

সাহেব লিউইস পেলি বরদার রাজ্য শাসন ভার নিজে
হস্তে অহণ করিয়াছেন। গাইকার বন্দী হইলে পেলি
সাহেব গবর্ণমেন্টের ষোবণ। পত্র বরদার রাজ্যের সর্বত্র
আচার করিয়া দেন। গাইকারের বন্দী হওয়ার কথা
শুনিয়া বরদার অনেক প্রধান ২ ব্যক্তি রেসিডেন্টের
আবাসে উপস্থিত হন। সার লিউইস পেলি ইহাদি-
গের মধ্যে যাঁহারা শ্রেষ্ঠ তাহাদিগের লইয়া একটী দর-
বার করেন এবং সকলকে গবর্ণমেন্ট প্রকাশিত ষোবণা
পত্রের মৰ্ম বুক্সাইয়া দেন। বখন পেলি সাহেব তাহাদি-
গকে দুবাইয়া দিলেন যে গবর্ণমেন্টের একপ অভিপ্রায়
মহে বরদা ব্রিটিশ রাজ্যভূক্ত করা হইবে তখন সক-
লই তারি হৰ্ষ প্রকাশ করিলেন। তিনি তাহার পর কি
প্রশ়াস্তীতে বরদার রাজকার্য নির্বাহ করিবেন তাহার
ক্ষেত্রে কয়েক বিষয় তাহাদিগকে শুনাইয়া দিলেন।
সর্দারদিগের মধ্যে এক জন গান্ধোখান পুরুক বলি-
লেন যে, গবর্ণমেন্ট বরদা সমন্বে যে রূপ বন্দবস্ত করি-
বাছেন তাহাতে তাহারা অত্যন্ত সন্তুষ্ট হইয়াছেন কিন্তু
তাহাদের প্রার্থনা যেন গাইকারের প্রতি সুবচার হয়।
গাইকার দোষী কি নিদেৰ্ষী মে সমন্বে তাহারা এখন
যতান্ত প্রকাশ করিতে চাহেন না, তবে তাহাদের
বেবেল এই প্রার্থনা যে গবর্ণমেন্ট যেন অবিচার না ক-
রেন। পেলি সাহেব সর্দারদিগকে আশ্বাস দিয়া বলি-
লেন যে তিনি দেশের প্রচলিত আচার বাবহারেরকোন
বিষয়ে ইস্ত ক্ষেপ করিবেন মা, তাহাদের প্রতি যে সমু-
দয় অবিচার হইয়াছে তাহার মীমাংসা করিবার নিমিত্ত
সহজে তিনি পঞ্চাইত নিযুক্ত করিবেন। তিনি প্রত্যেক
সম্প্রদায়ের লোকদিগকে বলিলেন যে, তিনি অগবত
আছেন যে, তাহাদের উপর অনেক অবিচার হইয়াছে
এবং তিনি তাহার প্রতিবিধান করিবেন। তিনি সর্দার-
দিগের ব্যৱহাৰ সম্পত্তি করিবেন। তিনি অগবত
আছেন যে, তাহাদের ব্যৱহাৰ করিবার মুসলমানদি-
গের প্রধান ২ ব্যক্তিদিগের ত্রিপ্তিজনক বাক্য দ্বারা সম্মু-
ক্ষ কৰিয়া বিদায় করিলেন। কৰি প্রজা ও জমিদার-
দিগকে আশ্বাস দিলেন যে ভূমিৰ কৰ তিনি পুরু-
ষেক্ষণ কমাইয়া দিবেন। পেলি সাহেবের সঙ্গে সর্দার-
দিগের তাহার পর আবার সাক্ষাৎ হয়। কি প্রণা-
স্তীতে বরদার রাজকার্য নির্বাহ করিবেন তাহার
বিষয়ে বিস্তারপূর্বক সর্দারদিগের নিকট প্রকাশ
করেন। তিনি বলেন যে বরদা রাজ্যে আম অপোক্তা
ব্যায় করে অধিক। বরদার আয় ১৪ লক্ষ টাকা বিস্ত
গত বৎসর ১৭১ লক্ষ টাকা ব্যয় হইয়াছে। আয় অপে-
ক্ষা বায় একপ অধিক হইলে দেশের সুরক্ষা হইবে।
তিনি এই নিমিত্ত ব্যায় কর্তৃনৃকরিবার সংকল্প করি-
বাছেন। তাহার হচ্ছা যে ব্যয় সংকীর্ণ করিয়া যাহাতে
বৎসর ৬১৭ লক্ষ টাকা রাজ ভাণ্ডারে সঞ্চিত হয় তিনি
আপনি করিতেছেন, সুশ্ৰাবল পুরুক রাজ্য শান্তি
বরদার আয় ১২০ লক্ষ টাকা হইবার সন্তুষ্য।
সর্দারদিগের পক্ষীয় উকিল পেলি সাহেবের নিকট
করিলেন যে, রাজ-গদি রক্ষার ভার সর্দার-
দিগের প্রতি অর্পিত হওয়া উচিত। পেলি সাহেব
তাহাতে সমৃত হইলেন। তিনি বলিলেন সর্দারেৱ
মদি রক্ষণাবেক্ষণের ভোর গ্রেহণ করেন তাহাতে তাহার
কোন আপত্তি নাই। কিন্তু তাহারা যেন কোন মতে
গান্ধি ব্যবহার না করেন। জমাদারখানা ও তিনি
সর্দারদিগের প্রার্থনা মতে তাহাদের হস্তে অর্পণ
করিলেন। সর্দারেৱা আৱ একটী প্রার্থনা করেন যে,
গান্ধি ও রোপ্য নির্মিত কোমান শুলি পুরো টে মে
কুল মেখান হইতে রেসিডেন্সীতে আমুন

পেলি পার্শ্ববর্তী সময়ে কিন্তু এই দেশে প্রেরণ করা হয়েছে। এই সময়ে মোহন শোহর তাহাদের অধিনে রক্ষা করতে ৮১,৩০০ টাকাতেও তিনি অস্বীকার করেন। সদ্বারদিগের পক্ষীয় উকিল প্রথমা করেন যে গাইকারকে এখন যে সমুদয় প্রহরী রক্ষা করিতে হে তাহাদের পরিবর্তে দেশীয় প্রহরী নিযুক্ত করা উচিত, কাঃগ ইছাতে তাহাকে অপমান করা হইতেছে। পেলি সাহেব বলিলেন যে, হংলঙ্গ-শরীকে যে সকল প্রহরী রক্ষণাবেক্ষণ করে, গাইকা-রকে তাহারাই রক্ষণাবেক্ষণ করিতেছে, সুতরাং তাহাতে তোহার অপমান হওয়ার কোন বিশেষ কারণ নাই। দরবার দফ্তর হইলে এবং সদ্বারেরা গৃহে প্রস্থান করিলেন।

বরদায় সমুদয় নিষ্ঠা, সেখানে অক্ষয়াৎ^১
বজ্রপতন হইয়াছে। বরদাবাসীরা এবং অনুভব
করিতে পারিতেছে না যে হহার পুরিণাম কি হইবে।
গাইকার যে গৃহে আবন্দ আছেন সেখানে প্রতি দিন
সচ্চ শহস্র লোক উপস্থিত হইয়া চির পুত্রলিঙ্কার
ন্যায় অনিমেষ লোচনে দৃষ্টি করিয়া থাকে, তাহারা
মনে মনে আশা করে যে দীশের ইচ্ছায় কারা-
গৃহের প্রাচীর আপনা হইতেই দ্বিতীয় হইয়া যায়
এবং গাইকার গৃহ হইতে বহিগত হন! সিউয়াড়
সাহেব প্রতি দিন গাইকারকে দেখিতে রান এবং
যখনই তথ্যায় গমন করেন, সকলে মনে মনে আশা-
করে যে এইবার সিউয়াড় সাহেব রাজা কে সঙ্গে করিয়া
ল ইয়া আসবেন, সিউয়াড় সাহেব একাকী বহিগত
হন দেখিয়া তাহারা হতাশ হইয়া পড়ে। সদার-
দিগের ভয় হইয়াছে পাছে গাইকারের প্রতি অবি-
চার হয় এবং গবর্ণমেণ্ট বরদা রাজ্য আক্রমণ
করেন। যাহারা গাইকারকে তিরস্কার করেন, যাহারা
বলে ন যে গাইকার ভারি অত্যাচারী রাজা হিলেন,
যাহারা ঘলেন যে তাহার অত্যাচারে বরদাবাসীরা
নিষ্পীড়িত হইয়াছে, তাহারা দেখুন যে বরদার
প্রপীড়িত শ্রেণীর অত্যাচারী গাইকারের অধীনে
বরং বাস করিতে স্বীকার, তবু তাহারা ইংরাজদিগের
সুশাসন প্রার্থনা করেন। সমুদয় মহারাষ্ট্ৰীয় জাতি
গাইকারের জন্য শোক সন্তুষ্ট হইয়াছে, তাহারা
বস্ত হইয়াছে পাছে তাহার প্রতি গবর্ণমেণ্ট
কোন অবিচার করেন এবং পাছে বরদারাজ্য ইংরাজ
রাজ্যভুক্ত হয়। বরদাবাসীরা, কারাবন্দ গাইকারের
বিবাদে উল্লাস করিবার জন্য রেসিডেন্সীতে উপস্থিত
হয় না, তাহারা তাহাদের স্বদেশীয় জীবন জন-
চক্ষের জল নিঃক্ষণ করিবার জন্য প্রতি দিন তাহার
কারাগার পরিবেষ্টন করিয়া থাকে। গাইকারের
বিপক্ষ বাতিদিগকে^২ এই কয়টী বিষয় চিন্তাকরিয়া
দেখাউচ্চ।

ଅମ୍ବା ଟେଲ୍ ଓ ଖାନ ଏ ସ୍ଥଳେ ପ୍ରେସ କରିଲାମ ।
କଂପୁରେ ଅନ୍ତଗତ ଶୁଭେ ସଦ୍ୟ ପୁଷ୍ଟିର୍ଣ୍ଣିର ବାବୁ ବାନିକାର୍ଯ୍ୟ
ରୀତି ଏ ଖାନ ଆମାଦେର ନିକଟ ପ୍ରେରଣ କରିଯାଛେ ।

সম্পূর্ণ আমাদের দ্রিষ্টিন ক্ষেত্র অঙ্গীকৃত ঘটনা
হইয়াছে— আমাদের প্রায়ের উভয় এক ক্ষেত্র ব্যবধান
কেশবপুর মামীর ক্ষেত্র খণ্ড ক্ষেত্র প্রায়ে প্রতি তাপম
ৰ পৰ্যন্ত এক ব্যক্তি মুসলমানের এক থানি ইঙ্গুর জ-
গীতে হাত সমুদয় জমীর ইঙ্গুলির ক্ষেত্র হইয়াছে।
অনেক প্রাচীন প্রজ্ঞের বলিতেছেন যে আগরা একপ
থান চক্ষে দেখি না। তবে ইঙ্গুল এক জাতীয় নাছে।
তাহার মধ্যে এক জাতীয় কথানে ধাহাকে খেড়ি ইঙ্গু
বলে সেই গুলিরই সচরাচর ক্ষেত্র হইয়া থাকে, কিন্তু এ
গুলি সে জাতীয় নহে। ইহার কথন ক্ষেত্র হইত দেখি
না। এই সংবাদ শুনিয়া আমরা এখনও বিশ্বাস করি
না। পরে আমি ব্রহ্ম প্রিয়ত এবং মধু সুদন রায়চো-
প্রকৃ মহাশয় ও প্রিয়ত বাবু মঙ্গাধুর রায় চৌধুরী মহাশয়

ଶିଖାରୀ ପାତା ଲିଖିବା
କାମ କରିବା ପାଇଁ ଏହାକିମାନ
କାମ କରିବା ପାଇଁ ଏହାକିମାନ

পত্র প্রেরকের মুক্তির একটা সুতন বিষয় অন্ত-
লোকন করিয়া যে জীব কৌতুক হইয়াছে এদেশে। যদিই
বিদ্যা ও বিজ্ঞানভিষানীদের এন্দুপ কৌতুক হই, তা কৈ-
হইলে এতদিন এ দেশীয় লিঙের অনেকে
বিষয়ের আবিষ্কার করিতে পারিতেন। তিনি
পূর্বে অ্যামাদের নিকট ইঙ্গুর ফুল শুলি প-
থেম ধার নিমিত্ত আমরা তো ধার নিকট
বাস্তিত হইলাম। এখানে ও ইঙ্গুর জাতীয় ম-
ধ্যে এশোর খুল শুলি থেম ইঙ্গুর খুল শুলি
আশচর্যের বিষয় নহে। তবে পত্রপ্রেরক লিখি-
যে এজাতীয় ইঙ্গুর কোম কালে কেহ খুল দে-
সুতন এটি আশচর্যের বিষয় বটে। তিনি
বেশ ইহাতে বৌজ হর কি মা। যদি বৌজ জম্বু তাক
অনুগ্রহ করিয়া তাহার শুট কয়েক অম-
পাঠাইয়। দিলে আমরা অত্যন্ত বাস্তিত হইব

সম্পাদকগণের যে কত বিপদ তাহা আবার
সম্পাদকীয় কার্য না করিয়াছেন তাহারা তাহা
অবগত হইতে “ফ্রেন না।” সিডিসি, সাইলেন্স
কনটেন্সট অব কোর্ট প্রভৃতি অনেক বড় বড় বিপদ
আছে। কিন্তু এ সব বিপদে প্রতিত হওয়া না হওয়া
সম্পাদকদিগের কর্তৃত আয়ত্ত না। ইহা ছাড়া আবার
কতক শুলি বিপদ আছে তাহা হইতে উদ্ধার
কোন উপায় নাই। ইহার সর্ব প্রথম বিপদ পুস্তক ও
পত্রিকা সমালোচনা করা। দ্বিতীয় প্রেরিত পত্র পাড়া
ও তাহার মধ্যে কোন খানি ভাল ও কোন খানি
মন্দ তাহার নির্বাচন করা, তৃতীয়, প্রেরিত পত্রের হস্ত
লিপী পাঠ; চতুর্থ দ্বন্দ্ব পাঠকর, পঞ্চম বেহ পত্রে
কাগজ পাঠাইতে বলিয়াছেন, কিন্তু টিকানা কি নাম
দেন নাই, টিকানা পরিবর্তন করিয়াছেন, অথচ নাম
দেন নাই এবং পূর্বে কেন্দ্ৰ টিকানায় কাগজ বাইত
তাহা লেখেন নাই, আবার অনেক কলিকাতার
কেন্দ্ৰ স্থানে বৱাত চিঠি পাঠাইয়াছেন কিন্তু
কাহার টাকা তাহা লেখেন নাই, এবং কেহ টাকা পা-
ষাঠাইয়াছেন অথচ নাম দেন নাই। আমরা আবার
তত ইহার দুইটা বিপদে প্রতিত হইয়াছি। ১৮৫৭
৭। ১৮৫৮ পৌষ তাৰিখে আগ্রা এক খানি পত্র প্রাপ্ত
হই। ইহাতে পত্রিকার মূল্য ৮ টাকা প্রেরিত
হইয়াছে। পত্রের নম্বৰ ১৯, প্রেরক নিজের নাম
লিখিতে বিষ্মৃত হইয়াছেন। অমরা এ টাকা কাহার
ামে জম দেই? ভারি শক্তে পড়ি। আমরা
প্রাপ্তি প্রাপ্তিতে ১৯ নম্বৰের চিঠি বলিয়া ৮ টাকা
প্রাপ্তি স্বীকার করিয়াছি। বিনি এই পত্র খানি
পাঠাইয়াছেন সত্ত্বে তাহার নামটা পাঠাইবেন।
দি ইহার হিন্দুবে কোন গোল হয় তবে তাহাতে
আমাদের কোন দোষ নাই। আমাদের দ্বিতীয় বিপদ
হই। রংপুর মাহিগঞ্জ হইতে কে আমাদিগকে
বজিষ্টির চিঠিতে টাকা পাঠান। সে বেজিষ্টির
চিঠি আমাদের হস্তগত নাই। তিনি সম্পত্তি এই
বজিষ্টির চিঠির বিষয় অনুসন্ধান কৰিবার নির্দিষ্ট
আমাদিগকে এক পত্র লিখিয়াছেন। আমা-
ত পার্ডতে পারিলাম না। অনুগ্রহ কৰিয়া আমাদের
চিঠি কৰিয়া লিখিয়া দিবেন।

A small black at least half an inch in breadth, lay on the upper edge of sugar-mills. It was covered with a thin skin, into which the hair had been made to grow on the edges of shelves, will also prevent the approach of ants, as they are not able to break over the glass.

The first message sent was as follows:—that since the type of gun was built up in the tower of a church, and the best thing to do is to burn it, so as to make it difficult to get into hands, and to prevent the approach of ants, as they are not able to break over the glass.

In the same article Religions, 11, a dialogue raged at length of several points, than persons agreed with it did not sing and gaping, whence comes the custom of saying good-blessings when a person sneezes, and of Roman Catholics making the sign of the cross from the mouth when any one sneezes.

If England were to man her Navy for war, she could be sure 60,000 men of whom 22,000 would have to be enlisted for the service of Russia, for the like on our parts 20,000; Turkey, 21,000; Spain, 14,000; Germany, 13,000; Austria, 11,339; Italy, 11,760; Holland, 3,230; Portugal, 3,894; Norway, 3,501; Portugal, 3,894; Sweden, 2,000.

The spectroscope, in revealing the constituents of the stars, whose light it analyses, also indicates a difference in the temperature of different stars. As far as we know, according to a well-known astronomer, there appear to be three general classes of stars with reference to temperature: those in which hydrogen only is revealed by the spectroscope, which are the first class; those in which the metals are disclosed, which are not so hot as the first class; and those in which the metallocids are found, which have a still lower temperature.

In the *Medical Press and Circular* Dr. Locke Johnson suggests, in cases of injury from cat or dog bite, whether the animal be in a rabid state or otherwise, a rather clever piece of corn, bandage, &c., with a number of holes in an arrangement which could be easily applied above the limb, and also close to, the seat of injury, and should not be removed for some hours subsequent to cauterisation. When the rollers cannot be effectively employed on account of the position or seat of the injury, compression will round the wound should be made by firm pads, pieces of hard bread, paraffin, gauze, percha, or other substances, and the security of such compression maintained by means of a roller drawn tightly over and fastened. Thus the tendency to absorption of the virus will be lessened, and the pain usually produced by cauterisation—especially if the wound or wounds be extensive—very much decreased.

The following says the *Railroad Gazette*, U. S., is the manner of giving correct standard time to all the telegraph stations, two hundred and fifty-five in number on the main line and branches of the Philadelphia and Reading road, at three minutes to 4 o'clock p.m., daily, except Sunday, all business along the line is suspended, and by means of a series of repeaters all the lines of this company, thirty-six in number, are arranged so as to be operated and controlled by one operator at the Reading office, who has a chronometer before him from which the correct time is given. Commencing at three minutes to 4 p.m., the operator says "Time" on the lines which calls the attention of all operators to adjust their clocks, and is continued at short intervals until five seconds to 4, when he opens the circuit. At 4 o'clock he makes one tap; at 15 seconds after 4, two taps; at 30 seconds after 4, three taps; at 45 seconds after 4, four taps, and a minute after 4, five taps.

The *Birmingham Daily Post* called attention the other day to an "epidemic of brutalities," which has been prevalent without resort to physical force. "In 1851, there was great disturbance, —rowdism as it is called—in Birmingham; and the West Committee was much exercised as to the best way of dealing with it. The Chief Superintendent of Police tried to pacify it and suggested it to the Committee. It wants the half-dozen men with good sticks." The Committee did not see its way to meet unlawful behaviour by ill-armed arming the police with sticks, and so nothing of this kind was done, but the police were exhorted to special activity, and their efforts were seconded by heavy punishments inflicted by the Magistrates, when offenders were caught. The natural result has followed: there are no longer any street outrages to be put down. Our contemporary very properly remarks that "if the half-dozen men with good sticks had been authorised in July by the Committee, we should now have been told by the advocates of physical punishment that the stick had done it, and the virtues of the stick and the lash would have been preached with appropriate vigour."

A multitude of men and women have made their eyes too weak for life by too free use of the eyesight, reading small print and doing fine sewing. In attempting these things it is well to observe the following rules for the use of the eyes:—A gradual sudden change from bright light to darkness. Never read by candlelight on a very cloudy day. Never sleep so that your eyelids—the eyes will open on the light of the moon. Do not use the eyes by light so scanty that requires effort to discern them. Never read or sew under the rays of the light of a window or door. It is best to have light fall from above, obliquely over the left shoulder. Too much light creates a glare and pain and confuses the sight. The moment that you are sensible of effort to distinguish, that moment stop and talk, walk or run. As the sky is blue and the sea is green, it would seem that the ceiling should be a blue bough, the carpet green, and the walls of some yellow trees. The moment that you are instinctively prompted to close the eyes, that instant cease using them. If the eyelids are glued together on waking, do not forcibly open them, but apply salve with the fingers, and then wash your face with warm water.

Perhaps the most remarkable duel ever fought took place 1803. It was peculiarly French in its style and could hardly have occurred under any other than a French state of society. Mr. de Grandpre and M. le Poer had a quarrel, arising out of jealousy concerning a lady engaged at the Imperial Opera, one mile.悲剧。 They agreed to determine to settle their respective claims; and in order that the heat of angry passion should not interfere with the polished elegance of the proceeding, they postponed it a full six months—the lady agreeing to be seen by her friends on the arrival of the two, if one of them was killed; or, at all events, was inferior to the two men, if not actually expressed. The duelists were to fight in the air. Two battoons were constructed precisely alike. On the day appointed, Mr. de Grandpre and his second entered the court of one battoon, garden of the Tuilleries, amid an immense concourse of spectators. The gentlemen were to fire, not at each other, but at each other's battoons, in order to bring them down. For this purpose, each duelist had a thunderous pistol, and a gun given signal the stems were retained by a webbing, and the battoons raised. The first was

distance of about 100 yards apart. The first shot had a mile distance to travel, and the last a hundred and a half miles. Sir George Lewis, M. le Poer, and his second crossed. Grandpre died, and both were brought to the Duke's garden. The second was passed, by the express wish of General Talleyrand, and Le Poer said his second was destined to pieces. The second informed him—his third, fourth, and fifth rounds had a similar voyage successful, and a distance of seven leagues.

INDIAN PUBLICATIONS.

THE BARODA ATTALIES.

(From the *Indian Monitor*.)

The truth is coming out at last. The Sardars and Silladars of Baroda are getting disconcerted. They evidently suspect that the State of Baroda will sooner or later be annexed, and that's pleased them so much as the *Baroda* repeatedly says, "Sir Lewis Kelly" that there will be no annexation. This annexation only leads them still to no operate with Sardars in the maintenance of peace and order in the Baroda State, and they recently made several requests of Sir Lewis, none of which has ever complied with by him except one, that they have been allowed to have charge of the fortifications. The other requests were that the gold and silver guns should be taken back from the residency, and to the city, and a Native instead of a European guard might be placed over the Gaekwar and that the State might be allowed to remain at the palace. None of these requests, however, was acceded to, and the Sardars and Silladars, naturally, got somewhat grieved. They contended that the removal of the guns deprived a want of confidence. The reasons given by Sir Lewis to his refusal of their requests did not seem to satisfy them at all, whatever the *Summary papers* might say.

The way in which the Gaekwar has been treated by the British Government, seems to have little lessened the Native of the Western Presidency. We have reason to know perfectly, from a recent visit to Bombay, that that Presidency is now in a state of discontent, and the recent action taken with regard to Baroda, has been another source of dissatisfaction. It is thought "hard, impudent, high-handed and almost unjust"—and that is the opinion of all the Natives of course, says a correspondent of the *Times of India*. The *India Prakash* a leading Native paper of Baroda, to hand criticizes the Viceroy's treatment of the natives, and contemporaneously in the next paper, protests against the re-annexation in the *Prakash* who interprets Mulhar Rao's complicity, if true, into disloyalty to the Crown and an act of hostility against the British Government. In the next place, he observes:—"It is an important question of public policy whether it is proper to suspend from power an independent Prince without first giving him an opportunity of an explanation which might possibly show the untrustworthiness of the allegations against him. Suspension from power and arrest irretrievably destroy one's dignity, and before that serious step is taken, is it not the right of the Native Prince to be given an opportunity of explaining the allegations?" Deterred by the *Prakash* and the *Summary papers* at their expense, the Government issued again the notification issued by the former. Government makes no distinction between native and private names and monies which may be in his hands, and of the Baroda State. It is perfectly fair to allow property of the latter kind but to attack indiscriminately every thing belonging to Mulhar Rao, either public or private, is to despoil a man in prison of what he has a right to possess and wherein perhaps is his only chance of defending himself." If Mulhar Rao should be acquitted, the *India Prakash* hopes, His Excellency the Viceroy will make sufficient amends for his injured dignity.

NANA DHOONDA PUNT.

(From the *Sudharan*.)

The man whom Scindia made over to the Government was not the real Nana as was supposed to be. Like a sign derived of its prey, the Anglo Indian community heathenously for the disappointment. The spirit of vengeance hitherto waned fore an opportunity, and when once roused it must have some victim to satisfy its blood-thirstiness. The falcon eyes of many of the Anglo Indians have been fastened upon the real Scindia. They accuse him, because he did his duty to English government, so let it be dangerous to be disloyal as to be loyal. Many Anglo Indians suspect that Scindia has concealed the real Nana and a counterfeit Nana is raised to deceive the public. There is not the smallest ground on which his suspicion can be based. After this it may be people say that the extensive possession of the Scindias are eyesore to the Anglo Indians and that they desire to utilize the present occasion by annexing it, we would like to know what excuse they would bring forward to defend themselves from the calumny. Nana Dhoondapant was a criminal and the Anglo Indians may curse him. He was guilty of murders and disloyalty so that he deserves death but we feel astonished at this strong vindictiveness of the English nation. When the suspected Nana was seized an English soldier prayed to government that he should be allowed to act the part of a hang-man, if the uncertain be hanged. We shudder at the pertinacity of this sort of vindictiveness. The East India Company yielded through the *Summary papers* the same sort of evidence.

minated the whole race of Bonitas. Hundreds of battles were fought by the meddlesome Company and millions of natives were sacrificed. The natives forgot all those acts of injustice and cruelty and they are now the best loyal subjects of the world. Hindoo nature is more susceptible of goodness so that the violence of evil passions is shocking to them. We should be glad if the real Nana be punished, but we are heartily sorry that human nature could go so low as what I have observed in certain sections of the English community in connection with the Nana drama.

THE ENGLISHMAN IN INDIA.

(From the *Monitor*.)

SIR GEORGE CAMPBELL, the lion in England, on Indian affairs, lectures the English people on the want of mutual sympathy between an Englishman and a native of India. This want of sympathy, he says, makes the English rule disliked in this country, and to make it popular, there must be a greater degree of sympathy between the ruler and the ruled. This sympathy, he says, is present wanting to a certain extent. In fact real sympathy there is none, whatever the people might outwardly profess. This circumstance is much to be deplored as the want keeps the two nations afar when the interests of both require them to be nearer. But that is an impossibility and the fault lies more on the side of the Englishman than on that of the Native. He does not seek to cultivate that sympathy and as he says so he keeps. For the successful cultivation of his reign there ought to be mutual compromise; but the Englishman is less disposed to make any concession. If he could thrust his authority over the native, he would be compelled to adopt his sovereign's, he would, in short, expect him to come up to his own standard before he extends his right hand of fellowship to him. He thinks it would not be an infringement of his rights to give up everything he has

possessed, and give up his birth-right to the English. He would be less inclined to do so, if he could make the English prince to be his master, to make him give up his nationality and give up his laws, give up his native language and give up his name. He might retain the title if it is possible for him to bear it with the natives. But this civilization exists even though not according to his idea. For this civilization must entertain some regard for the natives to teach something to the people he must exert himself to teach for their improvement. We are content in the position of masters, but we glorify ourselves to teach. But the Englishman refuses to yield to this latter position. He would treat us with indifference and often with utter contempt. He would abuse our laws and institutions, he would laugh and ridicule our country and our religion and leave us to live us to love him. He would make thousand different caricatures of us and would consider himself privileged to do so—but he would not tolerate us to make a single caricature of him how ever innocent it might be. He would insult us, cry out disloyalty and treason, swear against us from one country to another and pronounce thousand bens upon us. In ordinary intercourse, in India, the Englishman is apt to assume a patronizing air towards us. To talk to us is his condescension and to listen to us is a greater condescension still. The poison of our past he can not stand. So long as we flatter his tastes and whims he appears to be all kind and friendly towards us, but let us withdraw him but once and we are sure to incur his displeasure. Under such circumstances it is utterly impossible that there should ever spring between us any feeling of sympathy, the absence of which Sir George Campbell abhors and which he himself whilst he was in this country did not seek much to foster. The want of this feeling is further maintained by the action of the Government itself. Through laws, unequal treatment and unequal consideration in almost every respect are the greatest drawbacks to the civilization of this region. An Englishman has special privileges which are denied to a native. A greater regard is always manifested for his comfort and convenience than for those of a native. The laws that are administered to him are to his own self as well as a native of India ought to be quite distinct and the same distinction is observed in their administrations. Under these circumstances it is very to the interest of the cultivation of feelings of mutual sympathy between the two nations. The natives look upon the Europeans as a specially favored of government, and the treatment they consistently receive, favors that belief. It is in the English Government to bridge the gulf that exists between the Europeans and the natives, far from doing so it fosters separation and keeps the gulf as wide as ever. It avows a policy of equal treatment but its actions belie that avowal. For instance, it is a notorious fact that in stations in which a large number of Europeans congregate all the offices which at other stations are indiscriminately given to natives as well as to Europeans are reserved exclusively for the latter. And why so? For this simple reason that the Europeans grumble to have native officers placed above them. If it were otherwise convenient to place native officers in those stations, the government can not do it lest it should displease the Europeans. If in spite of that displeasure native officers are posted therein, unsatisfactory would gradually become less and in course of time race feelings would die out. Instead of which the feelings are kept alive by the distinctions and no host of avatars would serve to efface them. In the distributions of offices too, preference is always given to an European before a native however qualified the latter might be. The faults of the native officers are widely pardoned and severely dealt with whilst those of a European are either bushed up or lightly treated. Mr. Banerjee has been dismissed with a mere patence whilst Mr. Humprey has been pensioned off. In the courts of law thousand chances are given to a European prisoner for escape whilst the laws are strictly enforced in the case of a native. Greater weight as a rule is attached to the statements of a European officer than to those of a native gentleman of rank and education. When an invincible distinction between a native and a European is so sedulously maintained by Government it is utterly impossible that any individual Englishman would seek to abolish it. If the Government looked upon with an equal eye and encouraged those who are under it and who are appointed to carry out its orders, to treat them all alike, a feeling of mutual sympathy would spring up to the advantage of both and lead to many happy results. So long as that is not practically done, this thing is an impossibility. Educate the people to whatever extent you choose, give them as good laws as you possibly can, insure their lives and property with the best of assurances, nothing would avail unless you practically treat them and the Europeans alike. You must treat them as having souls, feelings and intelligence as you yourselves have and not as members of the brute creation made for your use and for the diversions of your children. They are quite anxious to make due advances. In fact they consider it an honor to mix familiarly with Europeans but the latter repulse them. There are many who have sacrificed their principles, sacrificed their duties to themselves and their duties to their community, sacrificed health and have made many other sacrifices as well in search of this familiarity, but with all their sacrifices they have failed to obtain it, or have obtained but an inadequate reward. Practically they are as far from the Europeans as ever and they would continue to remain at this distance unless there be some compromise on the part of the Europeans.

THE WEEK.

(From the *Native Opinion*.)

We hope the wind has fallen to the Gauhar and when the poison trial is over all would go right with the House of the Baroda princes. Like wild-fire, the sudden news of the arrest of His Highness Malharrao Gaekwar on Thursday last spread through this city early in the afternoon of that day and people felt sorry. Some, not surprised, at the dire calamity which has overtaken the Baroda prince. All India, at least, the city-stations must be known of the event yesterday and it must have excited the greatest interest and concern, if not alarm, in the minds of the princes and the population of the land. The assurance in the proclamation that "after the conclusion of the enquiry and after consideration of the results which such enquiry will elicit," a Native Administration will be re-established in Baroda has done much to restore the people at large to the line of public duty. The Viceroy and Governor-General in Council have acted regarding Baroda. But they are not that when the conspiracy at Baroda is concluded, it will be justified in as far as its independence is concerned to say that the note that these "true proprie" in the *Summary papers* following the Duke of Wellington's celebrated decision in the Gauhar, the principles will be maintained with undiminished purity and integrity, which will be used to the world. The note given in 1858, and as the British came in 1861, when on Thursday last the *Gauhar* was arrested, he said, he was ready to give up his birth-right if he was guilty of any wrong. Whether innocent or guilty, the *Summary papers* will show. But supposing that His Highness is innocent, the *Summary papers* will show that he was compelled to give up his birth-right, as it is said, to save his son, the Prince of Baroda. That is the only ground on which he can be held responsible. The *Summary papers* say that he was compelled to give up his birth-right, as it is said, to save his son, the Prince of Baroda. That is the only ground on which he can be held responsible.

British Empire. That he is perfectly aware of this is evidenced by the manner in which he has given himself up to the British authorities. Not only was there no resistance, but even there was no hesitation on his part to comply to the wishes of the Supreme power when it was intimated to him that he was to be made a prisoner and confined.

THE TIMES ON THE INDIAN ARMY.

(From the Indian Mirror.)

The way in which the *Times* has lately been writing on Indian questions might lead one to suppose as if the country were on the point of a general conflagration. The Afghans on the North-Western frontier of India, the Beluchis on the same side, the powerful feudatories within the country and the Native subjects of the Queen seem as if they are forming a conspiracy to put an end to the British Government of India, and the military organization of the country seems to be wholly inadequate to any calamity that may happen. Suggestions are made both by the *Times* and its Calcutta correspondent that the army should be instantly set on an efficient footing. Though India has an army of 193,005 men, of whom 123,447 are Natives and 60,613 English, yet at the moment of action, it is said that it is impossible to bring forward 30,000 men in the field. "The machinery of the army," it is also said, "has fallen out of gear. The officers are hopeless and discontented; the men have but small liking for the service; and the method of recruiting is such that if symptoms of mutiny did appear we could not isolate it. It would rapidly leaven the whole army." The *Times* votes urgency and maintains that unless Lord Northbrook's Government becomes immediately alive to the necessity of reconstituting the army, great will the evil be and the authorities, both in India and in England will rue their negligence in the matter. We may accompany the writer so far. But after all one may ask—What is the occasion for so much stir? That our Government will ever go to plead for the cause of Yakoob Khan by means of arms, we will never believe; that the Russians will come to conquer India is possible, but by no means probable; that Scindia and Holkar are brewing mischief on the banks of the Nerbudda is absurd; that the educated Natives of India are secretly learning the use of arms, of course no one will seriously maintain. We shall in this issue refer to the one ground adduced by the *Times* and that is the significant meeting of Scindia and Holkar. Is there any least probability of mischief arising from that cause? Indeed, if we are called upon to utter our candid opinion upon the subject, we shall say that not till we read the *Times* did the thought ever suggest itself to our mind. Suspicions are sometimes justifiable; but when they are totally unfounded they become not altogether harmless and are productive of the very evils which they seem to indicate. There was nothing in the meeting of the two princes which was objectionable. It was held under the nose of the British Government and under the direction of the authorities, and the political functionary on the spot did his best to make the interview as short as sweet. No sooner did they meet, than according to previous arrangements, they were made to say "good-bye." There was in this enough of political foresight though how far it was discreet we are not in a position to say. The only remarkable thing is that the two princes should not have met once in their lives before; and when the consummation did take place, every well-wisher of their States could not but be glad at the termination of what we consider an unnecessary distance and mutual coldness. But the *Times* has a different reason to be sorry. India's disintegration is England's power. The jealousies and quarrels of Native princes are the sources of English power. So long as they remain disunited, the Government have nothing to fear. Hitherto such was the case. Scindia and Holkar were jealous of each other, and it was for the authorities to keep both in check. But a new state of things seems to have been inaugurated. Those princes are now friends and a union has been formed which may be a power. The *Times* advises its readers to take warning. Unity should not be tolerated. The golden rule of Government is so to diffuse discord everywhere that at any moment the different nationalities of India may fly at one another. One prince must be taught to hate and dread another; one race must be jealous of another. The Bengalis are to hate the Hindustanis, the Hindustanis the Bengalis; the Sikhs must hate both. The Marhattas must be held in detestation by all. While the Parsis must be set off against all those. In the midst of this desirable arrangement, the English are to stand as the supreme arbiter, gaining by the national weakness and profiting by mutual dissensions. Is this the *bonum iurum* which the leading journal means to hold out to the inhabitants of India? If so, a more dreadful and heartless policy has never been proposed. For the sake of our Government which we respect so much, we would fain believe it to be incapable of so mean an idea. It is a policy which is directly antagonistic to the spirit of the age. It neutralizes the effects of the education we are receiving. It is entirely hostile to every patriotic idea that we cherish. We sincerely trust the policy does not find favor with the majority of Englishmen. More than a year ago Lord Napier of Magdala committed a grave indiscretion by alluding in a minute to the hostile attitude of the Holkar and the fact of his keeping a gun-foundry. The *Times* now commits the same indiscretion by allying to the attitude of Scindia and Holkar. Such suspicions are generally mischievous and the less they are indulged in, the better for the peace and security of the country.

BARODA AFFAIRS.

(From the *Indu Prakash*)

The last scene in the affairs of Baroda has commenced. His Highness Malharrao Gaikwar has been suspended from the exercise of power by His Excellency the Viceroy and Governor-General of India in Council, who has temporarily assumed the administration of the Baroda State and delegated all the powers necessary for the conduct of the administration to his Agent and Special Commissioner at Baroda. On Thursday last the 14th instant at about 9 A. M. His Highness Malharrao was arrested in his own territory and has been since confined in Dr. Seward's Bungalow in the Baroda Cantonment, with a strong European guard over him. Sir Lewis Pelly has received charge of the State and secured the State papers and documents, and even the monies, securities, jewels and valuables in the hands of Bankers, Shroffs and other persons in the city of Bombay and elsewhere on behalf of His Highness have been attached by a Notification of the Bombay Government dated the 16th January. This State document is so important as embodying the foreign policy of Lord Northbrook towards the Native States, that every word of it requires thorough consideration. The Viceroy himself evidently considers the document to be of most important general character, because copies of it are said to have been ordered to be forwarded to all the Native States. To consider the document in detail is known to all whom it may concern that it was made to poison Colonel Phayre, and that at the Court of His Highness Malharrao it has been tried and the effect of the Gaikwar investigated the said attempt on Colonel Phayre. It next enunciates

be an act of hostility against the British Government. This enunciation makes no distinction, which must in justice be made, between an act, the intended victim of which is merely an individual, and an act the intended victim of which is the Government which he represents. In the former case, however heinous the crime, the act cannot in justice be characterized as one of disloyalty to the Crown and of hostility against the British Government. Even if it should be proved in the trial which is to take place that Malharrao did instigate the attempt to poison Colonel Phayre, nobody, not even his enemies, will maintain that by intending to poison Colonel Phayre, Malharrao intended not only to harm that individual but to make an attempt to subvert the British Government. There are cases wherein an individual is aimed at merely as a preliminary to general action against the Government, but it cannot be pretended that such has been the nature of the Phayre poisoning affair, even if Malharrao's complicity therein should be proved. We, therefore, humbly protest against the enunciation in the Proclamation which interprets Malharrao's complicity, if true, into disloyalty to the Crown and an act of hostility against the British Government. This part of the Proclamation will have to be discussed more fully hereafter in cooler moments when the judgments of all parties concerned are cooler than they can be at the present moments and we therefore pass over it with the above few remarks. The Proclamation next states that a public inquiry into the truth of the charge is requisite and then proceeds to say that "in consequence it is necessary to suspend Malharrao Gaikwar from the exercise of power." The alleged charge is the result of the police inquiry instituted by Mr. Souter and of the reports of the Advocate-General and Sir Lewis Pelly thereon. It is similar to a charge brought against a Government officer which is reported to Government before the officers suspended and sanction given for his prosecution. Even in such a case, it is not unusual to call upon the officer accused to submit an explanation, before he is suspended and sanction for his prosecution is accorded. In the case of the Gaikwar, it is a fact that no explanation from him has been yet asked for. It is an important question of public policy whether it is proper to suspend from power an independent Prince without first giving him an opportunity of an explanation which might possibly show the untruthfulness of the allegations against him. Suspension from power and arrest irretrievably destroy one's dignity and before that serious step is taken, is it not the right of a Native Prince to be given an opportunity of explaining away the allegations? This part of the Proclamation also will have therefore to be reconsidered in cooler moments.

The most reassuring part of the Proclamation, which has partly reconciled the Natives of India to the serious and sudden step taken by the Government of India is the assurance contained in the last paragraph that "In accordance with the gracious intimation made to the Princes and Chiefs of India, that it is the desire of Her Majesty the Queen that their Governments should be perpetuated, and the representation and 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 inquiry, and after consideration of the results such inquiry may elicit." The solemn declaration that a Native Administration will be re-established in the Baroda State, or, in other words, that the State will not be annexed, is what has kept the Gaikwar subjects so quiet and peaceful under the present extraordinary crisis. The Sirdars and Shiledars assembled in the Durbar called by Sir Lewis Pelly to publish the Viceroy's Proclamation, repeatedly enquired of that officer whether the Baroda Gudee or State, as a State, was safe and his positive assurances on that head led them to at once co-operate with him in the maintenance of peace and order. This single fact gives a lie to the writings of those who cry for annexation on the most disingenuous and shameless plea that the subjects of the Native States themselves want annexation.

Taking what has come to pass in the best of spirits, it is to be hoped that His Excellency the Viceroy will nominate such a Commission as will do truly even-handed Justice without bias or favour. If Malharrao should be acquitted of the charge, the Viceroy is in duty bound to restore him to his former rank and to do such amends for his injured dignity as may adequately restore his position.

The Notification issued by the Government of Bombay on the 16th instant attaching all the property of His Highness Malharrao in the hands of Bankers and others in the city of Bombay and elsewhere seems in its present form to be most unjustifiable and harsh. The Notification makes no distinction between Malharrao's private monies and monies which may be in his name as ruler of the Baroda State. It is perfectly fair to attach property of the latter kind but to attach indiscriminately everything belonging to Malharrao either public or private is to despoil a man in prison of what he has a right to possess and wherewithal perhaps is his only chance of defending himself. Surely it is not meant to deprive Malharrao of the means of obtaining legal assistance and yet to talk of giving him "every opportunity of freeing himself from the grave suspicion which attaches to him." We hope to see a counter Notification to the effect that all monies, securities for money, jewels and other valuable property standing to the credit of Malharrao in his private account are except from the operation of the Notification of the 16th instant. When Malharrao will be proved to be a criminal, then will be the time to consider whether he forfeits his property.

BARODA.

(From the *Hindoo Patriot*)

It seems that our contemporary of the *Englishman* thinks that we are "rather unnecessarily alarming ourselves as to the nature of the Commission appointed to inquire into the charges against the Gaekwar." "That potentate," the writer continues, "being an independent chief (*vide* Aitchison's *Treaties*, vol. VI), and in no sense a British subject could not be brought to trial on a criminal charge like an ordinary delinquent under the Penal Code; nor, indeed, does the Viceroy's proclamation deal with the instigation of murder attributed to Malhar Rao otherwise than as a political offence, a breach of the condition of loyalty to the Crown under which the Gaekwar is recognised as ruler of the Baroda State, and as an act of hostility against the British Government." Of course there could be no doubt on the first point; the Gaekwar is not a British subject, and therefore not amenable to the Municipal law of British India; but if he is an Independent Potentate the question arises whether the course pursued by the Viceroy has been in conformity with the laws of nations. It is we submit the fundamental principle of international law that "States considered as Independent Political Communities are all equal in point of Right, however much they differ in the extent of their territorial possessions," and this Equality was practically recognized at the Peace of Westphalia when the States of Central Europe for the first time grouped themselves together like a Family of Nations. Treaties may be of different descriptions—Treaties of Equal and Unequal Alliance.

Unequal in the nature of Unequal Alliance. "A Treaty of Protection," says Grotius, "took not away Personal liberty, Public Protection does not take away Civil Liberty, which is not conceived without Sovereignty." That the rights of National Independence on both sides, says Twiss, is not agreed with a Treaty of Protection between two States established by the practice of Nations in modern times. The City of Danzig with a territorial radius of two miles was placed by the Treaty of Tilsit under the protection of the Kings of Prussia and Saxony, without prejudice to its Independence; so the free City of Cracow was declared by the Act of the Congress of Vienna, to be a Free Independent strictly Neutral City under the protection of Prussia, Austria and Russia. Treaties of Guaranty are, however, to limit in any way its right to rescind or modify Rule of Succession; but that the Guarantee Powers support the daughter of Charles VI against any Foreigner, which should attempt in its character of a Foreign Power to disturb her in the peaceful enjoyment of the Rights due to her by the Pragmatic Sanction. Now the treaty between the British Government and the Gaikwar of Baroda may say fall under all the different classes of Treaties described above. The first treaty, dated the 26th January 1783, what the international jurists call a treaty of Equal alliance, a treaty of lasting peace and alliance between the British East India Company on one part and Futeh Singh Rao Shumsher Bahadur for and on the name of all the members of the war family on the other. The first article of this Treaty follows:

"A Treaty between the Chiefs of the English Company and Futeh Singh Rao Gaikwar Shumsher Bahadur is concluded under solemn engagements that the friends of the one, the friends of the other, and the enemies of the one, enemies of the other. If any one shall invade the territories of the English, it shall be incumbent on Rao Shumsher to repel him, and if any one shall invade the country of the Gaikwar, the Chiefs of the English Company shall use their best efforts to repel him. In this let no deviation happen."

Then followed several conventions, agreements, shun letters, relating to the assistance rendered by Britain to the Gaikwar, and the cession of certain territories latter as "a mark of gratitude." In 1805 a second Treaty concluded with Anand Rao Gaikwar, the second which runs as follows:

"The friends and enemies of either party shall be the friends and enemies of both; and if any power shall commit of unprovoked hostility or aggression against either contracting parties, or against their respective dependencies, and after due representation shall refuse to give a reasonable explanation, or shall deny the just satisfaction, the contracting parties shall have required, the contracting parties will proceed to prosecute such further as the case shall appear to demand."

These are the two principal Treaties of offensive and defensive alliance between the British Government and the Gaikwar of Baroda. Both the Government were thus entitled to Equal Powers, notwithstanding their inequality of territorial possessions. Both are described as "chiefs," the one as the Paramount Power and the other as a vassal. We do not take into account the different khuritas, agreements and covenants from time to time entered into or exchanged relating to loans, military assistance, cessions of territory or other subjects. For the Gaikwar was declared a Feudatory of the British in the memorable Adoption sunund of Lord Canning on the 11th March 1862.

Copy of a Sunund granted to His Highness the Gaikwar of Baroda, dated 11th March 1862.

"Her Majesty being desirous that the Government of several Princes and Chiefs of India, who now possess their own territories, should be perpetuated, and the representation and dignity of their Houses should be continued, I hereby, in fulfilment of this desire, concurring in the assurance that no failure of natural heirs, the by yourself and future rulers of your State of a moral will be recognized and confirmed.

"Be assured that nothing shall disturb the engagements made to you so long as your House is loyal to the King and faithful to the conditions of the Treaties, grants, and agreements which record its obligations to the British Government.

Now the question arises whether this Sunund in the position of the Gaikwar as an Independent Prince. The Englishman admits that he is an "independent Prince" and if so whether he was not entitled to the usage of international intercourse? That is to say, whether, if he had shewn hostility to the British Government by committing murder its representative, it was consistent with usages of international relations recognised in law to have held an enquiry into charges against the Gaekwar through an emissary of the Superior Power, to have the reigning Prince, to have attached his private jewels, hardly distinguishable from State jewels in an independence, and to have made him a prisoner. That the suspicions were well guarded, should not be overlooked. The edict of deposition and confiscation had been issued by the European nation would have doubtless done in another under such circumstances? But we believe who be said that cannons of European international law apply to India. We hope we will not be misunderstood. We are simply discussing an abstract question and not of the case. We have too much confidence in Lord Northbrook's sense of propriety and justice to doubt for a moment that His Lordship would have taken this extreme step being properly advised and fully satisfied of its absolute necessity. The Englishman tells us that in a case like this "Lord Dalhousie would have penned an eloquent speech"---he might have added that the Douglass "Dal" would have at once annexed the territory. There is no fear that the fair fame of the Queen's Government be sullied by the hand of the present Viceroy. The mandate contained in "the Queen's Proclamation" is the guiding star of his policy in all matters, and in no case has he departed from it. The assurance the Judge-Lordship gives in the Baroda Proclamation that a Native State shall be established after the results of the proposed enquiry, has wholly neutralized the harshness, which is separable from a proceeding of this kind. The Indians are satisfied that they have now over them a government whose moderation and honesty of purpose they can fully trust. It is rather amusing that the Englishmen now come forward to defend His Lordship's Proclamation. The first article on the subject in the *Times* further he had done and annexed the Baroda.

Colonel Pelly. His friends have been allowed to call him a criminal, but his innocence is clearly established. As a result of his innocence the trial of the Prince will be a mere formality. In view of the circumstances, he is not necessarily liable to imprisonment, but the sum of his expenses in this case must be controlled and defrayed by a man who is not at all interested in the deposition of the Prince. We said that the better chance that Gwickwar stands are Colonel Pelly's schemes to dispossess the Prince of his friends. One by one his friends have been arrested and confined and lost touch. The inevitable result of such designs.

But the Prince will find his greatest enemies among that class of powerful nobles in his dominions who aspire to the throne of the Baroda. These men will prove of invaluable help to Colonel Pelly and his party and thus the Prince of Baroda is ensnared in a net from which even if innocent he will find it very difficult to extricate himself. He is in prison, he cannot see any body unless permitted by Colonel Pelly, his property has been confiscated, his friends have been arrested, Colonel Pelly rules his kingdom, Mr. Souter is busy in strengthening his case, the world be Gwickwar's and nothing mislike his personal enemies are in high spirits, the Prince's sole hope now is in his judges or rather jurors. The prayer of the whole nation has been for native judges for the Prince. This does not shew any want of confidence in European judges, but it simply shews that as aliens utterly ignorant of native languages, manners, customs they may not be the fit persons to unravel a crime said to have been committed by native born. This prayer of the people has not been listened to. Only one native has been allowed to sit, but it would have satisfied the natives if only half of the jurors were natives. And let it be told once for all that a worse selection could not have been made from the ranks of the natives if we but only except that salutary hunter of a Maharaja His Highness of Vizianagaram. Dinkar Rao is a creature of the English and he has devoured his tribe to please them to whom he is over all his greatness. A common Deputy Magistrate would do better, any European would do better, and we hope measures will be adopted by Gwickwar's lawyer's that Sir Dinkar may not sit at all. We hope the privilege which is not denied to the commonest of criminals will not be denied to the Prince. He has been placed at a considerable disadvantage and much more consideration should be shown to him than is shown to ordinary criminals. Not that he is a prince, but the case is between the British Government and the Gwickwar Government, and the British Government is trying its own case. It has appointed its own men to try the Prince, and it will be difficult to persuade people hereafter if the Prince be punished that he was throughout fairly dealt with. We hope Gwickwar will have the privilege, not denied to the meanest criminal, of challenging his jurors. It is simply a case of poisoning though a sovereign prince such an alleged criminal and a complicated question of state policy that a man of Sir Dinkar Rao's protocol training is necessary. It is as we said a simple case of poisoning, and of all natives Babu Romesh Chandra the Bengalee High Court Judge would have been the fittest person to sit in judgment.

But above all let it not be forgotten that the Prince is not a British subject and is not under the jurisdiction of our penal code. That even if the charge of poisoning be brought home against him it will be necessary to prove that he meant to subvert the British Government or any sort of hostility to it before deposing or in any way punishing him. In the Proclamation it is distinctly stated that he was suspended because he acted with a hostile attitude to the British Government. Simply proving that he poisoned the Colonel proves very little, hostile to the British Government must be proved. Now does Lord Northbrook or any Englishman in India believe that he bore the least ill-feeling to the British Government or the Queen was only confined to Colonel Phavre? This is the hinge upon which the question hangs and if the judges give in a verdict of guilty of poisoning, but not of hostility, the Prince is yet safe, even legally safe. It is however quite certain that the Prince is doomed beforehand and the evidence adduced by Mr. Souter has already satisfied the Government that he is guilty. We

have no objection to his trial, but his innocence is clearly established. As a result of his innocence the trial of the Prince will be a mere formality. In view of the circumstances, he is not necessarily liable to imprisonment, but the sum of his expenses in this case must be controlled and defrayed by a man who is not at all interested in the deposition of the Prince. We said that the better chance that Gwickwar stands are Colonel Pelly's schemes to dispossess the Prince of his friends. One by one his friends have been arrested and confined and lost touch. The inevitable result of such designs.

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5. Your Memorialists are glad to perceive that this policy of forbearance and loyal adherence to the promises of the Queen's Proclamation was not departed from even when your Excellency in Council for high reasons of state determined that Malharraw should be arrested and put on his trial and when your Excellency's government assumed the military management of his state pending the investigation of the charge brought against him. Your Excellency's government have pledged your word that whatever may become of Malharraw, the Baroda Raj will not be annexed, and that a native administration will be set up as soon as the trial is over. This resolution of your Excellency's government not to punish a whole nation for the sins of its chief, is consonant with the dictates of the highest justice and mercy and farseeing policy.

6. It is consonant with justice in that the integrity of a native state in alliance with the British government is not bound up with the personal good behaviour of the ruler to the time being of that state, i.e. state survives a succession of rulers that is to say, so long as the subjects of a native state are not guilty of hostility towards the British Government, it will not be just to punish him for the misdeeds or vices of their chiefs for the time being. Dowlalai does not belong of private right to the chief, he and the Barhamal chiefmen and ancestors fought and died with the chief of the chief and the dependent civil and military population is alike interested in him. Again, the late Resident's conduct was not bad but was such that gradually some mutual trading arose between him and the Durbar. The misunderstanding was aggravated into a sort of personal animosity by the Resident's direct interference with the Government of the State in questions when

the Government with the most benign and the highest privilege of sovereign power is now so strongly rooted in India that it is its august privilege to be merciful in its dealings with weakly conditioned native states. In parity between the strength and civilization of the paramount power and its tributary states, so great that if the paramount power were rigid in exacting all that it expects from native states these latter would never be able to hold their ground and meet these requirements. A merciful attitude towards the shortcomings of these states is therefore a duty which the Imperial Government in consequence of its strength owes to the back and comparatively weak native states. In the case of Baroda especially, the traditions of this have been those of uniform and uninterrupted friendship during the last hundred years, ever since the connection with western India began. His Highness Malharraw referred to this circumstance when he protested his innocence of the charge brought against him and exclaimed that

Gwickwar would disgrace him in an attempt to poison him. Such an attempt from a Prince like Malharraw deserves h scurrilous enemies, and the charge brought against him is also attended with so many apparent circumstances, that a merciful determination to hold him innocent till he is shown to be guilty and not to involve his innocent subjects in his sonal ruin, is a duty obligatory upon the paramount power, the recognition of which duty in the proclamation issued by your Excellency's Government has filled all classes of your subjects with satisfaction.

8. Lastly the determination not to annex Baroda is consonant with the highest policy. His Gracious Majesty's word has been pledged by proclamation to maintain the integrity of states which have proved in troubled times the best supports of British power in this country. All, the moral influence of this act of self-interference in the way of meting out re-justice to a guilty chief will be wholly destroyed if it is made the means of annexing more territories to the British dominions in India. These actions have at doubt influenced your Excellency's Government to formally and emphatically disown all idea of annexing Baroda territory by official proclamation and in the speech delivered by Lewis Pelly delivered at the Durbar which on the occasion, and it assuring the subjects of Baroda that a native administration will again as soon as the trial is over. Your Excellency's Government have left it their duty to express in a manner their grateful satisfaction at this act of magnanimous forbearance. More than a thousand men on the battlefield this demonstration of strength will serve to fasten the British Empire in India by assuring the chiefs and the people of independent states that the policy of annexation will be revived. Your Excellency's rule will be remembered long in this land as much for your success in preserving human life during the famine in Bengal as for this noble determination to rise above the temptation of immediate conquest in your dealings with native states.

9. Your Memorialists have one prayer to conclude which if granted will be a fitting termination of this noble policy. Your Excellency assured that the spirit of strict impartiality and merciful indulgence to the representative of a long-standing alliance with the British government which has guided your counsels hitherto in your dealings with Baroda, will lead your Excellency's Government to appoint a mixed tribunal of European judges in the High Commission which will be soon convened in Baroda, trial of the chief ruler of a native state with the British Government has had treaty at all innovation upon the established order of things is necessary that your Excellency in Council surround it with all the guarantees of constitutional security which the high position of the law the importance of the present trial as a future precedent demand. Your Excellency accordingly pray that the number of native and European Commissioners should be equal to these Native and European Commissioners as a jury under the guidance of the President of the High Commission. The native members of the Commission may be selected from among the Baroda Raj, the High Court of Bombay and Calcutta they may be Maratha or Mahomedan prince of the first rank, or leading statesmen of their race. A mixed tribunal will afford to the native Baroda Raj the benefit of a trial by his own people to assure the people that the Government do not desire to prejudge the case. It is their anxious wish to see that justice is fairly meted out to His Highness. Your Excellency have already set a good example in appointing a native member in the Commission of Inquiry. Your Excellency

kes the following events we do not see that Colonel Gwickwar conducted in any way bring about the unpleasant position in which now finds himself." We however observe our contemporary had made a quite different statement only the day previous. It ran thus. "The feeling at Baroda doubtless was that there is no chance of the Darbar coming through a period of trial imposed by the Government of India, unless Colonel Phayre were removed by strenuous attempts to get him removed by or at least by other than violent means already been made without success." Truth oozes out in spite of strenuous attempts to conceal it. The simple facts are these. An impudent enemy was going to dispossess the prince of his throne; the prince tried all means in his power to extricate himself from difficulties and other means having failed to kill his enemy and the impartial world will see whether or no. Gwickwar's crime was sable. Our contemporary rates the *Spectator* highly for calling Scindia and Holkar sovereigns. But do they not enjoy sovereigns and were they not at one time powerful independent kings? These needless and mean actions only betray intense malice.

is said that poets can squeeze out, what in truth it is called poetical juice, out of the t of subjects, but as we are not blessed with the gift of poesy we may perhaps fail to give to our readers a faithful account of the moving heart-rending story. We relate it for the ears of our Gracious Viceroy whose sense of justice tempered with mercy has been questioned, than for our readers. His good Lordship will not deny mercy to poor pitiful creature for whose case we have the short-comings of the advocate of our readers must have read Scott's "Art of MidLothian" where it is described a woman traveled on foot from Edinburgh to London to sue for her sister's pardon and died it. In that case the woman herself was the cause of her sister's condemnation. In case a Brahmin is making strenuous efforts to release her brother who is in prison, an old lady of seventy, highly connected, distantly related to the Ghosal Rajas of Nashik, Babu Annada Proshad of the High and others. For her age and position strong, but yet bent beneath the weight of age and infirmities, it is a heart-rending sight to see her trotting from door to door praying for the release of her brother, as if any body except Lord Northbrook had the power to do so. She has come several times and she has the following account which our readers take at its worth, for we have no means command to verify her statements.

was about fifty years ago, Bishwanath Roy Debnath Roy, cousin, residents somewhere in Baraset, the name of the village we forgot. Bishwanath by profession was a Kabiraj and was highly respected, but Debnath was a curse to country, for in those days of anarchy, he always tyrannized over the weak. Debnath was a dacoit and he had a chosen band of men, who were a terror to the villages. At last Debnath was arrested while sitting in a cavity at the house of Gopal Banerjee at Gouripore near DumDum, and sent to prison. On being released after two years he again turned to his old course and the village was combined and under the charge of Debnath represented the entire to the Collectorate. They said that long Debnath was kept at large they could safely pursue their respective avocational Magistrate at this place Debnath was in custody and this time he was not released for over six years. On his release the first thing he did was to take vengeance upon the village he was surrounded by him and the villagers came to his rescue. Debnath was killed. Early in the morning Bishwanath gave notice to the Police; the daroga wanted 100 Rupees from Bishwanath. Bishwanath, who was a man of spirit, met at the daroga and told him that he expected payment from the Government and he was not to be paid. The daroga threatened threats. So the daroga ordered Debnath's execution. Debnath had a son and daughter and Deb-

die the death of a felon, but the law officer are agreeing the sentence was commuted to transportation for life.

This is the account as given by the old lady, but yet admitting that she only attempted to screen her brother, the crime that Bishwanath committed was the murder of a scoundrel who brought such an outrage on the family. Englishmen cannot appreciate the feelings of a Hindoo in this respect, they say blood must have blood, but he is not considered a gentleman amongst Hindus, but a man lost to all sense of honor and shame, who does not act as Bishwanath did under the circumstances. So in the case of Nobeen the nation unanimously sympathised with him and this is the result of aliens legislating for aliens. They act with the purest motives, but commit fatal blunders on account of their ignorance. But Bishwanath has expiated his crimes, he has worked thirty three years in the penal settlement. He has all along led an exemplary life. And why should he not? He was no murderer, the worst that can be said of him was that he killed the ravisher of his daughter. He was never found to fail in his duty during the last thirty three years. He was steady, industrious, faithful, extremely pious according to his notions, and on inquiry to the residents of Kyuk Phoo we have learnt that he has won the good opinion and commanded the respect of the whole settlement. The Civil Surgeon makes excellent report of his character. But above all, he is now ninety four years old, almost blind, so feeble that he cannot move without support, and his last letter is to the effect that he is starving, that he cannot cook for himself, that if disease has failed, his soul will be compelled to leave his body through sheer hunger. His only request now is to allow him to die near the holy Ganges.

The old Lady his sister, had gone to Kyuk Phoo to see and tend his brother, she stayed there for 6 months but fearing approaching dissolution she hastened home. She has no other thought, her brother is her only thought, and when she weeps and says "why he was not hanged" it is a sight which we would not advise our readers to witness.

INDIAN PRINCES AND BARODA AFFAIRS: — We should very much like to know what the Indian Princes are. We have seen some of them in Calcutta, and verily they look like human beings, but yet our Anglo-Indian Savans are not quite sure under what class to place them. It is quite certain that they are a species of nondescript animals, at least nobody has as yet tried to describe or define them. There is no doubt that they are peculiar to India, for the existence of such undefined animals as the sovereign Princes of India has not been mentioned in any book that we know of. Lord Dalhousie attempted at a definition, and we were gradually coming to understand what they were like, but the sepoy war confounded things still more. After that war, Lord Canning came with his famous proclamation. This was no doubt another attempt at a definition, though Lord Canning disagreed fundamentally from his predecessor; but it appears this definition has not met with favor amongst our present race of Anglo-Indian savans. It is with them a matter of doubt whether native Rulers are human beings, and whether they have any right to enjoy the privileges of ordinary human beings. Amongst ordinary human beings, Ganesh the son of Haree is always the son of his father, and neither 60 thousand British bayonet, nor Mr. Fitz Stephen can deprive him of the right of calling himself the son of his father and enjoying the privileges of his position. But a native Prince is not the son of his father, so long he is not acknowledged as so by the paramount power; he cannot succeed to his father's property unless he is permitted to do so. He may not marry without the consent of others; he may not acknowledge his own son until permitted. He has millions of money but not a pice of it is his own he is an absolute monarch but the slave of the Resident or Agent at his Court. He enjoys sovereign powers but he is not a sovereign, he is a human being but cannot bequeath property to his son. He pays an army which obeys another, and keeps him in fear, and he is defended by a power from without. If the prerogatives and privileges of these native princes and their subjects were defined it would be better for all parties, but the stronger, who like nothing better than vague definitions.

The policy of the Government towards native Princes is queer and somewhat amazing. Baroda was annexed on account of alleged misrule, though a stancher ally to the British never existed. Here the charge was merely misrule and the people were punished for the crime of

belled against the British authority. The crime was the people's, but they were rewarded that is their independence was not taken and the native raj was restored. Then Panjab was annexed on a ground still more wonderful. The Prince was a minor and the British Government undertook the administration of the kingdom until the Prince came of age, when it was agreed that the kingdom should be restored to him. But within the short period of 3 years British officers succeeded in exciting the people to rebellion. There were several bloody wars and Panjab was annexed. Now what was the fault of the minor prince to whom the British Government agreed to make over his kingdom when he came of age? Here the prince was punished for the crimes of his men temporarily placed under the British by a solemn treaty. Whether the policy is condemnable or not it is not consistent. The policy to take the protection of a protected people because their sovereign is a bad man is wonderful no doubt, but the most wonderful is to punish such people when their sovereign fails to beget a natural heir! At one time innocent people were punished for the crimes of their ruler, at another time guilty men were rewarded for the loyalty of their sovereign, and still at another time a loyal sovereign was punished for the crime of his men, and to crown all innocent men and their innocent sovereigns were punished for the inability of the latter to beget a male child.

Now we shall not allude to the various suggestions of our Anglo-Indian contemporaries to punish the Baroda Prince, some of whom proposed his transportation for life to a penal settlement. The Government we fancy has all along gone beyond its legitimate limits in dealing with the Gwickwar. Colonel Phayre was persecuted, or he fancied himself poisoned in another's territory and what he did was to investigate his own case. He began to take down deposition of witnesses, issue warrants and so forth as if he was the Chief Magistrate at Baroda. He was removed and Mr. Souter with his myrmidons sent there to take up the case. What right the Government had to send its own detective in another's territory we do not know. Here no doubt the principle, that might is right, was applied. The Prince might have reasonably objected to such high-handed proceedings, but loyal and obedient as he was, he preferred to submit to the mandates of Lord Northbrook in whom he has so much confidence. Now what Mr. Souter did there we have no knowledge, but so far we know, that he went there and overcame all difficulties like Caesar within the short space of a week or so. Mr. Souter, for aught we know of him, may be the honestest police officer in India, but speaking of Indian police generally we have no confidence whatever in them. Whenever they are sent to trace a crime, they invariably discover its track but whether the case stands before the court or not matters not to them. If it stands they get immense credit, if it falls, they are not held responsible for the untold sufferings they bring upon the alleged criminals. They are generally in the habit of coercing people to confess crimes they never committed, and there are many cases on record where our police officers have been found guilty of forcing innocent persons to death. We do not know that Mr. Souter took any offensive method of getting up a case against the Gwickwar, but as we said, the police of this Empire do not at all inspire confidence. Mr. Souter is directly interested in finding out the culprit, he was selected as the ablest officer in Bengal to trace out the criminal and failure in such a case would be a rude shock to his brilliant reputation. But more than that what a reward awaited him if he could trace the crime to the sovereign himself! We cannot therefore place the least confidence in the evidence adduced against Gwickwar. It must be thoroughly tested before we can accept it as conclusive. Again Colonel Pelly is also an interested man, his position is Colonel Pelly's exaltation. Previously the Colonel was only a Resident at the Court of the Sovereign; the sovereign deposed, he will sit in his place. The whole kingdom now obeys him as its absolute master, and none may be found who may not dare to befriend the Gwickwar. Colonel Pelly may be a high-minded man, he is probably above the temptation of ruling a kingdom, but it is not fair to the imprisoned prince to have all powers in the hands of an interested man who can, if he is so disposed, make it impossible for Gwickwar to defend himself. Colonel Pelly has no mind unconsciously made it impossible. The prestige of the Prince is great and possibly no body will dare to speak in his favor. The belief obtains that

— কাবুলের একীর সেঞ্চাৰ আলি হিন্টে ষে সৈন্য
প্ৰেৰণ কৰিতে ছিলেন তোহারা বিশ্বেত হৃষ্ণ তে-
বাহু দূৰ বিষ্ণুৰ বেতন পৰ্য পড়িয়া এক ইঘৰ গুমিৰি-
ত হৃষ্ণ একীৱেৰ পক্ষে যুদ্ধ কৰিতে একীকৃত হয়। এই
কথা যুক্ত চাকু প্ৰচলিত দিয়ে তোহাদিগকে চাকু-
বিহীন হৈন। তিনি সৈন্যদিগকে অহুৰ্ম বলিয়া আন্তে কৰি-
বাব চাকু কৰেন যে, তিনি ইশৰ দ্বেষিত ইঘৰ তোহাদেৱ
কৰ্ত্তব্য তোহার জন্মে তোহার যুদ্ধ কৰে। কিন্তু একী-
ৰাম এখন অপেক্ষা চাকু প্ৰদান কৰলে তোহারা এধৰ
ভাবে প্ৰকাশ কৰে।

— গাঁথকারের বিচারের নিমিত্ত যে কমিসন বসিবে,
তাকে সম্বরতঃ নিম্ন-লিখি তে ব্যক্তি সমূহ নিম্নোক্ত পঞ্চ-
বিকাশ পরিকাঠা পরিকোটের প্রধান বিচারপতি পাইচ
সাহেব, বোষা, হাঁকোটের জজ রেঞ্জ ওয়েষ্ট সাহেব,
শহীদ সাহেব এবং কমিসনার বিড় সাহেব এবং সার দিল
কুর সাহেব। গাঁথকার এক জন স্বাধীন হিন্দু রাজা। তাঁর
স্বতন্ত্র ভূমি করে জন অপেক্ষাকৃত হীন পদবীসূ
খ স্বরূপ আপত্তি করেন, ক্ষণতে অনেক হিন্দুর সন্দৰ
ভাষ্ট হইয়ে। সার দিলকর সাও এ দেশীয় বটেন, কিন্তু
জবাহা সম্মত তাহেন এবং গাঁথকার নিকট তিনি অতি
সান্ত ব্যক্তি। তিনি বরদান প্রধান মন্ত্রীর পদের নিমিত্ত
বেশ করেন এবং দাপ্তরিক তাঁর আবেদন অগ্রাহ
করিবার দিন কর রাণি দেশ অবধি গাঁথকারের উপর
ক্ষেপণ করে। পুত্রের তাঁর ন্যোগ যে গাঁথকারের প্রতি
ক্ষেপণ করবে হইতে অনেকেই সন্দেশ হয়।

ରାଜୀ ହରିଶ ଚନ୍ଦ୍ରକେ ମାର ରିଚାର୍ଡ ଟେଲିଫିଲ୍
ଏବଂ ପାଇଁ କରିଯାଇଛେ । ଟେଲିଫିଲ୍ ପାଇଁ ଅନ୍ତର୍ଦେଶୀ
ଯାଇ ନାହିଁ ଏକ ପାଇଁ ଆହେ । ରାଜୀ ହରିଶ ଚନ୍ଦ୍ର
ଏବଂ ପାଇଁ କରିଯାଇଛେ ।

— অন্তর্বর্ষে দুক জন চিরকাল আছেন। ইহার হস্ত
বাধা পিণ্ড দক্ষিণ পাদের অঙ্গুলি ছাঁড়া তুলি ধরিয়া তিনি
বাধা পাদের চিত্ত করিতে পারেন যে ভাঙা মেখিলে
যাবে এইতে হৃষি। সম্পূর্ণ কেনসিংটন ঘিউসি-
পার্ক মাঝে তিনি কয়েকটি চিরপঠ প্রস্তুত করিতে-

১৪) মাহারের ছুটিক দ্বিষঃং ভীষণ মুক্তি
হইতেছে। লীডের যত প্রাচুর্য হইতেছে তত
তা আদম পাতিত হইতেছে।

বুকল বেসিডেটাই দেশীয় রাজাদিপোর
বিস্তৃত অধিকার। দেশিকা আচ্ছর্যাবিত হইলাম
মাঝের বেসিডেট স্বতন্ত্র প্রকৃতির লোক। এহাকে
জ্ঞান এবং বাক্তব্য একটি সুন্দর অভিনন্দন-

১০. পাঁচমদের সম্পাদক ডিলেন সাহেব কার্য
কোটির প্রেরণ করিয়াছেন বিষ্ণু কোটির
কোটির প্রেরণ করিয়াছেন। কোটির

জে খসড়া ধরকা কনেক্সেজ মিল
কিম্বা দুধে পার্শ্ব খন ট্রান্সফারে
গাগ হয়। কু মিলর প্রু (প্রাচী প্রক্রিয়া
) হাতে অত্যন্ত কু হয় এবং আনেক
বিষ বিষ বিষ হয়। প্রেম বিষ প্রেম
তে এত দূর মনে বেদন পাইয়াছেন যে তিনি

বৰষায়ে কুলুক প্ৰচাৰণা কৰিব।

তাৰাকে মুক কৰিবে গ্ৰন্থপত্ৰ ও ভৱ্য প্ৰকাশ কৰে।
সম্পদসী চোট কৰিবে তাৰাকে বদমায়েলদিগের হল্দেজ
পুঁজ কৰিতে চাহেন না, একত্ৰ পুঁজ সম্পদসীকৰণ-
দেৰখন ডাকা হতে দিগের হল্দেজ আঞ্চ-সমপূজ কৰেন।
হাৰা তোকুন নিৰূট হৈতে আৰু হাজাৰ ঢাকা লক্ষ
তাৰাকে ছাত্ৰিঙ্গ কৰিব।

— শেষ ধর্মতেজ সুটার সাহেব মলহার রাওয়ের বি-
পক্ষে আরো কঠিনতি বিষ প্রয়োগ করার অভিযোগ
আর্থিয়েন। একদমকে উনি এম খাওয়াইবার চেত-
নারে, সে বিষয়েরও দোষক সুটার সাহেব করিতে-
ছেন। এতজুম কথেক জন সাক্ষী কর্মচারী অনুদেশ
প্রদান কৰে। ইহাতে মলহার রাওয়ের কোণ ক্ষপ হাত
আছে কিম্বা তাঁরও অনুসন্ধান কৰিতেছে।

--বোক্স-৮য়ে গাঁথকারের দুটি হাউস আছে। গবণ-
হৈটের আদেশ পুস্তকে জাঁকার পুলিস উক্ত হাউসে
গাঁথকারের দে সমুদ্র দ্বৰ্য ছিল তাহা সিল করিয়া আ-
বন্ধ রাখিয়াছেন।

—সিংহলের মিকটবত্তো স্থানে যন্মুখ্যের। এইমূল ধারা
গাছ হইতে মারিকেল পাড়ায়। এক জাতি এইমূল দাঙে
তোহার। এই কাশ্যের মিথিত নিষুক্ত হয়। শাহীর এ
নিজের ট্রিল বৃপ্ত শিক্ষিত এবং অঙ্গে, কেহ এ অপরের
বানর ডাঁড়। করিয়া আনিয়া মুক্ত হইতে মারিকেল
পাড়ে। ইহারা দেড়২ বৃক্ষে অবস্থাস্থে উঠে এবং বৃক্ষ
তল হইতে মুম্বোর। যে মারিকেলটি পাড়িতে বলিয়া
দেয়, বানরেরা সেই গুলির বেঁট মুচড়ায়২ চিম ক-
রিয়া ভুতলে নিঃক্ষেপ করে। মুম্ব অনেক রকম জ-
তকে শোঁক মা শোঁক কাশ্যে নিষুক্ত করিয়াছেন কিন্তু
বানরের। এত পুর্ণাম ইহাদের দ্বারা কেম কাজ
করিয়া লয়েন বা?

— চিনদেশে একজন সন্তান রাজমুবক ১৯লণ্ডে উপস্থিত হয়েছেন। ১৯লণ্ডে কি ক্ষপ বিদ্যা ও জ্ঞান শিক্ষা হয় তাহাত অনুসন্ধান করিবার নিমিত্ত চিন সমুট ইহাকে ১৯লণ্ডে প্রেরণ করিয়াছেন। চিন সমুটের অভিধার্য আমেরিকায় ঘোষ কর্তৃপক্ষ কতকগুলি মূল্য প্রিঙ্গাম নিমিত্ত প্রেরিত হইয়াছে, তিনি ১৯লণ্ডে সেই ক্ষপ কতকগুলি বালক বিদ্যাভ্যাস নিমিত্ত প্রেরণ করিবেন এবং এই নিমিত্ত এই সকল অনুসন্ধান করিতেছেন।

— ধৰ্মকান্দুর ভাসিয়। শ্ৰীমতি হৃষী স্বতন্ত্ৰ জেল।
হল। একটো জেলাৰ নাম পঞ্চিব ত্ৰিলুৎ হইবে এবং
হাতে মৰ্মকান্দু, হাজীপুৰ ও শিতাঘাৰি থাকিবে।
পৱ জেলাতে দুরভাঙ্গা, ধূৰণা ও হাজীপুৰ থাকিবে
যৰ ইলাৰ নাম পৰ্য্য ত্ৰিলুৎ হইবে।

। তোরতে একের পাশ্চাত্য কলে একটা জাতি অবস্থিত
থাই তাহার মুক্ত প্রতি পরিষ্কার কর্ম থাকে । তাহাদের
ধ্য কানাগাৰ নামক এক জাতীয় স্তুপ ধূমোৰ বন্ধু রাজা
বীর আৰত কৰে, তখন বন্ধু উপৰে লতা প্রতি ধূৰ
কৰ্ম থাকে । তাহাদের বিশ্বাস যে তাহারা লতাপ
জ্ঞ না কৰিলে তাহাদের কোন বিপদ উপস্থিত হইত
নাও তাহারা একপ অসভ্য যে ত্রিপুর ডেলঙ্গ হৃষি থাকে
চাচ স্থান প্রাণ ন্তেও ঘৃণা বাস্তু প্ৰযোগ
নাই । ভোৱতৰ খৰাসীৰ ধূত দিন সভ্য মা হৃষি
ডেলঙ্গ তত দিন বিধূ ও বৎসী শিক্ষা কৰিয়াছিল

— আমেরিকাতে ধর্ম বিপুল উপস্থিত হইবার উপকৰণ
য়াছে। সেখানে কেবল চিনজাতি ধর্ম প্রচার করিতে-
না এক কিন্তু মুসলমানেরও সেখানে কোরান প্রচারের
অন্ত উদ্যোগী হইয়াছেন। একমাত্র সামগ্ৰে কেবল
হৈব পূর্বে গেঁড় খণ্ডন কৰিলেন। কিন্তু কনেষ্টেটিন-
লিভিং কঠোক জন মুসলিম ছাই মুসলমান হন।

খ্যাপ বাই, মুকুমান কোনো কথা
। তো যে কোন কালে হটেরোপীয় কোঁ
পাঁতে করিয়া কোচ দগকে অধীনতা শুঁ
বল করতে পারবে সে আশি আমদের ন
দি প্রশ়িয় ধর্ম হওঠারের সত্ত্ব করা ষষ্ঠি তোহা
তত্ত্ব আমেরিকা কতক পরিমাণে আমরা
কাকে পরামর্শ করিতে পারি ।

— পাঞ্জাবে রাষ্ট্র না হওয়ায় রবি স্য এত মন
যাছে শে, অনোকে আশংকা করিতেছেন নেপাল
ডর্টক হইবে ।

—মালহার মাত্র যে দিন খৃত হন সেই জিন পোল
সাহেবের সভিত শুগারায় গমন করিবেন এ সপ্ত দিন
করেন। গাঁথকারের একপাল ভাঙ্গিয়াচু ভাস্তু তিনি
পূর্ণাঙ্গে কৃত ঘাত জানিতে পারেন না।

—জনরব যে শকুন ৪^১ লোহ ৩০৫লে ।
ত্রেয় । ৩২ কত দূর সত্য এবং ধৰ্ম এ—
যে অত্যন্ত সতকের সংগত চেষ্টা দেওয়ে ।
মিছিত ।

— মল্লিম সাহেবের পরিবর্তে হারমেল
বড়ং রাজসাহী বিভাগের কমিসনার হইতে
— হাইকোটের প্রধান বিচারপতি ১০৮ কর
কাতা পরিত্যাগ করিতেছেন। পাঁচকাল সর
শেষ হইলে তিনি বিলাত গমন করিবেন
চেক্ষণ চারিয়া আর্মেনের না।

— অসিয়া মালিনীর অস্তর্গত ক্রিট নামক
জন্ম ইংরেজ ডাক্তার অবস্থাতে করিতেছেন
অত্স্ত মহাব্যাধি রোগের প্রাচুর্য। তিনি
এই ব্যক্তিদিগকে পরীক্ষা করিয়া মহাব্যা-
দ্ধে ক্ষম্ত কৃত্য পাহির কর্তৃপক্ষের নিষিদ্ধ খব-
চেন। ক্রিট এবং ডেভার মিকটবো আবেক
আছে যেখানে এমন একটি লোক নাই যাহার
মাল। ডাক্তার সাহেব বলেন যে, একে
অবিক পরিষা। তৈল ও লোম। মৃত্যু অন্তর-
ক্রিট নিষিদ্ধ। বর্তঃ ইতাদের ঘধ্যকৃত রো-
গ প্রাচুর্য।

— শুরাট সাহেবের পুর্লিশের চারটি কথা।
১। ইহারা এক গাড়োয়ানকে বিনিয়োগকারকে সিংহাসনচূড়ত করিয়া আবেশ হইতেছে, গাঁথকারের বিকলে কোরা। আবেশ ওলি শুকতের প্রমাণ পাইয়াছে।
পুর্লিশ কি ক্রম কাজের মৌল চাহী মুসাফারদের গোলমালে বিদ্যুৎ একটি

— পলি সাহেব গাঁথকা অসম
ইকারের পদ্মী লো

ଶାନ୍ତ ବୋଦ୍ଧା
ହଲେନ । କିନ୍ତୁ ମୋ ।
ପାଇୟା ଦେଖା
ଏହ କ୍ରମ ଓହାଙ୍କରିବା
ହଲେନ । କିନ୍ତୁ ମୋ ।
ପାଇୟା ଦେଖା
ଏହ କ୍ରମ ଓହାଙ୍କରିବା
ହଲେନ । କିନ୍ତୁ ମୋ ।

— অংশ পুর পুরে কালে বি গুড়ান
কি। তিনি শাস্ত্র পুর পক্ষে প্রয় পুরণ
কিত হইয়াছেন। শাস্ত্র পুর
ক্ষে বিস্তর যোগাদৃ করিতেছেন

—ইংলণ্ডের অন্তর্গত ডিবন সার্কুলের একটি পৃষ্ঠা
তর একটি শিখ সম্মান পাওয়া
র এক ধারণা চৰ্চা কৰিব।

— মানুষার দুর্ভিক্ষের নিয়িত ধোরাইয়ে বে চ'ন
সংগৃহীত হয় তাহা হইতে উমা হাজার টাঙ্গা
উচ্চত হয়। অধিকতে কোম ঝা। হর্সিপাবের
কোম ও কোম রূপ হইবে।

— এটা ক'ন রূপ রূপ ক'র গ'হে।
জ'ন ক'ন ক'ন ক'ন ক'ন ক'ন ক'ন ক'ন ক'ন ক'ন
ক'ন ক'ন ক'ন ক'ন ক'ন ক'ন ক'ন ক'ন ক'ন ক'ন

— কলিকাতার সাক্ষেব কলিকাতার
সোনালি নিয়ুক্ত হইয়েন। কলিকাতাবাসী
গুরুতর প্রহেবের নিকট মাখিত আছেন।
সপালটিতে যে কয় জন সভা,
চার ন্যায় কমতাবাস, সুবক্তা,
জাতীয় প্রবাদ পৰিষ্কার শোক
কে সেরিক করতে কলিকাতা-
হইয়েন। অসারেবদ বাবু দিগ-
মাত্র সেরিকে কৌর্য করিয়েন।

তাল কি মন্দ শেষ তাৰা পৰি
ৱৰ সদৰেৰা ত'হাৰ বিপদে
কৰিবতেছেৰ। পোলি সাহেবেৰ
স্থিত হইয়া ত'হাৰ নিকট প্ৰাপ্ত'ন
চিন গবণ্যেণ্ট' মেন' গাইকাৰেৰ
নৰ্ত্ত কৰিব। সোমাৰি গোটেট
পথে ত'হাৰ অভিবগ সৰলেই
বিষ্ণু গীতামুখঃ এই জাৰেন
ইত্থ হ'য়, তি তপ মুজু গোটেটুৰ
দেৱ ব'তুৰ আশা আহ

କେବଳ ଅତି ଅନ୍ଧାରୀଯର ପଦର
କେବଳ ଅତି ଅନ୍ଧାରୀଯର ପଦର
କେବଳ ଅତି ଅନ୍ଧାରୀଯର ପଦର

বর্ষের ১৮৬৭ অক্টোবরের প্রাতঃসন্ধিকালে নিয়মিত একটি পর্যবেক্ষণ দ্বারা পড়ে। তাহাতে মিসেস
স্ট্যানলি বাড়ুকে সন্দেশ ও তাহার ক্ষেত্ৰে
কাজ কৰিবার কথা আছে। বৈদেশ
বাবুর মাস হইল বে কোসন বলে তাহাদের রিপোর্ট
পাই কৱিয়া গৰ্বন জেনোভেস এই অভিযানৰ প্রকাশ
কৰেন যে, মুন্ডুরা ওয়েদি এক বৃহৎ বাবু তাহার
জৰুৰী সুপারিশ স্থাপিত কৰেন তাহা হইলে তিনি
সিংহাসনচূড়া কৰিবেন। কিন্তু তিনি মাস না বাঁচিতেই
তিনি ব্রিটিশ পুর্বমেট কৰ্তৃক কারাকুলা হইয়াছেন।
—বোঝাই গেজেট শুনিয়াছেন যে, পুর্বমেটের
আদেশ কুমাৰে গাইকারেঞ্চ মুৱাটে বে শাখা কারণ
হিস তাহা বাজেৰাপ্ত হইয়াছে। গাইকারে অ-
ন্যান্য সম্পত্তি ও পুর্বমেট হস্তগত কৱিতেছেন।
—বিলাতে জাঙ্গি নগৱে এখানকাৰ অধিকাংশ
পাট চালান দেওয়া হয়। মেখানে বিভুৰ পাটের
কল ও উহাতে সহস্র লোক নিযুক্ত আছে। কিছু
দিন হইল এই সাল কলের অব্যক্তেৱ প্রকাশ কৰেন
যে, তাহারা অমজীবদেৱ বেতন কমিয়া দিবেন।
ইহাতে প্রায় ত্রিশ হাজাৰ অমজীবী এক জুট হইয়া
ধৰ্ম ঘট কৰিয়াছে, তাহাদেৱ বেতন কমাইয়া
দেলে তাহারা আৱ কাজ কৰিবে না। বংৰেজদেৱ
ছোট লোক বিগৱও একতা দেখিলে আমাদেৱ বি-
মুস জন্মে।

—চীনদিগেৱ মধ্যে ত্ৰী শিক্ষাৰ বিলক্ষণ প্রাচী-
তাৰ আছে। ইহাদেৱ শ্রীলোক মাত্ৰেই প্ৰায় লেখা
পড়া জানে। স্বামী ব্যবহাৰ কোন কাজ কৰেন না।
তাহার স্ত্ৰীৰ পৰামৰ্শ না লইয়া কখন কৰেন না।
সত্রাটেৱ মন্ত্ৰ পৰ্যন্ত যথন বে কোন রিপোর্ট লেখেন
তাহা প্ৰথম তাহার মাতাৰে পড়াইয়া শুনান, মাতা
অনুমতি কৱিলে তবে তিনি সত্রাটেৱ নিকট প্ৰেৱণ
কৰেন। চীনদিগেৱ মধ্যে বহুকাল হইতে এই বৰ্ণ
সত্ত্বাতা প্ৰচলিত আছে। এখন চীনেৱা আমে-
ৰিকাৰ সত্ত্বাতা তাহাদেৱ দেশে প্ৰচলিত কৱিবাৰ
চেষ্টা কৱিতেহে।

প্ৰেৰিত।

চট্টোগ্রাম।

১লা মাঘ আমাদেৱ রাজ প্ৰতিনিধি টেল্পল-
সাহেৱ চট্টোগ্রাম আসিয়া পঁহুছিয়াছেন। তাহার
আগমনে হলশ্চল পড়িয়া গিয়াছে, সহৰ লোকা-
লীগ হইয়াছে; রাস্তা বাট পুল ইত্যাদি বৃতন সজ্জার
সজ্জিত হইয়াছে। সদৰ ঘাট হইতে চন্দনপুৱা পৰ্যন্ত
কাথা ও বা কদলী বুকে কোথাও বা পূজ্প মালা,
কোথা ও বা লঙ্ঘাপাতা দ্বাৰা সুশোভিত হইয়াছে।
বলা ১টাৰ সময় শেপ্টেনেণ্ট গৰ্বণৰ সাহেৱ জাহাজ
হইতে উঠেন, সেই সময় ১৭টা তোপ ধূনি হয়।
সাহেৱ জাহাজ হইতে উঠিয়া প্ৰথম গাড়িতে লেজী
টেল্পল ও কমিসনৰ ও জজ সাহেৱকে নিয়া কমিসনৰ
সাহেৱেৰ কুঠিতে, বান, অপুৰ একখানী গাড়ীতে
আমাদেৱ একটী কালেক্টৱ ও এডিকং লেং এলাই-
পস তাহার সঙ্গে বৌন। তৎপৰ কালেক্টৱ তে
ইয়া ব্ৰেজুৰি মাল দেৱেন্তা ও কোজদাৰৰ সমুদয়
দৱেন্তা পৰিদৰ্শন কৰেন। তাহার পৱ ক্ৰমান্বয়ে
কাজাৰখনা, আদালত, গুৰুমেট স্কুল, লৰ্মাল
স্কুল, ও মাজাসা ইত্যাদি পৰিদৰ্শন কৰেন। আমৱা
নিয়া হুঁচিত হইলাম মাজাসা স্কুলেৱ ছত্ৰগণ
আমাদেৱ রাজ-প্ৰতিনিধি টেল্পল সাহেৱ বাহুৱকে
খোচিত অত্যন্ত কৱে নাই। গুৰুমেট স্কুল
লৰ্মাল স্কুল হইতে দুইটী

আমরা সেঁ গৰ্বনৰ সাহেব উজ্জ্বল ছাত্রগণকে ধৰান দিয়া বলিবাহীৰ তাহাদেৱ প্ৰাৰ্থিতব্য বিবেচনা পূৰ্বক হস্ত দিবেন।

আমৰার সেঁ গৰ্বনৰ সাহেবকি হোট কি সকলেৱ কৃতিই বেশ শৰ্ষীচৰি মহালাপ কৰাছেন। সেনক তাহার মৰিচৰ মৰীচৰ লপে লাপ কৰিয়া যে কচ মুখী হইয়াছে, তাহাৰ বাণী ব্যক্ত কৰা অসম্ভু।

২৩। মাঝ এখালে দৱবাৰ হইবে, প্ৰথম আমলা ও জমিদাৰগণ উপশ্চিত থাকিবেন। আমলাম এতদুপলক্ষে নেজোমপুৰ ও রামু, টেকন হইতে জমীদাৰগণ এখালে আসিয়াছেন। দৱবাৰে সমস্ত বিষয় আমোচত হয় পৱে জনাই ইছা রফিল।

আমৰা শুনিয়া আকলাবিত হইলাম বিষয় আমিবাণ্ট সার্জন শ্ৰীমুতি বাবু অৱদা চৱণ কান্তিগি ও কঙিপুৰ ভদ্ৰ লেক একত্ৰিত হইতা চট্টোপাধ্য স্থান সংস্কৰণে ও অন্যান্য বিষয়ে যে সকল অভিজ্ঞান হইয়াছে দেই সকল অভিজ্ঞান আৰু পৰিবেৱ নিকট দৱধাৰণ কৰিবেন, আৰু তাহাদিগৰ সামু ইছাৰ জন খনবাদ দি, ধৰ্মাদেৱ রাজ-প্ৰান্ত তাহাদিগৰ সামু চালু কৰ্ত্তব্য কৰিবেন ইহাও একান্ত প্ৰয়োগ।

আমৰা অনেক দিন বাবু দেখিয়া আসিতেছি এত্য পোষ্টাফোসেৱ কৰ্মচাৰিগণ সাধাৰণ লোক প্ৰতি অত্যন্ত অন্যায় ব্যবহাৰ কৰিবে। তেহে পত্ৰ রেজেষ্ট্ৰী কৰা হয় না। এক দিন জনৈক আমলা সংবিত হেড ক্লাৰ্ক বাবু অন্যায় ব্যবহাৰ কৰিবতে এই সোকটী উকি'তন কল্পচাৰীকে জানাইতে উদ্বৃত হইলেন, শেষ বড় আটা অট্টি দোবিয়া হেড ক্লাৰ্ক উকি'তন লোকটিৰ সন্তুষ্পণ কৰিব হৈল বলি তাহার নিকট অনেকে কাৰ্য্যত মিলত কৰিবে আজ আৰু আৰু পৰ্যাদাৰ কোট অৰ ওয়া'ভে একাজন প্যারাদাৰ পত্ৰ রেজেষ্ট্ৰি কৰাইতে গিয়াছিল হেড ক্লাৰ্ক বাবু পত্ৰ খাবা রেজেষ্ট্ৰি না কৰিব প্যারাদাৰ ঘাজেৱ উপৰ ফেলিয়া দেন, এবং হেড সিনকে বলেন “ইহারা হৈ গওগোল কৰে তাৰ প্ৰতিৰিধান কৰিবে না ?” এই কথা শুনা হৈ হেড পিউন উকি'তন প্যারাদাৰকে হস্ত হৰা, তৎপৰ কৰাৰা বিলক্ষণকৈ প্ৰহাৰ কৰিয়া ডাক ঘৰ হইব বাহিৰ কৰিয়া দেৱ। প্যারা বেচাৰা অনন্যাপুৰ হইয়া কোজদাৰিতে মালিশ উপ স্থত কৰিয়াছে আমৰা শুনিয়া প্যারাদাৰ নাকি ডাক ঘৰেৱ ঘৰে পত্ৰ রেজেষ্ট্ৰী কৰাইতে গিয়াছিল, এই অপৰাধে তাহাকে ঐন্দ্ৰণ শাস্তি দেওয়া হইয়াছে। আৰু ডাক ঘৰেৱ উকি'তন কৰ্মচাৰ দিগীকে অৰূপে কৰা তাহার অত্যন্ত ডাক ঘৰেৱ নিষ্পত্তি কৰিয়া দেন, অন্যজনেৰ কৰ্মচাৰীৰ বাবপৰ নাই অনুবিধা হইবে।

উকি'ত।

ষনৱন্ম।

(এন্দুকেশন গোজেটেৱ পত্ৰ প্ৰেক্ষক।)

ছৰ মাদ অতীত হইল, আমৰা কতকগুলি আনন্দশিত পুৱাতন কথিৰ মাম এন্দুকেশন গোজেটেৱ সম্পাদকেৰ নিকট লিখিবা পাচাই, তজ্জ্বায় অকজন রম্যনন্দ গোষ্ঠীৰ বিৱৰণ বিবৃত থাকে। এই পত্ৰতন্ত্ৰ ও জৈন পৰিবে গোকেটে লিখিত তৰা কোন বাইল বজাজ় হৈ

বাঙ্গলাৰ স্বাস্থ্য সমন্বয় রিপোর্ট।

এই দেশ ছাবেখাৰে গিয়াছে। এখানে এমন লোক নাই বাহাকে প্ৰকৃত ঝুঁত বলা যাইতে নাই। দেড় শত বৎসৰ পূৰ্বে আমাদেৱ মধ্যে পীড়া না আমৱা তাহা বলিতেছি না, তবে আমাদেৱ পুৰুষেৱা যে জীবনেৱ অধিকাংশ কাল স্বাস্থ্যেৱ রিয়ে শুখ সম্ভোগ কৱিতেন তাহাৰ আৱৰ্তন। আমাদেৱ জীবন ক্ৰমশঃ সংক্ষিপ্ত হইয়া আসিব, আবাৰ এই সংক্ষিপ্ত জীবনেৱ মধ্যে প্ৰকৃত অতি অল্প দিনই আমাদেৱ অনুষ্ঠান স্টোৱা কেন আমাদেৱ একপ চুদশা হইল তাহাৰ ক্লুপে বলিতে পাৰি না। তবে অনুধাবন কৱিয়া লে একটী বিষয় সকলেৱ চক্ষে পড়িবে। যে প্ৰিয় দেশে পাশ্চাত্য সভ্যতা প্ৰবেশ কৱিয়াছে অৰধি আমাদেৱ স্বাস্থ্যেৱ ব্যতিক্ৰম ঘটিতে আইছে। মুসলমানেৱা আমাদিগকে ছয় শত সৰ পৃষ্ঠাত অধীনতা শৃংখলে আৰুৰ রাখিয়াছিল, স্বত্ব তাহাৰা যে সভ্যতা আনন্দ কৱে তাহা আসিয়া জ্ঞাত, সুতৰাং আমাদেৱ চিৰ প্ৰচলিত রীতি প্ৰত্যেকেন প্ৰত্যেকেন প্ৰত্যেকেন হইতেছিল। মুসলমান-
রাজনৈতিক স্বত্ব শুলি-ধান চাকুৰি শুলি, আমাদিগকে স্বাস্থ্যে যুৰু কৈতে, পৰম্পৰারে লড়াই কৱিবাৰ সৰ মল কীড়াও প্ৰথা প্ৰচলিত হৈলেৱ ফুৰ্তি কল্পাইত, হইত, সুতৰাং স্বাস্থ্য রক্ষাৰ পালন কৱিয়া আমৱা পীড়া য। ইউৱেণ্ডীয় সভ্যতাৰ আমাদেৱ আৱাজে। এ দিকে রাজশুক্রী কংকাৰ বোক বিকীৰ্ণ হইয়া দেশে পৃষ্ঠি কৱিয়া দিয়াছে।
যে ছিল না, এবং ইহাৰ রিক সুস্থতাৰ বিলক্ষণ সৰ্বান্দী সম্মত। এখন পৰিষ্কতি বৎসৰ পৰ্যন্ত হইবে। পূৰ্বে আমৱা পৰ্তি অতিবাহিত কৱিয়া ক্যাটারওয়াইল, কুই-
রয়া থাকি, পূৰ্বে আমৱা হইতে সুত হইতাম। গীৰিৰ গোকদেৱ মধ্যে ও যদি কাহাকে বলে তাহা জানিত কিনা সন্দেহ।
স্বত্ব হইয়া জল নিগমেৱ হইয়াছে, ইহাতে যে এ উচ্চিতাৰে তাহা বলা যায় অধিকাংশ সোকে চ বৎসৰ অনুৰ শস্য গ বৎসৰ অনুৰ শস্যেৰ দেশ নিবন্ধন হইয়া তাৰ নিমিত্ত সোকে দেবৰ তাৰতম্য বুবিতে পাৰে, পীড়াও হইয়া গড়ে। ফল আমৱা
শুঁঁজলে আৰু হইয়াছি বলিয়াই হউক, কি পাশ্চাত্য সভ্যতাৰ মালোক আমাদেৱ মধ্যে প্ৰবেশ কৱিয়াছে বলয়াই হউক, কি

গিয়াছে তাহাতে আৱ কাহারো দিমত নাই। বাঙ্গালী শব্দে একগ প্ৰিয় বহত গুহিণী, অঙ্গল ও শিরোৱোগ বিশিষ্ট একটী জীৱ বুবায়। আমাদেৱ দেশে বেক একটী প্ৰথান স্বাস্থ্যকৰ স্থান ছিল তাহা একগ সংক্রামক জুৱেৱ আবাস ভূমি হইয়া রহিয়াছে। বৰ্দ্ধমান বাঙ্গলাৰ দারজিলিং ছিল। বৰ্দ্ধমানে পাদ বিক্ষেপ কৱিবাৰ লোকেৱ পীড়া দৃঢ়ভূত হইত। কিন্তু দেখ বৰ্দ্ধমানেৱ এখন কি তুলশা হইয়াছে! কুফনগৱ ও হুগলিৰ প্ৰশংসকৰ স্থান ছিল, কিন্তু এখানকাৰ শোচন য অবস্থা কাহাৰ অবিদিত নাই। বৰ্দ্ধম এ যাবৎ ভাল ছিল, কিন্তু দেখানেও সংক্রামক জুৱেৱ প্ৰবেশ কৱিয়াছে। বাঙ্গলাৰ যে জেলায় গমন কৱিবে সেখানেই দেখিতে পাইবে যে তাবতেৱই কণু শৰীৱ। আমাদিগেৱ মধ্যে বিনি অন্ধ সেৱ চাউলেৱ ভাত খাইতে পাৰিলেন তিনি ভোকা বলিয়া প্ৰসিদ্ধ, কিন্তু ইংৱেজদেৱ মধ্যে পাঁচ সেৱেৱ কষে কাহাৰ উদৱ পুৰ্বি হয় না। আমাদেৱ পূৰ্ব পুৰুষেৱ ইংৱেজদেৱ তুল্য আহাৰ কৱিতে পাৰিলেন কিন্তু আমাদেৱ পেটে যৎকিঞ্চিৎ সক চাউলেৱ ভাত ভিন্ন আৱ কিছু সহে না। আমাদেৱ দেশ বেৱেপ দেগো অস্বাস্থ্যকৰ হইতে আৱস্থা হইয়াছে তাহাতে সত্ত্ব হইবা নিবাৰণেৱ কোন উপায় বলিবিত নাই হইলে বাঙ্গালী জাতি নিশ্চিত নিৰ্মূল হইয়া যাইবে। ১৮৭৩ সালেৱ বৰ্ষ দেশীয় স্বাস্থ্য রিপোর্ট সংপ্রতি প্ৰকাশিত হইয়াছে এবং উহা পাঠে আমৱা যে ভয়ঙ্কৰ কেল দৃঢ়ি কৱিলাম তাহাতে আমাদেৱ অশংকাৰ আৱো বৰ্দ্ধি হইতেছে। পূৰ্বে এক এক জেলা ধৰ্যা যৃত্ব সংখ্যা বৃণ্ণি ত হইত, ১৮৭৩ সেদে ভাৰতবৰ্ষীৰ গবণমেণ্টেৱ অনুমতি অনুসাৱে কতক শুলি নগৱ ও পল্লী বিভাগ যৃত্ব সংখ্যা নিকাৰিত হয়। প্ৰশ্নেক হাজাৰ লোকেৱ মধ্যে কোন স্থানে বৰ্ত যৃত্ব সংষ্টৰ হইয়াছে তাহাৰা তালিকা আমৱা মিসে প্ৰকটক কৱিতেছি।

নগৱ।

বৰ্দ্ধমান	৫৪.৫৭	মুৰশিদাবাদ	৪৯.১৫
মোহারডগাৰ	৩৯.৪১	২৪ পৰগণা	০৭.১৯
সাঁওতাল পং	৩৫.৭৮	পাটনা	৩০.২৬
গৱা	৩৪.৩৩	মানতুম	৩৪.১২
দিনাজপুৰ	৩০.৬৬	পুৱী	৩২.৩৪
দারজিলিঙ্গ	৩১.৫৬	হাজাৰিবাগ	৩০.৯৮
মালদহ	৩০.৩২	সারণ	৩০.২৮
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মুঁজেৱ	২৯.৩৩	নওয়াখালী	২৮.৭১
পাবনা	২৮.৫৪	ৱাজসাহী	২৮.৫০
চট্টগ্ৰাম	২৭.৭৯	ময়মানসিংহ	২০.৪৩
পল্লী বিভাগ।			
সারণ	৬০.৩৬	ময়মানসিংহ	৫২.৯৬
চম্পারণ	৫১.৭১	ত্ৰিভুত	৪৮.৯২
ৱাজসাহী	৩১.৯০	বীৱতুম	৩১.৫৫
দিনাজপুৰ	৩৮.৪৫	নওয়াখালী	৩৬.৪৭
মালদহ	৩০.৯৭	শাহীবাদ	৩৪.৯২
লোহারডগাৰ	৩৪.২৬	পাটনা	৩৪.০৫
মেদিনীপুৰ	৩১.২৩	হাবড়া	৩১.৭৪
মশোহৰ	২৭.৫১	মুঁজেৱ	২৮.১৯
পুৰ্ণীয়া	১৬.৪৮	ত্ৰিপুৰা	২৬.৫৮
ভাগলপুৰ	২৫.৪৮	২৪ পৰগণা	২৬.২৪

উপৱি উক্ত তালিকা পাঠ কৱিলে কাহাৰ মুক্তক্ষেপ হইবে? বৰ্দ্ধমান নগৱে হাজাৰ কৱা প্ৰায় ৫৫ জন লোক মৃত্যুৱাহে এবং সারণ পল্লী বিভাগে হাজাৰ কৱা ৬৩ জন যৃত্ব প্ৰায় ৩০০ জন হইবে। নগৱ সকলেৱ মধ্যে সকল অপেক্ষা ময়মানসিংহে যৃত্ব সংখ্যা কম এবং পল্লী বিভাগেৱ হইবে সকল

অপেক্ষা কৱিদপুৰে যৃত্ব সংখ্যা অল্প। অৰ্থাৎ আশৰ্য বিষয় চৰ্ক হইবে। পূৰ্বে যে স্বাস্থ্যকৰ বলিয়া প্ৰাপ্তি হিল এখন তাহা এক শেষ হইয়াছে এবং কৰ্দয় স্থল গুলি অপেক্ষাল হইয়াছে। বৰ্দ্ধমানে যৃত্ব সংখ্যা সৰ্বোবশী, অথচ যশোৱ, কৱিদপুৰ, দিনাজপুৰ পৰি প্ৰিয় প্ৰিয়া অস্বাস্থ্যকৰ স্থান গুলিতে যৃত্ব অপেক্ষাকৃত কৰ। ফল উপৱি বে তালিকা গেল উহা পৰিমিত কৱেক স্থানেৱ ফল যাৰ বাঙ্গলাৰ প্ৰতি পল্লিগ্ৰামেৱ যৃত্ব সংখ্যাৰ ত গুৰীত হয় তাহা হইলে দেখা যাইবে যে বঙ্গদেৱ ভয়ানক মহামাৰী উপস্থিত হইয়াছে। বিশ পূৰ্বে যে গ্ৰাম জনকীগ ছিল, দুই প্ৰহৰ সময়েও যেখানে লোকেৱ কোলাহল ঘোন একগ দিবাতেও যেখানে সব নিষ্কৃত। উক্ত গুৰূপেট আমাদেৱ নানাবিধি উপত্রিৰ নিমিত্ত রহিয়াছেন, তাঁহাৰা আমাদিগকে উচ্চ শিক্ষা কৱিতেছেন, আমাদিগেৱ দেশে শাস্তি কৱিয়াছেন, তাঁহাৰাৰ কল্যাণে ব্যাপ্ত যেৰ এক জল পান কৱে, তাঁহাৰা আমাদেৱ নিমিত্ত রেল টেলিগ্ৰাফ, রাস্তা প্ৰতিক শুগুলি সহায় কৱিয়াছেন, সকলেৱ নিমিত্ত তাঁহাদিগকে শত২ ধন্যবাদ, বিৰোগে আমাদিগেৱ জীবন বাহাতে রক্ষা হয় তাঁহাদেৱ তাহা কৱা কৰ্তব্য। আমৱা যদি শৱিয়া পেক জীবন্ত হইবে ইহাৰ থাকিলাম, তবে আমা উচ্চ শিক্ষাৰ বাহি প্ৰয়োজন কৰি এবং রেল টেলিগ্ৰাফেৱ বাহি প্ৰয়োজন কৰি বৰ্দ্ধমানেৱ শক্তি বাঙ্গালীদেৱ মধ্যে বিম ৬০ বৎসৰ কাটাইয়া গোলি দীৰ্ঘজীবী বলিয়া পৱিগণিত। ইহাৰ সাথে বাহাতে সত্ত্ব হইতে অনুধাৰণ কৰিবে এবং এই ক্লুপে আৱ চৰ্ক হইতে আৰম্ভ হইয়াছে। কেবল আমাৰাই এত দিব টিকিয়া আছি। কিন্তু বে ক্লুপ গতিক ভাহাতে আমাদেৱও আৱ নিষ্কাশন দেখিতেছি না।

গাইকোৱাড়।

গোলি সাহেব প্ৰকৃত প্ৰস্তাৱে বৰদাৱ রাজ মনে উপবেশ কৱিয়াহৈন। তিনি উচ্চ রাজে নাম মাত্ৰ দেশীয় শাসন প্ৰাণলীৰ বাখিৰা তাঁহাৰ ইচ্ছা গতিৰ প্ৰকাৰ পৱিবৰ্তন প্ৰয়োজন কৱিতেছেন। পুৰাতন অনেক কৰ্মচাৰীকে অবস্থা কৰা হইয়াছে এবং পেশি সাহেবে বাহিয়া বে সকল লোক তাহাৰ পোকাক্তা কৱিবে তাঁহাদিগকে প্ৰথাৰূপ কৱিতে নিযুক্ত কৰেতেছে। গাইক যাদেৱ সেৱাগতি এক জন প্ৰধান কৰ্মচাৰী ছিলেন, তিনি বৰদাৱ শাসন কৰ্তৃত শ্বালক সুতৰাং তাঁহাৰ স্বপক লোক। পেশি সাহেবে তাঁহাৰ ইচ্ছা বিলিয়া কৰ্ম হইতে ছাড়া আছিল। গাইক যাদেৱ ধনী প্ৰয়োজন কৰ্ম হইতে ছাড়া আছিল। পেশি সাহেবে তাঁহাৰ অনেক বৰ্ত কৰিতেছেন এ