स स कोट्श नियु क क-5% रिप्ति प्राप्तिम म अस्य मिला मार्ट्स्ट्र की अस्ति। इ.स. रिप्ति किया है। साथ बणावल व्यापक वेश्या क्रेट्ड धारे बक्स मात्रा किया व्यापता स्था क्षित्र में भूगित द्वा मिद्र वर्ष कर कर कर है। र राज्य शास इंदेर । काहारा डेड्ड हर्मल क्षेत्रक संउपा एन ध्वर त्यम नात्रत्व कथा मक त्य का-भूग मो किन्द्रावादक ३३० होका श्रामान करवा रगम। कि विकास कि । जिल्ला कि विकास कि विकास कि विकास कि । जिल्ला कि विकास कि वि

विकास मा इत्या है विकास के दिला में कि बिहा में कि जो कि मान के कि में कि में की मान करें हैं में की की मान कर न्ता व्या ने विषय होते हैं है जिस है जिस है जिस है कार्या कर्मा कर्मा कर्मा स्थाप विद्या विद्या के व्यक्ति । एक श्री के विद्या कर्मा कर्मा कर्मा कर्मा कर्मा कर्मा प्रतिक प्रतिक प्रतिक विकास कर्मा । जन्म जन्म । जनम । यह जिल्ला प्रति । यह विकास विकास विकास विकास विकास । मा विकास कारण किला प्रतिस्था । क्षेत्र कार्यक्र कार्यक्र कार्यक्र कार्यक्र कार्यक्र विकोश व्यासी (यासन कहत अपना कार । स्वर्धित वर्षाकराष्ट्री कार्यात्व स्था मात्राहर अर हे का

এক জন আইনজ্ঞ। জিনি অবশা, জানিতেন যে, তিনি এক জন সাধীন হিল হাজা এবং ভার ভাষার বিজ্ঞাতিনি সম্পূর্ণ হিখ্যা একটা মকদ্দ্যা প্রচারিত ঘোষণা গুইকরকে পাঠ করাইয়া গুনা माम्बा श्रीन करतन धरः पृष्टे जनके त माम्बा प्रम वामात मुन्मू व बादा बादह, जिनि हेडाहे दि াকলের হয়। কলেই ত হওৱা কলিক। নেয় হা বা হিলাক শাহের ইংরাজ। একে সালেই বিশ্বাকি কোনে ডাকার বিশ্বাকি কথা কলিক দ্বা होशेल आसिएडम (य डोक्रियो किश्नो कर्षा विलिएडएस । अर्थे शक्तिशा व्याद्धमान कार्यात स्वाहात स्वाहात । हिले कि स कि न कि न कि न कि कि सि हित्य के निक्रे विद्यांग कडिएक मार्म कडिएनम मा । किन काबिएकन य यमि विहासमाछित नाति विहास कर्त्र अव्य जिल मकक्ष मा जिल्ल क्ष्म ना । जोड़ांब इंक्डिय थ यकस्यां कहांब कांबन थड़े स्व

क्षिण्यंत गांजिए हैं इंदिक जञ्जा म कित्रा जारादिक

नांखि थानान कताहेट अशासियन। कर्शं क्वांनर्ड भार्ति। किन्न क्वार्ट्य के काश्रा करीत মেমের কোন কল্ফ ইটনা ক্কক কার না ক্কক তাহা रियाणा जात्नन, यनि शक्त रहेना कतिया था क खोश इहेटल ३ (काम निन्दू ध साथ जरहां से जारांश-(उड़ का को स लहेट जन ना। मार्ट्सिन द्वां स्थार जमार्ड व और क आर्थ किया । जाकाता करम जानाकाबादम विषय काम काम मिक इस मा । जामानज जेशिक इन अवर मिश्राम अपने थें जाएक । इंडि निक् जि शाहेरन जोहांता मेशा जिन केनिहरू ा जितिया त्या जातात्म कर्मा इड्टिंड जानमा जिहा करतम मा, जातात मगाएजत जामानटेज वि-। বি বি কলিকাভায় পৌছিরা এক দিল কিল্ড চারের উপর এ রূপ আছা আছে যে আদালত লাম, আমরা হতাল হহলাম, আমাদের উন্নতির ন কৰা বিষয় নিকট উপস্থিত হয় এবং তাহার। হংতে বিষ্ধান্ত হলে সহাজও কলছ হইতে তাহাকে আশা ভবসা সমুদ্ধ জন্ততি ত হল। লভ নগ্ৰেক ে চাকা ও গাহার করেকটা বাকাবাহা েমের বিযুক্ত করেন। হিন্তু সমাজে ইহার সম্পূর্ণ বিশ- এ প্রয়ন্ত বরদা সহজে বাহা করিয়াছেন, ভাহার কোন তিল, জাহা চায়। ফিল্ড সাহের সন্তাক বীত ভাষ। হিন্দু স্থাজ এ সমুদ্র বিষয়ে আদালতের বিষয়ে আমরা দোব অসা ব করিতে পারি ে প্রকাতার ভবাস্থাত করিতেছিলন কিয়া নিচারে কোন হতে সভ্ত ধন না। বখন লোকের না। তবে ত্রি একটা ভুল বাংন। বর্ণায় কাম্প্র केत । काथ बिक इन्हा बालवा केतिकान एक किन्द्र शार्थात शांक काल्या किन्द्र अवस्थान हिन, उथन গুলে ভাষার সাক্ষ কেবল কলবা কলবা কলবাৰ সাভালেনী খায়াত প্রাক্ত করিয়া আগনাকে নি- রকে ভথার প্রেরণ্টকরিলেন ? ভিন্ন ভ জ নিভেন কে গতে লে বেডন পাইবে না এবং ইয়া বাস্থা কলক নারা সমাজের প্রভাতি জন্মাইতে পারেন করেন কেইছে উইস্তের উপর অনেই রূপ নিশ্লীতন

数字本T.可言 : 15天 1

न्ड। ब्राह्म व्याप्त स्थापता स

सार्डन । जिल्ला करण निकल किस्स साज करणात थोतीत विका न इरेन । जान उदार्शन याम हिन्न करम अक शांश हरेट जान दांख याना ह त्यानिक वर्ण इतिहास क्रेला। गवरागद्य (अवस्थात वर्गाद अवस्था अवस्था नामा हाईटकाट नानिक रहत। हाईटकाटटें जान का । एहन। छहेक्त का नि क्यांबरेक वि নত কথা বিকাশ হইনা শুরে। বথন করার কোন কমতা ছিলানা এবং এই বিমিত্ত ভাষারা পরি জেনারেল ভাষাত্র শুনাকর করিয়াছেন (लान, खडेरेक्स लानीएक यानिएनन व एक्सिया वार्थनात वाष्ट्रा, मन्त्रान, गावियांत, याष्ट्रान मंगूनव न कारण करिया मार लिकेम ए॰ लोब सक्त कार्यना व्यान करिट्नस, खरेकरटक नमी व टाइक व शरिवरकीन कविद्यां निकेष मार्थन निकेष कार्य क्षेत्र हेममा मायस, ध्राप्त मस्मन विश्व कार् वरे मर्पर (परिष्ठ नार्थिन, कार्क्य मिन्छ मर् (तर तमाना गार काराक्त इहेट्यल इन् मन्यांहा नार्षि जाराहरू नार्गित्रकेन कर्निया स्थापन (ज्रा) अकेक्टबंब देग गुरांगदक प्रदेक प्रदेक विवास करियो आधारिया मिला अवशिष्ठ अवशिष्ठ के विश्व किया है। लानी गांद्रत यत्रमात बांका भीमन छात दाएत कहिन होन-को यन एक निया अस्ति होते कहिलाय ज्यन जा मार्ग्य इत्य रिनीच इर्गा र्यम्। जाम्या च्थन अहेकदर्व इक्टब्रुव क्था दिना ज इकेलाग, क्षांत्र जशन कार्य क्षित्र यात्र शाक्त मा । किर्य त्यहे हिन्दू जारिक श्रांक्य, त्रक्य, जसंग्रह द्यहे वाशीस कार, त्याचे दोशा करक कारक सामुख गरम केंद्र हहेन धर धरकर कारांत महम्स कार्त्र के इहेन

मिन पर्व के विदेश विद्या ने ने स्वार्त का ना- | निव भित्र है है जिस्से का स्वार्थ है नयमा च्या जोशाज महाम र रहेगाहिल त्य कितिया विल्डिक विति त्य, जिल्लो कीय र कार्य कि विश्व वर्गांडः नब्र डा। क्रिल्ल मिन्यांडक पिछिणांड क्रियंन। ा । इरेद अ कामि कार के लगार्यान জি দিন গুইকাঃকৈ কারাকল কি তাহা- কাবুলে এখন প্রবৃত্ত কোন যুদ্ধ হয় নাই, म निया । वर्षा भी किट्नित कथा विषा क कित्वन। शास्त्रम । रिन्ह किटम जाश्रादक जाम जाम

।त लोक छोन न एस, ज्यान है विन जिल्ला माहे किन्छ कि जाएक लोत विषय (द केर्राहा कर क्ष्माखांत्र के तर्जम, डाहा इहेल जाज जाजक जाजक के के कि मिल जीतर जाज जाजक के कि कि मिल जीतर जाज जाज जाजक के नि नियाण भारेगम ना, जाहात खरेहत.क जरे मिनाज पुत्त वांबू (मजाव हुस होहात कम विन उठ कतात नाम अशीषिकत कार्या राष्ट्र । अङ क्लिक छोकांत जियाति जादः । अङ इंडिक्त ত না, এবং গুইকরের এ রূপ অপ- সময় তিনি খাজানা আদায় স্থ্কিত করিয়া ছিলেন। ও সর্বাশ হইত ন:। গুইকর ষভই ইহা বাতীত যে সকল প্রজা নিতান্ত হীন তাহা দর এ-া ও তুক্মাধিত হউা, তিনি এক জন স্থা- ককালীন রাজস্ব ক্ষমা দিয়াছিলেন। প্রজাদের ৰীজের ন হিন্দু রাজা, তাঁছার চন্দের জান হিন্দুর কোমলা জন্য ও ক্ষিকাযোর উপযোগী দ্রবাদির নিমিত্ত কের সভাসদের প্রতি সম্পূর্ণ সন্দেহ এইয় ছে। গা কার সহা করিতে পারে না। লুই বেশালিয়ান বিনামদে অগ্রিম টাকা দিয়াছেন। ছুর্ভিক্ষ পীড়িত মেণ্ট কর্ত্ক এই চারিজনই বন্দী হইয়াছে। না মালের কে? তথাপি তাঁহার রাজ্য চ্যুতিতে শ্রমোপজীবী লোকের সাহায়ের জন্য নিজাধিকার গুইকর যখন পদ্ধাত হই।ছেন ভ ত শত িতু হৃদয় ব্যথিত হ্ইয়াছিল। আাীর মধ্যে স্থানে স্থানে জলাশয় দিয়াছেন। তাহার সংখ্যা তিনি যে পুনর্কার রাজ সিংহাসন দেখি वाहां श्राक कांत्रां क्या कि विशाहिन, देश छिनिशा रिक्ट्र यां ठे० की वर्षे किन्छ के कार्य। २५००० मध्याक लोक या कात्र नाहे। शवर्ण मध्या कांत्र नाहे। দশের মতে আঘাত লাগিয়াছে। আবিশিনিয়ার প্রাতপালন হইয়াছে। যে সকল বাজি প্রাচীন ও কর্ম যে গুইকরকে পিদ্যুত করিলাম এবং ব্রদা াদের জা খিওডোর যথন রাজ চ্যুত ও হত হইলেন, করতি অক্ষম তাহাদের খয়রাত দেওয়া হইয়াছে। মরা ব জেয়াপ্ত করিলাম তাহা হইলে হয় খন কামর। চক্ষের জল ফেলিয়া ছিলাম। বরদার যেতক ছঃর্ভিক্ষ ছিল সেতক ঐরপ দান বিত- মধ্যে অনে ওইকরের বিপদকালে তা ক্রিত ও ভারতবর্ষর এক জ ন স্বাধীন রাজা, বণ করা হইয়াছে। এই রূপে ১৫০০০ সংখ্যক লোককে সাহায্য করিতেন। গ্রণ্থেণ্ট এখনও আশা দি বাম বিপদে যে হিন্দু মাত্রের নেত্র বারি গ ব হইবে, প্রাতিপালন করিয়াছেন। সেই সময় প্রজাদের ছেন যে বরদা আত্মসাৎ করিবেন না স্মা া জিম অসীয়, তাহারা অসাধারণ খোদ্ধা, ও বিতরণ জন্য ভিন্ন জেলা হইতে চাউল আনিয়া। কারতেছেন থে, মলহর রাও দেচ্যত হইলে अ उ देना माम अ जार ए क्या शिकार ए जार प्राप्त विकार চ্ছার্ম বি প্রি ছইলে তাহার । করি করিয়াছেন। গ্রিণটে ঐ সকল কাষ্ট্র জন্য ভূমি নিমিত্ত সন্তব জ অনেকে এখনও তাহার विशास्त्रिक क्य दः पित्र भारतं मा। यछ मिन । विशिष्ट्रम छोशं विना मूल्ला निश्चा छवर छिनि विन, जनवात, क जा माना वाताना एवत जिल्लिक के किमिनीटिक ৫०० छोका मान निर्माहकन। वा या विकास विकास विकास विकास विकास विकास विकास विकास विकास वास करें-वीत विनता श्रांतशीवड इहेरवन, जवः मागाना शाष्ट्र। विन मिक्कार्या इय नाहे ? ना इहेरल उहेर ड কাৰ একটা বন্ত বল দারা প্রহণ করিলে গাল পারে কারণ সেকাল নাই। গত ত্রভিক্ষের সময় ति मिन इबेरव, वज मिन युम्बरक ज विनि वज विन এज अर्थ व य अ अतियोग कित्योग कित्योग कित्योग कि প্রবাহিত চরিতে পারিবেন, তাহার কোন রূপ স্থান করা গ্রণ্থেণ্টের নিতান্ত প্রয়োজন। বাং ব্যাণিয়া যাইবে, যা দিন কোন আমরা ভরদা করি কর্তৃপক্ষীয়েরা ইহার প্রতি

াজাতাত করার নিমিত্ত গ্রণ্থেণ্টকে কেহ তবে আমীর যুদ্ধের সজ্জা লইয়া রাজ দিন বাস্ত वित्र जिल्ला निर्मा उर्थाह जाय - जारहन। अहेत्र शिष्ट जारा जारहन। अहेत्र शिष्ट जारा जाज यन छहेगाँत मार्माना वाङ्कित नामः ভाञात অर्थत অर्थत অर्थज्ञ र अग्रास जि.न जोगातित ि हाटा नीज ना इन उ लड़ नर्किक (यन शर्विया के विका वर्ष मार्श्या हाहिया भाषाईया-र विश्वा ब्यू मक्तान कतिया (मध्यन य (छ्न। आवात हिता दित वर्डमान भवर्गत हेडेव थाँक কর কেরার সংহেবকে বিষ্পান করা- পারদ্যের সাহা অর্থের দারা সাহায্য করিয়াছেন। এক মনেষ্টের মিটিং ইইবে। বাৰ কার্য়। থাকেন ভবে কেন ভিনি এই সাহা বলিয়াছেন যে যদি ইংরাজেরা আমিরকে ঢাকার আর এক ছঃখের কথা বলি। লভ তে ৰাখ্য হইয়া ছিলেন। তিনি ভোগ সাহায়। করেন তবে তিনি ইউব খাঁকে সাহায্য ত্রের গুভাগমনে ঢাকা ৰাসীরা কিরুপ অকপট্র

वन्द्रक तिहिशा हि, महत्वर स्विधिक विन विवर छहेकर तत्त्र शिंख विष्ठांत कि तिहात कि तिहा कि तिहात कि तिहात कि तिहात कि तिहात कि तिहात कि तिहात कि तिहा कि তা সহতা রণদক্ষ যোজ, গাণ রহিয়াছ বিষয় প্রতিশ্রত হওয়ায় বোদাইবাসীয়া সাহেব জমার করের আধাআধি ক্যাইয়া দিয়া গা ভুলিয়া গেলেন? কিলে তাহ কে ভুলা এরপ আনন্দিত হইয়াছে যে এই নিমিত্ত গ্রেণিকৈ ছেন। এক্ষণ আর প্রাত বিষায় পাঁচ আনার আর সমূপ অখণ প্রতাপান্তি ইংরাজ রাজ ধন্যবাদ প্রদান নিমিত্ত পুনাতে একটি বৃহং সভার দিতে হইবেন।। এই রব বেড়া আগুনের না ন শত্রুক কখন ক্ষমা করেন নাই, কোন অধিবেশন হয় এবং ইহাতে তিন হাজার হিন্দু ও সমস্ত প্রদেশ খিরিয়া ফে,লয়াছে। যোলনমান প্র ক দিয়া প্রকাশ করেন নাই। কিনে ভাহাকে মুসলম ন উপশ্বিত হন। ইহ তে স্পষ্ট দেখা যাইতে-। জারা শতে শতে ফোজদারী কাছারিতে আসি করিয়াছিল যে তিনি ভুলিয়া গিয়া- ছে যে,মলহর রাওকে বোষাইবাসীরা মৃণা করিতে- রোডসেস ঝাগজের নকল লইতেছে। কিছুতেই তাংভ র্ণ সম্পূর্ণ রংগজ রাজের না। কারণ তাহা হইলে ইহার নিমিত্ত লোক এত দের এ বিশ্বান যাইতেছে না। আমরা সকরে। णा-म क्न (मथा इति?

ষখন কর্ণেল ফেয়ার তাহার সরবভের মধ্যে । গত শিন্যার রাত্তিতে গ্রেট ন্যাসন্যাল থি विविधाओं स्वेदनान ज्यन द्वित्व निव स्वित्वातिकत्र किया । क्षेत्र क्षेत প্রতা প্রতি শোল আহে পি হয় না, ও সভা উপার ভাষার সন্দেহ উপায়িত মইল। তিনি খাবিল স্থার ক্রাট্র বালতে মহবে। ব্যার রাজার গ্র ্তিয়া দিনা ন্যান্ত ভাবে থকা প্রান্ত করে, দারকে কারকে করিলেন। কিন্ত ভাহার বিক্তে উপাস্থত ছিলেন। আগায়ী শ্লিবারে শ্রহ-সং शामानी व्याद्य कार्य विश्वा त्यां व वरेटक्ट, त्यांच ध्यांच वा शाहशाश कार्यक हारिशा स्मा। किमी माहिकत क्लीसवाल कार्यमा क्यांच अविद्या मान द्रोजितक एके (द्रावादक कारिकाराक्षत्र । यह द्राविकाराक काउश्वा शवर्षात्र । व्यक्तित्र क्षाविका हेवात महावका

ভাহাতে বৈজ্ঞ পুরস্কার করিবেন এইকপ ছে कदबन उ जिल्ला शृहर्भ कि जिल्ला ভাহার িকট হইতে কতক গুলি টাকা লাক श्रांट्र। जात एक जन माणाह एकः ।

कतिद्वन। এक लाक्ट ज तक। नाहे जार बांद्रित लाक इहेटल बात निखात किथा।

ঢাকাস্থ আমাদের কোন বাৰ বের পাত্রের কিয়^ন वागता ध्यात्न छक्त् ज कतिनागः--

"लाः गार्भत ঢाकात ला कर्णत बिडीय उ छ्ले। वार्धक ब्यानी वार्वालिम क्रिनात जारमन क পূর্ম বাঙ্গলার যুবক বৃন্দের মাথায় বজাঘাত কা हिन। इंशा धथन कि थात गादि कि कि जिल्ला जो है। विधन शंतीकांत जना शंडा धामांश । खान नंत वि शतीकांत कन कि? यन्ति है हिन्द्रान गाँउ व वरेट অপুর্ক কোশল সহকারে শিক্ষা বিভাগের উচ্চ डेठ। देश। (म उर्शात का भाष देश) य कित्रिया ताथि। লোকে বলে এসব সটিন্নিক সাহেবের চাত্রী। সং जाराई रहेदव। दिएलाल गाइवदक ज यदनाति विलय कि ८. १४ इस ? जित्व हेश जिल्ल किल कि दिल्ल कि

छिक छामर्गन ध्वर जानम छे९ मय कित्रा हि णशिमकाल जात्नन। (महे बाजज्जि ज गार्वा । তাহা সমূখে বে সহজ্ঞ কামান রহি- গার্থকেট বরদা বাজেয়াপ্ত করিেন না এইক্ল ক্রিল পরিণত হয়। কভক গুলি क तटर्जाह, शांह शाननात ना क जानात ज्यान डि.ी । इस्र ।

निया शेंक थानि जिन जश्र इहेट ।

d its weight the strongest mortal fails vain tos missers tos some word bewalls, hose come, when pour works a rapid chang nd alls the unaive miral with feelings Strange The secret als the aid and faithful friend one bravest chiefs were humblest triberes seems The proudest nonalicus bend their kneer and diest and Mid the part that he may was increase; a tota their silent tears bled and on there hearts their gloomy canvess op ead-And the Shreajee! dost them haunt the grave.

the last that restless heart that spirit brave !--

Zarra 1.1 such heroes now though we have none the least this soothes my heart that we had one. Thus does the poet go on in his gloomy reflection. But here I need not add any thing more in praise and glorification of Shivajee Maharajah. He is known to the whole world. Hence it is natural for us, the inhabitants of the Maharastra to be proud of bim. Our British Government professes to rule us in parental affection, to be kind and just towards us and to respect all our internal feelings. It is bound in duty to give close attention, to our interests. We must on our part as subjects behave in a loyal manner towards our sovereign and ask most humbly and howids all the right as

Privileges we are outlided to. The greatest Line of the ul-weapon which was broke wit us at present is liberty-of speech as I have already said. This is the only defensive armour we are in possession of, on any emergent occasion. And weak as it may appear, since it is voluntarily given to us by our rulers, we must use it in the best way possible. Ask and it shall be given noto you. "Knock and it shall be opened unto you? These must be our chief mottees, for they are written in the Scripture of our rulers. If Christ has given them this religious grace in such sweet words, it is their bounden duty to give secular one to their Indian subjects. With this strong confidence therefore, my friends and brethern, unite all together and make petitions to your . Severeign against those grievances you are labouring under. De not give up all strength and be disappeinted. Rouse your energies up and take hold of the helm and assure yourselves that you will save your ship. Mere words are of no avail-mere wishes will do you no good-mere hopes will be floating in the air-No! action must be your waten-word on the present occasion. Take some immediate steps and propose some effective measures and then you will rapidly proceed. Rombay is sympathising with you, Poona is sympathising with you I say the whole of Maharastra is melting at the anticipated loss and complete extinction of Shivajee's throne. Whospeven hears of this tottering state of Sattara Gadi, is alled with grief and astonishment. Therefore, once more i urge-do not be sitting still-but let every one of you do his best-strain all his nerves-for the continuation prosperity to the Maharajah of Sattera!

MR. LEWI DA THE VERNACULAR

PRESS OF INDIA. (From the Monitor). MR. Lely's suggestion for the establishment in this country of an official organ, like the Montteur of the French Empire to counteract the supposed evil influence of the vernaenlar press, is as unpractical as his remarks upon that press pujustifiable. Junior civilians like Mr. Lely, scattered over the country and holding important executive offices in the remote corners of it beyond the range of public opinion, have special reasons to be dissatisfied with the native press. Were it not for the existence of that press these officers would conduct themselves anyhow, their misdeeds would seldom come to light and they would practically be out of the palle of all control. It is the native press alone which probes the interior, exposes all abuses, and directs the attention of the authorities to affairs in those parts of the country which are remote and out of the way and which, were it not for its agency but have, little chance of often coming to their notice. The native press acts the part of a secret police over these vincers and it is for this reason that it is so much bated by them. In all that they do, or omit to do, in their conduct, personal or official, they cannot feel themselves secure so long as they feel themselves to be under an watchful eye hidden from their view but nevertheless making its existence felt. The native papers have disparagingly been termed as informers against Covernment officers, but it has never yet been said that they lay false informations. Most of the moffussil papers are of very small pretensions. They do not undertake to discuss upon important political questions of the day, their object being chiefly to rentilate local grievances. In that capacity their utility can not be questioned, although they fall foul of the eleval efficers and incur their displeasure. They have helped to the correction of many abuses which but for them, would never have come to the knowledge of a nuthorities and which the local officers the inselves would uever have thought about. They have made the officers, circumspect in their conduct and they always keep them on the alert. Is this a small advantage that is gained from the existence of the press in its present state? I he local officers may dislike it as unpleasant, but the authorities, responsible for the good government of the country, we dare say, value it at its true worth. Another principal teature of the native press in general is that it never seeks to propagate treason or sedition. However it might differ in the views of Government, howeve, strong might be the language in which it occasionally ventilates the grievances of the community it represents, its writings are addressed as appeals to the authorities and not in a style of deforce. In spirit it never disowns, allegiance to the sovereign. It is seldem disloyal and it never seeks to spread disaffection. Individual officers may now and then come in for its severe consume, individual measures may also come in for unreserved criticism and exposure, but we think it campor be pointed out that the milive press of India has ever sought to slienate the affections of the people it our the British Government. It had Tured wars, but it always heisted up the British Ray and

but it as answered. What are suffer the comment measure pre-sit cost of simulative on arring to the highly are not the measures of any tush, went propert leads beasure | Limite an property ding to stored is beyond an property is the result of deliberation an walnut mere heads than disc. The atvantages which the country reaps from it. Lung ports. In some form or ther shows measures are now and lished for general information, but if that publication is not considered sofficient, it is inconded that the deliberation Figure we mean the private memorandum and manutes preede all resolutions, should be given to the public I practical we ask to have time done? In what stage of ceedings would Mr. Lely with to have any measure publish Nothing is final until it is approved of by the Government and even the projector bimself does not know what form his project would assume at each step before it goes up to Government. An executive officer, say a collector in Bengal, conceives of a project, he carries it to the Commissioner who perhaps improves upon it, when it goes to the Board where it is supposed to be carefully sifted and considered and then it is submitted to the Bengal Coverment, and if passes there the Government of India has the power veto a. The collector cannot certainly take the poople. confidence; nor Commissioner nor the Board either, f none is paragraph to know how the project would ultimate all and Ner Seven the Bengal Covernment itself, far there is the Government of India above it. After the scheme has been matured it necessarily goes to the public through the official gazettes and generally with all the facts and figures which come into the possession of Government connected with that project and upon which it is founded. If these arthoritative publications do not satisfy the people nothing that may be published in the Moniter's would Such an organ in the Government of Lodia as it is an im-

SYMPATHY_A GOLDEN LINK.

possibility.

(From the Indian Miror.) In his speech delivered at the National Indian Association Sir George Campbell touched the keynote to all-sound and far-seeing policy with regard the Government of India. According to him sympathy on the part of the rulers was the first thing needed to make the English Government popular in India. It is very strange that after a century's the criminal hanged at the very threshold of big administration of this country, the British Government have Colonel Phayre had died, but as the very attempt is not been able to utter the Open Sesame to an Indian's he advises Government to strip him of his Kir heart. Not that our laws are imperfect, nor that our justice | send him as an exile to a distant land. It is the En is corrupt, nor that anarchy in any shape disturbs the teach us that it is wrong to prejudge a case. present arrangement of things. With regard to these nothing, offence many Englishmen were punished in indeed, can be urged against the present rulers. How is it Is it possible that the noble English nation will tole therefore, that the two great races are being day by day alienated from each other? The feelings between them were better fifty years ago; there was mutual trust, and regard, and cordiality. The European members of the Civil Service, crewn your endeavours with success and give long life and finding no immediate prospect of a return home were fain could be taste arsenic in surbat, mixed with crewn your endeavours with success and give long life and finding no immediate prospect of a return home were fain could be taste arsenic in surbat, mixed with or own your endeavours with success and give long life and finding no immediate prospect of a return home were fain could be taste arsenic in surbat, mixed with or own your endeavours with success and give long life and finding no immediate prospect of a return home were fain could be taste arsenic in surbat, mixed with or own your endeavours with success and give long life and finding no immediate prospect of a return home were fain could be taste arsenic in surbat, mixed with or own your endeavours with success and give long life and finding no immediate prospect of the Natives of the long life and long life an soil into their confidence. The Natives finding them profited | to investigate into the Baroda case. by acquaintance with their superiors assiduously courted their graces. The atmosphere is changed now. The Europeans france for India only so long as they are compelled to serve here and we, finding a constantly changing foreign element. are obliged to create a society, a public, a community among ourselves. The more education spreads the more spheres of rational enjoyment, intellectual and moral, are opening out it does not appear that even this years in our community. If it was impossible half a century ago to educate our sons without the aid of Europeans, we have two scores of Native teachers and professors to whom we may safely entrust their education. We have scores of men who by their talent and qualifications have occupied the position of leaders of society, and in all our needs and difficulties we can confidently look to them. In fact we are having an independent organisation in proportion as the Europeen members of the community are weaning away their sympathies from the country. The process is natural and in one sense desirable. Since it argues an independent growth which fosters and preserves the spirit of self-help among our coutr men. But we ask_Is the picture perfect ? It is for the interest of England that her ties should be made more abiding and stronger in this country. The power of arms is nothing; it is dangerous in the sense that it will never conciliate. It has done the preliminary work; it has brought the country subjection, it has overawed the people and ensured them safet and protection. But beyond that it cannot go. Ther immense something which arms cannot secure. It is the love and confidence of the people. We ask our European fellow subjects to consider the position well.

THE INDIAN DIEFFICULTIES; (From the Bengalee.)

The evils which unavoidably arise from the political subjection of India to England are many and manifest. If would be impossible for us to treat this subject in all its bearings in the short space, that we can devote to its discussion at present. We can here barely allude to some of the more prominent evils of the British Government of India. They are all traceable to a great extent to the absence of representative institution amongst us. The people have gractically contended that the native press is a powerful medium through | pleaders and mook tars to maintain whom the expewhich our countrymen can represent their wants and wishes | tenants will not be inconsiderable. Under the to their rulers. But unfortunately for them the bureaucratic | tauces it is advisable that the Deputy Collectors character of our Government makes it little disposed to pay I entrusted with the power of realisation of the deb much beed to what it considers to be imaginary grievances clusion we warn the Government in one respect of the people. It is possessed with a notion that what it does that certain Zemindars have offered to perchase for there is invariably right and proper. This notion has executed by the tenants in favor of Government. received a confirmation from the fact that for centuries the indigo advances will be a new engine of opport previous to the British conquest of India the country was bands of the Zemindars. jearfully misgoverned, and that the policy parsued by its pressut rulers is far more humane and limeral vicin that of the Managedan Government. We are not disposed to question the good intentions of our rulers; but what we do tind fault with is their obstinger in pursuing a line of policy which is clearly not suited to the condition of the country. If the English have provided for as a better machinery for had always sung "Long live the Queen." Lits tone is indpitely superior to the frish press, it looks down with sovere ga of the country, we must not forget the fact that this has been a contemp, upon that therapy miscettany paulished in Liounium + done at an immonse oust which weighs heavily upon the and excessively circulated, which costatically congrutated people. To carry on the work of administration more and one in the last casualty that occurred in the Royal amily | scientifically numerous departments have been created, whose now about three or tour years since nor is it so rabed and be expenditure totally smallows up the revenues of the country. Tepurbusan as Dr. Renealy's Englances. True, much refig. As Mr. Elvot very properly remarks 'you have the financial to the way spent upon the newcollary we allude to at the difficulties which, though no doubt largely increased by sheet

THE BASSUDA STATE.

(From Bluwal Sangskowak.) Envenal calm in nature is generally followed by Surs is the cake with Baroda; The new Resident thronger with the Gaiker, the vessel of gove moved outsily and steadily on, and every where the same siline in Baroula. But there was a small speck of c the charge of poisoning the Resident-somewhat indivisible on the ho izon. This speck has gradually assumed gerous size and now a fearful thunder rolls ofer the hear Prince and threatens to anihilate him. Colonel Phaguniversally acknowledged enemy of the prince, pr upon the. Indian Government to investigate into the ing case in which he was alleged to be the The well-known Mr. Souter was entrusted with the of enquiry. We are very sorry that such a bad sy was made. The otter incompetency of Mr. Souter w proved in the late Bombay riot between the Parse the Mosulmans. The fanatic Mosulmans plundered the of the peaceful Parsees and even entered their sacred a But Mr. Souter, who was on the side of the Mos did not take any measure to rectect the oppressed and even threatened the latter with his dist recause they tried to defend themselves. So the ensible man will be of opinion that some other u r. Souter should have been appointed to gat acts. If Gaikar be proved guilty, he deserves pu no danos, but no injustice should be done. He must ed every tair opportunity to prove his innocence.

The tempting state of Baroda has turned out the h the Bombay Apglo-Indians. They have at once to the pleasing conclusion that Gaikar has really ec the offense, though the poisoning case is but at its nary stage, Ad sorts of discussion, now going on them, tend to one point-the nature of punishme | dealt out to the criminal. The Bombay Gazette wo unbridled license in a helpless country?

The enmity between Col. Phayre and the Gaik known. Many suspect that the poisoning case machination of the former to ruin the poor Prince could be taste arsenic in surbet, mixed with I

RECOVERY OF FAMINE ADVANC

(From the Someprokash.) With reference to the summary law inter recovery of famine advances we beg to 3 2 of plenty to the peasantry. If Government in the whole quantity of grain or the whole advanced in one instalment, the inj times more than the good done to of opinion that the proposal of the Honbl. for the extension of the period of the repay advances over a series of years is just and equite

THE SAME.

(From the Sahachar.) The Government intends to realise the fami without the help of the Civil Court. A notice the collector will be enforced like decree. Bu incur aunecessary expenses and trouble in co collectorate for the payment of money. We are therefore that Government officers should village for the realisation of the loans. Here reasons we should prefer the Deputy Collectors to sifs. The Deputy Collectors are more acquainte real condition of the people than the latter class Persons in in-wretched circumstances will not be aut the loan in one instalment. It will be necessary that the period of payment should be extended quantity of grain portionably devided over the period. The Deputy Collectors are in the habit. such sorts of things. The Judicial authorities a rigid observance of the law and would not the likely take the poor condition of the people into. deration. Another famine will be invited, if quantity of the tenants crops be sold off for the of the loan. There is another reason why moonsiffs preferred to Deputy Collectors. A Munsin in his is will be necessarily followed by a long retinue

THE MONOPOLT OF TOBACCO.

(Hrom the Bongorokash.) The Paglish merchanis of Burblay Property f tobacco, which they think will come retene consequent apointing while in an an ingoods. By the importation of Marchen India-was vioth marker has been and remark This the merchanes interest to make it, still in Could be actually tobliced to them. If his o soft its environ to be better than the soft the original or the but this berevolence of the Linglish Merchant avide in the second as contain cost on sails have begin in homean.

are many Natives who are earnestly working advance the political, social and moral condition their country. They have raised themselves above their ountrymen, and it is they that expect encouragement and sympathy from the dominant race. It is a very bad ign of the times that between these and Englishmen a gulf is forming which eventually may be impassable. We exhort both races to bridge it up. If the real good of the British rai be the aim of both, a systematic attempt should be made to unite all races, for the attainment of which we hope much From the exertions of the leading members of the European Tommounity. (Indian Mirror.)

The Athenium says :--- We have received an account fa new discove y in glass manufacture made by a lonsieur de la Bastie that bids fair to attend with he best and most important results. By means f this new mode of manufacture the glass is formed most as elastic as metal and can be made in much thinner leets, but of a strength far greater than that of the present ass. A patent has been taken out for France and the most portant Foreign countries, and a small company has been fready formed to perfect the manufacture, for which a fiv furnace has been already nearly completed, and the tentee and company expect to bring the article into cular sale in the course of the winter. A sheet of Mons: la Bastie's glass only three milliometr's thick resists pertly the fall of a wright of 100 grammes from a height of e metres. When thrown on the ground with considerable ce it springs back, and gives out a tone much like a thin eet of steel. It is likely to be brought into use for many ientific and manufacturing purposes, but at first, we unerstand, it is the intention of this initiatory company to nfine itself to the manufacture of culinary and other vessels nally formed of brass and copper. It bears being subjectwithout injury to an intense heat, nor does it crack on ing suddenly plunged into boiling water. With all these talities, which are claimed for it by the discoverer, if me out fully on trial, it is easy to see how very useful it be for many purposes both of the arts and of domestic

e man that laughs heartily is a doctor without a diploma. ace does more good in a sick-room than a bushel of ders or a gallon of bitter draughts. People are always to see him. Their hands instinctively go half way to or his grasp, while they turn involuntarily from the clammy ch of the dyspeptio whe saks in the groaning key. Such re laughs you out faults, while you never dream being offended with a and you never know what a sant world you liv a until he points out the sunny aks on its pathway.

he results arrived at b Professor Lombroso on anthroetry and physiognomy om an extensive range of obtions of criminals, are worthy of study. Among other s the author concludes that criminals have in general ater stature and weight, more ample chest, and darker than the normal; that they present a series of subcephali (53 to 51) double the normal; that the index of ranium tends to the brachicephalic, especially in assasins; here is frequent cranial symmetry; that, tested by the nometer, criminals show less force than the normal, but than lunatics; that, more often than in sane people, the chestnut or dark, and the hair is thick and black, y in murderers; that incendiaries, and still more have very often the iris gray, and always a stature, nuscular force, and cranial capacity less than assashomicides. Professor Lombroso further remarks nathism, abundance and curliness of hair, scarcity frequent dark colour of skin, exycephalus, obliquity eyes, smaliness of cranium, development of jaws, forehead, large size of ear, similarity of the two scant muscular force, are points of resemblance e European criminal and the Austral or Mongo-

h is stated to be found in great numbers vers of Alaska. It is about eight inches long ent, and the fattest of all the finny tribe. This fat ne oily rancid taste of other fish, but is like fresh hen these fish are dried, the Indians often turn them and practical account—they burn them in place 3. They give a clear, brilliant light, and are not be blown out by the wind. Mr. Manson, superinat Fort Simon, says the tail should be lighted instead ead, and each fish will burn about fifteen minutes.

e the reign of Henry VIII. the carrying trade of t was almost entirely conducted in foreign vessels. he royal Navy consisted principally of ships hired le Venetians, Genoese, and other trading peoples. resolved on forming a permanent navy, and established building-yards at Woolwich, Debtford, and Chatham, h Italian shipwrights were for the most part employut it was not till the reign of Elizabeth that England so the words of Purchas—was "freed from Easterand Lombards' borrowed legs," and began to conduct sarrying trade for the most part in English-built ships.

e criminalty per 1,000 of the population of each county and in the year 1872 stood as follows: Durham, Stafford, 12.12; Monmouth, 11.02; Gloucester, Northumberland, 9.5.; Warwick, 9.50; Lancaster, Kent, Middlesex, Surrey, Sussex, 8.22; Chester, 7.95; gham, 7.95; Nork, 7.63; Derby, 7.18; Hereford, Wordester, 6.99; Leicester, 6.51; Buckingham, 5.92; ampton, 5.90; Salop, 5.51; Somerset. 5.42; Cumberland, Hertford, 5.26; Lincoln, 5.25; Cambridge, 5.23; 5.03; Northampton, 4.72; Dorset, 4.67; Oxford, Rutland, 4.54 Wiltshire, 4.46; W. stmoreland, 4.41; k, 4.35; Suifolk, 4.21; Devon 3.93; Bedford, 3.62; 3.03 : Cornwall, 2.87

latest Parisian toy is a little tower in coloured tin, soldier in lead suspended by a thread, and a little tiose by. The feat consists in turning a bit of wire, sending the boat round the tower, will cause it to at the moment when the soldier drops, and receive The allusion, of course, is to Bazaine,

communication sent by M, Ferdinand de Lesseps to pdenty of Sciences at Paris indicates that the Canal has materially influenced the climate of the through which it passes. He says that while rain you fell on the Isthmus of Suez twenty years ago, is there now have to be roofed with tiles imported

the second of th the song as they are talien of 34- Carly grain will rapidly of the first of the first on the second week leather. As it cares the life to the second of the latter to be a lightly of

According to a discovery made by professor Shief, of Florence, it has been found that it is quite enough to touch the nostrils of a horse, simply passing the fingers along the sides of his nose, to stop the activity of his heart and respira tion, and to stop consciousness in a measure. It is well known now that most of those men who succeed in quieting violent horses put their fingers to that part, and sometimes inside the nares. Merely touching these parts may produce the same effect; pressing hard has more effect. It is not essential that the application be made there, as a pressure of the lip may do the same thing.

"Accidental shooting of Natives at the hands of Europeans," says the Native Opinion of Bombay, " is getting too common in India and temporary madness, drink and misapprehension of the object shot at, are the excuses generally put forward when such accidents occur. We do not mean to say that Europeans shoot Natives simply for the pleasure of killing a nigger. What we mean is that if Europeans be more careful than they seem to be, accidental deaths from English bullets would be fewer than they are happening now-a-days. The Deccan Herald states that a few days ago an officer, 'seeing something dark crouching beside the tree at Lonawlee, fired, but to his great dismay found that he had shot a man instead of the game of the forest. The officer, it is said in concert with the Magistrate of the District, Mr. Norman, made full provision for the family of the deceased Native," This is good. But how can it be accounted for that such accidents rarely or never happen at the hands of Native shikarees? If Natives can manage to shoot only the game, it is but reasonable, that Europeans should do so likewise."

The Indian Economist mentions the dates at which the right of the Government to purchase the railways will accrue for the various lines, as follows: --- East India, Main Line, February 15, 1879; East India, Jabalpore Line, April 21, 1883; Great Indian Peninsula, August 17, 1899; Madras, April 1, 1907; Baroda and Central India, May 1, 1905; Scinde, Punjab and Delhi, January 1, 1885; Eastern Bengal, July 30, 1883; Great Southern of India, January 1, 1889; Oude and Bohilkhund, August 7, 1887; Carnatic March 1, 1890.

Colonel Robinson, R. E., Director-General of Telegraphs, leaves India shortly, to attend the great Conference to be held at St. Petersburg in May next, at which some five-and twenty nationalities will be represented. The present Conference will be a sort of sequel, the Pioneer states, to the International Meetings which have taken place at Vienna, Rome, and elsewhere within the last few years, whereat so much was done to harmonize opposing interests and conflicting systems, for the benefit of the world at large. The Conference will dear, among other knotty questions with, that of adopting a common alphabet, the Pioneer believes.

The Englishmann says that "what we want about the late famine is the truth, the whole truth and nothing but the truth. The English papers have been discussing the legacies the famine has left us, but far more important than its legacies are its lessons, and these can only be properly learnt by the light of complete truth."

The Overland-mail has the following on the Transit of Venus.:-: We must congratulate India, and especially Colonel Tennant of Roorkee, that from no quarter among the numerous telegraphic notes which have been received of the observation of the transit of the planet Venus, has so satisfactorý a report reached us as that from the Roorkee observatory. This is the more gratifying because observations at this station were not originally included in the English programme, and the result is in fact, as the leading journal puts it, "a contribution made by the Government of India, at the suggestion of Col. Tennant, R. E. who in and since 1868 has rendered valuable aid in the observations of many interesting astronomical phenomena visible in Indian territory, especially the solar eclipses of 1868 and 1871." It was with the utmost readiness that the Viceroy and Secretary of State for India fell in with Col. Tennant's suggestion. Instruments of the most perfect kind were supplied from the Indian Shores Department; the seat of the Indian Civil Engeering College at Roorkee chosen and northern observations secured by Col. Tennant and his assistant, Capt. Campbell, which will, in truth, greatly heighten the value of every observation taken in more southern positions, and for this well-known reason, that it is by comparing observations form various extreme points that the most useful deductions are arrived at. It is impossible to overestimate the importance of the contribution' in this costly and important scientific enterprise. of the astronomical party at Roorkee.

A correspondent from Tinnevelly informs us that Mr. F. C. Carr. District Judge who returned to the country lately, after a long furlough in England, gave an entertainment to the native gentry of the place, receiving his guests with the greatest cordiality imaginable. Such an act of condescension on the part of a Civilian of his position cannot fail to have a beneficial effect on the native population of the District, and will serve more than anything else to narrow the gulf that now separates the ruler from the ruled. Our countrymen evince the keenest appreciation of good treatment received, and never fail to return it in a becoming manner. We wish therefore, that the good example set by Mr. Carr. will be followed by others of the Civil Service.

The Pioneer says,:---Plans for the new Indian Museum in Charles Street, close to the India, Office, have, it appeard been prepared. The building will contain a lecture and few class rooms for the aecommodation, we suppose, of that Indian Institute which we lately described as having been proposed by Dr. Forbes Watson, the intelligent and indefatigable Superintendent of the Museum. Among the principal subjects chosen for discussion or teaching at the Institute will be Indian products and industries; and in that case the Institute, if conducted by men combining practical experience of India with wide information, may be of a very great service both to England and this country. For instance, in matters relating to tea and coffee plantations, manufactures, coal and iron mining, in which the Indian Government have lately been, and still are deeply interested --- the Institute might furnish sound guidance to British capitalists. But if we interpret Dr. Forbes Watson's views aright, the Institution will embrace a considerably wider range of subjects than the foregoing. Literature, ethnology, &c., will also come within its province. It is simply disgraceful that in respect of lectureships on these last, the owners of India should be far behind the French. With the exception of two or three Oriental professorships---as in London and Cambridge---for the benefit of a stray student here and there, no organized system of instruction in the foregoing topics exists in Great Britain. And yet, of deep knowledge supported by literary treasures, here is apprehence; it only requires to be organized, and or centrated in some institute like that which has been proposed in nonnection with the new Museum.

the great mutiny by which she nearly lost India, last captured; and, as twenty-four thousand pounds have be paid for his head, the question is how to get enough reises for the money. This Nana Sahib, brought up in Eucherished from his boyood the hope of liberating his confrom the stranger, and made excellent military studies in this view; but the London journals, which never joke on such serious subjects as spices, cochineal, and cubebs, describe li a monster of iniquity--. this sepoy who only aspired to from native country without thinking of English commercial interes The real truth is that Nana Sahib accomplished proci of courage, intelligence, and patriotism; and every man heart ought to salate with respect this man who did for what we should think admirable if done for Lorraine and ace. It is not known what became of him after the in tion; and the catalogue of Tessaud's wax-works, when represented as gnashing his teeth, declares that he fled mountains where he died like a coward. This "co fought alone against a hundred thousand of the best armed ... selected troops of the United Kingdom, and during three year made the crown of Queen Victoria tremble on her head? once had the honour of being in this museum but after my cape, my statue was taken away., as the proprietors were double ful whither to place me among the crowned heads, or in the chamber of horrors. I am sorry for it, because, if I did not feel flattered to be placed opposite Bazaine, I was proud to 1 near Nana Sahib----HENRI RORCHEFOT."----Bombay Gazelte.

INDIAN PUBLIC OPINION.

LUNATIC ASYLUM

(From the Native Public Opinion) How the lunatic population pass their time in the Asylar is also a question of some interest. The work which say men do is exacted from insanes. Tha Superintendent of the Madras Asylum reports that he dispensed with the service of the Asslum tailor and of four sweeping women as the necessary work was carried on by the patients. He say further that much assistance was rendered by the lunatics in gardening, tree planting, and repairing, roads, bridges, The manufacture of coir ropes and neadle-work formed constant sources of occupation. It further appears that a new branch ofindustry, viz., cloth manufacture was also introduce in the year under review, but sufficient experience, it is asserted, has not been gained to hazard an opinion as to the success of the measure. Books, writing materials, quoits, and cricket bats, balls, &c., are also provided for such of the patients as may feel disposed to use them. In the other Asylnms, too, the work which the patients turn out is of a remunerative character, so that the lunatics are not wholly burdens society but themselves contribute a portion of their maintenance charges, as will be seen from the following statement of the estimated value of lunatic labour and profits: --

Rs. A. P. Madras ••• ... 2,887 1 Vizagapattam... 734 3 6 Calicut ... 947 14 4 ... We shall next direct our attention to the financial results of the three Asylums in the year under review: -Asylums Total charges.

Madras ... 65,550 15 8 Vizagapatam 6,274 12 9 Calicut ... 6,977 14 4 The cost of these institutions in 1873-74 exceeds that of

the previous year by Rs. 12,881-13-II which is accounted for by the large increase in the number treated. The greate portion of the increase is debitable to the Madras Asylun which is again accounted for by the higher salary drawn by the superintendent in the rank of Surgeon-Major and by a increase in the number of patients. The cost of the establishment of the Madras Institution is Rs. 278,601-5-11, of which the superintendent's salary takes up Rs. 9,25-4-6 or nearly 50 per cent. The salary of each of the superintendents of the Calicut and Vizagapatam Asylums is 600 Rupees per anuum, The average cost per patient in each of the three Asylums was as follows:-

Rs. A. P. Madras ... 204 13 6 Vizagapatam 113 4 11 Calicut ... 93 0 7

The cost per inmate at Madras is higher than at oth stations, but this is said to be owing to the fact that a larger proportion of the inmates consisted of Europeans and Eurasians. This is also due owing to the comparatively very high salary drawn by the Madras Superintendent which seems to increase with his rank. It is expected that the financial position of the Asylums will be considerably improved by the recent orders regarding the charges to be levied on account of patients whose relatives can afford to pay for their board and lodging.

A portion of the Asylum population consist of criminal lunatics 39 of whom seem to have been admitted in the year under review. The total number of insanes of this class remaining under treatment in all the three Asylums at the close of 1873-74 was 72 out of 322 lunatics, namely Madra 46, Vizagapatam 17, Calicut 9. The proportion of criminal lunatics to ordinary lunatics is therefore a little less than 14.

THE POLICY OF BRITISH GOVERNMENT TOW ARD THE NATIVE STATES.

None of the heirs or successors of the Peishwa family is yet living and therefore the property which has no claimants is claimed by government. But the Principality of Sattara was specially reserved for the princes of the old family. From Mr. Elphinstone's speech, it is evident that the total extinction of national independence and the entire loss of the means of their subsistence was the very thing that they avoided. It was not ât all desired and therefore ample provision was made with this view. One of the prominent legal maxims is that "the king never dies", meaning-thereby that the authority or power of the king is ever living-The king may die in corporal body but he cannot die with the power of rule with which he is invested on the throne.

And therefore although Rajah Pratap Singh was accused of treachery and bad faith towards the British, the whole family was not to suffer for the guilt of one individual.—"The Rajah's friends "says Sir J, Carnac "would say we pronounced him guilty with a view to our own advantage and aggrandizement; and this idea would probably be adopted by many an honest, and independent man, who would consider the temptation to which we have been exposed, too great to be resisted, and to have rendered us incompetent judges of the Rajah's conduct." From this it is plain that even the learned Sir J. Carnac was conscious of the temptations to which the British functionaries are hable to be exposed. Again after the condemnation of Rajan Pratap Singh, Sir J. Carpac in a proglamation says "The British Government, having no views of advant-

e this aggrandizment, has resolved to mivest the brother ed next in succession to the Rajah with the sovereignty to the lattara State, according to the limits fixed by the treaty of 15th September 1819. From these words again, it can be digaty inferred, tout in order to a rold the blame of self aggrantize

ment the Government Officials or is

R TASLES REQUEST OF

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SATURDAY THE 23RD SEPTEMBER 1875.

SHOWING ON THE STAGE!

THUNDER AND LASTLY NING!

WILLIAM FAIRY DANCE! LAIRY SONG! 124 Properts should be secured early to prevent disappointment. THE TO COMMENCE AT 8 P.M. PRECISELY.

BEUBAN MOBAN NEWGI,

Proprietor

Prine institution of a tournament, which is to be hamally held does erecuit to the heart of Sir Bichard Temple and to the Vicerov who sent s such a man. It is a boom which such high-Juled nation as the British alone can give. st is a boon which consules us for many of the hort-comings of our Government, and proves. but though our Government may now and then we us a wound its intentions are pure. It is a . Food which will soften the hardest heart and scure the good will of the governed. We thank r Richard Temple with our whole soul, Let Billy taese institutions be multiplied all over The land not only here but in Bombay, Madras and other places. We are glad to see that some are our countrymen offered prizes and we are Omfident thousands will come forward gradually they are allowed to contribute. Rajus Joteendra Lanun Tagore and Norenara Krishna, Coomar Wish Chanara, and Babu Sree Nath Roy, ion of them offered 2 primes of its. 16

Howing sentiments and another distinguished tive has quested them with apprehation: The Emdoo Patriot has the following:-

The Bunga Dursana in reviewing Baboo Raj aryana Bose's Lecture entitled Akal er Sekal or e Present and the Past gives the following picture If the Bengali Baba of the Period :--

The Dispenser of all events had embedied in eeluttuma the female beauty gathered in fragments from the beauties of women of the universe, similarly le character of the Bengali of this modern era preents in a collected form the propensities of the valous species of beasts. The cunning of the jackal, flatary and mendicancy of the dog, timidity of the sheep, with tigeness of the monkey, and the habit of braying on ass, a combination of these virtues forms the th arid-illumining Bergali of the present age, who is e hope of India and the object of Professor Max uller's admiration. As Tilluttuma is amongst beanas Richardson's Selections amongst books, Fuguir's garment amongst dresses, Punch amongst exicating drinks, Khichree amongst dishes, so 'e modern Bengali amongst men."

Man judges others by his own standard, and this is a fact, the picture presented of a modern engaliee sabu, if not true of Babus generally, perfectly true from their own confessious, t these two distinguished gentlemen. When we bad the above effusious, we thought that there 2 28 little hope for India.

We have received with thanks the East eron the Leca and Shedadorsha from Delhi. We Tish our new brothers health and prosperity.

Bome life is just now visible in the Muffosil. of the Raishve Association had their annual meetand which was conducted with great spirit. Lany resolutions were passed, office harers were danged all of which we slight publish as we of the accounts. The law classes of the Muf-Tisil colleges are going to be abolished, and the 4 Tacca people's association are going to hold a sonster inceting to protest against it. Erishnaore is asti too. Sir Richard Lemple while husinagore kindly promised to restore the ungher classes abolished by Sir George C , coymed the natives raised a fund

Section 24 of Regulation Villo 1799 allowed the Collector to attach the molding of the ryots / the Cuttack defamation case deserves more and reminders, to arrest them to place them in them a passing notice. Defamation cases gratery custumy of peons and to send them to jail and to keep them there until they paid the amount of their arrears of revenue. This section was repealed by Act VII of 1868. Government is now anxious to regain the powers it previously enjoyed in the case of the lowest class of tenants only, whom we call in general terms the cultivating ryots, who did not possess transferable tenures; for it is difficult to realise by the help of the civil court the acrears of rent from such classes of ryots. Government is anxious to regain its old powers, that it may realise its dues by placing the defaulting ryots in the custody te. Tour Without discussing the justice ALCUITATE Thorse I will be the control of the measure we may reasonably ask, why the powers are not restored to zemiuclars also, who must find as much difficulty in realisings their dues afrom such ryots. The two estates Sikal and Balrampore. While thou obvious answer to this question is that Govern- inquiry into the validity of the security was ment dares not trust the zeminuars with such large powers. As regards the realization of their rent the zemindars by later enactments have been placed at a great disadvantage. Formerly when the laws were not so strict, the zemindars did not care to secure kabooliats from their tenants for they could easily prove their claims by shering other trust-worthy papers if they found it at all necessary to go to court. For then there was a better feeling between the land fords and the tenants, the former rarely thinking it at all honorable and desirable to ruin their ryots and the latter thinking it risgraceful to defraud their land-lords of their just dues. But during the administration of Sir George Campbell the ryots and zemindars were pitted against one another and at present there is scarcely a single zemindar in Bengal whose | December and the same day the defendant rvots are not in open rebelliou. If you demand kubocliats now, the rvots will not give you and you One distinguished native gives yend to the cannot force them to do it. If you sue for arrears of rept they will come and boldly contest the claims Now, though formerly trustworthy papers and the oath of the teshilder were considered good evidence, now preference is given to the simple assertion of the ryot, and the ryots so tempted if they admit the jumma do not admit the amount and when a large number of ryots combine the zemindar is necessarily ruined. Government also holds zemindaries and is just new rather anxious to increase them. "Latterly the policy of the Government had been to keep large estates under the management of the Government officers, instead of forming them out in blocks." We sometime ago alluded to the desire of Government to purchase gradually the zemindaries of Bengal and we now see that it is taking the precaution of avoiding the shoals which ruined our zemindars. The ryots and the zemindars will be thus allowed to fight out the battle amongst themselves and increase the stamp revenue, but the ryots of our Government zemindar will not have that opportunity of contesting the claim which a teshildar might make a aiust them. We said that Government may not trust the zeminders with such large powers, but we do not see here the slightest difference between an ordinary zemindar and Government zemindar, for both will have to employ similar agency to collect their revenue. If we could get Shalchs | his part is this. He says: "The accused, who and Dampiers appointed as teshildars of course any stringent law that Government might have enacted would have safely operated upon the ryots, but Government will find it necessary to employ the same class of gomastas as the zemindars do and who oftentimes bring their master to necount for their own short-commings, and will virtually remain with such class of man. But above all, those muli will settle the accounts with the rrots. Now the court settles the accounts between the genoudars and rests, but Governs ment will not allow this privilege to us lyons The gomasta of the Government will fix the amount and that will be for all precipal porposes a decree against the ryots. We hope shows that he is guided by other feelings that

THE SHOTE COUNTRIES WHITE I it equipolie, and the zerminer's live here here the third at a great disadvantage. It surewit for days-now chair as a privile a getter mount is regular their duce we do not know what areas Gos Linment may give to satisfy lacto.

rally excite a great deal of interest but this wa crented an unusual degree of exettement under the popular belief that the defendant was a victim to hap animus of the Discret Magistrate, Mr. Bearnes. We shall gradually shew how this strange belief obtained hold of the popular minds but first of all it is necessary that we should apolegize to the public for the vital mestakes that occurred in our account of this case an is late issue. As we have got all the papers we shall now give an account upon which the public

may perfectly rely.

Karrie Chandra Choudhury on being appointed Treasurer of the Cuttack Collectorate was directed to give security as usual. In obedience to this order, his father Babu Lakhi Narayu Roy Choudhry offered as security, for his son, being made, Babu Deene, Nath Banerjea Editor of the Bidesee presented a petition to the Collector praying that the security might not be accepted and assigning as a reason that Lakhee Narayn had obtained possession of these estates by means of forged documents in collusion with the mother-in-law of Deeno Nath Babu, Now Babu Deene Nath claims the half share of these two estates on the part of his minor sons and he thought that such a petition as he presented mightibe of use to his minor sons a at future period. Mr. Beames rejected the petition and Lukhes Narayn was permitted by him to sue Babu Deeno Nath under Section 500 for using defamatory language. Mr. Beames deserves credit for the rapid manner in which he disposed of case, for the case was instituted on the 22d sent to hajut and on the 4th of January he pleased to inflict the extreme penalty of the viz., an incarceration for a period of two years and a fice of thousand rupees. The order was how ever reversed on appeal and the prisoner Bal Deno Nath acquitted The defence was co ducted in the appellate court by our en friend Babu Rajendra Missree who had ; Cuttack for a change we believe.

Native Editors and District Magistr s ca never pull well together, but the Bidese ar Mr. Beames agreed still less, and if M Beames committed a mistake, real or znagu nary, the Bidesee was sure to expose it Ennie diately. The Editor however seeing the Li article fell harmlessly upon Mr. Bearnes a opt the rash course of submitting a petitie a dir to the Lieutenant Governor. This was on 20th of December, on the 22nd the case brought against him. Mr. Beames had a d hand in the institution of this case, at complainant himself says so in his Mr. Beames. In that petition the c asked his permission to sue Deene reminding him that in obedience to .. purposed to bring the suit. From the cu. of the complainant it would thur appear Mr. Beames himself was at the box me these proceedings. Then again be a linwarded, the extreme penalty of the law and reason that he alleges for this extraordinary step well known in this city and district as a mai I bad character and addicted to libelling and a sulting his neighbourg, has in this case me a defamatory and instructuration against native gentleman of rank and respectability, i.e. I think it is necessary that a severe sxammle i necessary?" It is thus evident that Mr. Beame, the power of allesting the ryots, placing them I very well recollected the articles that appears in custody of peons and sending them to juil against him when he passed the severest senters thusthe law always en him. Bassu Lienchath is but character; how all he know it? Watth di he liber and insult? There was no deter against him and fabra Deno Nath was never branch

as a bad character. Attagretintes should reserve

the severest sentence for the very worst cases

Government is well prepared to meet the object that of simply Coing justice. Now suppose t

LINE FROM THE PROPERTY OF THE

and whoever departs from this rule unmistakenely

with theft, or murder, what sentence Mr. Beames would award? Justice requires that such a man and Deno Nath should not be equally punished.

The charge that Mr. Beames made against Deno Nath was extremely curious. He simply said " LJohn Beames declare that Deno Nath Baneriea on or about the 12th day defamed Lukhinarayn Chowdhry and has thereby committed an offence &c. &c." Deno Nath was quite at a loss to determine what charge to answer for and he therefore submitted a petition to the magistrate requesting him to define the charge under section 444. But this petition was rejected and the appellate court made strong remarks upon this part of the conduct of the magistrate. The second petition of Deno Nath was to the effect that as he had submitted a petition to the Government against Mr. Beames previous to the institution of the case, Mr. Beames should not try the case and should transfer it to the hands of another. This petition was likewise rejected but with the following curious remarks in Bengallee. আৰু দিন এ দরখাত সম্পায় পাঠ হইয়া জ্ঞাত হওয়ার পর এ প্রবাদ প্রতি-वानीत्क लगान शाल। कूकुदबब स्थो स्थो निष्कृ वा कूकुदबब जाःक हट्डा कि हूं भानि इंटिंड शादिना। The first part, Mr. Beames, as a good Bengalee scholar and linguist should explain himself, for we confess to our shame that we can not make out what it exactly means, but the latter part is clear enough. It means "if the dog barks at the moon, the moon is not sullied thereby." The prisoner has been acquitted on appeal and it now remains to see whether Government will take any notice of the matter.

THE LAST MOMENTS OF A HINDOO PRINCE—Hurled from the richest throne (India Mulhar Rao is a prisoner in Dr. Seward's Burgalow surrounded by 50 British bayonets. It is a said tale how the Gwickwar was shorn of his severeignty, neverthless it must be told, though the task be painful. He was taken unawares that is to say he did not expect so severe a sentence at the hands of government. He was quite at his asse all the while. Though train after train, full of British soldiers, discharged their contents near his very capital he seemed to take no notice of the fact. He was either an idot utterly incapable of comprehending the stern facts that surrounded him, or was strong in his innocence. The very day he was arrested, he had made an appointment with Sir Lewis Pelly to go to a hunting party, he did not know others also meant to settle him the same day. Sir Lewis Pelly was at his Residency house, when the Gwikwar was announced between 8 and 9 in the morning. Whether he came there of his own accord, or he was sent for by the Resideat is yet to be known. The guards played the usual salute and the herald loudly proclaimed his titles. The Prince was conducted to a seat where a most harrowing scene occurred. Sir Lewis Pelly him gradually the orders that he had received

m the British Government. When it was said t evidence has been adduced to connect His Highname with the late poisoning affair, he earnestly ped his hands and protested his innocenco repeating that none of Govind Rao's family would be smilty of any form of disloyalty to the British overnment. Then the following proclamation was

BE it known that whereas an attempt has been h de et Baroda to poison Colonel R. Phayre, c. B. the late British Resident at the Court of His Highness the Guikwar, and evidence has been adduced to the effect that His Highness Mulhar Rao Guikwar instigated the said attempt to administer

on to the Colonel Phayre. t whereas to instigate such attempt would be crime against Her Majesty the Queen and a the condition of loyalty to the Crown h Mulhur Rao Guikwar is recognised as the Baroda State, and moreover such an compt would be an act of hostility against the th Government, and it is necessary fully and ady to enquire into the truth of the charge, and Guikwar overy

runity of freeing himself from the grave suspicion which attaches to him. and whereas in consequence thereof it is necessary to suspend Mulhar Rao Guikwar from the

exercise of power, and to make other arrangements for the administratio, ... the Baroda State; It is hereby notifica that from this date the Viceroy Governor General of India in Council temporarily assumed the administration of the Baroda States, and colegates all the powers necessary for the conadministration to the Agent to the

Gerernor-General and Special Commissioner at he administration will be conducted as fur as possible in accordance with the usages, castoms, mudians of the country.

the devoted servants of Gwick-Fig. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. Commissioner | war may not choose to forfeit their chance with the

during such time as the State may be under administration of the British Government.

MINIPARIAZAR PAURIKA.

In accordance with the gracious intimation mad the Princes and Chiefs of India that it is desirede to Her Majesty the Queen that their Government of should be perpetuated, and the representation ands dignity of their houses should be continued, a Native Administration will be re-established in such manner as may be determined upon after the conclusion of the enquiry, and after consideration of the results which such enquiry may elicit.

By Order of the Viceroy and Governor General of India in Council.

C. U. AITCHISON, Secy. to the Govt. of India. Forte William, 13th January, 1875.

The Colonel then told him that the Residency being under the British flag, he could not there arrest him, and that he would request His Highness to proceed to the confines of his own territory that he might arrest him there. The Gwikwar said that it was unnecessary, and that the Colonel might arrest him there. But the Colonel could not deviate from his orders, neither was the prince less obstinate. He could not understand the meaning of this mummery; he probably thought, if it vas a breach of hospitality to arrest a Prince who lad come of his own accord under the British flag, carrying him to the confines of his territory and arresting him there would mend matters little. If the Colonel was so squeamish, he should have allowed the Prince to go to his palace and to follow and toarrest him there. Probably he also did not like the additional indignity of being arrested before public garde He had to yield the point however and the

dent rose to carry the Prince beyond the precints the Residency. The Gwickwar covered his face and followed the resident and he tottered in his walk. He was bewildered, he acted like an automaton, he was stunned; all his faculties were para-

lized by this sudden and unexpected blow. Daring his conversation with the Resident, Mulhar Rac repeatedly expressed his great obligations to the Colonel and his entire trust upon Lord Northbrook. When Sir Lewis Pelly told him that competent men would be appointed to try his case, His Highness requested to be tried by Lord Northbrook and Sir Lewis Pelly. This he earnestly repeated about a dozen times, "give me Sir Lewis Pelly and Lord Northbrook for my judges." This was because Sir Lewis for the short time he was there had treated him kindly. This had made such an impression on the heart of the Prince that he thought that Sir Lewis was a true friend of his upon whom he could rely. In reading these accounts who can help being struck with the idea that if Colonel Phayre had not been posted there, this sorrowful catastrophe would not have happened? Colonel Phayre was thrust upon the Prince, who by his petty tyrannies goaded him to commit a great crime, and if he did actually commit the crime with which he is charged, he did it under great and repeated provocasion, when he saw that his sceptre was sliping away from his hands through the persistent hostility of one single man. Alas! Colonel Phayre could yet make him a good Prince by a good and just treatment. We cannot believe that Colonel Phayre was posted there with the intention of bringing about this catastrophe, for such sets are alien to the hearts of our noble minded Viceroy, but Government is partly to blame for this sad consequence. When Government subsequently recalled the Colonel, it indirectly admitted that for 6 months the Gwickwar had been subjected to great wrong, and we think the Government should always keep this fact in rememberance. But it appears that Government has not taken this fact into account, on the contrary it is treating the Gwickwar in a manner that it would not do in the case of ordinary criminals. Hitherto the Gwickwar has been treated like an ordinary criminal, a charge was laid against him, he was locked up and he will be allowed to defend himself by counsels. But his whole property has been confiscated, his bankers and debtors have been ordered to stop payment, and he is at present in jail, for aught we know without the means of feeding himself. This is not the punishment which ordinary criminals receive even when proved guilty. This is not giving "every opportunity of freeing himself from the grave suspicion which attaches to him" as the Proclamation states. He will not be allowed to see any other than those whom the Government allows to come to him. In the proclamation there is not the least hint as to the future of the Prince. If the Government meant to restore to him his throne on proving his innocence that would have been distinctly stated in the proclamation. If there had been such a hint, the Gwickwar would have found friends, who would have served in his cause. If we understand aright the proclamation, the Gwickwar's doom is sealed beforehand and whether he proves his innocence or not, he will not be allowed to sit on his throne again. Who will come to help such a man? The Prince may have his devoted devotion must be somewhat extrackdings if the choose to risk their all for the civil and military service of the | a fallen man. Claimants to the throne have are well as time and an area of the called apender spen for spring up and many more will spring up as time be the interest that the devil be

future ruler for the sake of a man for whom there

on hope. The general impression then again is ti will be agreeable to the British Government the Prince be proved guilty, and none among devoted servants of the Prince Prince he holder to incur the displeasure of British office officers will not no doubt degrade themseld up false evidence against His High trolr mants to the guddee may. During appealingly the Resident the Prince folding him were against said "he had many enemies. Il's ground he was, him, and it seemed as There was no oneresting upon would cry against and look for favor excer in the world in whom below Pelly."

It God, the Vicero and Canal There is one paragraph in

which has given universal satisfiable. I, which amongst the natives of the soil. It Northbrook's promise to give a Native Adminis to Baroda, and adhere to the Proclamation by our gracious Sovereign. The para we are started see is however worded in a language which with termed un-Northbrook like. There is no humbreduplicity in our good Viceroy and the promises have been vorded in clear and distinct land nevertheless the whole nation has thanked Northbrook for the pledge. Our Anglo-Land temporaries have not, true to their institution this part af the proclamation. We fancy difficult to govern an Empire than to w papers articles. The whole nation has the Government for this promise, which mean nation would have been dissatisfied if the promise not been made. When Sir Pelly announced the Government of India has taken the admin of the State in its own hand, the assemble said; "all our prayer is, that our Native 111 preserved." There are other native p India, and some of them powerful, who are water with intense interest the affairs of Boroda part that the Government takes in it. A proc tion without such a pledge would have disalitheir whole class. But these are higher more which we leave to wiser heads to discuss.

The most important para in the proclamatic in which the Prince is charged with high against Her Majesty and an act of hostility British Government. Under the treaty that entered into between the British Government the native Princes, the former can bring the to account only when they act disloyally to Majesty. Let this fact be distinctly kept in reberance. The family of Govind Rao have all been noted for their loyalty to the Brilish Go ment, so that they received a salute of 21 gu bonor which is not enjoyed by any other H! Prince in India. With all their faults they always been thoroughly loyal and the Gwi during his conversation with the Resident and rather reproachfully said "that none of G Rao's family would be guilty of or form of ty 'ce the British Government." At another he said "you need have no suspicious abou I would have come here last night and I come to This Prince Luew that a storm was brewing his head, that he was suspected of having insti to administer poison, he saw British soldiers po in his dominions, he made not the least attem resistence, he made not the least preparation for catastrophe, his confidence in "Lord Northbr and "Sir Lewis Pelly' was unbounded! He that the previous night Sir Pelly had received portant telegraphic communication from the Vic and the following morning he went there atte only by two horsemen! This man has been branded as disloyal and hostile to the B Government!

Now it is indispensible to brand the Prince traitor before bringing him to trial. The Br Government has no power to interfere with charged with any other crime except misrule own dominions. To be deposed he must be ch with disolyalty to the British Government. Bu is a traitor? One who wages war with Her M or who bears ill will to the British Government proves it by hostile acts. Sher Ali mu Her Majesty's Viceroy, now was he simply a mur or a murderer and a traitor both? If he mea kill Lord Mayo as the Governor General of of course he was a traitor, but if he though a personal enemy only, he was simply a mure Francis and Hastings fought duels, Francis wa traitor to the British Government. If a Gov General steals away the wife of a common indiv and the injured husband murders the Viceroy, the may be tried for man slaughter but not disloyal the Government. The Gwickwar had not the test idea of in any way injuring the British vernment. If any prince in India is loyal, it i Gwickwar and if he attempted to poisou the Resi he thought him his personal enemy. He may attempted to commit murder, but he was loya cannot be branded as a traitor to the British Gov ment, for he never dreamt any injury to it. He ta at the remove a man who was oning to despoil of this throne by unfair means, whom the parate power did not allow him to remove by any fair may But bestile or friendly the treaty we hambly ! never allowed the parameters power to ser one

eign mince as a criminal. Our good Victro sk

better look to that, for their mail assuredly be

ckoning in Parliament.

American telephone and contract the end of CANTO AL TALLACTOR - ALTERIAL TOLLAR CASTINITY

जिन्हान अभिन्त अभिन्ति अभिन्ति अभिन्ति अभिन्ति क्रियात वात्र वात्र विक श्रीय प्रमुख्य एक मुक्ता जिल्ला विकास इकेट्र ।

नि कि, (एविन ो धक्की । त्राज्य देव मान्य अध्यक्ष के का का कि ।) Offig. Registrir

हेक हे जिसा दान जटम

किर्तामाहेन टेजन शार्शिवत निश्वा मर्च माथाइण्टि । बाज्य । जा खाज कता । जा हेराजा ह

नियम निक्रिक इहेल (य, किट्सामाइन, वाक्न, अवः थाना। राहेटण। का त्रवण टेल्ला बिलीय ट्यानीत छा-ए। स श्वण इरेट ए थात्र क्रिट इरेटन यत्रन्त्रात धावः छक्तवादत्रत्र शतिवार्ति भाषात्र । व्यापाति । वादत तजन। कतिएक इस्ट्रा

मिनिल सिन्क मन

कलिकां छ।, ३४ कां त्रांती, ३४ वट ।

मः वाम।

-- मत्रकाम्माब द्वदम्ब शाहि श्रु निशाहि । छेश्त श्राथम व्यनीत छाड़। बहाका ध्वतः निम्ना खनी व छाड़ा यादियाना। -बिट्ड अश्वापण अभिया व्यक्तिक क्रमश्क् इंस्ट्रिन। वि-ना जिल्लाम धक्री विमानात मिनिक शुक्रवामर्गत शुक् अ कन्मार्श विमाजाम कर्न्ड । कृति नामक अक बाज । अभित्य विषयक्षण कोर्या नियुक्त (इंट्रावर्ग कार्या निय . भड़ ५ (७) । । । । । उ छोडांत बाछा शाठ कत्रिड श्रामिन कि कार्या छेशनएक के म ग्रह्म श्राम कि कि कि शंगन करता थक हे शांत डाहात शिकक कृते मारहर छ टमहे निद्क शंभन कश्चल। निष्क माट्ड डि॰ है। वर्त्यादन कूल गृहर श्रमः धार्यन कित्रा छात्रा छात्रा कित्रा मिल ध्वश ब्रामिल्य हेशि अ ख्रादिक छ। श्रे वाछात्र इएक थानान कविया विनिन एवं जाहां व जानी दका-राष्ट्र हिल्ला विद्याद्य अवश् काश्य दकान व्ययमञ्जान क्षांका काराजा मा। अहे कथा खिला जाराज शक। वनश्राममा अकटल काक्षेत्र कार्यस्थ करित्र लाशिल विकारिय मिल जोड्रांच दकान अवस्ताकान शांखा ल सा/काराव भव किन दिन्दा दिन दिन है हिन किक्टि विकारिया यात्रा जारात्र म ज प्रश्निक शिष्या विवाद । इडेग्रा बिहार्ष अवर हिंग्डा शिवार्ष । इड्रा मिथिया । कर्ववा । श्वर्गरमधे यमि था व वर्गव मक्ति या द्वारा र्थ वक्टलंब निम्ह सिट्य सिट्य विचाम इहेल (य दक अहे दिन्य दा-) निकात छेशाब राख्य बाल बाल वात्र कर्त्र कर्त्र कर महक्ष र्व ध्वर जाराव शंव हे. य हेर्वि धार्व दिनके क्टब ! न्यान्य देशेश अकटलंब अटल्क देशिक्ड हम्पान्थ कीन राहिक अच्छ - कड़ा कड़ेशरहा

अव्यवीदा कि निर्मित्क कित्यन ।

TECHNICES CENTRAL STRUCTURES SET SET SET SECURICIES भ्या भ्रम् स्ट प्रके स्ट ज

- - थि। के करेशाट्स (य, शवर्ग क्रियाद्य मियलांस वाइवात मण्य मिहिएक अविहि मत्रवात कतिर्वन ।

-- खा यांचेट कट्ड (य. कमिशा ठकांख कविशा !शांबटमांब भारक थङ्गी वाथा इहिसारह (य. कमिसामद्रा डाँकारक । विवास वा वज्ञा छिठिए।

दिन कर्ल क अहे यह यह इस । अहे बाक्ष विद्या ही शेश अयून्य श्रु रहेशार्छ। कमिशा (यक्तश नोया ७ (७ ज्रश्न रहेर ७ इ তাহাতে यमि ध्वितिहार कोन छित्र (मन छ। धकादबब बिनिक अभिशा नामिक ना इन जिन्द जाय कलाई जेशिइड

-मिर्वित एक्टर्न क्रिमिश्रो श्रीट्यट्केत अक्रि वाक्र व्याद्ध। त्याथान इच्हेल जल्ला कि विखन होक। व्यान्ड इरेग्राट्ट। कोर्ने में विकान निया प्रतक काल किया। लहेश। शेलांग्रन कदत्र। टाट्यब जनगाणि कान ज्यू-मकान शाउता यात्र ना।

— यथन धडेकद्वत मखक जिन्दा धडे वज द्याविक इस, उन्न जिनि धकरात्र ज्या त्न इस् किया क्रिय नार्। विभिन्न विश्वम त्राणिए जाशांक जाशांक ज्या काषांक्र करित्त एए। जि.म अ.मटक निर्दायमात्र जारात व्यन निर्देश कामान द्राधिकात्र निर्माण शृह्य निर्माण बाख द्रिशा एक । इक्रम बाजा इस अहेकद्रम शम्य जमाज इहेन। शियाद् षामात्र विशामदक ध्वत्रश উপেক। क्रिएडन न।।

यात्मत्र व्यावस्य व्यात व्याप्त्राचा कित्रवाच । व्याप्त्राचा क्यांच । त्यापात्र व्हेट व्याद्व ना । ना जाशादमन खेलागा के धवर गावर्ष मणे कि निमान धवर - निमान भागता धकती जामन्याक्रम क विवस स्थानी क्रेड क्यांच्य दक्क, याश्वां भागवद्यांच्य करके कर व च्या व्यानम वायुक्त कदबन जाहो (मन अ ममस किनानांत शन कर्ष्क छ। इ। एक एकला धानानी व छ दस्य इव धक्रान अकष्टे यञ्च केश्री कर्ड्दा। दिक्शंदत शतम शान्सिक अ महाराष्ट्र व्यादनक योक्ता लि व्याद्वय छोशाया य्यम अथन निक्रिक ना थाटकन ।

मिन कि विभिन्न विकास मध्यक्ति करेग्रीक करेग्रीक करेग्रीक देम मार्ट्दन मिन्दिम जांशीम निरम विकास विकास जांशीज स्तियात्र समग्र वाक्षमास्ते मचाव महाराण श्राप्त कर्त्रन ाष्ट्रांत भागीत्वर्त्व निक्ष टाम्न बङ्गा याथा अवश्यक्त । त्यः अक्षा आहेन आबि क्रेगांत शृद्ध निम्न आमाजाङ डाइश्रा क जिल्ला दिना विक्रांति अस दिना मिसून यादा असन कार्शका व्यक्त क्या व्यास करा काका निकार इस केंद्रक कि निकास कर बन जारो इरेन (वाथ रस अनासाटम निय जामाराट्य अथन भारशेका बारमक छेरकम इहेरक शारदा

-- एकि का शनना कविया एक श्वार ह त्य कार्याची हुई। दरमारबंब भट्या कि क्रांबा म्यूम्स शृश्यो क्रांबकार कांब्रवर्ग । — वाक एक भारक्त कविकां जोत्र काणिएडएक्त । शंज | जुकि निर्शत शृथिको के वर्ष अरह जोहात्र हर्जनीया कि THE THIRD STATE

---काद्यरिकारक अक्षि द्यामा करेटन । अहे छेशसदाक किनो (प्रमानिक्षात निकार) अक्षा कि अक्षिक अधिक अधिक इडेटव, जोशाटक अकृषि दिश्रादेश आद्ध । अहे दिश्रादेश व व श्वांब क्यांक व्यमांबादम व्यवश्विक क्रिंड क्रिंड क्रांबर्व। -- मन्त्रो कि विख्वान दवहारांश दवद्या विद्यार विद्यार विद्यार क दब कथ काशमदनावादका किश्च हरेशाइक डार्डिय डार्डिय

सी. यह मार अपना का दबलकार । त्रां कराया अपने का अपने का मार्थ के साम प्राप्त के साम प्राप्त का साम दिना मार्थ श्रीकृष्ट में विश्व वास्त्रेख वर्गवार्थ हर्दान, ज्ञिनात कथा । इंडिफ क्रिक क्रिक कि कि कि निया ग्राम्बर्ध वास्त्रेस ित । जा दिला कि जिल्ला कि जिल्ला के जिल्ला के जान क विकि विकास किताद्वित कर विकास कि देशका वास्त स्थान स्थान स्थान विकास विकास सहित विकास स्थान स्थान र अधिकार कर्म विभिन्न हार ने महारेन बार ताला चुनाएन विकित्त बार वाका कर विकास विकास कर विकास कर विकास कर विकास अहे स्वार्थित किर्वात निवास डेक्स स्वयूरमाश किन । अवस्थित विखान करी करेर है से स्वर्थ वर्ष डेक्स विद्धिन में भूके क्याब प्रक्षां क नाइन वाहे। हेश्ना खब्र । भाकां न काब अवस धके अने जाक के लिया । धार्टा दें। अमीर देश उन स. हर कि विश्व निर्देश विश्व विश्व विश्व दिन निष्ठ वेश वालि जयन छ स्क्री विश्व एबन्न अर्थ कर्नि शंतन कर्निया जा मा निम्न म्बर्ध म्बर्ध निर्ध ক্ৰিয়ায় সম্পতি ভয়ানক এক ষড়যন্ত প্ৰকাশিক কিয়াইলৈ **আ**ৰায় ঠিক ইচাৰ বিপানীত কটা লাকিছা कड़ेशांटक । यद्यदान हेट्सा थांदक वर्षमान अफावश्मा इडेटची क्या वर्षि एय हेमहा भाकवंभ कर्द्र ह क्या । বিনই করা। ক্লিকায় কতক কতক কোক, তৃতন, প্রণা- বর্গে উহার প্রতিবন্ধকতা জন্মর ইছ্ সান্নকে। জানেক লাতে বাজাশাসন করিবার অভেলাস করে এবং তাহা- কিন্ত ইহা কাথো পরিণত করা অসাধারণ ব্রিখান করিব

—हेश्लिनाभास लिथिशाद्वन्य, अहेक्द्रद्र नशम उद्दित् अराम ७० नक होका कारह छार छिन एस अ अस्त इः भ कित्रमा निर्मियार्डन याद्यास अड हे।का बार्ड किनि निष्णिक महार्थन निष्णि स्था सामा । य पेर करे राष्ट्राम द्यांटक माश्रामा शाहरक अध्य अध्य कार्य कार्य जातजन्म निर्वा केर ताका मिलान कर करें हैं है है है मार्ट्रवन नाम भारह शहक एक बायन हरें हैं इर्था कार्यन

- अग्र मोष्टा रेडेटबाट्टी शर्राहेन क्विश्वी दम्बाइ याहा व्यवत्माकम करवन जाहा आहि मिन लियिए। वारीका थरे छनि शुखकाकाद्य धाकानि उ रहेशाद्य। किली देशांच क्रक मृत्म धरे कारमाम खनक दिवसी क्षकाम सहिस्सर ह जिसि धकिनिस धकिनी किल्किए वर मिकाएस सिक्षी धर्म है शामात्र हिन (मिथ्रा डेश कत कत्रियात बाद्धि प्राप्त का काम कदबन। युरमाब कथा किलामा कबाद मिक्निमाब बर्म दब इश्व मृला शाक्षांत्र होको। मार्श शक्रे स्वर्गहर्य रहेश विलित्निय त्य, धकि छोबिए शोकां व युना छहे। नटिए जिन निर्देश कार्य जारा ना रहेटन जिनि हिल्ल कर जारा जाराज कर जाराज किर्जित मूना जाराज कर कार्य कानमात्र बिलिस द्य हिजिङ शांमार प्यार द्यान थ्रह नार्रे । न्दिशादत कांद्र । त्रवामी मिट्रांत विषय जानूमद्भान हेश में ने कि होत नां, याम छ होत नां मा विन्द्रतन केंद्रिक (य कियमन श्रम कि त्रशाह्म जाहात्र। मिथात्न जक । उम्रिक्ट विश्व अवस्थ कर्त्रना कि कि इहात्र जेशन

कियान नियुक्त का प्रशाद्भन। किछ यादावा धाक्षण मानव । व्यन्तान, कतिलाम। देशद्रा एकदा देश कवानि छ। या दहर वास्ताम कतिया एकता अहे शाणांने वाकिन्य माहरादे। ष्ट्राक दमभागामित्रांत निक्छे अहे छन्। क्ष्मक मा देश कारव किन्छ जीवस्थाना नाजाही क्षांतिक शत्यक क्षेत्रे कार्यक क्षित्रक क्ष्मिक व्यक्ति कार्यक क्षिति । जात्र सामक काटन अवाहि का स्थात स्थात स्थात है। जातिह श्रम बाम दक्षम मिन थ जादब अमित्यादवर जाज जाद जादमिन —शेख वरमद खेगोच्य विक्रम इहेब्रा भ्रवविधालेद ब्रांच शिक्न छाटा इहेटल अहे महरणद करक छान्छ। यनुख्य करिट अधिव वस । अयात्म मक्तमहे छेल्यम, स्र अक्तमहे निखका । अथारन अक्षन माखिर देवे चार्ट्न। जाराज ना काट्ड क्लांश न। काट्ड कडियान, किनि भित्कता सार्क कल नशा उर्गतीया दशक्य निवेद छोलाटक दमकार स्थार्थ एक एक शासाम कि अएस किल हैं जो हो से स्थान सा। जारात्क तम् भारम त्याभ रच त्याभ रच तिस्तान जात क्षात्र कर्मात्र्य । महावयामीतित्रात गृत्क व द्वार क्ष खरण्य दिनाम शिक्टिक सुक्त इस नाई, श्रामक किर कारमह सिर्मिस सिर्मिस कक्त वर्षियद्वात स्वाद्वामीया क्ष्यां नाम क्रिक्ट व्य त्र क्टबन, महाब जोतिक कि युक्त त्रह स्वाय अधिवर्ग द्रम अवस्य मिस्ट्स विस्तान के देशमान्य में राक्ष्मचे क्रिक्सिम्बा, माउन्त माना मोत्र छेउट्टर्स्ट्रिन् उ रिक्राको वार्थान । औ समारत महम् अवसम् ए । क्योह रिक्रा डेशिन्द्र इंडेटन्स । इंडाइ साथ क्राइमाड कारुम। क्री क्राइमाड CTT ETTTE NEGIST THE CHITCH NOTES OF FREE इन। अशादन जामिशा (मद्धन त्य, मजूनश नशर जक्कार-मत्र । भारथ अविदे अमेटिंग अ जाटमांक अमान करिट्ड ना। टाकांना शामा वाना नशन स्थान मानिक किन्निया हैन

জ্ঞার বলিলেন যে, ইছাতে অংগর ও রোজন ইনবে, কা- শিরিলা মা। তথ্মই সুদ্ধা স্থিত। ইনলা, মণ্ড রাশিয়াল কালীতে আনেক নিগায় কথা প্রত্যমা। वाब २ जबन अकर्ति किछना बहेला, त्याथ इहेला हान मूज- विश्व बहेला, महरहाई क्षिति । क्षिति विश्व किया विश्व किया कार्य अकर्ति अवस्थित । अवस्थिति । अवस्थ পেছে জীবনা পাজির সঞ্চার হ ইল । দুই এক জন অর্থের বিশ্বা প্রাজ্ঞাত হইয়া উঠিল এবং ক্রেম্ম হইয়া প্রাল ইলে ইংরাজি ভাষার প্রাল বিশ্ব বাঙ্গলা ভা- ক্রেম্ম বিধাতা কবে আমাদের মধ্যে একজন ডাক্তার অক্স পাঠ। इटनन ७२१ जिनि जामिया जातजन वाय द्राणिक जकिमिजन शाम भून करित्न।

मशालाइन।।

वन विद्याला, डेशनामा जी द्रामण हम्म मङ धारी । मिबिलियान तरमन वाबू बहे अरख्त व्यान्छ। श्रुष्ठक थानि छे १ क्रिके ना इहेल अ लाक छे हा आमर देव महिल खेरा कित्र । आज कान ध्यमन मिन शिष्या (इ जारा उ रेशन-খেখানকার বারুর এই রূপ আস্বাভাবিক অবস্থা সে- জিতা নিজ গুণেই আদর্গীয় হইবে। গ্রন্থ সভাব বর্ণ-व्यापन सम्बन, खीठितिवं विल्यवं अधिय विक्तना खीति किव লইয়াও তক ইয় নাই, গাড়োয়ানেরা কখন একটি প্রদর্শনে দেইরূপ সুদক্ষ। স্থীয় মৃত পতির হত্যার প্রতি শপথ করে নাই, কোচম্যানেরা শকট চালাইবার সময়ে শোধ লইবার উদ্দেশে কোমল,সভাবা পতিব্রতাহিন্দু নারী কখনত পরম্পর বিবাদ বিসম্বাদ করে নাই, অখ্যাণ কি রূপ দৃঢ় প্রতিজ্ঞা ও সহিষ্কু হইতে পারে, মহাখ্যোর বিমুক্ত হইলে থাবিত হইয়া পলায়ন করে নাই,কুকুরে দং- জীবনে পাঠক তাহার একটা স্থানর চিত্র দেখিতে পাই-শন করে নাই এবং বিড়ালে নখাখাত করে নাই এ ভারি বেন। সরলা ও বিষলা উভয়েরই প্রেমের পাত্র এক জন। मत्रमा बालाकाल इहेट अद्वलनारथे द्रामाका किक्नी, কাহার নিকট হইতে একটি চপটাঘাত প্রাপ্ত হয় নাই। শারান করিয়া আছেন। অকমাৎ বিমাজানিতে পারি-কি শিশে শান্তের উৎকর্ষের নিমিত্ত কাছার কোন রূপ বাদে তাঁছার মনের মধ্যে যে সংগ্রাম উপস্থিত হইল, উৎসাহ লাই, অথবা পৃথিবীর কোথায় কি হইতেছে সেই সংগ্রামটীর চিত্রে আমরা প্রস্কারের বিশেষ ক্ষম-তাহার নিমিত্ত কেহ কোন রূপ যত্ন কি উৎসাহ প্রদর্শন তার পরিচয় প্রাপ্ত হইয়াছি। তবে পুস্তক খানির ভাষা करत न। छाङ्कात मञ्द्यात अहे क्रश भाष्ठनीय जवसा मञ्द्र जामाद्यत जन्मी कथा जाटह। तम विद्याला णामाछ (यन এक वाक्तित्र डे जाया। त्रांक्क कनाः मत्ना (य जायात्र कथा कि इट उट्या, देकवर्ज वश् ज्याना उ तम इ जा-সংকল্প করিয়া নগরের বায়ুরাশি অকসিজন গ্যাস খার কথা কহিতেছেন। পাত্রগণের চরিত্র গত পাুর্থকোর সঙ্গে ভাষাগ্রত পার্থকা রক্ষিত হওরা আবশ্যক। যাহা-ভাব थात्रन कित्रल। এই निक्कीव व्यक्तिता जानीय छेमाय इडेक त्रायन वात्र नाग्र व्यक्तिशन यिन वाक्रना ভाষার ও উৎসাহে পরিপূর্ণ ইইল। তাহার। পরস্পার বিবাদ এক প্রণায়ন করিতে আরম্ভ করেন তবে বাজনা ভাষা क्टिविना मगोटल बाद श्रांक इहेश थाकित्व ना।

थावकावली। लर्ड (वकदनत अदमदमत वाक्ला जरू-बाम। बीधर्यामाम व्यधिकाती कर्न्क वानूवामिन। वादनक मिन इइंस गृज রামকমল ভট্টাচার্যা বেকনের এসেদের करमक निधान कर्मिया (दिक्र निम निम्म कर्मिया । दिक्र निम निम्म कर्मिया । अक भागि श्रुक छाठां व करवन। आगवा (म श्रुक भागि मिथ नाई, किन्छ তাহার সংখ্যাতি শুনিয়াছি। তাহার श्रशां जित श्रधान कांत्रण अहे य दिकदन अदमरमत जा-यांत्र नाग्र माथांत्रवंत ज्याया जाया जमना न वाकलांग का जिल्ला का का का का का का कि इहें शोहिल। " (वक्रबन्न मन्पर्ड ' यमि धरे कार्रा अथाउ रहेशा थाक उरव '' श्रवक्षावली । स्था जिल्ला भारत । किन्छ अकि। कथा बाट्ड, अधिकाती मङ्ग्लंदात श्रुक थानि नाहेक अ नाइ देशवापम् व नाइ । यहता वास्ता ने शर्मक समारक

本作者 (B) 1571年11日本作品 1771年17日 第2年1871日 1571年17日 1871年17日 करिंड मांबनान शर्मा थीं। व्यामादसम श्राक्तादशह मदस्र व कि जो के दिन तर है कि अपने मुळ ई को ने अक के को रिक्ट के

াৰ জাবিলেন। ৰাম্যাধানীয়া প্ৰথম চাজাবের নিৰ্দিত ক্লাসকলা হইলে। তোহালের কিনি প্রতিনা বিশ্বনা শ্রকালের ভালনাম কথা কলেতেই না কৰি। তাজার শ্বাস গ্রেট্র বড় বালীয় গোকতে কৰে নিচ ক্রিড করে। তাজার ক্রিড করে। তাজার ক্রিড বজা ক্রিড করে। তাজার ক্রিড বজার ক্রিড বলার ক্রিড বল निटलन, एक र रेका साना जाराई मुरुए । महक वाल का एल, धार धार वार महले का पाल के कि सामित के सामित के की का का कि তাকাইলেন কিন্তু কোন উত্তর আদান করিছে হাল। জা- জিন্তিত হালৈ যে তাহার ভার ভিছে। মহা লাভিছ বলী সম্বন্ধে উপনেশ লাভ করিতে ইবি জি ভালার। ভার- ইবি

কথা আগত করিলেন। ভাতনার একটু ধনক। রুলি পানিবী রুলা তলে গ্রেমি। ভাতনার দেখিলেন যে বিশ্ব ভাষা একি বা বাকনা বিশ্ব বাজনাত শিলেম । তালাদের আবার শারীর মুদ্দ সমুদ্ধ হিছিত বিপারীত হয়, ধ্বং তিনি আবার বৈজ্ঞানিক মনেকট মেনেকট মে কালাগ ভালে ভাসমান হংল । ডাজার নেনি ক্ষাত টিনালাল বায়, হইতে অকলিজত গাণ্য ক্যাইয়া দিলেল। জীমছেন ছাই এরি বাজলায় এছিত রাই বিছে। এতে मार्गात्राम् । जावा इदेश श्रांपला कार्या । व्या विकास विकास विकास विकास विकास । वक्षावनीत ' जाया धकरे जिन इहेशाएए। जायती जन्म, कति बिजीय मश्कत्रदर्भ व मिथिती श्रीब्र्शन कर्या इहेदन।

ध्यथम निका वाक्नान हो उहाम। बेता जक्क मुर्था-भाषाभाष वम, वम, विम, विम, विम, विम्नि । वाकानी भारतक मगांद्र बाजक्य वाव जश्रिक्ठ नर्श्व। डाँश्व क्र णत्नक खाँल छे इक्के का । बाजला माहिए जात जान कर इरेश बाट्ड। किन्छ त्रांजकक वातू क स्थमन बामादमत्र द জন সুকৰি বলিয়া জানা ছিল তেমনি এক জন ইতিহাস (वजी विलिश किविनाम। এই कुछ श्रुष्ठक भावि वालक दम्ब তের প্রত্যাগত ৰাঙ্গালী যুবকের একটু বাঙ্গালীতের পরি- জন্য প্রস্তুত হইয়াছে বটে, কিন্ত ইয়াতেও ভাঁছাল প্রি-इत निहिल लिक जास्ति प्रतिम इत। किछ क्षिकि । शिमक जात्नित स्थिश शित्र शिक्ष शिव्या मात्। कि वाम ना करिया बाषालीका (स रेजिशम लिश्टिज भारत्रक, जाकात्र পরিচর আমরা এই দিতীর বার পাইলাম। বারু রাম দাস সেনের ক্বত " ঐতিহাসিক রহস্য" এইরপ আর এক थानि जननूनानि धाष्ट्र इंडिश्ट्रि धार्गाइ इरेना । बाञ्चलात इंडिश्म शार्ठ शाठकमण्डली जानिएड शाहित-दिन य वह निर्जीत अ निरुष्ठ वाकानी श्रूताकारल त्र न-পোত চালনা করিয়া সিংহল দ্বীপ জয় করিয়াছিল এবং বোঁব বিষয়, নছে যে পোলিদের কর্মচারিদের সারা বিষলা মুহুর্ত মাত্র স্থাকে দেখিয়া তাঁহাকে জীবন বোধার্থ রাজক্ষ বাবু অনেক মুক্তন বিষয় সংক্ষেপ মন সমর্পণ করিয়াছেন। বিমলাজানিতেন না যে সরলা লিপিবন্ধ করিতে ৰাধ্য ছইয়াছেন। ইছার ভাষাও অভি ভাঁহার প্রতিদ্দিনী। বিমলা সরলার পিতৃহন্তার কন্যা। সরল হইরাছে। আমাদের বিবেচনায় এই পুস্তক খানি मत्रला विमला एवं वाणी एक काराक्षा इहेगा एक । विमला वाष्ट्रला क्यू लित इात्रात्व शत्क विद्याती उ কেই কাহাকে একটা মুদ্ট্যাঘাত করে নাই এবং কেই ভগিনীর ন্যায় সরলাকে ভাল বাসিতেছেন। ছুই জনে উপকার জনক, ছইয়াছে। ছাত্রগণ কেন অনেক ৰয় জ্ব্যাক্ত ইহা দেখিয়াও আশ্চর্য্য হওয়া যায় না যে বিজ্ঞান লেন যে সরলা তাঁহার প্রেমের প্রাণি নিন্নী। এই সং- আশাদের তৃপ্তি সম্যক রূপে সাধন হইল ন। প্রাথমর उत्रमा किति त्रां कक्ष वात् त्र इम्।कात् अहेत्रण এक अ वाञ्चलात हे जिहा म थान्य कि ति दिन। वाग्यता वह गाज तिनटि भार्ति य रामनाग्र अथन अज्ञ श्रुख्य भार्ष-क्तित्र जाजाब नाई।

याशकानन नार्टक। याइटकल यशुष्ट्रमन मृद्ध छानी छ। बीगंत्रक अ (याय. ७ बीजिथिलनाथ क्रिंगिभाग्रा राज्क थकानिछ। बाइटकत्लद्र मृजात शत बेइ श्रुक थानि डेशद्रांक गांकिशन वाता श्रकाशिक इहेबाइ। मार्क-लित श्खक ममोल्लाहना कित्रा लाईक ममाएक छित्रात পরিচয় প্রদান করার প্রয়োজন করে নালা তবে নালাকা-नन मयदम अकडी कथा पाट्ड। जटनटक वटलन या माई-क्ल मांश्राकानत्नत इस लिशि बाशिया यान, धका नक्षान जारात कात्नको शांत्रवर्जन कत्रिया अहे शुखक शांत्र यूषिङ क तिशार्ड्न। श्रकानकशन वा क इंक में क तिशा-ছেन कि ना जारा धर्ममाको। जुर्शका कि त्रिया थाकि लिख माधात्राव जाशा धतिबात या नाहै। यह किल्लित जानाभना नादिकत महिङ मात्राकानन जुलना कतिदल मात्राकानन ৰে ক্ষক্মারী, শদাবতী প্রভৃতি প্রণেতার হন্ত প্রসূত नट्ड, इंट्रा जागादन द्वाध इश ना।

धानवानी जाशेख (काम ज। वाकना जाशेस अकर् शुखक थानग्रत्मत जामग्री थार्गिकन क्रिकेट हैं है। ভাষাভিত বাজালির মধ্যেই বার তানা লোকে কোমতে ব गड जावशंड महरूम। जाभारमंत्र वाक्ना माहिन्छ जाजिए

भाषा भूति । वा क रात्य स्था ता ह न्या हिल्ला है 北京新河南河河区,江南,河南江南南南河南 माज मना न माचा दक्ष काम मानि दिस्ह रेन, का क ्याच्या कार्य केर्युक म्हर्भाट्या है। यह स्थाप्त केर्युक स्थापत है। यह स्थापत स्थापत स्थापत स्थापत स्थापत स्थापत TIVE TO SECTION OF THE SECTION OF TH 四 作用证证证证证证

ल क्ष वृत्यमा निराम याम वामा निर्देशी कि नशंत शांभ वालांक यूटनां डिड इहेल। किंड डाइर्त मदन इंशाट जृष्टि इंहल ना। जिनि जिला किति कार्राज नार्शिन दलन य धमन कि छिशाय जाट्ड यादा होता धहे जीवन में ना নগারবাদীদিগাকে উত্তেজিত করা যায় ওতাহাদের মৃত দেহে জीवन मक्षांत्र कता यात्र। তিনি পরীক্ষা করিয়া দেখিলেন যে ইছারা যে বায় সেবন করে তাহাতে প্রচুর অকসিজন शाम नाई धवर धई निमिल इंश्वा जावम् ला रहेशा त्रशिष्ठ। धरे निमिन म्था धर्थ धरात्न य देक जीवनी শক্তির চিহ্ন লিক্ষত হয় ইহাদেয় শরীরে তাহাও (मथः योश भा, वह निमिन्न क्षां भिनिटि हेर्न मश्था। शक्षांना वात्र इंश्रामत श्रामीति हेल जिल्ला थात्न (य गड वर्मत्वव मर्या कान এक ही मानाना विषय वाक्ष्वविद्यात्र विवय नत्र। अ तथ व्यवष्टात् इराउ वाक्ष বৎসরের মধ্যে কেছ কাছারো নামে প্লানিস্টক কোন অভিযোগ উপস্থিত করে নাইও তিন শত বৎসরের মধ্যে मर्जन कित्रिया (कान देव छ्ठा निक छेशा स स्वार्थ इंशिमशदक উদ্ধার করিবার নিমিত্ত সংকল্পা করিলেন। তিনি এই बाबा शिविशूर्ग किविटलाम ध्वर खर्कनार माराब जाइड বিসম্বাদ আরম্ভ করি।। পরস্থার সাংঘাতিক বুকে गाशृष्ठ इहेल, नाणाष्डिनम शृह ब्याङ्वर्ग षान्न शन्नि-शुर्ग इहेन, ल्लांदक्त्र आंद्यांक आक्लांदन्त आंत्र भीया थाकिन ना। नां छे कित वा जिल्ला का वा दिया दिन उ छे ९ मार्ट উমত হইয়া অভিনয় করিতে লাগিল। তেলতের শিশু मस्यादनहा थिए। या जात अवाधा इहेग्रा छिलि, बालक-मिशंदक (बढ़ोशंक ना कदिला जात कामनाशीन तका करा इश्माभा इहेशा छेठिल। विवाह, छे९मव श्राङ्क बोबा नश्य श्रिश्न इहेन। शुख शकोत मर्था ख्यांनक ९माट्य लामण लिंकि इंट्रिलाशिन। कूकूर, विदान,

Cotto coasta

उद्यानक मूर्कि धार्रण कित्रिल, ममख नगर्य व्यथ्याण दिर्द्श

गोणारेट नागिल अवश अधनारिन महत्र शतिशूर्न इहेला।

मि जिल्ला गर्या र्यन रूजन की बनमध्यात इहेला। श्वीका-

网门的有效分析

हैं। एक मंद्र अहिं। या उन को अधीन को ब्रह्म अहिं। भाषिताम, निमान ने विकास कर कर का का देश करता है। जिसे करता अधिक करता अधिक की का जिसे का विकास में किया में महा विवेद । अ.स. १८। व देश । एक्स श्रिक्त किर्मा कर्म कर्म जोको होत्या । व्यक्ति अनुवास हर एए एक वर्ष योग वाक राज का प्राची समझार का उपने श्री के जात ध माल एकात । तम गोकांके क देक, खिल विकास ध्यान व्यायार्गा भागत मारे धन् । त्य शांक्षा शांक्ष देवना नाम करोड अ मारमज माधा नाम ।

द्यांतीत महांत्र में जिल्ह ७ माम जिल प्रविश् क विश्वास निर्देश कार्या क्या है शितिन क्नि महत्न यक्तिशा-हिलाग, ज्योर बाकागब अजाव बन्न अगाज व्याप्तिके छात्र थात्रन क त्राहि, धरे महत्न (मरे अ छात्तत द्यांन को बोरे। नी अंक्रिश कि का प्राथन আছে, এবং ঝিল আছে। স্বাভাবিক উৎপশ্ব দেবোর করে। শিবউক্ত শস্তু নাথের মহন্ত তাহাদের এই মধে। নাম, বেজ, পাবর সমুদ্রকুল হংটে আনিত না ভাষিকারে সম্ভাই না ভংয়া অপসংখ্যক রামাইত बिद्धा ध्वा देनान्य प्रता हेलामि। इनेधारियन थाञ काल महल। लोक प्रतिधार निया श्रेकार श्री विभाग श्री विभाग यात्वा करितल धरे श्रीरा भ-ाव (सर्ग धरे ऋटन धरुनि श्रानिम स्थिमन धक्ति मून दिमकी का किम धक है (इंड देशी अ धक है। श्री है जा-किन मध्यानिक कतिशास्त्र । जागशा जानिक किलेशी त्या समामाय मिर्ज अल्ला का वाद्या व विद्या चारनक जूत आमिश्राहि, शांठक ज्यामिण क्या क्रिंबद्वम ।

भी व द्वा (य माठी नांगांकिक कतिशां धरे शेव-। भामि क्याज्य क्या क्रेल, ध्वर स्य भवित साम लहेसा पुरे द्वामिनीत एक गाम ना मी जाक्य सहसार विल्या क्षामें नाशावाद विक निकित निकित निकित किल, बार्सिक हेराव भिर् माग्न नद्र। धरे स्वित धक्क नाम नियभूत। धरे सार्यत शक्तिशायक ५भं । शृह, त्कलानशृत, शाविना-भूत, यर सिपशूब रेजा नि नारम खात्र करत्रकनि शंध-धाम अहे सिं।शृद्वत इ त सिंदि आदि । ज्य अहे स्वान गरक जिन्दीत ना विलया नी जिल्ल क्ष वहन, क्षा अव अव अव अव अविक विस् जा व कि इ र 1 र 1 र्गर् जन अंग्जी वर्ष । य गगरं त्रश्कुलि स्निक तो उस् हजल भा यद मह निकामन जाखा थां थे इहेश शिव्-ज्ञा भागवार वाधाधा बाजा श्राबंग क इन, क्रिया बोक्वरम्म व्यक्तका व्यक्तका वार्ष अभिविद्योगा स्मरी क्रिंग्सकीय को हो हो हो बाज महन कर तथा खोम एक समा शर्या. हिला कड़ ८ मा कड़ । य महा के इत्ड इस, शहा कार्शा थ्या अवस्त्री बहेतां बहिताद्य, किनिव वृत्तिहा शान व वाय कानकी नाम वश्य प्रस्ता भ माम माम माम क उसने प्रश्न रहती नाय बार्य संख्य इसे दिसे अध्या पछ, खर्म वक्षी वस्त वस्त वस्त । इस विकास कर उस THE ST. STREET STREETINGS WITH STATISTICS के अवन जानिए जन मा, त्य पाद किनि कृत्य न नियमन वर्षान्त्र व्यक्ति । सम्भातः स्वतं किति । सम्भानः स्वतं स्वतं स्वतं । सम्बन्धिः रह जुरांद मा का दलीचेंद्र मा । को रहांत्र शांत्र मा गांद क्ष कर्यान, धीरा यक, भिरायम वन कर का का

ायमा धर लास नापालका छलात । एडिसा परेक्सण शुरु होने स्विक करिसामा मान काला अध्यास अध्यास ।

লিম : বিশ্ব রাম গ্রিছার নাম র্যালী বুলাভিলক ব-विकास विकास कार्य कार्य कार्य ত্র ভার ক রয়া ভাঁহার আলু নাল করিলেন, কোখায়-उ के विद्या (शल ना, शांत ताम जी त हिता कुः क जिल्लां क किया वर्ण माजि क्रेडिंग ভোর गुलिल कोब बत्र बाती ख्या । क्लिंब भिर्य छोत्र छेनक जावांत भरिक इहेर्स। भूजन शिका मुद्धि भिया शिल, ध्यस्म । जिला एक शीम शेख इय गारे बलिया ल्या गाडाक्षण पाचिक ७ इरेज्य अवस्थित । ज्ञान - अञ्चल भित्रमाण अञ्चल आहार किए धरे भारा कीत नाम भीजा भारा कर बरेटिए हैं, अधू करिता बरेटि हम्बर्धित शानमून श्री हैं है हिंदित काल अश्रम कोन श्री नारे। लुखे क्षीय महिष्यां के क्षीती वार्षिका देशको। धरे मामत मिलाकर धर्मान मणा मचरका छे जिस्ति करिनां व তে গোলিক বু ান্ত বলিতে ইইলে এই বলিব, এইছলে বিবরণ ভিন্নপ। ইতিহাস বলে প্রায় তিল শত বংসর खुनार्थत यहख-विवादमत वखदक शूडाहेशा जाहात किक | जी বিলোপনার্থ ভতুপরি একটা মন্দির নির্মাণ করিয়া मिन। में अन रथंत वर्षभाग म स विशं व वर्ष धहे नुष् कू () व जिल्ला व मान दिल () कि कि कि विश्व कि कि कि प्रमान इश्वाहे यश्या क्षेत्र माने इश्वाहे यशिया कुण मुना रहेन मा। याताहिष्ठा धरेकुण यादमत धरेत्रण कन শ্ৰুতি লেখা আছে !

> न्त्र कार्यादमय नयगंकर्षन कतिल । इस्तिथंद दिस् निर्मातं अकि कित भाति वित क्षान । त्रायम क क्रेड । काली शाद्यत जनस त्मीश्यालात छाराशि स्थान সলিলে দেখিয়া পথিক যেমন পৃথিবীর সকল কেল कृतिया यांस, भिर् त्रश शीच्चियाम इरेड क्यानिक्ये या बोता ह स्वाद्यंत व्यक्ष व्यक्ति हु हा बदलाक्व क द्रशा मिरे कर्छेत कावमान क्लान करता उस्नाथ गर्शि न्याम श्लित स्टम कोशी। विस्थियरतत काशी ज यहियं त म्होन सी इहेटल डिनि यटगाद्यमनाश विनके इहेश महा स्वार दिशा शास्त्री अ जाश्वाश्त शहरक। यह य-एखत शिवमारक सरेटन्य। दिश्य स्य यट्छ रिनिया सा श्राणी किंद्र द भी। एरेश किंद्र । किंद्र । किंद्र । किंद्र । किंद्र । मकत इहेशाडीहोत वाम मत्मत वाकिकां १ = हडा नश्रत मुन्द कृते मन्तर शार्थ है वास्त्र " शास्त्रिय निभिन्न क्रिय व्यक्तिमार्क नन्ते वामन शाकिश मिन्। स्मर इदेश्व । अदे दान करेश्व विश्व वहेश मिन्स्य रिक्रिशीयक

त्र प्राप्त क्षेत्र के स्वाप्त का क्षेत्र के कि स्व कि विद्याल के स्व कि विद्याल के स्व कि कि कि कि कि कि कि कि क्षा विकास विकास विकास का विकास करिए । एक करिए । एक केशिया कि विवास का निर्माण कि विवास करिया करिया करिया । ালে কে, ভাগা এই উল্লিখ্য পিটালার লোকে ছিল লাখ্য আহিব বিষয়া আহুৱে ব কিয়া তেই কথা একি

त्यमिक । एक वर यम प्राचित ते लेला एक, जा कि अबद अबद श्रेष के किए हमें के महिला है।

वभाषिद्रशा किवियामिय (मदेव) मार्किः कदनो शिद्र रियो जिन त्यक्षीया या कि कि कि स्टिनियं तह ।

यान यमना थ किला गृह शामुख करा वर महम कथा बद्ध। खन्नकां इक धरे श्रासाका काला शिखरखन नाम श्रीताद्वस भास महस्रमास श्राहक काशन बादस एके कारण जीर्यया शाया निर्माण ।

'क्टलो दानक गत्सवार (नवासार करेट्ल कर्ड, वाशाह्या

भार्क विदिश्त था वार्षाया शामाना मान (अहे छो। मर्नात्म कागता शास्त्र । शहर हरे छ निशं छ रहेश। शिविन् अस शाममूल जुडा छाडिनाम। सराद्यत वांखांत्न यांहेवांत मण्डा वांमत्नत्वत कुउनि धार्थम भागि व्याद्ध, शर्मक व्याद्ध, शिति निर्वातिश व्याद्ध, छेरु। श्रम त्रामा क महामीता वह स्थानीत कार्य क्रिक्त क्रिया व्याप विद्या व्याप विद्या विद প্রতাৰণ আছে, হদ জাছ, সরোবর আছে, জলাশয় দেব উপাদ। দেবতার আশ্রয় স্থান বলিয়া অধিকার বাপীর জল মনে হইল। এই জল ব্যবহারের উপায়ুক্ত ना बहेदन उ थहे कृद्ध यान जिस प्रना ज र्श पर्नादन अधिकांत नाहे। धहे िशादमत देशत निर्द्धत कृति-সন্যাদীকে তথা হইতে কলে কোশলে বিদূরিত করিয়া য়া বহু যাত্রীকে তথার স্থান করিতে দেখিল য। বাইতে সমুদর স্থান ইইতে এই স্থানের ডাইলের রাজার ভির- দের। সল্পানিত ইইয়া তাহাদের দল পথে বটুর সহিত দাক্ষাৎ হলে। ইনি প্রয়াগের অ-क्य बर्ध्य मर्ह पत्र। क्ष्मान क्रेट्ड यान्य की रमत लीलारथला तिथिद्वाष्ट्रण, यालद्व गाति ना । यह मर्न-दमझ श्रेत कामीवाहिए जामिनाम । हण्जू का मन्करा पिरी शिवांगग्री। मदक सम्हत टेखन्न का हिन नि समिष्णि । महा स्थ धक्ति वृहद श्रीक्त स्थान ভূমির একাংশ হইতে ভুগার্ভ ভেদ করিয়া ধণা কং-बिया जियि जिल्लिए । जा श्रेस निर्मा नारे, इपने रुचि भारे, वर्ग एवंड । छेशांदत अकृति क्विक् हस्तां वर्श एन उस्त চতুর্মগা ফলং তত্ত স্নানে দালে লভেম্বঃ! জামরা। ইইয়াছে। এই স্থান হইতে নিগাত হইয়া পথের তুই সীতাকুও পরিদর্শনে আসিয়া চত্র নাথের তুঙ্গ ধারে বহুসংখক তৈল ও সিন্দুর রঞ্জিত উপলখণ্ড কল मिथिएक शाहे. या । धहे थए मकल हत्यांम, तांगिला, (श्राक्तिना देकतवां पत श्राक्तिकि क्राभि शृक्ति।

> ग्रहाखात व्यायाम ग्रहात मचा थेच मनिहत है अस्य -मारथत रा यह इ लिएक अपर्हि । जो होत मेरियत महिन स्माकारतः मान्या स्मार्ड । कानी कार्यात चो । अर्थ त अर्थ को न । मास्यां थे सबर्थ ने विकास मञ्जू श्रेक्ट भञ्च १६वेड भञ्च छात्र विद्या (ला-दकत िश्र म जाटाइ विख्यान सराटखर शर्मिव ही ग्रांख उक्षण देश र मुल जारिक्ट क तित्व त सिंग व तह अर्थ याश कित्रशाष्ट्रिकास, किन्द्र कृष्ठकार्य। स्टेटाक शाद्यस मंकि। विश्वास शाकित्य धक महास्त स्थात स्थात हो त्यांका क क्षेत्र स्वत्तान स्व स्वाद्य शीर्त्त,

ं वार्षण्यमञ्जाना नोकरशास्यकात्राक्षात्रा

द्यानामार्थेत । विकेश वाली के रमध्य वहेला। जनामा । अकारण अवस्थान मुक्त कहिलांक स्थान प्रवाहोती भागिया के विकास के ्रक्षक्षी काम्भ वाशिका भाग । ताह इक्टा वह मार । खेडिएड शास्त्र मार । खहे भूटम देखिएड काटा खेले य अकम चीर्जिश मार्का धोक क्षेण । शार्क । धोर् के विकास । किस किशीर वार्क साके । त्यारकत स्वर्ध विश्व क्षेत्र के यति जारोगाम्बर विश्वाम यो ६स छत्य हेशाब छत्। जाय आशामायनो विकास कविसा विश्वादहर, कविसार कथा एक्स । शहरत्वह कथात्र वह विवास सार्यह दिखाता । इस अधिक विवास विवास विवास विवास विवास विवास विवास कर विवास

, विकशीक डेठिया ठलनाथ मिया नामिए इया जा-ः य क ज्ञार्थ डेकिलाम । (मिथिलाम कलित डिस-निष्याथ भाजालभूतीएज बूजन वाजी निर्माण करिया जारका। धरे म्हल डाँकात वाजीत ज्यानल्य यांब वादि। विशेष्ट्राम श्रहेट शांड ल याहेगात मकल्ल तरे वड़ नइज शेथ। बूजन हस्माध काभी इहेड जा-मिश्री बूजन शृंद्ध व्यविष्ट्रिक क्रिंद्रिल्ट् ग्रही अशादित निष्कत नद्श। अधाय धक्कम इमानिकातीत यदण देश निर्मिख इदेशाद । এই स्थिनत कारात हारा। सांवादिक वारहारहे वाटह, धथन उ कदत पृथिত হয় नाई। आंभियांत सम्बं आंभता गरा त वागिए डेिनाम। जिन जामामिशदक वित्नि ভक्त छ।, त्म जना अ वर्गा शक् छ। (एथा हेलन।

वानाना काशद ज न गार्ठक करे। (ममाज मर्गण इइ ७ ।)

श्वायाय जान कतिया लिथिए शिएए शाएत धक्रा क्यसम भाठक वास्ताना कारास धार्ग करियो वादकता। याक्ष्य क्रिक्ट क्रिक्ट क्रिक्ट क्रिक्ट क्रिक्ट विश्वास्त्र वृतिहर् शाद्र ना धरे तथ शाठकरे वाकाना ा । जा वाधक वाधक दमिश्ट भाग्या याग्र। इकाता व बागाव वृह् थकादवर लाक। अक् थकार इरताकी जा त्य न। भाग এक প্राकात इंश्वाकीटक निष्टि वनिटक्षांत्रना छ उत्र मार्थ वाकामा छायात श्वालकात वा छावश-जीयाज विविद्याल ना । जक्र क्रा क्रा माधावन वाक्रमाव माधात्रण ভাবে मा लिथिए शातिल वाकामा मश्याम शर्ब-त नार्यक्षा इइटि शाद्र ना। এখन क्था इइटि शाद्र (य देशकोट य मकल वाङ्गाली वृष्ट्रशिख लां कि कि विश्वादक्त माधात्रण बाक्षानांत्र माधात्रण ভाव (कन डाइएम् त बदना-इद्रण कि तिद्व। आभारमित्र छेख्न धेरे या यमि ध्रुक्ष वाक्षाली वान वानाना कारास वार्ग कित्रा वार्क त्रा जानित्वन (य जिनि छेरा जात्मादमत निमिज शांठ कतिद्ज-(इन, जांत कांन कांडिथांस्य नदश।

কেছ বলিতে পারেন যে তবে অমৃত বাজার বা বজ-निर्मा थेड शांठेक किन। आभारमंत्र ऐत्रत अहे या अगूड-वाका व वा वजनर्गन मात्रवान मत्मुर नारे किछ लाएक खेशान्य मांत्र**डाश मिश्रिशत निमिख शाहक इ**श्ट होत न।। समुख्याकारत्रत्र मात्रकारा शिष्ट्रा थात्क। यक्षमर्भात्मत्र-अ मात्रजाश পড़िया थारक। পाठक छेश दिन त शतिशाम अ कावा मिकि व्याधा मकान करत। व्यवनिष्ठिकाश करणत विश्वाक रया। कलाउः यमि शांठक मात्रधारो रहेड जारा रहेल बरमा मन्द्र व। उक् वाधिमी श्विकां व অধিক প্ৰাহক ছইবাৰ সম্ভাবনা ছিল।

नागरा भाठकटक उमारद्रश मिया (मथा३८७६, नागर्ग। धक्रवांत (मक्टलत ममाटलां हम क्रियां हिलां म। जामता (मिथिनाम बामोदिन इ डावा अउछ्त मतल इ इटल अपान-मित्र भोठिएकत्र। भेडरकत्र मस्था ए जन लिएक छेर्। जाल कतिया निवारक शादबन नाहै। जागबा की जाम जुलिया (नश्राहेट कि। (यकत्न वृक्तियान अ विष्ठांन, किन्छ ज्यांनक-शिक्तिमानी। किंन विश्वनिन कित्रियां विधिक मिक्कानु कर्रामा। जिन मछनग्र किन्छ छन्द्रात द्वश्यात्रभ कतिए कालिन ना । जिनि धार्गश्मा । निमा छे ज्यूरे करिए भा-रत्रम, किछ वियल समर्ग किछू रे कितिए शादियम ना । जिन असी किंह न्यां निर्ण नर्यन किंह कृष्टिश्च, हिला-भीन किल कल्लानामृधिक। जाशांत्र कि अफिमदनत नाग्त, के वा जान मदन नांग्र, शक्शा जिजा विदे दियत जांग, जा-पाद्धान विक हिट्नत छात्र ध्वरः नत्नाद्वरा कार्डशद्वत नात्र ांच एस। (मक ल तांशों किन्छ द्र्डावी, जांनक: दिक कित अभित्र दोगी, मजनग्र जांच किन्छ जिंगा भागी। जिनि डिशामाम्बा रिक्ड जज़ाङ ; किन्छ डीश्र जज़ाङि मकन ক্রেশ্ ক্রেশ্স্থী যে সহসা অযুত্ত হয় না । তিনি সমা-THE RESIDENCE OF STREET OF STREET OF STREET

प्रगोल-निवद्धान प्रमानमंत्र नाम जनमा विनया বোধ इয়। যেমন ছায়াপথের নক্তমালা ঘনীতুত ছইয়াও मीखिना क किराड शादा मा, शूरकी क विमर्भमाना अ भिर्देश अहे सार्व स्था कित्र कि शादित मारे। अहे जना विष इस यकत्लन शालिखा धामर्थन-लोलमा यकत्लन मञ्जूषा जा जिक्रम कित्रिया, शांदक। स्मिक्टल जामा निर्श्त অতথ হিতকারী কিন্ত ভয়ানক-অপকারী। ভাঁহার রাজ-नीजिकगार्यन मार्ट्यत त्रांकनीजित नगात जन्मात हिन न।, याश्रांट धाङ्गात मत्नत ऐत्रांठ रुत्र, छ। रात्र थक्षा जन्दमाननीत नर्ड, एकात थक जन दिन् চেফो ছिन जिनि आभारमत छेक्रिनिकांत्र जातूक्रन जात्नक मगत्र विषय। गित्राट्म । जिनि वामाट्मत लिश् हेना है शव-র্ণর হইলে জাহার ছারা দেশের অনুপকার না হইতে গা-রিত, কিন্তু সংবাদপত্তে লিখিতে শিখিয়াই তিনি আমা-दिन सर्विक कि कि वा दिन।

(विक् विविधिकी इक्ट ।)

युगल गांत्यता जात्मक काल जात्र जात्र जात्र कार्रेट्ट्रिन, छश्राकी विन्त्रात्रात्र महिं छ। इंदिन म-च्यां र्व यदनायिलन इहेटाउट्ट ना, खाउँ वह जाटक ज-नक वोका खना यात्र। कटलं वर्षमान ममस्त जात्र विवर्ष। य मकल गूमलमान वाम कर्त्र छाङ्ग्री इन्सूमिरशंक नाग्र ভারতবাদী সন্দেহ নাই, তথাপি হিন্দুদিগের সহিত তাহাদের অক্লবেম প্রেমিহাদ হইতেছে না। কোনং শি-ক্ষিত মুসলমানও এরপ আক্ষেপ প্রকাশ করিয়া খাকেন। व्यागता उड्डा मा इः थिउ व्याहि। दिन्द् निरात मर्था व्यानक লাতি লাছে, উচ্চ জাতি নিম্ন জাতির সহিত একত্র লা-হার বাবহার করেন না। ভাষাতেও ভাষাদের সঙ্গে বি-लिय विद्रांश (मथा या हेट उट् ना, किछ मुमलमान मिर्गन महिल हिन्द्र मिरांत माथांत्र अः (म जाव निक्ठ इस ना। अहे जनदर्शत मूल या हिन्दूशन, हेह। मण्यान जीकांत्र कता योग ना। गूमलमान जवश हिन्दू मिटशंत मांभा जिक जवश भा-রিবারিক সমস্ত কার্য্যেরই স্বতন্ত্রং রূপ ব্যবস্থা; তম্ভিন্ন श्रक्ति उ आश्रांत, श्रिक्ष्मशंड जात्नक विভिন्नजा व्याद्य। हिन्द्रश (यमन कांजा जिमानी, मूननमादनतां अत्र क्रिशं वलम्थि। यूगनमानमिंदां यद्धा आयाना कांत्रश (यक्षश केषा का काल शाज, हिन्दुमिटशंत्र मर्था मिकश धांश (मणा यात्र ना । यूमनयादनद्वा এ मिनीस নহেন, এখনও তাহাদের মধ্যে কতকগুলি লোকের এই व्यक्ति। उ९ श्राप्त । इन्मिश् क्निम्भी य क्निम्भिश किन्मु मिशिदक विषय विषय हरक मर्गन कर उन। व्यक्तिक युमनमारनयां हिन्दू-थर्मित्र विषय (षष्ठी), जाँशादित धर्म श्रीकात्र ना कतिदल जोशंत्रा कोश्टाकि आंग्र क्यांग क्यांगिश्वा माश्या करत्न मा, স্তরাং হিন্দু দ্বোর সহিত মুসলমান্দ্রিরে সম্পূর্ণ বন্ধু-ত। इहेट उट्ड ना। उटन वर्डमान ममर्यंत्र वात्नक भिक्ठि युगलयान हिन्दू मिरशंत महिত वस्र जा कतिया माथात्राव पृथो ख छल इहे (७: इन। कलिका जात मूमलमान कि शात नाग्र मकल श्रात्वत मुमलमात्वता हिन्द मिशात महिक (महिक) श्राश्रीत्मन (ठको किनिट्ल हिन्सू त्रा कथनहे जांहा व्यवहरूना क्रिंडि गोद्रिन ना। किन्त ये किन इंश्वा इंट्उिक, उड मिन छोत्र उन्मी ति हिन्स अ यूमलयोगिष्ठित स्था मन्नी न मदनामिनदनत काला कता याश ना।

रिन्म, त्रो मुमलगान मिटशंत महिक भिर्म मश्या-পন করিতে অনিজ্ নহেন কিন্তু মুসলমানেরা সে বিষয়ে निछा छ छोनीन। युमनमात्नदा हिन्द् निशत्क इस्वल अवश माइम अ अक्जा विद्य महन कित्रा शाहकन, दि-म् द्रा निजां छ जीक अ अकडां हीन, अ कशा निशा नह, यूमलयात्नता उड़ना उ दिन्म मिशात्क जाशमार्थ यात कतिशा जुष्ट् करत्न। गुमलगान ताजज मगर्य दिन नि-গের উপর ভয়ানক অত্যাচার, অবিচার হইয়াছে, হিন্দু দিহোর উপার ভাতাটোর করিতে মুদলমানের। মাজিত टक्टांच विद्यालया प्राप्त स्वाप्त स्वाप्त स्वाप्त है। जिल्ला का जान है। ८भारम सुमानाभागामाना सम विस्तित सम्बद्धा सामान कट्ड । इस्ति काराज्य भट्टाई त्रापा इड्डा क्या प्राप्तिक त्रात्रका

जांशादित यदिनीय, व्याजिदनी देश मद्भ कतिय म्त्र महिङ मम दृश्य ज्युष्ठ। প্रकान कर्त्रम, हि नमानिप्शित शहरूशत माशान मृतवर्शी इहे। शिम, मूमनमार्मद्रा अक (मर्भ अक भार्य वाम कि भवन्भव इः तम इःथी. यूटम जूशी इहेट भाविद्वा हेहा मार्थाना क्लाएड विषय निष्य निष्य क्लान मध्य थ मयदश्च अकती जात्कर्भ स्ट्रक धार्य मिथिएड नाम। मन्नामक वाश लिथिय हिन, जाशाय मक शुक्ष क धक जन निक्षिण मूमलमानदक ' निष्ड ? विनित्र। शोलांशांलि पिल्लिन, य मिछोन्न उंक्ति । ছिল, তাহা মুসলমানের ঘাড়ে দিয়া তাহার মূল লেন। মুসলমান সহ করিয়া ত হাই গ্রহণ করিলেন, विशेष्ट्राक्षाका विशेष इस, कान वादम हिन्स जान मादित्रत वाड़ी इहेटल कडक विश्वाम कर्ता याहिए शाहित म य र छेक रिक्म द्रा य किवल यूमलयां निराद জলাদি পান ভোজন করিতেই যুগা করেন এমত व्यथिताथत ज्ञां जित्र महत्त्व ज जां वादा व छोत्र उनर्व थरे कर्न हेश्द्राक्रितित विधक्रक, जाि (जम मश्द्र देश्राक विश्वक (महे क्या मन करत्र। उद्धना विकात । त्य इंश्ताक मिगातक ज्वाब क्रिया शिक्न, देश कि मखन? दिन्द्र पितात जा जिम क्यांना निवन्नन वांधा इहेता छाहा निवा छेक सर्भ नानश्त कितिए स्या कत्न मूमनमान मिंहिड धर्म ज्वर जां होत्र वाबकात्रशंड विल क्या विनशा উভয়েই উভয়ের धर्म भाञ्चानूमाद्र जीनाउ र्य। किन्छ তাহাতে আবার বিদ্বেষ কেন? युगलमा-निंदिशंत यथा व्यानिक वृत्ति वृत्ति वृत्ति वृत्ति व अट्राप्ट किंगू मुमलमान निर्गेद श्राप्त श्राप्त भागन र विट्णिय सूथ ध्वर छेन्नजिन स्था इहेद्व, वास्ति क यिनन विश्वक कर्छ माथा नट्य । यूमलयादनत्रा यपि मिर्गित मिह्छ मत्रने कारित मय इःथ अथका । कार्या कर्त्रम, जोशं श्रेटन रक्ष्मिता रखन जेशकांत्र माधिक इहेट्य। आग्यत्र। हेरः । शकाभा कतिए हिं ध्य युमलयात्मत्र महिष वात्मक हिन्द्र वाक् जिय थान्य वार् मुमलगान मन्त्र जिनाली वाक्तिएट र जाधकारण कन्म त्रीहे हिन्दू, छाइएमत महिङ मका १८० मय छुः । थंडा श्रकाम भारेट उट्ट। हिना, गम्भि जिमानी किर्या ष्ट्रिक कर्षाहोती गुमलमान, तम मकल गुरालभारमा की त्र श्रेष्ट्र स्ट्रिश स्थी इः स्थी इः भी, किन्छ माधात्रा वर ভাব ना शाकाई সমধিক ছথের লারণ হইয়াছে। हिन्द দিগের সহিত মুসলমানদিগের কোন রূপ বিভেন্ন ना था किया शत्रक्शत मत्ना भिल्न इहेल सूर्थन मी क्य न। किस याभिकामि कडक शिल कात्रां जा न र अर्था जा मा निशंदक जार मा कि कि विक् लिकिन मुमलमानिक्शित (ठिके अयात् यथन देवा इन्त छेठित्व, जथन अ (मद्रभं व्यदनक म कार्या व्यनात्रभद्रभ नाधि उ इडेट्ड शाहिर्य। डिन्म, यूमलयान छेड्य काडिंड शहुन्थ-दित क्षम्य शं ज जिल्लाम अ दिएक्ष छेत्र, लग करिया मश्काशित्वत (ठरो) ककन, अक (क्रमेन) बलिय न्थात शतन्थातत महात इछन, नेक (म्ट्रांत वहल इडेटव। दिनात विवास विमश्योम ७ कटिनका मूर्तीकृष इहेर्य। शर्माद्रत श्रेश ममसिंदिक षाः क मि नित्रमन इहेट्व मट्मुइ नाई। वाड्य्व भिक्ति । गुमलगांग छेख्य खां जिने शृहम्भादात (मिन्स) वा द यजुनील इडेन, काश्रादा! जादक्र शाकित्व शुका त्लश् एउटन भागवर्ग मात्र कार्य (तर कार्य गुमलगामित्रांत शिकात विद्या उपान (इन, रमरे मिरकरे जाशांजंड मनाना म सि यिन मः श्रांशिक योजामा वाता वाता वाता वाता जारा बहेटल कान काटलंड ट्राहिल युमलय माधावनकः अक (मन्यामी बिल्या खान

रहें अहे शासिका करिंग्सरका सामर है। गुरुन (कार्र में ग्रावादबर) गूमि कांशमातिलाटक काकारी । द्याव शीन देखा वर्ष करेट के के के के कर्

(中) [2] 李子子 [2]