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[Despatch Abstract.]

*Report on Latin American papers
for Feb 87.*

READ AGAIN ORDER OF GOVERNMENT, dated
188 , No. MISCELLANEOUS.

ENCLOSURES.

CURRENT No.

STATEMENT WITH DITTO.

ORDER OF GOVERNMENT. A A

STATEMENT WITH DITTO.

PAPERS NOT FILED UP, BEING MEANT FOR DESPATCH
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CONFIDENTIAL.

REPORTS ON NATIVE NEWSPAPERS FOR THE MONTH OF
FEBRUARY 1887.

LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Place of Publication.	Editions.	Number of Copies issued.
<i>Tamil.</i>				
1	Hindoo Janabhoochany (28th January and 4th, 11th and 18th February)	Madras ..	Weekly ..	200
2	Vettikodiyon (29th January and 5th, 12th and 19th February 1887)	Do. ..	Do. ..	250
3	Swadeshabhimauny (29th January and 12th and 19th February 1887)	Do. ..	Do. ..	480
4	Soojanamanoranjany (29th January and 5th, 16th and 19th February 1887)	Palamcottah ..	Do. ..	220
5	Tatwavivechiny (30th January and 13th and 20th February 1887)	Madras ..	Do. ..	140
6	Travancore Abhimauny (1st and 10th February 1887)	Nagercoil ..	Trimonthly.	350
7	Calaunidhy (1st and 15th February 1887)	Coimbatore ..	Bimonthly.	275
8	Swadeshabhimauny (1st and 15th Feb. 17.)	Salem ..	Do. ..	150
9	Swadeshmitra (29th January and 2nd, 9th, 12th, 19th and 23rd February 1887)	Madras ..	Biweekly ..	1,120
10	Lalitauprasannodaya (19th, 21st, 24th, 29th and 31st January and 1st, 5th, 10th, 11th, 12th, 14th, 16th, 18th, 19th, 21st, and 25th February 1887)	Do. ..	Daily ..	150
11	Brahma Ghyana Bhodiny (1st and 17th February 1887)	Bangalore ..	Bimonthly.	110
<i>Telugu.</i>				
12	Vivekavardhani	Rajahmundry ..	Weekly ..	300
13	Sanmargadarsini	Pittapore ..	Monthly ..	200
14	Andhra-Prakasika	Madras. ..	Weekly ..	500
15	Sujanamanollasini	Do. ..	Do. ..	64
16	Hindujanamasamkarini	Do. ..	Monthly ..	100
17	Rasikollasini	Guntur ..	Do. ..	200
<i>Canarese.</i>				
18	Carnautaca Pracaushica	Bangalore ..	Weekly ..	450
19	Mysore Vrittaunta Bodhiny	Do. ..	Do. ..	30
<i>Malayalam.</i>				
20	Kerala Mitram	Cochin ..	Trimonthly.	200
21	Kerala Patrika	Calicut ..	Weekly ..	800
22	Paschima Taraka and Kerala Pataka	Cochin ..	Fortnightly.	900

LIST OF NEWSPAPERS—continued.

No.	Names of Newspapers.	Place of Publication.	Editions.	Number of Copies issued.
	<i>Hindustani.</i>			
23	Shams-ul-Akhbar (7th, 14th, and 21st February 1887.)	Triplicane, Jam Bazaar, Madras.	Third	
24	Jarida-i-Rozgar (5th, 12th, 19th, and 26th, February 1887.)	Triplicane, Royapettah, Madras.	Fourth	
25	Muzhar-ul-Ajaib (7th and 24th Feb. 1887.)		Second	
26	Tilism-i-Hairath (5th, 15th, and 25th February 1887.)	Triplicane, Jam Bazaar, Madras.	Three	
27	Qasim-ul-Akhbar (3rd, 7th, 10th, 14th, 21st, and 28th February 1887.)	Bangalore ..	Sixth	
28	Bad-i-Saba (5th, 12th, 16th, and 22nd February 1887.)	Do. ..	Fourth	

CONFIDENTIAL.

REPORT ON NATIVE NEWSPAPERS FOR THE MONTH OF
FEBRUARY 1887.*Report on Tamil Newspapers for the week ending 5th February 1887.*

The editor of the *Vettikodiyon* says that it is not proper to give a sum of money once for all either to those who have been incapacitated by injuries at the Park Fair disaster, or to those who have been left destitute by the death of their supporters. In the case of the latter, it will be well to award them a pension, and, in the case of minors, to make suitable provision for their education and training.

2. The editor of the *Swadeshmitra* (January 29th) says as follows:—

The institution of the Statutory Civil Service is profitless to the country. As no examination is held to test the Natives admitted to that Service, there are many admitted who are ignorant of official work, and who consequently bring disgrace on the Natives generally. The Government should therefore rescind the Statutory Rules and make it compulsory that all Her Majesty's subjects should undergo a general examination. It is not necessary that Government should make a special provision for this country. It is enough if ways are opened to admit the Natives to the Civil Service Examinations now conducted in England. In the first place, these examinations should also be conducted in India, and should be open to all subjects of Her Majesty; and only the successful candidates should be appointed to the Civil Service. It is ruled that the candidates seeking admission to those examinations should be under nineteen years of age. Persons of this age will be too immature for high powers being entrusted to them. This age may well be raised to 23. It is necessary also to make it compulsory that those who are successful at the examinations held here should go to England and stay there for two years. Many of the Natives may perhaps say that the sojourn in England is unnecessary. They are in so saying actuated by considerations that a sea-voyage is contrary to the Shastrams, and that residence in England will undermine the Hindoo religion. Both these considerations are incorrect. We know that in ancient times the Indian manufactures found their ways to Italy, Arabia and Rome, and that the Indian merchants traded to various countries. Was all this accomplished without the aid of ships? How then can one believe that the sailing in a ship is prohibited by the Hindoo Shastrams? Even were it so, should we not adopt new customs to suit the times? The English who rule India, come from a far country, and their laws and opinions are deeply prevalent here; and how can our countrymen advance in knowledge without actually seeing England for themselves? It is idle also to hold the opinion that a sojourn in England will destroy the Hindoo religion. It is likely that many of the outward shams attaching to the Hindoo religion will die, but the religion itself will not die. The fear that Indian youths will return to their own country as spoiled men is equally unfounded. The good are good everywhere, and the wicked will always remain so. Setting these aside, there are many advantages to be derived by a residence in England. It will give courage to our Indian youths. They will have an opportunity of studying the manners and customs of various countries. England is the mother-land of the Government ruling this country; and our countrymen should learn and practise the many virtues of the English people. Many of our countrymen should go to England and explain to the English people our wants. A better Government than the English Government we can never get. The people of England and the people of India should gradually coalesce and have interests in common. The people of England are celebrated for their manufactures, their Government, and their unanimity.

Whatever we may learn in books regarding their civilisation, we can never really learn their excellence until we see them in their country. Our countrymen experience a sort of fear whenever they see Englishmen; and this fear will not be eradicated unless our countrymen go to England and associate largely with the English.

OOTACAMUND,
10th February 1887.

(Signed) C. D. MACLEANE,
Tamil Translator to Government.

Report on Tamil Newspapers for the week ending 12th February 1887.

The editor of the *Swadeshamitra* answers as follows the two leading questions which are now before the Public Service Commission with reference to the Covenanted Service, viz., first, whether the Civil Service Examinations held in England should not also be held in India; and, second, if so, should the Indian youths who are successful at those examinations go to England to finish their education:—

With regard to the first point, the editor says that if the examinations are conducted only in England, the promise held out by Her Majesty in the Proclamation of 1858, that the people of England and the people of India will be treated equally in all respects, will remain unfulfilled; and that if those examinations are held also in India, the Natives, too, will have their share of high appointments which are given only to the successful candidates at those examinations. In 1855, when these examinations were first introduced, the people of India were totally ignorant of the English language, and the English people had not that confidence in the Natives of this country which they now have. Hence the examinations were held in England alone. But now the English have more confidence in the Natives, as witness the material help afforded by the Natives of this country to the English in the mutiny of 1857; and the English language is widely known throughout India, and all important work relating to Judicial and Revenue administration is done by the Natives. Candidates up to 25 years of age were first admitted to the Civil Service Examinations, but subsequently the age was lowered to 23, then to 21, and finally to 19. Before the age limit was fixed at 19, it was possible for the Natives to compete in England; and there were some Natives who returned with success to India. But now, under the present regulations, this is simply impracticable. To change this state of things, it is necessary that the examinations should also be conducted in India, and the age of the candidates raised. With reference to the second question, whether the candidates successful at the Indian examinations should be required to go to England, the editor states that it is highly necessary to compel them to do so, for the benefits to be derived by a stay in England are manifold, the first among them being the unlearning of fear and the attainment of courage; secondly, the Indian youths will learn business habits; and, thirdly, they will become familiar with English civilisation and beliefs. On all the counts the English are superior to the Indian people. Endowed with bravery in war, proficient in all mechanical arts and appliances, well versed in politics, patriotic, and possessed of unity and a sound *physique*, what wonder if such a people should stand foremost among the nations of the earth, exercising a world-wide sway, and abounding in wealth and power? And should we not observe such a specially gifted people in their homes, and seek to advance like them? Our country is now in all respects at a low figure. Its agriculture is imbecile, its mechanical arts have dwindled away, its commerce is not worth mention, and its people are sadly lacking in unity and patriotism. It is necessary, therefore, that the Indian youths who are successful at the Civil Service Examinations held in India should go to England to have their training there.

2. Whether the same scale of salaries should be adopted in the case of European and Native officials, or whether the scale for the former should be higher than that for the latter are questions now under the consideration of the Public Service Commission. The English Government spend the Indian revenues as they like, and are not responsible to any one for any of their expenditure. But in England Her Majesty's Government obtain the sanction of the Parliament for every penny they

spend. In India the various establishments are maintained at a vast expenditure. The English officials are paid the same salaries as they were paid thirty years ago. Why should they be so paid, seeing that there are now every facilities of communication between England and India, which did not exist then? The Commission should recommend to the Government of India the curtailment of the salaries of the civil servants. With regard to the salaries to be paid to Europeans and Natives, it is but just that the Natives should be paid less than Europeans. It will not do, while we complain that the Europeans are highly paid, to ask for ourselves the same salaries as are paid to them. Neither will it do to consent to discharge the same duties on a very low pay, for the Native officials also have to live up to their dignity, and give their children a suitable education. We would, therefore, lay down the rule that the same scale of salaries should persist both for Europeans and Natives up to a thousand rupees, and that for sums above that limit it may vary.

3. Government should relieve Revenue officers of magisterial duties, and until this is done, there will be no benefit to the people, nor will the magisterial duties be properly discharged. Some of the witnesses examined by the Public Service Commission deposed that the Natives of India are fit for administering civil and not criminal justice. The reason for it lies in the fact that Government do not appoint fit Natives as Magistrates; and as these men rise gradually from doing dufferband work to the post of a Deputy Collector, how can they be expected to decide every case properly? As these Magistrates have besides revenue duties to perform, they have neither time for hearing the Vakeels plead, nor leisure for making themselves acquainted with the criminal laws. Whether armies pass through the taluk, or whether locusts destroy the crops, or whether the country is visited by an epidemic, or whether the Governors or Collectors make a progress through the land, the Tahsildar is called upon to do what is necessary; and how can he amidst his multifarious duties find time for deliberation while doing his magisterial work? The present practice by which the Collectors appoint the magistrates should be put an end to, and the power of appointing them given to the High Court.

OOTACAMUND,
18th February 1887.

(Signed) C. D. MACLEANE,
Tamil Translator to Government.

Report on Tamil Newspapers for the week ending 19th February 1887.

A correspondent writes to the *Swadeshamitra* as follows:—

“If the Civil Service Examinations are held only in England, the Indian youth who seeks to enter the Covenanted Service will have to make a long voyage to a foreign country for an object which he perhaps may not eventually attain. He is naturally deterred by the consideration that he may not emulate the English youths in the examinations conducted in their own country and in their own language. This cause more than any other operates to diminish the number of people who would otherwise go to England for those examinations. The same examinations may therefore be held simultaneously in England, India, and other places; and the successful candidates, without any distinction of caste or creed, appointed to public offices in the country. By this measure the most intelligent youths in both countries will be secured, and they will strive to emulate each other in friendly rivalry for one common object, forgetting all differences of creed. It is a mistake to fix the same age for the English and Indian youths appearing at these examinations. It is only when the language in which the examinations are conducted is common to them both, that it is reasonable to fix the same age within which they should appear. This extreme limit of age is the means of shortening the life of the Indian youths. They have to take up the study of the English language at a very early age, and the language being foreign to them, have to contend with difficulties which the English youths have not. They so much devote themselves to the study of that language, that they neglect the study of their own vernaculars. To obviate these evils, I would suggest that candidates

who are admitted to these examinations should be not less than 21 and be not more than 25 years of age. It may perhaps be urged by some that the Bramins alone will appear at these examinations, and carry off all the public offices; that when they rise uppermost, the people of other castes will fall back; and that to put a check upon their exclusive rise some other measures should be thought of. But what does it matter to Government who fill offices under them? Those only who show more intelligence, skill and worthiness should be appointed to positions of importance. As a matter of fact, it is not quite true to say that the Bramins alone are in advance of others. They were so when education was first diffused, but now the people of other castes are beginning to eclipse them. In the matter of salaries to be paid to Europeans and Natives, it does not appear why the latter should be less paid than the former. When they undergo the same examinations, there is no reason why there should be a difference in the salaries paid to them. If the Europeans claim a larger salary because they serve in a foreign land, because they have to pay for the education of their children at home, these reasons are not valid. Some people may say that Government do not like to trust the Natives with high offices. To this it may be replied that no better Queen or Government than we now have is ever possible, that the Hindoos are always a loyal people, that the word "disloyal" is unknown to them. The Government need not bestow upon us, and it is not fitting that we should ask them to give us, the highest appointments in the Administration or in the Army, but what hindrance is there in the bestowal of other offices on the Natives? As no difference, it has been said, need exist in the salaries paid to Europeans and Natives, there need be no difference in the leave rules applicable to them. The vernacular languages should be largely added to the curriculum at the Civil Service Examinations, as a good knowledge of them is highly necessary for the important posts which the successful candidates are destined to fill, and as a deficient knowledge of them has been known to produce innumerable evils. It does not seem well to make it compulsory on the youths who are successful at the examinations held in India, to go to England. It does not admit of a doubt that the Indian youth will be highly benefited by a visit to that place, as also it is undoubted that the Indian youth born in a warm climate will find it hard to shift in a really cold climate. Those who desire to go to England, let them by all means go; but as for those who choose to stay, it seems well that they should be trained here alone. There need be no objection to draft subordinate officers into high positions, if they are of ripe experience and show fitness of work. In comparison to them, what do the raw youths know whose only qualification is that they have been successful at the examinations? The Statutory Service should never be maintained; if it works well, it is good, and instead of working under difficulties with it, it is better to be without it."

2. The editor of the *Swadeshamitra* observes that the Governor of Madras is well disposed and treats the Natives with much politeness. The chief points which the Governor should take into consideration are as under:—The welfare of the agricultural population of this Presidency should be considered. They enjoy no ease, notwithstanding that they pay numerous taxes. The beriz on land is excessive. The arrears are begun to be collected before the harvest season is yet over. The ryots are, therefore, obliged to sell their corn as soon as it is reaped. In every district a jammahbandy is yearly held for the settlement of revenue; and it is a jammahbandy only in name. No abatement is made for lands left waste, nor any remission granted for shavy. It is a cause of oppression to the ryots that the Revenue officials are vested with magisterial powers; the latter powers should be withdrawn. The salt and forest laws are also oppressive to the people. The provision that a reward will be given to the officers of the Salt Department according to the number of cases detected by them, affords room for the subordinate officers of that department to charge many innocent people with offences against the salt laws. By the excise system now in force the price of salt has risen high. The forest laws, too, are oppressive to the people. As the watchmen on Rs. 6 or 7 and other subordinate servants of the Forest Department are entrusted with the carrying out of many of the provisions, room is afforded them for oppressing the people. The superior officers, too, are rather strict than otherwise while dealing with the people. The Governor should early appoint a commission to inquire into the

hardships entailed by the forest laws. Another point to be noted is that relating to charitable endowments. Though the endowments are well furnished, yet they are mismanaged owing to the want of proper control. Such mismanagement is encouraged by the absence of a law relating to the conduct and control of endowments.

OOTACAMUND,
24th February 1887.

(Signed) C. D. MACLEANE,
Tamil Translator to Government.

Report on Tamil Newspapers for the week ending 26th February 1887.

The editor of the *Swadeshamitra* says that one of the questions considered by the Public Service Commission in Madras was whether magisterial functions should be taken away from the Revenue officers. Many of the Government officials who were examined by the Commission were of opinion that it was advisable to do so. As the Tahsildars are now vested with magisterial powers, people who bring complaints before them have to travel with their witnesses from village to village to find them out. The Tahsildars having so much to do with respect to the collection of arrears of revenue, have scarcely leisure to dispose of the magisterial cases; and even if they have, they go through the work hurriedly. They have no sufficient leisure to write down the judgments; and it is difficult for the person convicted to obtain a judgment-copy for purposes of appeal. As criminal cases are more important than civil cases, and bring dishonor upon the persons convicted, the Government should adopt proper measures in the matter of administering criminal justice, and should not forego them on mere financial grounds.

2. The same editor observes that, though Government frame laws with the intention of benefiting the people, yet as they do not know the customs of the country, those laws turn out to be hard upon the people. The Forest Act was at first framed with the object of preventing the destruction of forests, and thereby of causing much rainfall in the country. It was not framed with the object of obtaining any revenue from them. But now the revenue derived from forests has become the principal consideration of Government and regulations have been framed, by which the grazing of cattle in the forests and the obtaining of fuel, wood for agricultural implements, and other produce of forests required by the ryots for their agricultural industry, can be had only on certain stringent conditions. The sufferings entailed on the ryots by these regulations are great; but far greater are the sufferings which the barbarous tribes living in hills and forests have to undergo. They lived on the produce which they obtained wild in the forests, but now by these stringent Forest Rules, their very means of livelihood has been taken away from them. The practice obtains in certain cases of paying the servants employed in the forests a per-centage on the amount collected by them as dues. This practice leads the forest servants to obtain as much money as they can, and is a source of much oppression.

OOTACAMUND,
3rd March 1887.

(Signed) C. D. MACLEANE,
Tamil Translator to Government.

Report on Telugu Newspapers for the month of February 1887.

Sanmargadarsini, No. 1, states that the existing law about wills gives rise to frequent disputes, and the judges have much trouble in deciding such cases, as the claimants and witnesses concerned in them are often dishonest. The editor contends that most wills are fabrications and not genuine documents, especially in suits where no legal heirs exist. He therefore trusts that these rules will be amended with a

proviso that no will can be considered valid, unless it is written and registered in the lifetime of the testator.

2. *Andhraprakasika* declares in No. 6 that the reduction suggested by the Finance Committee with regard to the pay of the Presidency Magistrates in Madras gives entire satisfaction to the public, and trusts that Government will proceed in the same manner with other unnecessary posts. The editor remarks that if the rumour that the Governor has consented to a monthly reduction of Rs. 1,000 in his pay is correct, why should not the pay of other officials be also reduced?

3. Referring to the severity of the Forest Rules and the difficulties which the people in consequence undergo, the editor regrets in another article of the same number the prescription of such stringent rules.

4. No. 7 of the same paper draws attention to the fact that the Government of India, when appointing Mr. Kavasji Javaji, a Parsee Civil Servant, who was drawing only a salary of Rs. 766, to be Postmaster-General for the North-Western Provinces, have declared that Natives are competent to hold such a post. The editor contends therefore that Natives can discharge the duties of any post when conferred on them.

5. In another column of the same paper, it is remarked that the Finance Committee have reduced the grants-in-aid to private schools by a sum of three lakhs of rupees, and that this reduction is quite unjust as it is the duty of Government to spend for the benefit of Natives a portion of the income derived from their pockets.

6. *Sujanamanollasini* No. 5 states that the manner of celebrating the Jubilee by public subscriptions is reprehensible, as it is the duty of Her Majesty to celebrate it at her own expense. The editor thinks that it is not desirable to spend the wealth of India in this way.

7. *Hindujanamasankarini* No. 7 states that the Public Service Commission perform their duty satisfactorily, and trusts that the age for admission to the Civil Service will be raised from eighteen to twenty-three years, and that Natives will be employed in many appointments which are now reserved only to Europeans.

8. The editor of the same journal, while reviewing Mr. Garstin's new Revenue Scheme, says that there seems to be very little difference in the expenditure for the maintenance of the existing Revenue Establishment and that of the new scheme, but that the latter has the drawback that many officials lose their appointments and others get a reduction in their pay.

9. Commenting on the exorbitant price of salt, the editor of the *Rasikollasini* states in No. 8 that salt is the most important article for the preparation of food for human beings. It also gives vigour to cattle, and if taken in larger quantities acts as a prevention against diseases. In this country nearly every one consumes salt, and in spite of this fact, Government have imposed a heavy tax on salt. The poor people being unable to purchase the costly salt, use earth-salt in its stead, and expose themselves thus to punishment. The ryots are unable to supply salt to their cattle, and the latter become weak. The editor hopes that His Excellency the Governor will reduce the price of salt.

10. In another article of the same paper, it is stated that the people in this country had never been accustomed to pay a tax on fire-wood, but they are now made to do so. The rules regarding it are very stringent. If a man carries in a cart a little fire-wood his cart and bullocks may be taken from him as a punishment, and when there arise doubts to whom the fire-wood belongs, whether to the person in whose possession it is or to Government, the former must prove that the property is his. The people suffer much by these strict rules, and the editor hopes that His Excellency the Governor will make provision that the fire-wood used by ryots for their daily use and the wood for building purposes may be exempted from taxation.

MADRAS,
12th March 1887.

(Signed) GUSTAV OPPERT,
Telugu Translator to Government.

Report on Canarese Newspapers for the week ending 5th February 1887.

The *Carnautaca Pracaushica* (Canarese edition) of the 31st January observes as follows:—

There is no doubt that the independence of Native princes is gradually declining. All of them are more or less like puppets in the hands of the British Government. There are few of them who are even nominally independent. For, in every large Native State there is a British Resident. The professed object of keeping a Resident in Native States is to guard the interests of Her Majesty's subjects and to assist the prince, if necessary, in governing his State. But if we see the extent of the authority actually exercised by the Resident, it is doubted whether he is not the real ruler of the State. He meddles in every act, however trifling, connected with the internal administration of the State, and cursed is the prince who dares to go against the Resident's wishes; for evil reports against such a prince are sure to reach the British Government. For, it is reported that injustice and oppression reign in his State; that many unjust taxes are levied upon his subjects; that complaints are being brought to the Resident against the prince's misgovernment; and that the prince does not take the advice given in good faith by the Resident. Thereupon the prince is denounced as unfit to rule, and is deposed, however worthy he may be, and the internal administration of the State is committed to a Commission, Committee, or Council, or to the Resident himself and the deposed prince is allowed to retire on a pension. The deposed prince vainly makes repeated applications to the British Government to restore him to his dominions and thus wastes his pension and his time. A prince who is prudent enough to avoid falling into such a sad plight is obliged to propitiate the Resident in all ways and not at all mind the public good. For, if he only wins the favour of the Resident, nothing about the internal misgovernment of his State will be known outside; but, on the other hand, his State will be considered a "Model State." Nobody takes the trouble of inquiring into the state of internal affairs of the so-called "Model State." But in order to secure this good luck the prince is obliged not only to act against his conscience, but to spend enormous sums of money to please the Resident; and very often the revenue of the State not proving sufficient for this purpose, he is obliged to contract debts and thus sacrifice the welfare of his subjects to the object of gaining the Resident's favour.

When the independence of Native princes is already in such a great danger, we shudder at seeing the new changes which Lord Dufferin has lately introduced into the administration of Native States. For he has appointed Europeans,—Civilians and British Military Officers,—to some of the chief posts which are in the gift of Native princes. We learn that he has ruled to the effect that only Europeans should be appointed tutors to the young Native princes, and that these European tutors should afterwards be made their Private Secretaries, and that, instead of the present Native Dewans, Europeans,—Civilians and British Military Officers,—should be appointed to those posts with the designation of "Advisers." Lord Dufferin has introduced these new changes into two principal Muhammadan States. We do not understand why Lord Dufferin has selected only these two States for inaugurating the above changes in the administration, whether from a sense of particular love for those States, or fear of their disloyalty.

The same paper quotes the following from an article headed, "Difference between English and French administrations in India," in a paper published in Chandernagore:—

"Since the commencement of the French administration in India 150 years ago, the only tax which the subjects of that country have known is the 'poll-tax,' which is levied at the rate of annas eight a head, those persons who are unable to earn a livelihood, school-boys and sickly persons being exempt from the tax. While Chandernagore can carry on its government with one tax, is it not really surprising that its neighbour, Calcutta, is unable to carry on its government with its ten or twenty taxes. The visits paid by Lord Dufferin to this place with his dazzling paraphernalia contaminated the French authorities, and they wanted to imitate their neighbour and with this object imposed an income-tax on the people, who never knew any other kind of tax but the old 'poll-tax.' The potters of the

place were the first to strike and open the eyes of the Government. The Government readily listened to their grievances and exempted them; but would the English Government have done so under similar circumstances? The potters would have been told by the English authorities to sell all they had and to pay their tax before an appeal could be filed or heard. If the potters had persisted in their strike, the English Government would have quietly relieved these unfortunates of their work, and would have themselves supplied pots and earthen vessels. Ah this is the difference between the rules of these two powers!"

OOTACAMUND,
18th February 1887.

(Signed) C. D. MACLEANE,
Offg. Canarese Translator to Government.

Report on Canarese Newspapers for the week ending 19th February 1887.

The *Carnautaca Pracaushica* (Canarese edition) of the 14th current has the following under the heading, "The British Resident of Mysore":—

We said in our last issue that Sir Charles Bernard, Chief Commissioner of Burma, will succeed Mr. J. B. Lyall as the British Resident of Mysore. Sir Charles Bernard will shortly go to England on one year's furlough, and it is not yet known who will act for him. We trust that Colonel Tredway Clarke, Commissioner of Coorg, will be appointed to act for him, as he is a well-deserving man, and has acted for the same post on a former occasion. Colonel Clarke has been in this country for a long time, and has held different posts, and knows the wants of the inhabitants of Native States, and his appointment will be hailed by the Native public. We trust that, before leaving Mysore, Mr. Lyall will recommend him for the post.

2. The same paper remarks as follows in an article headed, "A consoling news to the Mysoreans":—

In future the Maharaja's subjects will have no occasion to complain against his utter indifference to the management of his State affairs. For His Highness the Maharaja, like the other Native princes, has adopted the plan of making tours throughout his dominions, in order to know the grievances of his subjects. He has taken into his head the idea of paying occasional visits to the several offices in the State, in order to see whether the work is being carried on properly. We hear, for instance, that he will pay a visit to the Chief Court this day at noon, and be present for a while on the bench on the Appellate Side. This is sufficient to show that he is very anxious to administer justice in his dominions. We hope that he will also visit the Revenue and other offices. We hope that His Highness will, in future, pay occasional visits to the several offices and thus give his subjects an opportunity of approaching him and personally representing to him their grievances.

3. The same paper has the following under an article headed, "A Social Restriction":—

A certain paper of the North announces that the ryots of Jhoorjur have made a covenant among themselves to the effect that none of them ought to make use of spirituous liquors; that if any of them be found to be using liquor, he should be made to pay a fine of Rs. 50; that the person fined should be deprived of his social rights until he pays the imposed fine, and that anybody who can prove that any of the members has been using liquor, may be rewarded Rs. 5. But it is strange that in this country a person who does not taste of liquors is considered uneducated and uncivilised.

4. The same paper has the following under an article headed, "An Appeal":—

Lady Dufferin, by a letter to the *London Times*, appeals to the women of England to assist the women of India. Lady Dufferin seems to have been moved to write this letter by her having personally seen the condition of the women of India in the course of her late tour. The women of India should feel thankful to Lady Dufferin for this unasked favour. But we doubt whether her letter will bear any good result.

5. The same paper remarks as follows in an article headed, "Exodus to the Hills":—

6. The Imperial Government sets the example in the matter of the Exodus to the Hills. The *Pioneer* announces that the Government of India offices will close in Calcutta on 19th March and re-open in Simla on 4th April. So public business must be postponed for a fortnight and heavy expenses incurred, for the sake of the personal convenience of a few, at the sacrifice of the interests of thousands.

OOTACAMUND,
3rd March 1887.

(Signed) C. D. MACLEANE,
Offg. Canarese Translator to Government.

Report on Canarese Newspapers for the week ending 26th February 1887.

The *Carnautaca Pracaushica* (English edition) of the 7th February thus compares the position of the Hindu woman with that of her European sister:—

The distinctive feature of the womankind of the East and that of the womankind of the West is that the one is self-secluding or zenana-hiding, and the other is self-obtruding or society-seeking. We shall compare the system in which the first element predominates with that in which the second predominates:

In the first system, the woman is a deity enshrined in the temple of a home; in the second, she is more or less regarded as an object of show and flattered as such. In the first system, the virtues of conjugal love, parental affection, filial respect and brotherly and sisterly tenderness grow to a height almost immeasurable; in the second, you find yourself almost as if it were in a Vanity Fair, in a show house, in which you meet with everything tending to satisfy and promote vanity,—intellectual, sentimental and personal. Intellectual vanity, such as fashionable reading and fashionable conversation; sentimental vanity, such as busying with set forms of formular charity; and personal vanity, such as finery of dress, changes of fashion.

In the first system, the woman is the deity of happiness, the household goddess to whom the gaze of miscellaneous crowd is contamination; in the second, she is the idol of vanity bent after adulation, to whom the gaze of the miscellaneous multitude is flattering. In the first, the woman loves to be at home and secludes herself absorbed in her amiable home duties, as the hermit secludes himself in the cave absorbed in divine contemplation; in the second, she would feel uneasy to stay exclusively at home, and not to be able to mind the empty superficialities of outer life.

In the self-secluding system, the woman is supremely content with the company of her nearest and dearest relations; in the self-obtruding system, she often feels the necessity of the company of fashionable circles. In the one, the woman concentrates her power to administering to the personal comforts of her husband, children and other dear relations; in the other, she has a tendency to allow herself to be distracted by fancies to administer to the personal comforts of her friends, acquaintances and pets. In the one, the lady learns wisdom, moderation and self-sacrifice, first, as a member of the family republic, then as the president of that republic; in the other, she learns pedantry by superficial reading and gossiping for want of work, and becomes an adept in the art of petty jealousies by constantly comparing herself with other women and her husband with other men.

Where the self-secluding system prevails, men seek the conjugal life, which shows that it brings happiness. Where the self-obtruding system prevails, men often avoid the conjugal life, which shows that it brings misery. In the one system, a woman is not allowed to remarry by the opinion of the femaledom; in the other, a woman is doomed to perpetual maidenhood by the selfishness of the male members of the society. In the self-secluding system, love follows marriage and waxes by degrees; in the self-obtruding system, love precedes marriage and wanes by degrees after it.

In the one system, the child gets its mother's milk, and grows with all the virtues of a mother's child; in the other system, the child is made over to the nurse, and grows with the vices of the foster son of a hireling. In the one system, a lady is to abide by the advice and counsel of her father when she is a daughter, of her husband when she is a wife, of her son when she is a widow and a mother; in the other system, she is, in any case, to follow her own unaided will, which means, to follow the suggestions of strangers. In the one system women like more to associate with women than with men; in the other system, women like more to associate themselves with men than with their own sex.

Thus we have given the salient points in which the two classes of womankind differ. We do not mean to say that the one system or the other is the exclusive property of any one nation. We know it and must say it that, under any system, the individuals are free to be more or less what they ought to be or ought not to be. In every system, there are good and bad individuals. But the fashion with many foreigners is to exalt and glorify the self-obtruding system and traduce and malign the self-secluding system.

OOTACAMUND,
11th March 1887.

(Signed) C. D. MACLEANE,
Canarese Translator to Government.

Report on Malayalam Newspapers for the month of February 1887.

1. *Kerala Metram*.—I. (1) The first article is a continuation of an article in a previous issue, giving a short account of the life of Her Majesty the Queen-Empress.

(2) The second article continues the subject of the first.

(3) The third article gives a description of the Jubilee celebrations in British Cochin and in the States of Travancore and Cochin.

II. (1) A correspondent refers to the inconvenience caused to the public by the amalgamation of the Cochin Munsif's Court with that of Ernakulam, and by the removal of the latter from Ernakulam.

(2) The second letter, after condemning the administration of Travancore by the late Dewan Mr. V. Ramiengar, concludes with a hope of better results from his successor.

(3) The third letter refers to the palace private Manager's excessive influence with the Maharaja of Travancore.

2. *Kerala Patrika*.—I. (1) The first article, which deals with the second resolution of the late National Congress at Calcutta, viz., that the administration of India should be conducted with the aid of the representatives of the people, dwells at great length upon the poverty of the inhabitants of India in general and in particular of Malabar, where it will be increased still more by the proposed Survey and Settlement.

(2) The second article desires the District Judge of South Malabar and the High Court to reconsider and to abandon as inexpedient the proposal to close the District Court of South Malabar for the summer vacation in June and July instead of, as usual, in April and May.

(3) The third article, after dealing with the advantages of the trial of criminal cases by Benches of Honorary Magistrates, observes that such advantages are often nullified, as Benches are generally composed of uneducated and inefficient men.

(4) The fourth article gives an account of the proceedings of a meeting lately held at Calicut to consider how the Queen's Jubilee should be celebrated at that place.

(5) The fifth article, after referring to the various modes in which the Queen's Jubilee is to be commemorated in various parts of India, expects Malabar to employ the funds collected for the purpose in establishing a technical school in some part of the district.

(6) The sixth article invites the people of Malabar to contribute what they can towards a fund which is being raised for commemorating the Queen's Jubilee.

II. (1) A correspondent says that the invitation received from Government by the editor of the *Kerala Patrika* to help the Civil Service Commission with his views on the subject, is a proof of the importance attached to the paper.

(2) The writer of the second letter contradicts a correspondent in a previous issue, finding fault with the Sheristadar-Magistrate at Manjeri, and with certain other Government officials of the same place.

(3) The third letter remarks that the Sheristadar-Magistrate at Manjeri is still having recourse to irregular procedure in the trial of criminal cases.

(4) The fourth letter regrets to observe that the just and equitable claims of Mr. Tiruvencata Chariar, B.A. and B.L., District Judge of Trichur, for the office of the Third Judge of the Appellate Court of Cochin were overlooked by that Government.

(5) The fifth letter complains of a notice by the Calicut Municipality requiring the removal of all sheds erected near the old custom-house at the beach, which are very necessary in the interests of commerce, and which, for about a century past, stood without objection.

(6) The sixth letter is an appeal to the general public of Malabar made by the Secretary to the Society for the propagation of Malayalam at Manjeri, and asking contributions towards the cost of publishing certain educational books of elementary knowledge to be called "Victoria Jubilee books" for sale at cheap rates in honor of the Queen's Jubilee.

(7) The seventh letter expresses a wish that the new system of entertaining special officers for executing the commissions issued from Courts, which is now proposed for South Malabar, may be extended to North Malabar also.

(8) The eighth letter wonders how it is that the first part of the Malabar Law Reports, which was expected to be out by the 1st January last, has not yet made its appearance.

(9) The ninth letter refers to the great and unnecessary delay in the payment of pensions, &c., at the Palghat taluk treasury.

(10) The tenth letter is an appeal to the Zamorin Maharaja of Calicut, asking him to create an endowment in honor of the Queen's Jubilee, for securing the permanent maintenance of the Kerala Vidya Sāla.

(11) The eleventh letter asks the editor to apply to Government for furnishing him for publication in the paper with copies of Government orders and other papers which are intended for the information of the public.

III. (1) In a paragraph a wish is expressed that the sum to be expended in Malabar in commemorating the Queen's Jubilee may be employed towards the establishment of a technical school.

(2) Referring to a decision of the Madras High Court over-ruling an order of a Magistrate directing the surrender of a calf born during the time its mother was stolen and remained in the hands of a purchaser, the second paragraph says that the decision of the High Court is contrary to custom.

3. *Paschima Taraka and Kerala Pataka*.—I. (1) The first article invites the attention of the Cochin Municipality to certain matters connected with sanitation and requiring improvement.

(2) The second article invites the attention of the farmers of Abkari revenue to the practice followed by vendors of toddy of selling it mixed with water,—a process productive of injurious results to consumers.

(3) The third article contains an account of the reception lately given to the Viceroy at Bangalore.

II. (1) A correspondent regrets to observe that in the Kayamkulam bazaar in Travancore, the rates of exchange prescribed for coins by that Government are not observed.

III. (1) A paragraph asks the Cochin Municipality to remove from its present position the fish-market in the fort, as it is very near the church.

HOSUR,
15th March 1887.

(Signed) J. W. F. DUMERGUE,
Malayalam Translator to Government.

Report on Hindustani Newspapers examined during the month of February 1887.

(1) *Shams-ul-Akhbar*, 14th February, reproduces the article which appeared in the *Koh-i-Nur* of Lahore, condemning the illegal course adopted by the Bombay Government in not allowing Muhammadan funeral processions to pass through a certain road at the time when European ladies and gentlemen are out for an airing, and criticising the above proceeding as unlawful and quite repugnant to the religious feelings of the above community. The fact of the two Muhammadans who conveyed the coffin of one of their co-religionists through the above road having been fined Rs. 100, respectively, by the Police, has caused much excitement and dissatisfaction. The editor of the *Koh-i-Nur* winds up the article by advising the British authorities, in strong terms, to desist from adopting such unlawful proceedings, which tend to create ill-feeling between the rulers and the ruled.

(Translator's note.—The tone of this article is somewhat objectionable.)

(2) *Tilism-i-Hairath*, 15th February.—An extraordinary Query. Quotes from the *Mulk-i-Shuhda* (a Lahore paper) the following article:—

A certain political gentleman residing on the frontiers questions as to why the British Government pay a subsidy of 12 lakhs of rupees per annum to the Amir of Kabul in addition to presents, &c., from time to time. We are afraid that no other result will emanate from the friendly intercourse that exists between us and the Amir than to get ourselves entangled into some unsurmountable difficulty on his account, and thereby to waste our money and ruin the country. Under these circumstances, it is evident that the policy of the British Government is extremely foolish, as the friendship of the Amir cannot be relied upon. The authorities have committed a serious blunder in their transactions with the ruler of Kabul and sustained a heavy loss of life and money. We are afraid that the Government will have to encounter similar difficulties in the Burman affairs.

CHEPAUK,
21st March 1887.

(Signed) MUHAMMAD ISHAQ,
Ag. Persian and Hindustani Translator to Govt.

Public No 484-Miscellaneous.

Copy forwarded to the Under-Secretary of State for India, to the Government of India in the departments noted below, and to the Private Secretary to His Excellency the Viceroy:—

Home,
Foreign,
Finance and Commerce,
Revenue and Agriculture,

Public Works,
Military,
Legislative.

FORT ST. GEORGE,
14th March 1887.

(Signed) H. E. STOKES,
Acting Chief Secretary.

2nd April

INDEX.

Subject.	Page.
<i>Tamil.</i>	
Paragraph 1.—How the sufferers at the Park Fair disaster should be helped	3
" 2.—Remarks on the admission of the Natives to the Civil Service	ib.
" 1.—That the Civil Service examinations should also be held in India, and that the successful candidates should be required to go to England to finish their education	4
" 2.—That the salaries of the Civil Servants should be reduced, and that Native officials need not be paid the same salaries as Europeans above a certain limit	ib.
" 3.—On the propriety of separating magisterial and revenue functions which are now discharged by the same individuals	5
" 1.—Remarks on some of the questions considered by the Public Service Commission	ib.
" 2.—Some of the grievances under which the people labour	6
" 1.—On the advisability of withdrawing magisterial powers from Revenue officers	7
" 2.—On the restrictions imposed by the Forest laws	ib.
<i>Telugu.</i>	
Paragraph 1.—Suggestions to amend the rules regarding wills	ib.
" 2.—Appreciating the reduction in the pay of officials in the Presidency Magistracy	8
" 3.—On the severity of the Forest Rule	ib.
" 4.—On the ability of Natives of filling public posts	ib.
" 5.—On the reduction of the grants-in-aid for private schools	ib.
" 6.—About the public subscriptions to the Jubilee	ib.
" 7.—On the working of the Public Service Commission	ib.
" 8.—Comments on Mr. Garstin's scheme	ib.
" 9.—Complaints against the exorbitant price of salt	ib.
" 10.—On the stringent Forest Rules.	ib.
<i>Canarese.</i>	
Paragraph 1.—Changes introduced by Lord Dufferin in the administration of Native States	9
" 2.—Difference between the English and the French administration in India.	ib.
" 1.—The British Resident of Mysore	10
" 2.—A consoling news to the Mysoreans	ib.
" 3.—A Social Restriction	ib.
" 4.—An Appeal	ib.
" 5.—Exodus to the Hills	11
" 1.—A comparison between the position of the Hindu woman and that of her European sister	ib.
<i>Malayalam.</i>	
Leading Articles I	Kerala Mitram K.M.
Correspondence II	Kerala Patrika K.P.
Miscellaneous III	Paschima Taraka and Kerala Pataka P.T.
<i>Abkari revenue.</i> —Inviting the attention of the farmers of — to the practice of selling toddy mixed with water, P.T., I (2)	13
<i>Benches of Honorary Magistrates.</i> —Regarding the trial of criminal cases by—, K.P., I (3).	12
<i>Cochin Government.</i> —Overlooked Mr. Tiruvencata Chariar's claims for a seat in the Appellate Court, K.P., II (4)	13
<i>Commissions.</i> —The new system proposed for South Malabar for executing the Court—should be extended to North Malabar also, K.P., II (7)	ib.

INDEX—continued.

Subject.	Page.
<i>Malayalam—continued.</i>	
<i>District Court, Calicut.</i> —Disapproving of the proposal to close the — in June and July, K.P., I (2) ..	12
<i>G.Os. and other papers for the information of the Public.</i> —Asking the editor to apply to Government for furnishing him with copies of — for publication in the paper, K.P., II (11) ..	13
<i>High Court, Madras.</i> —Remarking upon a decision of the — regarding the surrender of a calf born of a stolen cow, K.P., III (2) ..	ib.
<i>Jubilee, The Queen's.</i> —Should be commemorated in Malabar by the establishment of a technical school, K.P., III (1) ..	ib.
Proceedings of a meeting held at Calicut to consider how — should be celebrated, K.P., I (1) ..	12
Should be commemorated in Malabar by the establishment of a technical school, K.P., I (5) ..	ib.
Inviting contributions towards a fund which is being raised for commemorating—K.P., I (6) ..	ib.
Regarding the publication of certain books to be called "Victoria Jubilee books" in honor of —, K.P., II (6) ..	13
Regarding the creation of an endowment by the Zamorin Maharaja for securing the permanent maintenance of the Kerala Vidy Sala in honor of —, K.P., II (10) ..	ib.
How celebrated in British Cochin and in the States of Travancore and Cochin, K.M., I (3) ..	12
"Kerala Patrika"—About the general importance of the —, K.P., II (1) ..	13
<i>Law Reports, Malabar.</i> —Regarding the delay in the appearance of the first part of the —, K.P., II (8) ..	ib.
<i>Municipality, Calicut.</i> —Complaining of a notice by the — requiring the removal of the sheds erected at the beach for the purpose of commerce, K.P., II (5) ..	ib.
<i>Municipality, Cochin.</i> —Inviting the attention of the — to certain matters connected with sanitation, P.T., I (1) ..	ib.
Asking the — for the removal of the fish-market in the fort, P.T., III (1) ..	ib.
<i>Munsif's Court, Cochin and Ernakulam.</i> —Regarding the abolition of the former and the removal of the latter, K.M., II (1) ..	12
<i>National Congress, Calcutta.</i> —A substance of the second resolution of the late—, K.P., I (1) ..	ib.
<i>Queen-Empress.</i> —An account of the life of Her Majesty the —, K.M., I (1) and (2) ..	ib.
<i>Sheristadar-Magistrate at Manjeri and some others.</i> —Are not to be blamed as done in a previous issue, K.P., II (2) ..	13
<i>Sheristadar-Magistrate at Manjeri.</i> —Is having recourse to irregular procedure in the trial of criminal cases, K.P., II (3) ..	ib.
<i>Travancore.</i> —Mr. V. Ramiengar's unsatisfactory administration of —, K.M., II (2) ..	12
The palace private Manager's excessive influence with the Maharaja of —, K.M., II (3) ..	ib.
In the Kayamkulam bazaar in — the rates of exchange prescribed for coins by that Government are not observed, P.T., II (1) ..	13
<i>Treasury, Palghat taluk.</i> —About the delay in the payment of pensions, &c., at the —, K.P., II (9) ..	ib.
<i>Viceroy.</i> —An account of the reception lately given to the — at Bangalore, P.T., I (3) ..	ib.
<i>Hindustani.</i>	
Paragraph 1.—Criticising the action adopted by the Bombay Government in not allowing Muhammadan funeral processions to pass through a certain road, as unlawful and unjust ..	14
" 2.—Passing remarks against the payment of subsidy to the Ameer of Kabul.	ib.

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