

Amrita Bazar Patrika

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CALCUTTA, SUNDAY, APRIL 30, 1899

NO. 33.

পদক-পতক।

সম্পূর্ণ হইবার
মূল্য ৩০ টাকা।
পরিণতি বহুত।

অন্যতঃ পত্রিকা আফিসে প্রাপ্য।

অনুরাগবলী।

অনুরাগবলী দাস প্রণীত।

এই গ্রন্থ উপদেশ বৈষ্ণব গ্রন্থ দুই শত
বৎসর পূর্বে লিখিত।

মূল্য দুই আনা। ডাঃ মাঃ এক আনা।

অন্যতঃ পত্রিকা আফিসে প্রাপ্য।

শ্রীঅদৈত প্রকাশ।

শ্রীঅদৈত প্রকাশ প্রথম প্রকাশ ও শিখা
শ্রীশ্রীমান নগর কৃত।

শ্রীশ্রীমান প্রভু লীলা সম্বন্ধে অনেক
মতন কথা আছে এবং শ্রীঅদৈত-প্রভু
লীলা বিশদরূপে বর্ণিত হইয়াছে।

মূল্য দুই আনা। ডাঃ মাঃ এক আনা।
পত্রিকা আফিসে প্রাপ্য।

শ্রীবিষ্ণুপ্রিয়া-পত্রিকা।

বৈষ্ণবধর্ম সম্বন্ধে প্রথম প্রকাশ একমাত্র
মাসিক পত্রিকা। বার্ষিক মূল্য ২০ ডাঃ মাঃ ১০
অনেক প্রথম হইতে শ্রীবিষ্ণুপ্রিয়া পত্রিকা
চাহিয়া পাঠাই; কিন্তু কোন কোন সংখ্যা
একবারে নিঃশেষিত হওয়ার, আমরা ক্রীড়াধের
অভিলাষ পূর্ণ করিতে পারি না। সেই জন্য
আমরা উক্ত নিঃশেষিত সংখ্যাগুলি পুনর্মুদ্রিত
করিতে মনস্ত কল্পিয়াছি। বাক্য উক্ত হয়
বর্ষের সমগ্র পত্রিকা, কিন্তু উহার কোন বর্ষের
পত্রিকা চাহিলে, উহার ক্রয় করিয়া অবিলম্বে
আমাদের কাছে আসিবেন। বাক্য উক্ত প্রার্থনা
হইলে উহার প্রতি বর্ষের পত্রিকা দেড়
টাকার পাইবেন। এক্ষণে বলাবাহুল্য, এক্ষণে
অন্যতঃ পত্রিকা আফিসে প্রাপ্য।

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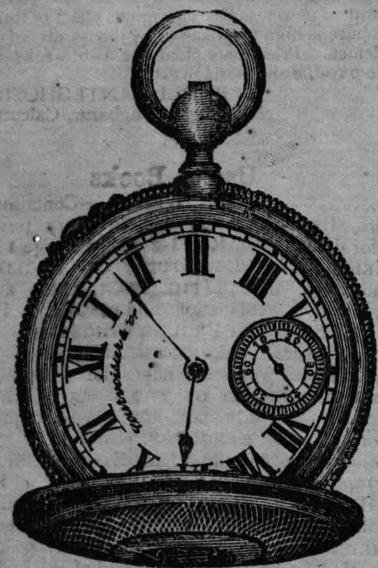
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AN IMPORTANT JUDGMENT

MR. T. A. PEARSON, Chief Presidency Magistrate, delivered the following judgment on the petition made by Mr. E. H. Monnier the other day on behalf of a pleader of the Police Court, Babu Nanda Lal Bysack, against Mr. N. N. Mitra, an Honorary Magistrate.

The judgment runs thus:—

In this matter an application has been made before me asking that sanction be granted under section 197 of the Cr. P. C. for the prosecution under section 500 and 504 of the I. P. C. of an Honorary Magistrate of this Court for words used by the Hon. Magistrate to Babu Nanda Lal Basack, a pleader of this Court, in the course of a judicial proceeding.

There appears to be no doubt but that I have the power to grant sanction under the law if this is a case in which sanction should be granted. No doubt cases might arise under many sections of the Penal Code in which it would be right and proper to grant sanction to prosecute a Judge, but I do not think that this is one of them. Section 500, I. P. C., has reference to defamatory statements, and section 504 to using insulting language, offences somewhat of a similar character, both referring to the words spoken in this case in court.

I think sanction should not be granted in this case for two reasons: First, because I consider that section 197 relates only to those acts or omissions by a Judge or public servant which are disclosed by any act or statute relating to India to the offences when they are committed by a Judge or public servant in their capacities as such, if the official character of the Judge or public servant is essential to them; that is to say that the sanction applies to all acts or omissions amounting to an offence ostensibly done or omitted by a Judge or public servant which would have no special significance except as acts or omissions committed by a Judge or public servant. I think that the offences under sections 500 and 504, I. P. C., alleged in this case, do not fall within this category.

In putting forward this view of section 197, I am not unaware that the circular order of this High Court, No. 20 of the 4th October 1864, quoted in most of the commentaries on the present Code, no longer finds place in the last two editions of the High Court Rules and orders of the Criminal Appellate Side of the Court; and I think it probable that it has been omitted owing to the rulings of the Bombay High Court to be found in 7 Bombay H. C. 6 and in L. R. 2 Bombay 481, both of which rulings comment on the circular. These decisions, it is true, have reference to the sections of the older Codes of 1861 and 1872, but for all practical purposes on the point now under consideration, which has reference to an alleged offence under the P. C., these sections are similar to section 197 of the present Code. I therefore think that I am not putting forward this view without authority.

My second reason for coming to the conclusion that sanction should not be granted in this case is, because a Judge is an absolutely privileged man acting judicially, and no statement that he may make in a case, however malicious or untrue it may be, can be made the subject of any proceeding against him either civilly or criminally. It has been laid down in Reg vs. Skinner 6 Lafft 53 many years ago, that no Judge can be put to answer civilly or criminally for words spoken in office; and this is so even though they be spoken falsely and maliciously, and without any reasonable or probable cause in the ordinary course of any proceeding in a court of justice, and even though they be irrelevant to the proceeding before him; see Yates vs. Lansing 5 Job 282; Revis vs. Smith 25 L. J. C. P. 195; Floyd vs. Barker 12 Q. B. 23; Dinkins vs. Rakeley L. R. 8 Q. B. 263; Scot vs. Stonesfield L. R. 3 Ex. 220 and Meles vs. Hope 2.

This rule is founded on public policy and is not based on any presumption that the words spoken have been uttered in good faith.

It rests upon this high principle that it is essential to the full and fearless administration of justice that those who are discharging duties in judicial proceedings should be under no apprehension of ulterior proceedings being taken against them. The law provides, that for the benefit of the public and the due administration of justice, a Judge is to be so far free and unfettered in the exercise of his office as not to be liable for an action of slander or liable for what

THE
Amrita Bazar Patrika

CALCUTTA, APRIL 30, 1899

THE HINDUS AND CHRISTIANS
A HUNDRED YEARS AGO.

THE *Statesman* refers to the moral advances of the people of India, and then naturally enough pays a tribute to Alexander Duff. But, we are told, Duff could have done nothing if he had not got the help of Raja Ram Mohan Roy. What Ram Mohan Roy did for his country and for England too, is not known as widely as it ought to be. It was he who first found himself face to face with a civilization and a religion, which the Europeans had brought into this country, and which threatened to sweep away everything before them. He succeeded in defending his country from this onslaught though at great sacrifices. He stopped the spread of Christianity, but he could not defend Hinduism. He had, therefore, to adopt a middle course, which was to create Brahmoism.

The other day we gave the story of "the Black Ali Cann" and the Prince of Wales. It is not known how the Indians came to be regarded as "blacks." When this vast Empire was acquired, there was rejoicing in England. Yet there was one drop of misgiving which marred the universal joy. The English are pre-eminently a moral nation, and they felt that the subjugation of a foreign nation was not perhaps strictly a moral act. Poor Gladstone went to reconcile religion with spoliation, and Macaulay cruelly dispelled the delusion. He proved that if the ethics of Gladstone were followed, England would be obliged to leave India.

The problem was eventually solved, however, in a most satisfactory manner. It was announced that the Indians worshipped "hideous idols," that some of them offered human sacrifices; that they dragged shrieking widows to the funeral piles of their husbands and cremated the living with the dead. In short, the people of England were led to entertain the notion that the people of India were like the blacks of Africa—unmitigated savages without the least feeling of humanity. These "blacks," called "gentoos," as seen in early English pictures are made to look like Negroes—almost naked and quite black.

And thus the problem was solved. God had given the Empire to the English—it was purely a gift of God. And why was God so gracious? Well, it was because He took pity upon the "blacks" of India who worshipped hideous idols, and therefore He made them over to the most moral and Christian nation in the world, for their eternal welfare.

And thus thirty years after the acquirement of Bengal by the English, we find missionaries preaching in the streets of Calcutta, denouncing the "lasciviousness" of Sree Krishna and the "atheism" of the Vedas.

The Hindus had no weapons ready to meet this unexpected assault. So what they did was to issue a periodical which they called the *Bramhanical Magazine* for the defence of their religion. This is what we find in the Preface to the Magazine:—

For a period of upwards of fifty years this country (Bengal) has been in exclusive possession of the English nation during the first thirty years of which from the word and deed it was universally believed that they would not interfere with the religion of their subjects and that they truly wished every man to act in such matters according to the dictates of his own conscience. Their possessions in Hindustan and their political strength have through the grace of God, gradually increased. But during the last twenty years a body of English gentlemen who are called missionaries have been publicly endeavouring in several ways to convert Hindoos and Mussalmans of this country into Christianity. The first way is that of publishing and distributing among the natives various books, large and small, reviling both religions and abusing and ridiculing the Gods and saints of the former. The second way is that of standing in front of the doors of the natives or in the public roads to preach the excellency of their own religion and the debasedness of that of others; the third way is that if any natives of low origin become Christians from the desire of gain or from any other motives, these gentlemen employ and maintain them as a necessary encouragement to others to follow their example.

Be it remembered that the East India Company had no desire that others than themselves, especially the missionaries, should come into the country and pry into their doings, but they had yet to give way to popular feeling in England. Indeed, a good many people in that country felt that, the only justification for the English to be in India lay in the fact that they were wanted for the salvation of the degraded people of the dark continent, sunk in ignorance and cruel superstition. But the reader will find a highly curious feature in the doings of the missionaries of those days. Though they came with light in the midst of darkness, and though they were backed by the prestige of conquerors, they could make no impression. Indeed, they had to adopt tactics, precisely the same as now, to spread their religion.

The *Magazine* continues:—
It is true that the apostles of Jesus Christ used to preach the superiority of the Christian religion to the natives of different countries, but we must recollect they were not the rulers of those countries where they preached. Were the missionaries likewise to preach the Gospel and distribute books in

countries not conquered by the English such as Turkey and Persia, etc., which are much nearer England they would be esteemed a body of men truly zealous in propagating religion and in following the example of the founders of Christianity. In Bengal where the English are the sole rulers, and where the mere name of Englishman is sufficient to frighten people, an encroachment upon the rights of her poor, timid and humble inhabitants, and upon their religion cannot be received in the eyes of God or the Public as a justifiable act: for wise and good men always feel disinclined to hurt those that are of much less strength than themselves and if such weak creatures be dependent on them and subject to their authority they can never attempt even in thought to mortify their feelings.

The Hindus bitterly complained of these tactics. They said, (vide the Preface) that "if by the force of argument they can prove the truth of their religion then they are welcome to do it, but to introduce a religion by means of abuse and insult, or by affording the hope of worldly gain, is inconsistent with reason and justice."

Thus they began the fight one hundred years ago, when the missionaries assailed their religion. They bitterly complained that they owed their fall to "the excess of their civilization," indeed, to the notions of humanity which forbade even the killing of insects. They found, however, that a mere attitude of defence would not serve their purpose, and then they turned the tables upon the missionaries. They commenced to criticise the Bible and its philosophy. We shall shew in a subsequent issue how they managed to throw the missionaries into consternation. Mind, it was Ram Mohan Roy who led this attack and defence, Ram Mohan Roy who learnt Greek, nay, Hebrew, to be able to understand the Bible properly.

THEN AND NOW.

It is a pity that the present rulers of India do not guard the fair fame of the English nation with that jealousy and scrupulousness as their early predecessors used to do. Now, one way by which Europeans can bring discredit upon the ruling country is to behave in a manner unworthy of the high position they hold in this country. We forget the year, but the High Court had not then been established at Calcutta, and the Sudder Dewany Adalat was the highest tribunal in the land. An indigo planter in Baraset was accused of oppressing a ryot and burning his hut. The case came before the Sudder Dewany or the Supreme Court, and one of their Lordships addressing the indigo planter, said to the following effect: "Our only apology for being in this country is to do good to its people. We pretend that we are more enlightened, more cultured, more just, and more humane than they. We are here to show by our acts that we are really what we pretend to be; but, if you oppress the natives in this wanton manner, forgetting that you bring disgrace upon the good name of the nation to which you belong, the best thing for you is to leave this country." And the Hon'ble Judge sentenced the accused planter to several months' imprisonment. The early rulers of India were, indeed, so jealous of the honour and prestige of England that they would not allow a European to touch the hair of an Indian. The following Notice appeared in the *Calcutta Government Gazette*, of Thursday, November 22, 1821, when the Marquess of Hastings was the Governor-General:—

"FORT WILLIAM.

General Department, November 16, 1821.
The following extract from a Public General letter from the Honorable the Court of Directors, dated the 13th June 1821, is published for general information:—
"With reference to our orders to your Presidency in the Military Department of 14th April, 1813, 20th October, 1815, and 30th ultimo, which we consider to be equally applicable to our Civil Servants, we desire that you will take immediate steps for making those orders known to them, with an intimation to all other Europeans residing in India, that if any European not in our Service shall be proved to have been guilty of cruelty to any Native either by violently and illegally beating or otherwise mistreating him, such European shall be immediately sent to England, pursuant to the provision made in Act of the 53 Geo. 3, cap. 155, clause 36.
By order of His Excellency the Most Noble the Governor-General in Council.
C. LUSHINGTON.
Secy. to Govt."

So, in 1821, the mere beating of a native by a European was considered such a grave offence as to render the latter liable to be immediately deported to England. It seems this order at first applied to the Military Department but it was next extended to the members of the Civil Service, and all Europeans residing in India! It is by such magnanimous conduct that the English were able to win the esteem and affections of the Bengalee nation, and ultimately to occupy the whole of India with their aid. Indeed, it is these noble traits in the character of the early English rulers that enabled them to earn the blessings of God and build up this vast Empire on a firm basis,—that is to say, on the hearts of the people.

Fifty years after the promulgation of the above order, the Prince of Wales came out to this country and witnessed many instances of cruelty practised upon poor natives by a certain class of Europeans in this country. The kind heart of His Royal Highness was moved, and he specially requested Lord Lytton, when the latter was appointed Governor-General of India, to give the Indians some protection against the violence of

the Europeans. Lord Lytton after his arrival in this country, was himself shocked at the light-hearted manner in which Mr. Fuller was dealt with for having kicked his syce to death. A fine of Rs. 30 was the sole punishment inflicted upon him, though he was proved to have been guilty of an atrocious cruelty; and the famous Fuller Minute was recorded by His Excellency. In that official document, it was freely admitted by the Government of India that not only were natives of this country brutally treated by a certain class of Europeans, but the latter either escaped scot-free or with nominal fines. His Excellency therefore appealed to all Europeans not to maltreat the Indians, and directed the Indian authorities to deal severely with those found guilty of committing violence upon the children of the soil.

Compare the state of the country in 1821 with that fifty-five years later. Banishment was the punishment reserved for those Europeans,—be they military officers, civilians or ordinary residents—if they only beat the natives illegally. But, in 1876, though a European actually kicked a man to death, he was let off with a fine of Rs. 30 only. Nor was that a solitary instance of European violence, as was admitted in the Fuller Minute. Progress is the genius of British rule, for, it is based, to a large extent, upon the law of nature. But surely, the British administration in this country could be said to have shown no progress if the Europeans, who, in 1821, got themselves deported by merely beating the Indians, were, fifty years after, punished with fines only and then let loose upon the Indian society, for murdering the natives in a cruel manner. It must be admitted also that, if the punishment awarded in 1821, enhanced, in a great measure, the reputation of the English nation in the eyes of the people of this country, the punishment meted out in the seventies was calculated to lower the prestige of the ruling country in the same proportion.

The question asked in Parliament the other day by Lord Stanley of Alderly shows that things have not improved since the time of Lord Lytton. Indeed, if Lord Lytton signalled his rule by the Fuller Minute, Lord Ripon also made his administration remarkable by what is called the Webb Minute. This Webb was found guilty of ravishing a coolie girl in his cabin like a brute, from the effects of which she died afterwards. And Webb was let off with a fine of Rs. 100 only! Numerous cases of murder of natives by Europeans took place also in the administrations of Lord Dufferin, Lord Lansdowne and Lord Elgin; but none of them found "an opportunity of recording Minutes, like their illustrious predecessors, expressing abhorrence of these brutal acts of their countrymen."

Lord Stanley deserves the thanks of every Englishman for having invited the attention of the House of Lords to these scandalous cases. If it is not now possible to deport violent Europeans to England, as in days of yore, they ought to be punished severely whenever they are proved to have been guilty of committing murders or dastardly assaults upon weak and helpless natives. It is in this way that the prestige of England can be maintained intact, and the confidence of this country restored in the high sense of justice of Englishmen which, unfortunately, has been very much shaken by the criminal clemency shown to European offenders.

He belonged to one of the savage tribes many of which are found residing near Deoghar and had employment in the local railway line. So, when he asked for the loan of a rupee he was remonstrated with and told that having got an employment he had no business to contract debts. He pleaded guilty and unfolded his tale of woe. He said that when he had no employment he could manage well, but when he had secured his 5 Rs. per month as a Government peon, he had to present a respectable appearance. He had only one wife, but people then began to tease him and insisted that since he had become a Government servant and therefore respectable, he ought to have at least more wives than his neighbours had. "And thus," said he, "I had to marry another wife and now I find rupees five is not quite sufficient to meet my requirements." Do not, dear reader, blame the savage for his idea of respectability and the duties that follow it. The world is swayed by similar ideas of respectability. The Americans always felt that they were plebeians amongst nations, because they had no colonial empire to rule. It was mainly this idea and not any desire for profit that led them to accept the colonial empire of Spain. And now having got the empire they are anxiously expecting Englishmen to guide them in the performance of their onerous duties. First of all, they want to know what the Indian Civil Service is like and how it has been developed into its present state of efficiency; and Sir J. Jardine of the Bombay Civil Service furnishes the desired information in an article in the *Asiatic Quarterly Review*.

We all know that the members of the Civil Service have a very high opinion of themselves. We further know that they attribute all their success to their powers of organization, devotion to duty and other inherent qualities. In the praise that they bestow upon themselves we have no desire to disagree; but, we believe that their undoubted success is not solely due to their

own merits. It is also due largely to the character of the people over whom they have been placed as rulers. The world can not furnish such a reasonable, law-abiding, and easily pleased race as the Indians. Of course, the spectacle is wonderful of one Englishman ruling two millions of men in India. But the same Englishman will not be able to secure equal success in Afghanistan or Egypt. Those Civilians, who have not been blinded by passion, prejudice and bad training, do admit, at least in their heart, that if they are a good lot, their subjects, the Indians, are at least an equally good lot. Of course, the transcendental abilities of the members of the Indian services do not escape the attention of the Indians, and are acknowledged by them with enthusiasm, and they would gladly admit all that it they had any opportunity. But where is the opportunity? The recognition of their eminent abilities should come from outsiders, especially from the Indians, but they have taken the duty of praising themselves upon their own shoulders. When a Civilian says of himself that he belongs to the "ablest and noblest service in the world," he leaves nothing for outsiders to say. Indeed, he provokes them, these outsiders, to traverse such self-adulation. Well, since the members of the Indian Civil Service have taken upon themselves to enumerate the bright side of their character, let us see whether there is anything that can be said to their detriment. First of all we find that they enjoyed princely salaries in a poor country, yet they combined to secure an increase to their own salary knowing full well that the country could ill afford it. Secondly, they have excessive powers and they yet hanker for more. Thirdly, though they hanker after illimitable power, yet they will tolerate no control. Fourthly, they will be rulers of men, yet, they act like ordinary men in defending a brother against all odds, right or wrong. Now, here are some of their demerits, and let the Civilians deny any one of them if they can.

A CORRESPONDENT over the signature of "TRUTH" defends Dr. Bhandarkar in the columns of the *Times of India* against "the campaign of calumny" carried against him by his countrymen. Now, the doctor is a learned man of whose talents we are proud. From a man like him the country expects much, for India is a country of the masses where men like him are not as plentiful as blackberries. How can Dr. Bhandarkar serve his countrymen, if he is not in their confidence? The very defence of "TRUTH" is a serious charge against the learned Doctor. For the defence admits that the learned Doctor does not enjoy the confidence of that portion of his countrymen who are striving, according to their lights, to better the condition of their country. It may be that the methods that these countrymen of his have adopted, do not meet with his approval; but he should prove their shortcomings by remaining in their midst and not standing aloof. From the letter of his friend it appears the charge against Dr. Bhandarkar is that he tries to curry favor with the Government by denouncing his countrymen, and that there is a notion abroad that it was he who wrote the letter, signed JUSTICE, which led to the prosecution and incarceration of Mr. Tilak. Now, these are serious charges; and we do not think, there is any Indian capable of betraying his country in the way Dr. Bhandarkar is alleged to have done. No, we do not think that Dr. Bhandarkar is such a black sheep as he is represented to be, and we sincerely sympathise with him for the foul charges brought against him by his enemies. But then there is no doubt of it that he is not on cordial terms with those in whom the country has confidence. These thousands stand aloof from him, and we must say he is at least partly responsible for this state of affairs. TRUTH says that Dr. Bhandarkar is not the man "to bend his knee before the political shibboleths." But where is the harm? Why should not the Doctor bend his knee to these so-called shibboleths and explain to them his real motives and try, by his superior intelligence and learning, to bring them round to his views? From the letter of TRUTH it would appear that the learned Doctor is on one side, and the country on the other! It is for the learned Doctor to explain why this is so, and to make it up with his country. For our country is in a wretched plight and we need the help of such men as the learned Doctor for its salvation.

We enquired whether the Government order relating to the appointment of Civilians under zemindars and private parties, alluded to by the *Englishman*, applies in the case of those who have retired from service or not. An esteemed correspondent writes us to point out that "it is really this class of people that the resolution is intended to affect." We are further informed by him that it was recorded by Lord Elgin in consequence of the attempt made by Mr. C. C., now Sir C. C., Stevens, to secure the managery of the Hutwa Raj, when he was at the head of the Court of Wards Department of the Board of Revenue. It is said, he was even anxious to take up the appointment after completing his officiating term as Lieutenant-Governor. Lord Elgin, however, interfered and passed the order to which reference has been made. Our correspondent says: "A Civilian may under

certain circumstances, be permitted for private employment when still in the public service; but he is not allowed to accept employment under any zemindar or private person after his retirement." We are glad to learn all this. Another resolution should be recorded prohibiting the Board of Revenue from appointing any European in an estate when it comes under the Court of Wards. If such a resolution were in force, the Behar estates would not have been flooded with Europeans in this unseemly manner, though good many competent Indians were available to take charge of their management.

MRS. BESANT was slandered by a bigoted Christian paper and one of her friends sent the cutting to her with an intimation that the offending paper should be sued for defamation. To this request Mrs. Besant gave this characteristic reply:—

April 2, 1899.
My dear Mr.,—I feel very grateful to you for your prompt defence of me against the libellous statement of the *Englishman*. This watch story has been repeated for the last hundred years about one Free-thinker after another.

But these statements made by controversial "Christian" papers are discounted by the character of the organs in which they appear. No one expects truth or fairness towards those with whom they disagree from such journals.

Apart from this, I am opposed, on principle, to bring in a suit against others in my own defence. I have for years given up the "right of self-defence," and while I quite admit that most people are justified in exercising it, I cannot resume it.

I could not consistently sue a slanderer, nor seek to punish one who injures me. All such actions I have renounced. They belong to the life of the world, and lie outside the spiritual life to which I am definitely pledged. This man is only claiming a Karma debt; I pay it cheerfully, and cannot open a new account with him by punishing him.

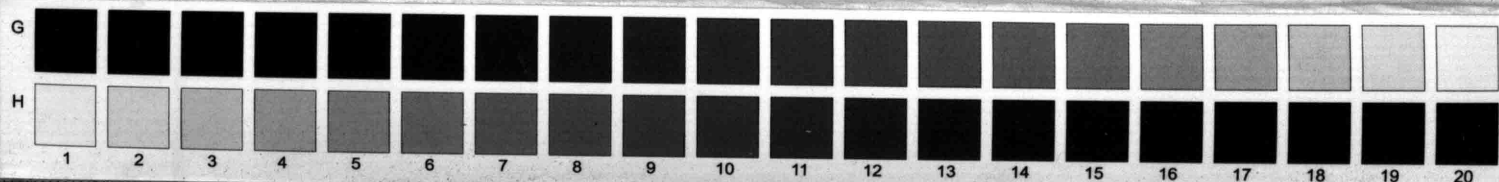
The letter is just the one that Mrs. Besant ought to have sent. She has no business now to enter into war with worldly men who, forgetting their high destinies, quarrel like dogs with their fellows.

MR. BADSHA, Comptroller of the Post Office, is, we regret to hear, again on the war path. He is the master of over 1000 clerks drawing salaries from Rs. 30 to Rs. 200. All these men are fairly well educated and belong to respectable classes of Bengal. The predecessors of Mr. Badsha had always treated them as gentlemen and with sympathy. If a subordinate of theirs were over-worked, they would relieve him of a portion of his duties; if he required leave on urgent business they would grant it; if he wanted a few minutes to speak to a friend in the office who had come to him on business they would not grudge it; in short, a *hab* spirit pervaded the whole establishment—the clerks doing their duties faithfully and ungrudgingly, and the heads of departments helping and protecting them whenever they needed their help and protection. All this happy relationship unfortunately ceased with the appointment of Mr. Badsha as Comptroller. He managed to put himself at constant feud with his subordinates, and the scandal at last became so great that we had to notice it in these columns.

MR. BADSHA, it should be noted here, has very little practical experience of accounts. At least he has had never a training as an accountant like his predecessors. It was thus a mistake to make him the head of an important Account Department. He is filled with only one idea, from the sole of his foot to the crown of his head, namely, economy. But economy, at the cost of efficiency, is no economy at all. Mr. Badsha's idea was to convert the clerks into so many machines and make them work to the breaking point. Well, he introduced a system, something like the one prevailing in our jails. The clerks must not utter a word but work in silence; if any one were to hold converse even for a few seconds with a friend, he would be fined or his half holiday on Saturdays cut down for months together.

BUT this was nothing compared with other hardships to which the clerks were subjected. They were made to turn out double the work which they used to do before and which was considered sufficient by his predecessors. It was impossible to carry out such an absurd order, so what they did was either to make themselves ill by over-work, or commit blunders, sometimes consciously, in order to finish the heavy tasks, imposed upon them, within the prescribed time. Clerks in all offices, are entitled to 15 days' casual leave in the year. Mr. Badsha reduced this to 12 days, and the promotion of those who were stopped who might avail of even a portion of this leave! Mr. Badsha thought that he had, by exacting double the work from the poor clerks and by practically compelling them not to avail of casual leave, effected great economy in his department; but the result was only confusion in all the branches of the department,—Accounts, Money Order and Savings Bank, and seething discontent amongst his subordinates.

WHAT made the position of the clerks still more galling was that they were divided into three batches, called Bombay, Lahore and Bengal sections, and strictly forbidden from going out together to take their tiffin except at hours fixed by him. Thus the Bombay batch was directed to go out exactly at 1 P. M. and resume their duties at 1-30



P. M. But they did not require refreshment at that early hour; it was, however, Mr. Badsha's *kukim* and they must either stuff themselves with eatables whether they felt any desire for them or not or forego the privilege of coming out again during office hours. Similarly, the Lahore and Bengal sections should come out at 1-30 P. M. and 2 P. M., and return to their desks at 2 and 2-30 P. M., respectively. If they had to answer calls of nature, they must take permission before they would be allowed to go out! A peon would dog the steps of a clerk, take down his name and report him to Mr. Badsha if he were found to speak to any body. In short, the clerks were made to feel at every step that they were no better than coolies, and that they must give up every sense of respect to serve under Mr. Badsha.

When we heard all this we did not believe it. For, we thought that, Mr. Badsha being a man of high education and culture and above all, an Indian, was incapable of behaving in the manner suggested. But, which indisputable proofs were shown, to us for our satisfaction, we appealed to Mr. Badsha to accord a more sympathetic treatment to his subordinates. Our appeal did not go in vain. We were pleased to learn that he came to perceive that he had been unjustly severe to his dependants, and he went so far as to publicly assure them that he was thankful to them for having carried out his orders loyally, and that he would treat them better in future. We are glad to learn, however, that this fit of generosity, with which Mr. Badsha was overtaken, has left him, that his treatment of the clerks is as harsh as it was, before and that he is again at loggerheads with them.

What has, however, caused utmost alarm and consternation amongst the clerks of the Comptroller's Office is the decentralization scheme which Mr. Badsha has just submitted to Government. The details of the scheme are not before us; but, judging from its general outline as reported to us, it seems to us that, the immediate result of the scheme, if it is given effect to, would be to compel 500 trained clerks to resign their appointments and add largely to the present cost of the department. In a future issue, we shall notice the salient features of the scheme; but, meanwhile, we would implore Lord Curzon to examine it from every possible point of view, and see for himself whether it would not be taking a most hazardous step to do away with an established order of things and replace it by an innovation which has to be experimented upon and which has emanated from one who has never been trained in the Account Department. Mr. Badsha proposes a revolutionary change; surely, the public have a right to know all about it and offer their criticisms upon it. If the scheme is all right, Mr. Badsha should boldly come forward and place it before the public. Then, again, with secondhand information in our possession, we might do Mr. Badsha injustice in criticising his scheme; but there would be no such chance if it is made public.

ELSEWHERE will be found an article from *Samurth*, a Mahatma paper, which, we would not have inserted, if we were not requested to do so by parties who represent a strong element. Mr. Chambers, Editor of the *Champion*, has claims upon the gratitude of the Indians. He stood by them firmly, when almost all Anglo-Indians had forsaken them. He went, as it were, from door to door in England to appeal to the English people on behalf of the three hundred millions of India. He, therefore, stands pre-eminent amongst Englishmen as a philanthropist and friend of the Indians. As a matter of fact his influence is great—so great, indeed, that the Calcutta Committee, well, we must stop here. Suffice it to say that his influence is great—very great. We would, therefore, implore Mr. Chambers to use that influence not only with moderation but with generosity. We have already expressed our views on the subject-matter of dispute; and this is what the *Tribune* says:—

But can a Congress Committee resolve itself into a Press Committee any more than such a Committee appointed by a District Magistrate can exercise judicial powers? We think this is the proper standpoint from which the affair is to be viewed.

WHILE on this subject we cannot help deploring the state of public feeling in the Bombay Presidency. In Bengal and Madras we have our workers and self-seekers, but they do not feel so fiercely towards one another as they seem to do in Bombay. There must be some inherent defect in the constitution of Bombay society. Of course, Bombay has this peculiarity that it has a Parsee element to account for. But Mr. Dadabhai Naoroji is a Parsee and so is Mr. Wacha. It cannot be forgotten that they are ardently on the side of the Indians. And then we have Mr. Malabari, perhaps the most gifted man in the Presidency of Bombay. If he has been able to secure the confidence of the rulers of the land, that should not be set down against him. His heart is sound and his patriotism warm and undoubted. We do not see why his services should not be availed of even by the Congress party. He is a man of peace; and he should, when there is any internal dissension, plunge himself into the thick of the fray for the purpose of parting the combatants.

OUR correspondent, Baikantha Nath Mukherjee, should understand the precise nature of the reforms that we would introduce into our social system before taking upon himself the task of criticising them. He says that purity of blood should be maintained. Exactly so, and the caste system has done it. He says that the chastity of our women should be guarded jealously. Quite so; and we have never advocated the remarriage of widows among classes which abhor it. But the caste-system has its absurdities and dangers, and to remain blind to them would amount to a crime. Thus, can any one tell us why should the Teles on Kayasthas on this side of the Ganges refuse to intermarry with the Teles, or Kayasthas residing on the other side? And why should the laws enforced by Ballal Sen, who was only a king, be regarded as coming from a sacred source, to be observed at all hazards? Why should a Kulin Brahmin be compelled to marry one hundred wives, while others should remain unmarried for life owing to the dearth of brides or the high price set upon them? And why should not a Karhee marry a Barendra? Why should a Moulik Kayastha be compelled to marry a Kulin, and not a Moulik like himself? Perhaps our correspondent thinks that it is better that the evils should be allowed to remain than that the caste system should be meddled with. But the evils are daily assuming gigantic proportions; while it is quite possible to remove them without in any way interfering with the ground-work of the caste-system.

We have no words to express our gratitude to Sir J. Woodburn, for the sympathetic way in which he is dealing with the plague; it is, however, clear that the confidence of the people in the good intentions of the Government has not yet been restored. Just see how people try to avoid examination and thereby risk imprisonment. But why do they fear an examination if they are quite well? It is because they have no confidence in these plague officers, that is to say, the bad name that the predecessors of the present staff of officers earned, continues to stick to their successors, in spite of their good conduct. The power that they enjoy is simply irresistible, and if they detain a passenger he is done for. So the healthiest of men with the stoutest of hearts, trembles with apprehension when he sees the plague officer coming to examine him. So great is the terror they have succeeded in striking that a passenger, though perfectly healthy, is sometimes seen to risk incarceration by attempting to avoid an examination. All these,—the plague riots, the suspicion that Government is trying to poison them,—are mainly due to the harsh manner in which plague rules were enforced in Bombay, Poona, and in other cities in the Western Presidency. The authors of the policy escaped unhurt, but the aggrieved Indians got the press laws and the Regulation of 1817-18 revived!

ELSEWHERE is published a ghost story over the signature of "Micro" who is a well-known member of our society. In a private letter to us the writer says that the story is "real, the best authenticated and the most thrilling one that has been made public during the century." The teller of the story, who saw everything with his own eyes, is a highly educated Indian, who has had a training in England, and who is a brother of one of the leading leaders of the N.-W. Provinces. The Talukdar mentioned is a Rajah Bahadur. The Bungalow is situated in an Oudh district where, our correspondent says, "any one who wishes may yet see the ghosts who are nightly visible here."

DUCK-FARMING is a means of livelihood in China. The Australians have also begun it, and of course, begun it splendidly too. What can be done in the way of duck-farming in the colony has been illustrated at Botany, a Sydney suburb, where the annual output of ducks is from 1,000 to 12,000. It must however, be considered that the industry is yet in its infancy. Though duck and poultry farming is not altogether unknown in India, it has never been looked upon by the people as any reliable source of income. Considering that fish is getting scarce in this country, this enterprise ought to attract the serious attention of the people, for ultimately they might have to fall back upon the meat of birds. It may safely be said that any one may make his livelihood by starting a farm near Calcutta, with, say, a capital of a hundred rupees at first. Of course, to engage in this enterprise one should first acquaint himself with its secrets and that is what should be done in every case.

CIVILIZATION and morality are to a certain extent opposed to each other. You explain and he is sure to declare his thorough knowledge of it even before he has well understood it. But there is evidently more frankness amongst savages, according to a story told by Captain Grey Barrows in his book "The Land of the Pygmies." A white man, one evening, tried to explain to some members of an African tribe, the Mubungu, the wonders of steam-engine and steam-ship. He drew diagrams on the sand and the audience listened and looked with apparently intense interest. At last, he asked his hearers whether they understood. "Yes," they replied, "they thought they did." "There was deep silence," Captain Barrows says, "for some time, and then a voice in the centre of the crowd expressed the unspoken sentiments of the whole assembly in one emphatic word, uttered in a tone of the deepest conviction,—'Liar!'"

It is very seldom that we hear of unfair promotions set aside. Frequently some favourite of a departmental Huzoor gets a lift superseding the claims of others. Such cases are usually considered to be without a remedy, and therefore it is refreshing to come across a case like the following which we cull from the *Tribune*:—Major Parsons joined the Burma Commission in 1884, but he has not had more than 3 years' actual service in the Province. Last year he was suddenly promoted over the heads of 22 officers superseding all the Deputy Commissioners in the fourth grade and all but three in the third grade and was placed in charge of one of the most important districts in Upper Burma. Naturally this unfair promotion caused deep dissatisfaction, and representations were made to the Secretary of State for India, whose orders have been now received. Major Parsons will retain his present position in the Burma Commission but will remain there till the Deputy Commissioners over whose heads he was promoted last year are placed above him. Practically then the arrangement of the Local Government is cancelled and Major Parsons will eventually occupy the same position in the list as he had before his extraordinary promotion.

As a rule we are never in favour of severe punishments, but there are cases and circumstances which require adequate punishment, at least to serve as a deterrent. The *Rangpur Barikah*, the newly started organ of the Rangpur district, reports that the other day while two young Nepali women were performing their abominous in the river below Jaipaguri, they were arrested by a constable and a Chuprasi on the flimsy and false charge of committing nuisance, and taken to a vacant hut on the river bank. Here the two helpless women were ravished by their captors, who were eventually placed on their trial. The constable, we hear, has been fined Rs. 50 and the Chuprasi sentenced to 6 months' rigorous imprisonment. Now, the records of the case are not before us, and hence we cannot judge of its merits. But we believe, we may fairly ask the trying Magistrate how he could award the punishment he is alleged to have awarded. Either the accused were guilty or not guilty. If they were guilty they certainly should have received a more severe and more adequate punishment than what they have escaped with. If they were not guilty no sort of punishment should have been awarded. Anyhow the result of the case has been nothing but not disappointing.

THE HAUNTED BUNGALOW.

AS TOLD BY AN EYE WITNESS.

(Special for the Patrika.)

IN these days of vigorous psychical research and strenuous effort to place ghostology within the range of practical science,—when, indeed, ghost-seeing has not only ceased to be a proof of disordered fancy but ghosts are being highly summoned to appear before our eyes to be photographed, I think I need make no apology for narrating the following ghost story which, as well as every one else who hears or reads it, must admit to be one of the most thrilling and convincing that have been made public. But perhaps the best recommendation of this story will be found in the fact that any doubt about its truth may be dispelled by a single night's watch at the place of occurrence, where the scenes described below are said to be nightly enacted—a place within comparatively easy reach from the railroad in the Fyzabad district.

A little over three months ago I was talking over the evening tea, at a friend's house in Lucknow, with some other friends, when there entered, muffled in a heavy ulster and an enormous comforter, a gentleman whom our host at once recognised as an old friend of his. After the usual greetings and exchange of a few kind enquiries, our host introduced him to us as baboo Dey, B. A., Ph. D. In course of conversation on light social topics which followed, we came to learn that our new friend was not merely a well-read but also a very well-travelled man, and was, besides, possessed of a vast store of information and experience on diverse subjects and a spirit of adventure to be rarely met with in a graduate of our modern Indian Universities. What struck us more and tickled our admiration was that he seemed, besides, to be scrupulously honest and truthful in what he let fall from his lips. Soon enough our conversation assumed a grave aspect and we found ourselves all ranged together, in a tough metaphysical fight, against the new-comer, whose matter-of-fact ways of putting serious things and outrageously unscientific ideas of life and its objects, almost roused our indignation. As the light waxed hotter, we were pushed from ontology into the sphere of mental phenomena, and from mental phenomena slipping into metempsychosis, we finally plunged in despair into ghostology to maintain our position. But here, again, we met with such an unexpected reverse that it almost snuffed out, at a single blow, all our hope of making a stand any longer against our formidable antagonist.

"You all talk of ghosts," he said, "but have you seen one yourself, that is, any of you?" We, of course, had to admit that none of us had ever had any such experience, but that we held out, there were innumerable well-attested phenomena on record which might serve to support our contentions.

"Pshaw!" Was his indignant reply. "You take refuge under hearsay, while I can tell you of ghosts—real, live, concrete ghosts—which I have seen myself with my own widely open eyes, just a bit more than a year ago." This almost took away our breath and made us gape in wonder at him for a moment. The next, we threw our arguments to the winds and pressed him, in a wild chorus, to tell us of the ghosts he had himself seen. This unusual eagerness on our part, due to most of us present there not having heard a ghost story at first hand, made the usual look of placid reserve in his matter-of-fact face broaden into a smile as he began his story at once. I give it in his own style and manner, only withholding the names of the place of occurrence and its Talukdar from the public for private reasons, although any one wishing to see the ghosts for himself may obtain these whereabouts from the editor of this paper, to whom I disclose them in a private letter. The ghosts are indeed well worth a visit of the sceptic for their details, given below are flesh-creepling in all conscience.

THE STORY AS TOLD BY MR. DEY.

Just fourteen months ago, that is, in September, 1897, I was appointed manager to the estate of a well-known Talukdar of Oudh and I hastened to join my appointment from Benares. My route lay by the Oudh and Rohilkhand Railway up to the Akhbarpur station whence I had to travel about thirty miles over *pucca* roads on an elephant. I reached my destination in the afternoon and almost immediately had an interview with my employer, the Raja, who not merely treated me with courtesy and kindness, but seemed solicitous to make my stay with him as pleasant and comfortable as lay in his power. Finding me rather tired out after my long ride, he sent me, with some of his officers, to choose lodgings for myself from among a few houses he asked them to show me over. I saw all one by one, but they, unfortunately, looked so damp and dirty that I could not think of living in any one of them. My look of disappointment was, however, noticed by the Raja's men and after conversing in an under tone among themselves, one of them told me that there was a good bungalow about a mile and-a-half from the village which might suit my liking and requirements. It had belonged formerly, they said, to a European indigo planter who sold it to a relative of the Raja and retired. If I requested the Raja to give it to me for the purpose of my lodgings I might have it.

This proposal picked up my drooping spirit and I straightway went back to the Raja and after informing him of the unsuitability of the houses shown to me for my residence, I asked him if he could let me have the indigo planter's bungalow. I discovered, a quick look of concern in the eyes of the Raja as soon as I made this request and he glanced sharply at his men. But presently he looked at me and said, "Yes, there is such a bungalow, but it won't suit you. Besides, it is situated at some distance from the village in an open and lonely spot."

"The lonelier the better for me," I said at once. "But as to its suiting me or not, may I see it once?"

"No," you need not trouble yourself about seeing it. It is not a place where you should put up."

"Why? Is it not habitable or is it dilapidated?"

"Not at all. It is all right in that respect."

The Raja looked troubled, as I could see, and quite at a loss what to say. He paused for a few seconds and resumed, "But I can't ask any body to live there for a single night, much less a respectable man like you who is again my manager."

I don't know, but the d—l was in my mood at the time and I persisted in asking "Why?"

"Because," he replied with the faintest disquiet in his voice, "the house is notoriously haunted and none who stops there at night is expected to come out alive in the morning." I raised my brows in an amused surprise, my disbelief in ghosts was very solid. The idea of a house being haunted—I could have laughed to scorn had the Raja been my friend instead of my master. As it was, I checked the temptation and said gravely, "If that is all your objection to my putting up at the bungalow, I would beg you to kindly have it opened and arranged for me. I tell you, Raja Shahib, no ghost will appear before me simply because I do not believe in such a thing."

The Raja, however, could not, for a long while, be persuaded to accede to my request for as he put it, he could not consent to be a party to an arrangement which could not but prove the death of me. But I was inexorable and he at last very reluctantly gave in and passed the necessary orders for arranging it for my residence.

In an hour or more I was informed that it was ready for my occupation and I started on foot for the bungalow. On my way, my own servant, an old and trustworthy man whom I had brought from Benares, asked leave from me for a short time to see a relative of his who resided at a short distance from the village. I said, "All right, but you must come back as soon as you can." He bowed and departed. I walked on and reached the bungalow at dusk.

I entered the compound of the bungalow through an outer gate from which, some thirty straight paces off, stood the bungalow covered with tiled slanting roof. I had to mount some steps which led to the front-door, which being entered, I found myself in a side-room in which the Raja's men greeted me and led me into the hall in the middle of which they had placed a Charpoy for my bed, and a small writing table and a single chair while my baggage and portmanteau had been set down near the wall behind my bed. I was too tired to inspect the house just then, I found it to contain two large side-rooms, two small side-rooms and the hall which had been arranged for me for the night. As I took my seat in the chair beside the table, the Raja's men asked permission of me to go and arrange for my dinner which they would bring later on. I said "All right," and they left.

The Raja had provided me with one or two kerosene lamps, one burning in the hall and another in the side-room through which I had come to the hall. I thought the light not quite bright and got up and taking out a candle from my portmanteau, lighted it and placed it in a holder on the table. The candle was a large and thick one and its pretty big flame threw a bright light around the room. This cheered me and led me to think that if I had not persisted in my request for the bungalow I would have been very miserable that night, inside one of the hovels in which the Raja had asked me to lodge, and I laughed within myself at the idea of such a house being called haunted despite all the look of concern and seriousness with which the Raja had assured me it was. In sober truth, I perturbed, as most up-country Hindus, expected no more to see a ghost within those walls than in any other place. It was an utter place of habitation to such neglect, disuse and disrepair because of what a few imaginative cowards had fancied to have seen in it and gossiped about.

I do not remember how long I kept thinking in this strain until I recollected having promised to write to my brother the result of my first interview with the Raja and a description of my duties and responsibilities. I rose from my chair and getting some writing materials from my trunk, placed them upon the table, resumed my seat in the chair and began to write the letter. I had not proceeded far when I heard some voices outside the bungalow towards the front door, and pre-

sently some of the Raja's men entered the room with my dinner and after placing it in a corner, saluted me before departing, when I asked them if they had seen my own servant return from his visit to the relative. They answered in the negative. I then told them to send him to me immediately he returned. They nodded and said they would do as I bade them, and departed.

The one thing I noticed in these fellows was their look of gravity, not unmixed with fear, and the hurry in which they seemed always to beg leave to quit the place. This was, of course, as could be expected of the ignorant classes of people to which these servants belonged considering the bad name the bungalow had got, and so their mysterious demeanour did not affect me very much.

I have said that the hall in which I sat had two side-rooms along its length and two along its breadth. The table was placed in the middle of the hall and as I sat in the chair, beyond the other side of the table, just in front of me was the middle door of the side-room by which I had entered the hall, which door corresponded to the front-door. This middle door in front of me stood open, while all the other doors remained shut. The small rooms situated to my left and my right had each one door between them and the hall, while the large rooms at my back and in my front had each three doors between them and the hall. Of these eight doors, all remained shut except the one in front of me leading on to the front-door.

I resumed the writing of the letter and had almost come to the end of it when I perceived and heard the closed door of the room to my left open about a foot and-a-half and as I looked at it, I distinctly saw it was opened by a dark brown hand clothed from the wrist up to the elbow (up to which point only it was visible) with a black coat-sleeve. As I was looking at it, it vanished. This made me suspicious that somebody must be concealing himself in that room for the purpose of playing pranks upon and frightening me when I slept. I got on my legs at once and snatching up the candle from the table, proceeded towards the room and entered it.

To my surprise, there was no body in that room. Man or beast or bird, there was no living thing in it, or even dead for that matter. It was entirely bare and empty, and what was more, it had no other door on any other side except the one by which I entered. Nor had it any window except two sky lights, small and secured by pretty close iron gratings, high up near the ceiling, in the wall opposite to the door.

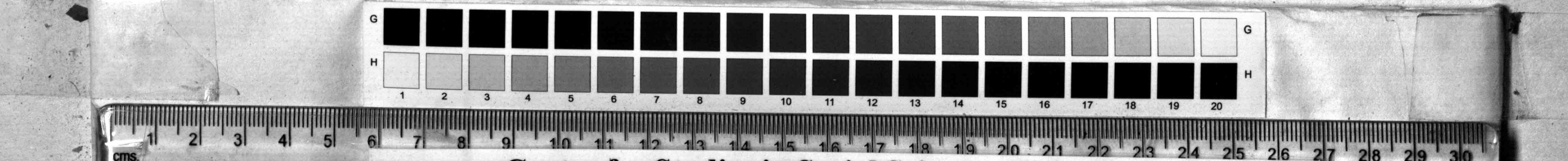
This disappointing discovery made me rather uneasy. There, indeed, could be no mistake about my seeing the black-sleeved hand. It was so distinct and I had the opportunity to look at it for full five seconds at least, before it was withdrawn, with the candle light full upon it. What could it then be? Whose was it? Was it then only a delusion? If so, who had opened the door? The suggestion struggled to rise within me—it might be the work of the breeze. I smiled inwardly at it for I felt no perceptible breeze blowing in the rooms just then or before. All the same, no other explanation of the phenomenon could be got up, try, however, I might, than that of the deluded eye and the breeze, and so I came out of the room, shutting the door completely and carefully after me, and sat again at the table for finishing the letter.

As I wrote, I kept glancing every now and again at the closed door of the mysterious room as if expecting some fresh phenomenon. My mind was undoubtedly disturbed and it was with difficulty that I could collect my thoughts and form my ideas to transcribe the last few lines of the letter, so that it must have been more than twenty minutes before I found myself about to sign my name. Now I started and looking in the direction of that door, saw both its panels open their widest and instantly a man, dressed in a pair of *patamias*, a black coat, and a white turban, came out through it into the hall and advancing towards me two or three steps, bend the upper part of his body low, raise his right hand to his forehead and make three salams to me with all the reverence and submission one could expect from an obedient up-country servant. As he was doing this, I further remarked that he wore also the usual chaprasi's sash with a badge hung from the left shoulder across the chest. But the most remarkable thing about him was his face which, though copper-coloured, as it appeared to be in complexion, seemed to be totally expressionless, that is, looked more like that of a dead man than of one alive. This unusual or unearthly look in his face sent a shudder through my frame; and even as I sat gazing at him he turned on his heels, walked noiselessly back to the room—and vanished.

I heaved a deep sigh; and a greater sense of terror than what I had felt when the figure stood before me, took possession of me. Then the Raja's fears and warnings rushed into my mind and for the first time I came to think that my position was full of danger. But what was I to do now? I was alone, ay, not even my own servant was with me. I was expecting the fellow to come back from his relative since ever so long. The rascal was perhaps sleeping in his relative's place, quite forgetful of my need and danger. I inwardly swore at the man and resolved to teach him well when he turned up. Unless he had gone to sleep, he must, I thought, be coming back to me.

Meanwhile what was I to do? Should I remain in the house or run away? No, run away I should not. It would look so cowardly after all my vaunt to the Raja about my courage. But even if I were prepared to risk the shame, it was a long way off. To run from the bungalow to the village, quite one and-a-half miles, and then to rouse the men, but whom to rouse? I did not know any of the Raja's men by name, nor knew where they lived. No, no, it won't do. I must stay where I was and await further developments, whatever their risk and danger.

Thus fortifying my shaken spirits with such poor materials, I tried to wear the best face I could, upon the situation. It was then about midnight and my dinner stood yet untasted where it had been left in the corner. I could scarcely think of eating it, much less feel any appetite which was swallowed up by the extremely uneasy sensation from which I suffered. Indeed, all efforts to steady my nerves proved futile and at length all that remained for me now was to keep staring at the open door through which the apparition had come out and vanished, while my mind worked incessantly at conjecturing what the next act in this supernatural drama, of which I was the only witness, would be like. And I had to wait long, about two hours, I believe, sitting and staring at the door all the time, my mind distracted by countless thoughts,



my imagination conjuring up strange and horrid scenes.

Once or twice towards the end of this long torturing interval, I thought of once again entering the room and examining it with closer circumspection with a view to find out if there was any possibility of any human agency being at work, say, through some mysterious trap-door in the floor or in any of the walls. But I remembered that the walls were all clean and whitewashed and that there was nothing suspicious in the smooth bare floor. Besides, the deadly look in the face of the apparition was the best proof that he was nothing which lived in the flesh. Presently, all suppositions were knocked out and any suspicion I had, completely disarmed. Even as I kept staring, the figure of a woman dressed in a white sari glided out of the room into the hall until she walked up to my table, just on the opposite side, and turning towards me and bending her head until her chin touched her breast, she joined her hands in an attitude of supplication. I thought she would speak. But she did not utter a word or make the slightest sound. She only stood before me across the table, her open palms joined in earnest appeal, her head drooping on her chest as though in shame. She stood thus for, I believe, full five minutes, and as I stared at her in terror, I saw that she looked every inch an aristocratic Hindoo lady, probably of the Kshatriya caste, her limbs were so finely shaped, the features of her face so delicately handsome in spite of the death-palor which also seemed to shroud her fair complexion. This palor was, however, not so prominently noticeable in her face owing to the fact that it appeared to be smeared with turmeric, as high-class Chhatra women are usually seen to smear their faces, while her hair, made up and parted in the middle, was smoothed down with wax after the fashion of high-caste Hindoo women in these parts of the country. I could not, however, get any clear view of her face or its expression as she kept hanging it down. It seemed to me that she was thus mutely begging of me something she was ashamed to ask openly. And three or four times I tried to put to her the question—"what is it you ask?"

I say I tried—yes, I tried hard to utter the words, but I could not; my tongue clung to the roof of my mouth out of sheer terror, my mouth was all dry, and try however I might, backed by the boldness born of desperation, and piety for the supplicating figure before me, I could not move my tongue any more than I could move my eyes from the female apparition before me. At the end of five minutes in this position she turned and glided back towards the room from which she had issued, with very quick but noiseless steps. There was also one thing very remarkable about her, she walked very quickly, and as soon as she had reached the door she turned again and walked back towards me with something in her arms. Before I had time to notice what it was that she carried, she reached my table and, on it, she threw down a still-born child. I started violently, caught the arm of the chair with my left hand and half rose from my seat at the distinct thud of the throwing of the child and the very perceptible shaking of the table and stared down at the child with my eyelids opened their widest, every hair on my head and body standing their straightest. The child lay there, a full formed child, but for ten seconds only, after which it—vanished! And as I looked up from the table towards the woman, who also was standing beside the table all the while the child lay on the table, she had vanished too!

I remained in that pose, half risen from my seat, my left hand tightly clutching the left arm of my chair, my feet rooted to the floor when I stood, my head turned to my left and my eyes fixed into the half lighted gloom of the mysterious room when from it, came out again the first apparition—the chhapra—and made towards me. My mind and eyes were so dazed and the only thing which I felt working in me was a mighty effort against swooning. Meanwhile, the figure came up to the table, took the candle up in his right hand, and with the left beckoned me to follow him, as he advanced towards the open door of the side-room through which I had entered the bungalow. My mind now worked with lightning speed. Should I follow as I was bid, or remain where I was? If I did the former, I thought, he might lead me to some danger or kill me. But something whispered again, so far both the male and the female apparitions had been rather submissive than aggressive in their behaviour, and if I refused to follow the chhapra now, it might anger him and lead him to harm me. These thoughts flashed to me within a few seconds and my mind was made up, for there was no other alternative but to do his bidding.

I followed him as he led me across the side-room, and out into the open ground, through the front-door and down the steps, with the candlestick still held in his hand. It was a bright, moonlight night and a gentle breeze was blowing which cooled my brains a little as I mechanically walked behind the ghost. He made for a jack tree which stood in front of the bungalow a little to the right. Reaching within three or four feet of its trunk, he placed the candle on the ground, pointed to me in an earnest manner the top of the tree with his right hand and then bending low scratched the ground near the place where he had placed the candle with the fingers of the same hand as if to indicate that both the top of the tree and the ground at its foot had some mystery concealed. He then drew up, turned on his heels and glided back towards the front-door of the bungalow, I watched his retreating figure till he went up the steps, entered the front door and disappeared.

I then turned my eyes from the bungalow to the candle and sat in the open air gazing at its flickering flame, for how long I do not now remember. I had no wish any more to see any fresh phenomenon from the other world in which I had hitherto no sort of belief whatever. Those I had already seen within the last few hours were enough for my nerves which had now been tried to their utmost. I now thought of nothing but the morning as I squatted down there on the grass beside the candle. It must be more than a couple of hours that I sat there, cooled by the breeze and reassured by the moonlight in which everything around me was brightly bathed.

Suddenly I started as I heard some voices behind me and as I turned back I saw four sturdy fellows, with huge sticks in their hands approaching and saluting me. Before I uttered a word, one of them informed me that they had been sent by the Raja at night to keep watch in the bungalow against any harm that might come to me and

that they had been keeping watch all night at different points of the house. But now finding huzoor (that is myself) sitting under the jack tree, they had come up to ask if I had come to any harm or had been frightened. This made me laugh as I saw through their lie at once. The fellows had, indeed, been bid by the Raja to watch the bungalow, but being mortally afraid of it had kept away and after spending the night in sleep at some safe distance had now come to it and tell me that they had been watching the house all through the night. I told them they were brave fellows, but I had come to no harm.

It was now dawn and so I rose from where I sat and entered the bungalow in company with the fellows to pick up my things and take leave of the house for I was not inclined to have a taste of another night's apparitions. But I did not like to have the Raja believe that I had got frightened and so the removal was made as smoothly as possible, the Raja being informed conveniently during the day that the bungalow was too far away from the village and that therefore I would select one of the houses shown me on the previous day. This was done before evening, my runaway servant having returned in the meantime, making all sorts of excuses and helped me in the removal. It appeared he had been frightened by his relative whom he had gone to visit from passing the night in the bungalow, but I made no fuss about it, keeping a discreet silence all through, answering even the Raja evasively when he asked me if I had seen anything overnight.

Days went on and I proceeded with the duties of my post as if nothing had happened to disturb my mind. I could not, however, help making enquiries about the bungalow and its previous occupants whenever an opportunity offered in the hope of finding a clue to the strange phenomena I had witnessed. By and by I came to what I believed the root of the story, for the things I learnt appeared to offer a satisfactory explanation of the strange scenes in the haunted house. I was informed that the house had passed from the hands of the indigo-planter who was its first possessor into the possession of a tolerably well-to-do family of the village in satisfaction of an unpaid debt. The family consisted of a mother, and her grown-up son with his wife. Soon after they had got possession of and moved into the house, the son got convicted of a penal offence and was sentenced by the district court of— to one year's rigorous imprisonment. During his absence his young wife unfortunately contracted a *liaison* with a good-looking khitmdagar of the house and got *eniente*. Her husband, on his return from prison, after his term was over, discovered how things stood, whispers about which had reached the poor fellow when he was serving out his term in the jail. The reports having been confirmed by what he saw, in wild fury his first act on his return was to kick his wife in the stomach which caused an instantaneous miscarriage, the child being a still-born one and the mother dying soon after. The stabbing of the offending khitmdagar was a natural sequence to this tragedy and it did not take more than a few minutes to follow the first scene of horror. The story goes that all three, the dead wife, the khitmdagar and the still-born child were buried deep at the foot of the jack tree to which the ghost had led me; and though many suspected no one was inclined to utter any whisper about how and where the young woman and her paramour had disappeared. It was generally understood that they had eloped. The young man and his mother died natural deaths in their respective times and there are now only the apparitions to give a clue to a mournful tale to the unwary stranger who might pass a night in the haunted bungalow.

MICRO.

SMALL-POX has made its appearance in Lahore.

LIEUTENANT HOLDEN, 5th Bengal Cavalry, joins the Viceroy's Staff as Extra A. D. C. from the 1st May.

MR. A. W. U. POPE officiates as Traffic Superintendent, Oudh and Rohilkhand Railway, vice Mr. Hartwell, retired.

LADY CURZON'S garden party takes place at Viceregal Lodge, Simla, on Thursday, the 18th May; the State dinner and leave on the 24th May; and the State ball on Thursday, the 1st June.

It is said that the Government of Madras have sanctioned Rs. 500 a month for an officer who is to hold the dual office of Engineer and Health Officer to the Octacumund Municipality.

THERE are several applicants to the post of University Registrar at Madras rendered vacant by the death of Mr. Cooper-Oakley. Mr. Graham, District Judge and father of the Madras Civil Service is one among them.

HIS Excellency the Governor of Madras has consented to receive a deputation of the Godavari District Association on the question of settlement at Octacumund on the 24th May. The deputations will consist of about 12 persons.

THE arrangements for protecting public buildings at Simla against outbreaks of fire are being gradually elaborated and completed. A set of large and powerful bells—to be used as alarm bells—are being put up at all the public offices and an efficient fire-service exists to deal with outbreaks.

THE Goa papers announce that Captain Moraes has discovered a plant in the wilds of the Portuguese territory of Goa, a tree which yields India rubber in considerable quantities. The tree is described as "Randellia" and it is stated that the Portuguese authorities are about to encourage its cultivation on a large scale.

QUITE monsoonish weather prevails at Madras. It has been raining heavily all the morning. The temperature, which last week was over 103, is now 88. Nearly 2 inches of rain are recorded. This is regarded as bad for the crops and if it continues it may lead to the same serious consequences as in 1896, when all the rain came before August and famine followed.

NASSERVANJI Khursedi, a Parsee, aged fifty years, residing in Abdul Rehman Street, was sitting on the parapet wall of a well on the Wadwan, when he accidentally lost his balance and fell into the well. One Hoossein Burji, who was close by at the time, jumped into the well and with the assistance of a Police sepoy saved him from being drowned.

Calcutta and Mofussil.

BHARATA SANGITA SAMITI.

THE INDIAN MUSICAL ASSOCIATION.

A new Association, under the above designation, is shortly to be started for the encouragement of Indian music and drama, and the promotion of social intercourse among the different sects of the Indian and European communities.

The Association will be located in premises No. 30 Cornwallis Street, Calcutta. The place, so conveniently and centrally situated, is expected to suit admirably the purpose for which the Association is going to be founded. Every comfort and club advantage will be provided for: billiard tables, newspapers and periodicals will be at the disposal of the members, while amusements in various shapes will also be arranged.

Those who are desirous to become members of the Samiti are requested to communicate with the undersigned.

T. Sen, Secretary,
Provisional Committee.

Calcutta, 30 Cornwallis Street
The 14th January 1899.

HONOR LIST.—The birthday honor list will be published in Simla on the 24th May.

CENSUS COMMISSIONERSHIP.—It is now definitely settled that Mr. Risley becomes the next Census Commissioner.

APPOINTMENT.—Mr. F. G. Wigley, the permanent Coroner, having availed himself of privilege leave, Nawab Bahadur Syed Ameer Hossein, C. I. E., Northern Division Magistrate, has been appointed in his place.

KHEDDA OPERATIONS.—This year the Khedda operations at Dacca have been a great success. Three hundred elephants have been caught.

CLUBBING A BOAR.—Saharanpore experienced a mild sensation on Monday, when a wild boar ran amuck through the place. Finally it charged down the railway platform, much to the consternation of the people there, till it was eventually brought to bay and killed with the primitive lathi.

VOLUNTEERS FOR PLAGUE DUTY.—A telegram from army Headquarters has been circulated among officers of the Royal Army Medical Corps calling for volunteers for plague duty. Great urgency is implied by the fact that officers desirous of employment are requested to personally telegraph their names to the Principal Medical Officer, Her Majesty's Forces in India, Simla.

A PREVENTIVE OF PLAGUE.—In his endeavour to make out a case for the trial, on the grand scale, of common salt as a preventive of plague in India, Mr. Gumpel lays great stress on what he considers the proved inefficiency, not only of ordinary sanitary precautions, but of serum-inoculation for the same purpose. The evidence he brings forward to discredit inoculation consists in the main of the opinion expressed by various authorities in this country and elsewhere.

MURDER AT DUM-DUM.—A murder was committed at Cossinathpore near Dum-Dum on Saturday night last, under the following circumstances. One Tuncowri Mukerjee used to visit a woman with whom one Woomeesh Chunder Sadhukhan was also on visiting terms. On the night of the occurrence the former finding the latter in the woman's company got so enraged that he fell upon him with a dagger and plunged it into his breast causing his immediate death. The culprit has since absconded.

ABDUCTION.—Two Mahomedans of Badla Sub-division Kishoreganje, named Oafez and Masum Sheikh, have just been sentenced by the Sessions Judge of Mymensingh to six years' rigorous imprisonment for having forcibly abducted one Sita Jeleni, wife of Uthal Malo from her house. The accused were originally sentenced to two years' rigorous imprisonment and a fine of Rs. 50 by a Bench of Honorary Magistrates. There was an appeal, when the District Magistrate set aside the sentence and committed the case to the Sessions.

MURDER OF A CHOWKIDAR.—A correspondent sends to the *Chandamir* the particulars of a murder. It is said that a Chowkidar named Noormahomed, of village Baijora, near Kendua thana, left home on the 30th Chait last for his ward, and never returned. A search was made from him the next day but in vain. Information was sent to the local police and an enquiry was held. The body was afterwards discovered in the bed of a *ber* at the back of the village. The cause of the crime and the identity of the criminals are yet shrouded in mystery.

THE CHOTA-NAGPUR MURDER CASE.—Yesterday before Justices Prinsep and Wilkins, Babu Jyoti Prasad Sarbadhikari, who appeared in the above case, a report of which appeared in our yesterday's issue, with Mr. Woodroffe, applied for an order directing the transmission to Manbhem of the order of release passed in the case. If the order were to go in the usual course through Ranchi, the vakil explained, that meant three days time and consequently three days' detention of the prisoner in jail. Their Lordships accordingly ordered the direct transmission of the release order to Manbhem.

A SENSATIONAL CASE.—Some time ago one Baroda Goanli applied for processes against certain persons on the allegation that they had not only abducted her to a coolie depot and outraged her modesty, but had even gone to the length of attempting to ravish her. The Police reported that there was no evidence to support her story, and the Deputy Magistrate who heard the application also supported that theory. Baroda being too poor to conduct her case, some kind-hearted gentlemen took interest in her and subscribed some little money to pay the cost of motioning the District Judge. We now learn on the authority of the local paper *Banbhura Darpan* that Mr. K. N. Roy, the District and Sessions Judge has summoned the accused to take their trial. It is hoped that subscriptions will be forthcoming to meet the cost of the prosecution.

GUBERNATORIAL VISIT.—Sir John Woodburn will visit Hughli this morning. His Honor will be received by the Commissioner and the Magistrate, and a guard-of-honor will be provided by the Military Police under their Commandant. An address will then be presented by the Municipality. Sir John Woodburn will later visit the Imambarah and various public offices returning to Calcutta in the evening.

MURDER OF A SISTER-IN-LAW.—One Kristo Chander Dutt, a resident of Songrapore near Basirhat, murdered his younger brother's wife with a thick wooden club, on Wednesday last. It is alleged that while the accused was at dinner he asked his sister-in-law for more curry. The deceased woman could not promptly execute her order and this made the accused so very angry that he struck her with a thick wooden club, causing her instantaneous death. He was arrested and would shortly be placed on his trial before the local Deputy Magistrate.

SIR GRIFFITH EVANS.—Sir Griffith Evans has gone to Rangoon. He has been retained, says a Rangoon correspondent to a contemporary, by the widow of the late Bhugwandas, a wealthy commissariat contractor, for the review of the order of the Court there recently passed, requiring that the widow, if she desired to give evidence, must appear in Court in a palki, with the customary precautions for privacy in the case of native ladies attending the Court in Calcutta. The fee paid to Sir Griffith and the attorney, Mr. McNair, from the time they left Calcutta to the time they return will be Rs. 2,000 a day. When the will case comes on for hearing next month, it is expected that it will last over twenty days. It is said that one or two other leading members of the Calcutta Bar are going over to appear on behalf of Bhugwandas' son.

A CURE FOR DRUNKENNESS.—The following method is said to have been tried with success at Berlin:—As soon as a man in the habit of getting drunk was found in that state on the public road, he was arrested and taken into custody. There, on sobriety being restored, the drunkard would be given a loaf of bread soaked in good strong brandy. He would devour the meal with avidity. Next meal—branded bread. Patient highly pleased. Third meal—branded bread again. Patient gradually beginning to think that they might give him a change of diet. Fourth meal—branded bread again, if you please. Patient feeling a little bit sick on the stomach, disinclined to eat, manages with difficulty to sponge out the brandy and eat up one or two corners of the loaf. Fifth meal—that confounded branded bread again. Patient sits in his cell and prays for cold water; doesn't even look at the bread, it makes him feel so sick. And to cut a long story short, in a couple of days, the drunkard undergoes such a revulsion of feeling that he leaves the prison as a man to whom the mere sight of liquor is sickening and repugnant.

AN ANNUAL MEETING.—The last annual meeting of the Indian Association for the Cultivation of Science was held in the Association Hall on Thursday the 27th instant. His Honor the Lieutenant-Governor of Bengal presided on the occasion. Dr. Mohendra Lal Sircar, in an effective and able speech, appealed for funds for the Association which was established "with the object of enabling the natives of India to cultivate science in all its departments with a view to its advancement by original research, and as will necessarily follow, with a view to its varied applications to the arts and comforts of life". The report and accounts were then passed and officers elected. The Lieutenant-Governor in addressing the meeting paid a just tribute to Dr. Mahendralal Sircar and hinted that Government was not in a position to make any grant. Next Dr. Mahendra Lal Sircar announced that H. H. had given Rs. 500 to the Association. After a vote of thanks proposed by the Hon'ble Justice Gurudas Banerjee, the meeting was over.

A MAN-EATER IN CACHAR.—A correspondent writes:—For the last three months a man-eating tiger has been infesting the jungles west of the Daleserie river near Thaluacherra, South Hailakandy. Twelve woodcutters are said to have fallen a prey to this monster in February and March of this year and the inhabitants of these parts already congratulated themselves on the brute having retired from the neighbourhood, when on Saturday last events showed them that their joy had been premature. Two Manipuris, brothers, went out to fell timber on their little plot of land opposite the Nagacherra T. E. recently granted to them by Government. While being occupied with their task a tiger suddenly seized one of the men and started dragging him away. His brother, who was carrying a small child, tied in a cloth on his back, pluckily came to his brother's assistance and struck three blows at the tiger with his bow. The tiger, however, without releasing his hold on his victim, managed to inflict with his paw several nasty wounds on his assailant, and he, faint from loss of blood and thinking of the child which he was carrying was compelled to leave his brother to his fate. Then, reaching his home, he collected at once a large crowd of villagers and determined to look for the remains of his brother. On approaching the scene of the morning's tragedy, the tiger was suddenly among the crowd, and strange to say, he picked out of the sixty people his previous antagonist, who was also leading, and disappeared with him in the jungle. There was a man with a gun among the people, but he bolted with the rest without attempting to fire a shot. The two deaths took place at 10 and 1 respectively, and at 3 P.M. six neighbouring villagers were discussing the day's event, sitting on a felled tree some distance from the morning's occurrence. Just as one of them, a Bowrie by caste, was in the act of putting a pinch of dry tobacco to his mouth, the tiger suddenly appeared and seizing him, disappeared with him in the jungle. Great consternation prevails among the population in the neighbourhood of the tiger's new quarters and more loss of life is sure to take place within the next few days. It is to be hoped that the fifty rupees reward offered by the Deputy Commissioner of Cachar, augmented by another fifty rupees offered by the manager of a neighbouring tea estate for the destruction of the beast may have some effect; but should any sportsman wish further particulars, the manager of the Kankecherra tea estate will be glad to give the same. The tiger is said to be a very large one.

TELEGRAMS.

[INDIAN TELEGRAMS.]

(From our own Correspondent.)

SIMLA, APRIL 25.

Seven men who came here from infected quarters and were detained at the Plague Observation Camp, are so far doing well.

Mr. Strahan, the Surveyor-General, has left Simla for Mussorie on an inspection tour.

THE SIMLA-KALKA RAILWAY.

Mr. Harrington, Chief-Engineer of the Simla-Kalka Railway, returned here yesterday after having inspected the proposed route.

SIMLA, APRIL 27.

A Government of India Resolution is about to issue authorising, from the 1st of May, the reduction of the postage charge of 5 annas, now made in the case of telegrams sent to Indian ports to be posted to countries beyond the limits of the Indian inland postal rates, to the actual cost of postage and registration, or, in other words, in the case of the United Kingdom and those of its possessions which have joined the Penny Postal Union, one anna if unregistered and three annas if registered; and in the case of countries which have not joined the Union, three annas for unregistered and five annas for registered telegrams. Under the new rules the public will have the option of registering such telegrams or not as they please.

SIMLA, APRIL 17.

Mr. Allen, Executive Engineer on relief duty, attached to the office of the consulting Engineer, Bombay, is appointed to officiate as Port Store-keeper, Calcutta, and Storekeeper, Eastern Bengal State Railway, during the absence on furlough of Mr. Patterson.

SIMLA, APRIL 27.

The under-mentioned officer has been transferred from the Military Department and posted as follows:—
Lieutenant Mathews, R.E., to the Eastern Bengal State Railway.

(FOREIGN TELEGRAMS.)

LONDON, APRIL 25.

Experiments made in the Sirits of Dove yesterday demonstrated that Signor Marconi is able to localise wireless telegraphy and to communicate with a desired ship or point to the exclusion of others in the vicinity.

LONDON, APRIL 25.

Captain Coghlan has written to the Admiralty authorities disavowing any intention in his speech at New York to insult the Kaiser or Admiral Diadrichs.

LONDON, APRIL 25.

Mr. Brodrick replying to a question in the House of Commons, said that Japan has given assurances regarding reforms in Press law and in restricting upon foreigners generally. There was no reason to fear that British subjects residing in Japan would not be fairly treated when the New treaties were enforced.

LONDON, APRIL 26.

The Americans have captured the town of Calumpit, Aginaldo's latest head quarters, after severe fighting. The American loss was slight, while the casualties in the ranks of Filipinos are described as very severe.

LONDON, APRIL 26.

An enormous rise is quoted in the price of copper due to operation of an American firm, and is dislocating the trade of Birmingham. The Government has stopped ordering cartridges while the inflation lasts.

LONDON, APRIL 26.

The Samoan Commissioners have sailed from San Francisco for Apia in the cruiser Badger.

LONDON, APRIL 26.

Speaking in the Hungarian Diet the Premier stated that there was no present intention on the part of Hungary to acquire territory in China.

LONDON, APRIL 28.

More stubborn fighting with the insurgents has taken place around Calumpit. The Americans eventually carried three lines of the Filipino entrenchments, and advanced there position four miles beyond Calumpit.

LONDON, APRIL 28.

The *Times* Pretoria correspondent says that the position of the Asiatics in the Transvaal has been communicated to the Imperial Authorities for them to take what steps they deem necessary, the former proposals for the settlement of this question not being agreed to.

LONDON, APRIL 28.

A cyclone has swept over the towns of Kirksville and Newtown in the State of Missouri. Four hundred houses were destroyed in Kirksville, and it is believed that seventy-five lives have been lost and one thousand persons injured.

Mr. Baird's Musae
Mr. Arthur James Farnham...
Mr. Lord's Spirit
Mr. Lord's Spirit
The race for the One Thousand Guineas
Spring Meeting (to-day, and resulted as follows:—
LONDON, APRIL 28.

LONDON, APRIL 27.

At the funeral of the late Colonel Sir Robert Warburton, which took place today at Brompton the Queen and Prince of Wales were represented. Her Majesty sent a wreath inscribed "as a tribute of regard and esteem to one of her most distinguished soldiers."

LONDON, APRIL 27.

Captain Coghlan of the United States Navy has been reprimanded for the speech he made at the recent banquet in New York, and the incident is now closed.

LONDON, APRIL 27.

A detachment of New South Wales Lancers has arrived in England and marched through the streets of London on its way to Aldershot. The Colonial troops were accorded a splendid reception.

Law Intelligence.

HIGH COURT: CRIMINAL BENCH,
—APRIL 28.

Before Justices Prinsep and Wilkins.)

A CHOTA NAGPUR MURDER CASE.

DEATH SENTENCE SET ASIDE.

THEIR Lordships had before them the case of Empress vs. Abdul Gafur which came up on appeal as well as for confirmation of the sentence of death passed on the appellant by Mr. Hamilton, Judicial Commissioner of Chota Nagpur.

The evidence against the accused was very shaky. The assessors were for acquittal, but to the Judge evidence seemed to be very reliable as he did not see any reason why a false charge should be brought against a wealthy man like the accused. Differing from the assessors he convicted the accused of murder and sentenced him to death.

Abdul Gafur has been convicted by the Officiating Judicial Commissioner of Chota Nagpur of murder and has been sentenced to death. The assessors were for acquittal, but to the Judge evidence seemed to be very reliable as he did not see any reason why a false charge should be brought against a wealthy man like the accused. Differing from the assessors he convicted the accused of murder and sentenced him to death.

It is sought to show that the accused had a motive for killing the deceased, that he was prompted by jealousy in consequence of her conduct in encouraging the visits of one Bishu. Now with regard to this evidence, we would at once state our opinion that it does not establish the existence of any such motive on the part of the petitioner. The Sessions Judge, in his judgment, we observe, notes that there are some contradictions in describing this matter, but he gets rid of this by stating that it is probably a matter that escaped notice until the present occurrence. It is quite possible that this may be so, but there is another way of testing how far this evidence is credible and that is by considering the conduct of these parties when they next met. Now the Sessions Judge, we observe, also states that when they next met, that is to say, when the prisoner came to call away the deceased, she went with some hesitation and he seems to consider that this hesitation was on account of previous quarrel. But the evidence does not bear this out. Such evidence as there is, is to the effect that the girl expressed reluctance to leave her cot because she was suffering from a headache. Then again when these two met, there is no evidence to show that any high words passed between them or that there was any difference of opinion or any real reluctance on the part of the girl to meet the man. On the contrary the evidence shows that these two remained amicably in the outside part of the house. This seems to show that the evidence as to any previous quarrel or motives of jealousy is absolutely unreliable and unproved.

After discussing evidence at some more length their Lordships said that according to the evidence as it stood they must set aside the conviction and sentence and direct the discharge of the prisoner.

ALLEGATIONS AGAINST A
MAGISTRATE.

MR. P. L. ROY appeared in support of a rule issued on behalf of Babu Udhav Chunder Singh, Zimindar of Pergannah Jhalda, in the district of Marbhoom, calling upon the Deputy Commissioner of the locality to show cause why a case against the petitioner pending in his file should not be transferred to some other district as the petitioner did not expect an impartial trial at his hands. The case was this:—The petitioner has a *hat* in Jaldia which has lately become a Municipal town and the Chairman of the Municipality, who is the Sub-Registrar of the place, set up a *hat* of the Municipality in opposition to petitioners. The Municipality then tried to induce the vendors who used to go to petitioner's *hat*, to come to the Municipal *hat*, and on their unwillingness to do so "various means of oppression were being used to compel them" to do so. The petitioner brought this matter to the notice of Mr. H. F. Maguire, Deputy Commissioner of Manbhoom by a written application. Thereupon the Deputy Commissioner himself visited the place and after some enquiry told the petitioner "to give up his daily *hat* and make peace with the Municipality". The petitioner refused to do so as the *hat* was a source of income to him. Upon this refusal the Deputy Commissioner passed an order upon the application saying he could not interfere. The Chairman made a report to the Deputy Commissioner that the police and the Municipal peons had been beaten by a number of rioters and the petitioner had been seen "hitting" the rioters and prayed for police aid and investigation. Upon this report the Deputy Commissioner ordered that the petitioner should show cause why he should not be bound down and "as he seems to be acting in a very lawless manner, I direct that he be arrested under section 114, I. P. C.". The petitioner then surrendered and prayed to be released on bail, but he was sent to

hajat and kept there for about six hours after which he was ordered to be released on bail. Proceedings under sections 147, 148 and 149 were also taken against the petitioner and the Deputy Commissioner kept all these cases on his file notwithstanding an application had been made by the petitioner for the transfer of the same to some other Magistrate, because, as he said "the case is an important one and should be tried by me." Baffled to get a transfer from the Deputy Commissioner the petitioner sought the protection of the High Court, and in support of his application for transfer made the allegations mentioned above in a sworn petition.

Their Lordships after hearing all the circumstances of the case, transferred the case to the file of the Sub-divisional Officer of Raneechunge.

Plague News.

CALCUTTA RETURNS—24 ATTACKS

AND 27 DEATHS.

ON Wednesday last 24 cases were reported—1 in ward No. 1; 1 in ward No. 2; 3 in No. 3; 8 in No. 4; 3 in No. 8; 1 in No. 10; 1 in No. 11; 1 in No. 13; 5 in No. 22. Five deaths were reported to have occurred on that day—1 in ward No. 2; 1 in No. 7; 1 in No. 8; 1 in No. 15; 1 in No. 22. Twenty-two deaths were reported as having occurred on previous dates—2 in ward No. 3; 7 in No. 4; 1 in No. 6; 3 in No. 7; 2 in No. 8; 1 in No. 10; 1 in No. 11; 1 in No. 13; 3 in No. 22; 1 address unknown. The total mortality from all causes amounted to 88 as against 75, the average of the last five years.

BOMBAY FIGURES.

BOMBAY. Plague figures for the 26th instant show sixty-nine new cases and forty-three deaths. The mortality from all causes was 148, against 141 on the same date last year.

SCARE AT CANNORE.

CONSIDERABLE anxiety has been occasioned at Cannore, by the discovery, in the compound of a tradesman, of a large number of dead rats, followed by the death of his dogs, and later of his syce. A *post mortem* held on the syce, however, is stated to have shown that death was due to natural causes, not plague. Colonel Thomson, Sanitary Commissioner, visited Cannore, and instituted vigorous precautionary measures. The authorities are very reticent on the subject.

CALCUTTA RETURNS—17 ATTACKS

AND 17 DEATHS.

ON Thursday last there were 17 attacks, 2 in ward No. 1; 2 in No. 3; 2 in No. 5; 1 in No. 6; 1 in No. 7; 1 in No. 8; 3 in No. 9; 1 in No. 10; 3 in No. 13; and 1 in No. 14. Four deaths were reported to have occurred on that day—1 in No. 11; 1 in No. 9; and 1 in No. 13. Thirteen deaths were reported as having taken place on previous dates—1 in No. 4; 1 in No. 5; 3 in No. 6; 2 in No. 7; 1 in No. 8; 2 in No. 9; 1 in No. 10; and 1 in No. 13. The total mortality from all causes was 96 against 75, the average of the last five years.

BOMBAY RETURNS.

PLAGUE attacks on the 27th instant numbered 53 and deaths 42, the total mortality being 162.

KARACHI FIGURES.

PLAGUE returns for the 27th instant show 40 cases and 23 deaths. Two cases of cholera are also reported both proving fatal.

SCARE IN THE PUNJAB.

IN the Jullundur district on the 24th instant there were six cases reported and five deaths. The village of Amargarh is so terrified with plague that it is difficult to get assistance for removing the sick to hospital. At Bahadurpur, which has become notorious by the attempted resistance to plague measures, inoculation has been discredited by the action of the Jullundur, who having offered himself for inoculation, pretended a swoon, shrieking to the people not to follow his example.

PRECAUTIONS AT SIMLA.

EVERY precaution is being taken at Simla against plague. Several men from a plague-stricken village in the Punjab have been put under detention, and a quantity of fowls they were bringing up have been destroyed.

PLAGUE CASE IN MADRAS.

THE Police Constable, who arrived at Perambore the other day from Arcot, and who was detained in the Plague Hospital there, as here were symptoms of plague found in him, died on the night of Friday last in the Plague Hospital and his body was cremated.

HIS HONOUR AT SERAMPUR.

HIS Honor the Lieutenant-Governor of Bengal yesterday paid a visit to Hooghly and Chinsurah. He came up by the train which left Howrah at 6-30 A.M. and arrived at the Victoria Hall at about 8 A.M., when he was received by Babu Mohendra Chandra Mitra, the popular and energetic Chairman, and many Commissioners of the Hooghly Municipality. Babu Mahendia Chandra Mitra then read and presented an address.

HIS Honor the Lieutenant-Governor then gave a short reply. He said that he was obliged to make a hurried visit to this town, which he said is a historic town as the Chairman had observed. He was glad to note that measures had been taken by the Municipality to prevent the appearance of the plague. He was sorry that the collections of taxes were not encouraging, and he advised the Commissioners to take vigorous steps for the realization of Municipal dues, and if necessary, to raise the incidence of taxation. He promised, however, to visit the Municipality next winter.

Sir John Woodburn then received the address which was put in a beautiful basket with thanks. He then shook hands with the Chairman and left the meeting. He then visited the Ecumbara, the Jail, the Hooghly College, and the cutcherry building at Chinsurah and left for Calcutta by the Loop Line mail-train.

TOBACCO in many of the towns of the Argentine Republic are shamed into reformation by being compelled to sweep the streets for eight days for each offence. Respectability is no excuse for leniency.

THE price of quinine has gone up 100 per cent in Europe. The reason assigned is that a few years ago the price dropped to 18 shillings an ounce or ten pence, the editors dropped the cultivation of the bark plant, stock in hand in Europe is nearly exhausted, hence the enormous rise in price.

Correspondence.

SOCIAL REFORMS.

TO THE EDITOR.

SIR,—If by your writings you infuse into the heads of your readers a hostility against the system of caste you may be sure of creating an anti-party the power and magnitude of which you may better imagine. It is a system the like of which is found never and nowhere in the world. It has protected the Hindoos through ages and shall protect them through ages again. Do you know cattle-breeding? Good males through good females must have a similar progeny. If we must preserve the purity of our best Aryan blood, we have to bend our stiff necks before the time-proof system of caste and the fire-proof chastity of our women. So we may warn you never to meddle with questions like this which even the great iconoclast Buddha never dared to do. Of course, you may try to reclaim some of our powerful men who are known as out castes in your new Gaurangavide Propaganda, you may try to encourage inter-marriage with the best gifted peoples of the world among your social brethren and in this way you may try to bring up a progressive section of the Hindu community, but you should never bombard our homes. Of social or domestic reforms the Hindoos have had much, and no more reforms are wanted. Let there be peace for a time and the reforms you want shall come of themselves. Let the Uganda Railway clerks and coolies come back and you shall see how the Hindoo society accepts them.

BAIKUNTH N. MOOKERJEE.

RUSSIAN DESIGNS IN THE
PERSIAN GULF.

THE *Times* of India has published a sensational announcement concerning Russian designs in the Persian Gulf. The paper says:—"We have received, says the *Times* of India, a piece of intelligence, the high political importance of which will be readily recognised. So serious, indeed, is the news which reaches us that we should have hesitated to give publicity to it were it not that it has been transmitted by a particularly well-informed and authoritative correspondent whose sources of information are unimpeachable. It is that Russia has secured an interest in a certain port in the Persian Gulf, and that the interest is so far definite as to give her the right to take possession of that port whenever she chooses to exercise it. We may explain at once that this information has come to us from London and that it was originally obtained direct from Teheran. It is scarcely necessary to add that the port to which Russia proposes to obtain access must unquestionably be Bunder Abbas. She has been steadily scheming for many years past to establish herself in the Straits of Ormuz, and upon paper, at any rate, she has at last obtained her desire. We have no wish to indulge in sensational predictions at this juncture, or to clamour for hostile demonstrations which could serve no useful purpose. The main point we have to emphasize is that Great Britain must be prepared calmly and resolutely to face the fact that Russian designs on the Persian Gulf have at last been transformed from ungratified ambitions into potential realisation. The time for an advance has not come yet. Russia will doubtless rest content in the knowledge that in due season she will be able to produce her authority and justification for a move southward. Meanwhile the inevitable period of wholesale denial has to be passed through. We are fully prepared for these denials, and we nevertheless again affirm unhesitatingly that Russia has concluded an arrangement which places at her disposal a port in the Gulf. We go further, and state that this secret understanding is part of a political combination which has as its objective the undermining of British supremacy in the Gulf. The recent Muscat incident was only one small and prematurely revealed feature in the game that is being played. From other and wider causes, the combination has for the time being lapsed into comparative inactivity, the Dreyfus affair, the Fashoda squabble, the forthcoming Paris Exhibition, and above all the economic collapse of Russia—all these are factors, which have delayed and are still delaying the fructification of the scheme; but it still exists, and if it ever succeeds, which we take leave to doubt, it will constitute a menace to the interests of England in Asia."

It remains to consider what steps should be taken by Great Britain in view of the new development in Gulf politics. It may be taken for granted that Russia will not attempt to take possession of Bunder Abbas for a considerable time to come. She will make every effort to deny the existence of an advantage she has gained until a convenient opportunity for putting her plan into execution arises. In the meantime Great Britain can be well content to remain quiet and to imitate her adversary by playing a waiting game. It will possibly be suggested that by again occupying Kishm and by seizing Ormuz the value of Bunder Abbas to Russia could at once be neutralized to a large extent. That is doubtless true, but it is material to point out that little is to be gained by precipitate action; that these points of vantage can be occupied with facility at any time, and that the true policy of Great Britain is to endeavour to preserve the *status quo* for as long a period as possible. Meanwhile there are many methods by which British power and influence in the Gulf can be safeguarded. We understand that the Admiralty has already decided to strengthen the naval force maintained in Persian waters, and that the Admiral commanding the East Indies Squadron will in future give the Gulf a larger share of his personal supervision. But this is not enough: the staff of Political Officers in the Gulf needs to be enlarged. A Political Officer ought to be permanently stationed at Bunder Abbas with permission to travel in the interior in the hot weather, and he should be furnished with an assistant to take charge of British interests at Lingah. The ridiculous anomaly by which a political charge on the Mekran coast is vested in the Director-General of Telegraphs at Karachi ought to be at once abolished. Then, too, more telegraph cables are needed: a line should be laid from Muscat to Jask forthwith and another branch should connect Jask with Bunder Abbas and Lingah. More Political Agents should be stationed in the hinter land between Bunder Abbas and Seistan, with roving commissions, if necessary. One other matter needs urgent attention. Russia now possesses the sole right to construct railways in Persia under the agreement which, after being in existence ten years, expires this year. Is anything being done to prevent the renewal of this objectionable concession, which is deeply opposed to British interests in the Shah's dominions? It is in the highest degree important that Great Britain should secure a share in the concessions for roads and railways, which will certainly be granted by the Persian Government in the near future.

Many Lives Saved

In almost every neighbourhood there is some one whose life has been saved by Chamberlain's Colic, Cholera and Diarrhoea Remedy, or who has been cured of chronic diarrhoea by the use of that medicine. Such persons make a point of telling of it whenever opportunity offers, hoping that it may be the means of saving other lives. For sale by

SMITH STANISTREET & CO.
and B. K. PAUL & CO.

In reference to the proposed increase of the Naval force in the Gulf it is understood that H. M. S. *Melpomene* is under orders for the Gulf on special duty. It is the intention of the Admiralty to station three vessels in the Gulf instead of two, and probably the *Cossack*, which is to rejoin the East Indian Squadron, will be detailed for this service.

MEDICAL SCANDAL.

DR. GORDON HOGG, the West Middlesex and London Coroner, has held an inquiry at the Hounslow Coroner's Court, into the circumstances attending the death of Amy Maud Berridge, aged 28 years, appearing under the stage name of Aimee Audsire, lately residing at 22, Euston square, N. W., who died at Freeman Villa, Twickenham road, Hounslow, on March 25th, from peritonitis, following an illegal operation. Detective-sergeant Hare watched the case on behalf of the police.

Mr. Walter Berridge, residing at Brackley Northamptonshire, said the deceased was his wife. She had been appearing on the stage under the name of Aimee Audsire, and during the past winter had been playing in the Hull pantomime. She came to London on March 3rd to see her mother. A little while after her arrival witness was informed that she was lying ill at her mother's house at Hounslow, and he at once went to see her. While she was ill she told him that an operation had been performed upon her, but refused to say anything else.

The Coroner: Did she say by whom? She said it was a medical man. I tried to find out from her who it was, but she refused to tell me.

Witness added, in answer to further questions, that he had found a letter signed "Mary." I have, he said, handed it to the police. Its contents express sympathy with my wife during her illness.

The Coroner: Who is "Mary"? Do you know who she is? I would rather not answer, if I am not bound to say.

Detective Hare handed the letter to the Coroner, and asked that its contents should not be divulged.

The Coroner: Very well; it is better not to make it public.

The Coroner: Did the deceased dance a great deal? Yes.

The mother of the deceased said she had no suspicion that her daughter's illness was the outcome of an illegal operation.

Emily Foster, Emma-Rose, and Amy Brant, nurses, engaged to attend the deceased during her illness, said the deceased never spoke to them of any illegal operation having been performed.

Detective Mullins deposed to searching the deceased's boxes, etc., and finding some pills and tablets. No letters or the name and address of any doctor were found. The matter, however, was being thoroughly inquired into by the police.

Dr. Reid, of Hounslow, deposed to being called in to see the deceased at her mother's residence on March 25th. She was very ill, and suffering from severe hemorrhage. She got worse, and he called in Dr. Christian, of Hounslow, and Dr. Duncan, specialist, from London. On Sunday, March 12th, Mr. Berridge (deceased's husband) called on him and told him that his wife had confessed to having had an operation performed. Witness spoke to the deceased about it, and she admitted it, at the same time begging him not to tell her mother.

The Coroner: Did you ask for the name and address of the doctor who performed the operation? No; I did not think it was my duty to do so.

Continuing, witness said on March 24th, the day before deceased died, she repeated what she had said about the operation, and said she got the name of the doctor who performed it from some ladies at a seaside place. The post-mortem examination—made by Dr. King—and at which he was present, showed death to be due to peritonitis following an illegal operation.

The Coroner: Would the operation hasten and cause her death? Yes; both hasten and cause it.

The Coroner: Why did you not give information to the police that an illegal operation had been performed?

Witness: I did not think it my duty to do so. The deceased was my patient and still alive, and I would rather not say what I would have done had she got well.

The Coroner: I know in France confidences between doctor and patient are privileged, but it is not so in England. Here only the confidences of Catholic priests and lawyers are privileged. You see, at present, we have only the confession of the patient.

A jurymen complained that the doctor was fencing the question.

The Coroner: Oh, no; he is only safeguarding himself. His duty is to be cautious.

The jury returned a verdict in accordance with the medical evidence, and found that an illegal operation had been performed by some person or persons unknown.

The matter was accordingly left in the hands of the police.

THE Rajah of Kuputhala's Palace at Mussoorie is now almost complete, and it is said that his Highness intends giving a big dance as a "house warming."

AN increase of three appointments to the cadre of the Indian Medical Service has been sanctioned by the Secretary of State to enable Agency Surgeons to be posted to the Eastern Rajputana States, Bundelkhand and Malwa. Surgeons to Deoli and Gilgit have also been sanctioned.

MR. NADIRSHAW HORMUSJEE GHANDI of Jodhpore made a declaration of age for the purpose of appearing for the Civil Service Examination.

THE message (in Signor Marconis' wireless telegraphy) practically leaps from one point of wire to another across the intervening distance, the other vibrating to the electric impact as a stretched wire would. This is like the revelation of a new law in Nature, and it is difficult not to dream of the results which may be obtained from it, for if the other can transmit vibration in a guided direction, it can also transmit sound; but further experiments must yet be made as to the limit of distance—the doubt, if we remember right, of the original inventor of the telegraph. Meanwhile we can only remark that the machinery for wireless telegraphy across the Channel will hardly cost a fraction of that required for a cable and that the invention is a menace for the share holders in short sea-cable lines.

The Best in the Word

We believe Chamberlain's Cough Remedy is the best in the world. A few weeks ago we suffered with a severe cold and a troublesome cough, and having read their advertisements in our own and other papers we purchased a bottle to see how it would affect us. It cured us before the bottle was more than half used. It is the best medicine out for colds and coughs.—The Herald, Andersonville, Ind. For sale by

SMITH STANISTREET & CO. and
B. K. PAUL & CO.

It is stated that Mr. Allnut will be appointed Principal of the proposed Hindu College of Delhi.

FIVE Christians (4 gentlemen and 1 lady) have accepted the Islam at Patiala.

MR. L. BEAN officiates as Deputy Traffic Superintendent, N.W. Railway, vice Mr. Vining, on furlough.

It is under contemplation to disarm the town of Peshawar owing to recent Ghazl outrages. The Punjab Press is against the proposal.

THE Government of Madras has sanctioned only three months out of six months leave which Col. the Hon'ble Sir George Moore, President of the Madras Municipality, applied for.

It is said that Lord Curzon has re-appointed a high-salaried Native Assistant serving in a Department under the Government of India, who had been dismissed by the Secretary presiding over that department two years ago. The Viceroy has also ordered that the full salary of the Assistant for the last two years should be paid him, and that the amount should be deducted from the pay of the Secretary who wrongly dismissed him.

"FEROZPUR," writes the correspondent of a contemporary, "is going through very strange weather. The other day the thermometer ran up to about 90 degrees inside the room and *punkhas* were immediately in great demand but all of a sudden this morning it has gone down to nearly 60 degrees and blankets have to be used."

CAPTAIN Wingate of the 14th Bengal Lancers has just reached Burma safely, after having successfully accomplished a most interesting journey from Peking via Shanghai to Hankow, and thence through the province of Hunan through Kweichow and Yunnan to the Kunlong Ferry by the new route and along the newly settled frontier to Bhamo. Captain Wingate left Hankow five months ago accompanied by a few Chinese servants only. Part of the country through which he traveled, the province of the Hunan in particular, has a population notoriously hostile to foreigners, and Captain Wingate's account of his reception at their hands will be of the greatest interest. His route for a portion of the way was practically that taken by the unfortunate Margary, who was murdered at Momein in 1874; but after leaving southwestern Yunnan Captain Wingate attempted to enter Burma through the country of the Wild Was, the only section of the border which the recent Boundary Commission leaves to be demarcated. Here, however, he was turned back, and he reached the Burma frontier further west than he intended, spending a few days with the northern party of the Boundary Commission in the neighbourhood of Mokang. —*Pioneer*.

TWO OF A TRADE.

That two of a trade seldom agree is a common saying. Its weakness, however, resides in the fact that it is a cavilling, sheering saying. The idea sought to be conveyed is that the disagreement is the outcome of reciprocal jealousy. While that is likely, it is not a necessary, or even a philosophical, inference. Two of a trade may easily see reasons for an honest difference of opinion to which the outsider is blind. Again two of a trade may agree and both be wrong—on a point, of course, connected with their own industry. Some years ago there was high debate over the question whether a painting, exhibited in Paris, was an original Velasquez or a copy. Half the artists and *connoisseurs* in Europe got hot under the collar about it. It was one or the other—so they said. Later on the fact came out. It was neither an original nor a copy: it was a *replica*. The experts were mistaken. And so runs speculative judgement in everything.

Here is the case of two doctors; both doubtless, competent men. If they were wrong or if only one was wrong—I let us have the story first. It comes from a reputable source, and is well corroborated. "In March, 1891," says the relater, "I had a severe attack of influenza, which prostrated me for two months. After this I could not get up my strength. My appetite was poor, and what little I did eat gave me much pain at the chest and around the heart. Sharp, cutting pains in the region of the heart seized me every now and again, sometimes so bad I feared I was going to die. At night I go little or no sleep on account of wind, which rose into my throat until I fairly gasped for breath. During the painful attacks of my complaint perspiration would stand in beads upon my face."

"I soon lost strength to that extent I could not stand. Indeed, I was weak as a child. I was often so dizzy I had to catch hold of something to keep my from falling. Several times these attacks have come upon me at concerts, obliging my friends to conduct me home. As time passed on I grew more and more feeble, and abandoned all hope of ever being well and strong again."

"I had two doctors attending me who prescribed medicines; which, however, eased me only for a time and then I was as bad as ever."

"One doctor said I had pleurisy; the other said I had heart disease."

"For two and one-half years I lingered along near as much dead as alive, all my relatives and friends thinking I would not recover. In November 1893, a book was left at my house in which I read of case like mine having been cured by Mother Seigel's Syrup. My wife procured me a bottle from the Provincial Drug Stores in westgate Street, and the first bottle gave me so much relief that I continued with the medicine. I could then eat well and the food agreed with me; the pain around the heart soon ceased."

"In a short time my strength returned and I got back to my work well and vigorous. Since then I have been in the best of health. You are at liberty to publish this statement and refer to me." (Signed) William Henry Jervis, 48, Rendlesham Road, All Saints, Ipswich, November, 13th, 1897.

One of Mr. Jervis' doctors pronounced his complaint to be pleurisy; the other said it was heart disease. Were they both right, or both wrong? Or was one right and the other wrong? In the latter case—which one? Judging from the symptoms as set forth by Mr. Jervis the probability is that both were right—as far as they went.

The sac or bag which surrounds the heart (called the pericardium), and the sac in which the lungs rest (called the pleura), are parts of the lymphatic system; which is the especial abiding place and stamping ground of the kind of poison, produced by the diseased digestive system, and the cause of rheumatism, gout, pleurisy, and heart disease. Now, after (if not before) his attack of influenza Mr. Jervis suffered from acute dyspepsia with torpid liver, which engendered the poison that set up a mild form of both pleurisy and heart disorder. When the real and underlying ailment of all—the dyspepsia—was cured by Mother Seigel's Syrup these supplementary or consequential troubles vanished, as might be expected.

So we see that—strange as it may seem—two of a trade can differ and both be right.

MARIA TOLSTOI'S WORK.

EFFORT TO APPLY HER FATHER'S TEACHINGS.

Of the 60,000,000 female inhabitants of the Russian Empire about three-fifths have to do work of one kind or another in order to live. The great majority are the wives, widows, and daughters of peasants, and their main occupation is helping the men on their peasant holdings. The women who do not belong to the peasant class and yet desire employment, by way of recreation, or to gain a livelihood, teach, do needle work, go out as governesses, write, and occasionally go into business. Their field of activity, however, is exceedingly restricted, and there is not yet a stir among them at all comparable with the so-called women's movement in Germany, England and America. Because number of them go to the universities both at home and abroad, and two or three, like Sonya Kovalevskaya, have made themselves famous on account of their university work, it is rather customary to think of Russian women as being "emancipated," and strong competitors in intellectual fields as well as in commercial undertakings with Russian men, but it is a false notion of their actual position. A great many of them smoke, and all have a certain quality which seems to make them companions of men on purely friendly grounds in a way that more Western women are not, but they are in no sense of the word emancipated, and frequently have to leave the country when they take part in agitations and movements such as in England and America have long been recognized as suitable and congenial undertakings for women.

The girls to whom attention is directed in this paper has not yet been asked to leave Russia, and is so well-known and protected at court that the probability is she will not be exiled, but her career up-to-date has not been easy, and if she continues in the future as she has done in the past there await her, so far as she will be able in her own lifetime to see good results, but little more than a few benefits secured for the people actually about her and a peace of mind which, to her, of course, will mean a great deal. I refer to Maria Tolstoi, the second daughter of the novelist and religious enthusiast, Count Leo Tolstoi. She is her father's most devoted follower, and to a foreigner seems to have known how to put his ideas to a more practical test than he himself. Count Tolstoi's influence in Russia has been and still remains very great, he is one of the spiritual forces of the Empire, and the Government of St. Petersburg is continually having to reckon with him. As a practical reformer, however, who can point to things actually done, he does not seem a success even to his nearest neighbours. His village or rather his wife's Yasnaya Polyana is as miserable a collection of huts and human beings as is to be found in the district in which it is situated. Things are run almost exactly as they are in all Russian settlements of a similar character, and the villagers have to work hard and to pay for everything they get. Their economic situation cannot be said to have changed one whit on account of the Count's example or teaching, and they are just as ragged and forlorn looking, according to competent testimony as they were when the Count was exclusively a literary man. They have great respect for him as an arbitrator in village quarrels, and look up to him as the most honest man in the neighbourhood, but he has not taught them how to better their material well being, and until they have bettered it and learned how to keep clean, it is a hopeless task to try to persuade them to live according to the teaching in the Sermon on the Mount.

This teaching is as dear to Maria Tolstoi as it is to her father, although she has come to an appreciation of it by a less circuitous route than did the Count, and has, perhaps, a less philosophic understanding of its import, but she has a woman's instinct for practicality and directness, and in place of writing and suggesting, as he deemed it, her mission on to help the villagers to learn how to make their homes brighter and better, as well as how to take care of their health. She has also been more successful than her father in freeing her mind of the painful thoughts which possessed him before he got rid of his property, which, he said, really belonged to the peasants. When the family property was divided some years ago, among all the children Maria simply refused to accept her share, and has consequently escaped the feelings which so long troubled her father. The same change that has been brought against him might be brought against her, for, as far as one can see, there was nothing to hinder her taking her portion and handing it over direct to the peasants, but she had, doubtless, understood his difficulty in trying to do this, and resolved not to be disappointed as he had been.

She is to-day a young woman of about 20, and, unless her recent marriage with a Count has changed her plans, is still doing practical missionary work, either on her mother's or her husband's farm. She is neither very brilliant as a student, nor uncommonly pretty as a woman, but her birth and social position might easily have claimed for her in St. Petersburg an enviable place in society. She might also have gone abroad to Paris, Heidelberg or Berlin, and, on account of her father's fame and her own native endowment, been a success at university circles. Once taken with her father's ideas, however, and she seems to have come to an appreciation of them while still quite young, she preferred to take up the work with which her name has become connected throughout the neighbourhood in which she lives, and she is at the present moment, one of the most indefatigable workers among the peasants that Russia has. Count Tolstoi's other children all have a great affection for him, and to a certain extent, take an interest in his ideas, but Maria is the one who has tried most to give them a practical significance.

It was recently my good fortune to see what this significance amounts to, to work with Maria among the peasants, and to have a number of talks with her in regard to what she hopes to accomplish. Every spring the Tolstois leave their town house in Moscow, and move to their country place, Yasnaya Polyana, about 15 miles due south of Moscow on the Sebastopol Railroad, and it was here that I met Maria. She has not the manner of a girl who thinks that she is doing anything particularly special, or is very different from other girls. She naturally notices that her girl-friends who visit at Yasnaya Polyana spend most of their time on the tennis court and in the music room, but she seems to look upon the way they live as perfectly natural and proper. It seems to her to be equally natural to spend the bulk of her time among the peasants, and her absence at games and family gatherings is not remarked. Occasionally she also plays tennis, and helps to entertain her mother's guests and, when she does this, gives the impression of being as much interested as when working in the fields, but her best efforts are given to the villagers and to the sick in the surrounding neighbourhood.

Her efforts are about equally divided between the workers in the fields and the ailing ones in their huts. When she works in the fields she is just as much an employee of her mother, and quite as definitely under the direction of her mother's staff as any peasant on the property, she is paid for her work either in kind or coopeks—a atcopek is a piece in our money—according to the season. All the peasants in the village are bound to do a certain amount of work for the countess in exchange for the hay and grain which she allows them for their stock. Women as well as men have to take part in this work, and Maria's main interest at the season of the year when the peasants work for the Countess alone is in taking the place of those women who are unable, on account of sickness or lameness, to do their share. On such occasions she does the work which would have been

expected of the absent peasant women, and the latter or her family profits by it.

The same is true when Maria works for a money wage. She only undertakes this work, however, when some woman absolutely needs the money, and would work for it if she were able. From 20 to 30 coopeks a day is about what a peasant woman's labour is worth on a Russian farm, and this is all that Maria receives, but she believes that it has sufficient value to the woman for whom she toils to justify her in turning hay in the fields for twelve long hours, day in and day out. A natural thought, and one that came to me one day when working with her, was whether it would not be better for her to use her energies in some occupation that would pay her more money, which could like-wise be handed to the woman she was interested in. Her reply to my question on this matter was typical.

"As a matter of fact I know of nothing that I can do that will bring me in more money than my work in the fields does. I have not been trained to make a living equal to that which I now enjoy at home, and, if I were forced to shift for myself, I don't know that I could do any better than by working as a peasant woman. As matters now stand I have my living at home, and there is also this opportunity to help the peasants. Besides earning a little money for myself, I think that I am doing them some good by associating with them. It took them a long while to get accustomed to my companionship, and I don't feel that even now they accept me as I should like to have them do, but a few, at any rate, have learned to realize that I am not playing with them or the work, and that I really want to be of service to them. What I shall succeed in accomplishing by way of example and suggestion is but an infinitesimal part of what is necessary to be done before the peasants learn what it is that my father believes the Bible teaches that men ought to be and do, but it is a satisfaction to me to try to achieve even this slight result, and I am sure that already some of the women have views and ideas that they did not have when they saw me playing tennis or sitting in the music-room the day long."

I can testify in all seriousness to the severity of the work which Maria does, and to the inspiring influence which she has over some of her companions, for I worked with her in the hay field, and saw to my full satisfaction what kind of labour it was that she did and how valuable 20 coopeks seem to those who receive them at the end of the day's work. We went to the field at 7 o'clock in the morning, and, excepting an hour's intermission at noon, when we lunched on black bread, melons and water, we worked hard until 6 o'clock in the evening, when I frankly confess I was used up, and had blisters hard to boot. Maria was also tired, but the following morning she was in the field again at the same hour, and I did not show up even on the tennis grounds until noon. Even had I been able to go to the field again, however, it would not have been advisable, for it had been obvious the day before that the peasants looked upon me as a playing philanthropist. For Maria, on the other hand, all had the profoundest respect, and there were a number, including some of the uncouth men who had a great affection for her. From an economic point of view, as stated above, it might be better for her to earn money in a more profitable employment, but she is certainly doing the peasants good merely in being with them, and, as she herself would argue, this is more valuable than coopeks. If bright faces, grateful glances, and affectionate manners are indicative of her influence over her mother's peasants, she is at least teaching them that, although "God is high and the Tsar far away," nevertheless they are not so forgotten and helpless as their lot would lead them to believe.

It is this that Maria is anxious shall be the outcome of her efforts. She believes with her father, that the world would be a much pleasanter place to live in, and that we should all be a great deal happier if we gave up less of our time to money-getting and securing social position, and took more interest in lending a hand in brightening the lives of our neighbours. There is nothing goodly goodly about her in holding to this opinion, or when she states it.

Besides working with the peasants in the fields she is also their medical adviser. With a view to becoming the doctor at Yasnaya Polyana she studied two years in the hospitals at Moscow, and her fame as a healer among the peasants is now so great that they come to her hospital in the village from miles around. It is the women with whom she mainly has to do, and she has already succeeded in teaching them a great deal in regard to the care of their own health as well as that of their children. The mortality of babies is something frightful in Russia, and largely because their mothers do not know how to care for them when sick. The Government will have to take this matter in hand, and see to it that more general instruction is given and better sanitary arrangements are introduced before much can be accomplished, but Maria Tolstoi has made a good beginning in her own village, and her advice and instructions are being followed in neighbouring communities.

She has also tried to secure for the school children more rational teaching than they now receive in the stereotyped clerical schools, but the local priest, with the help of governmental pressure, stopped her work in this direction. She does not believe in the Russian Church, indeed, she has but little faith in any church as now conducted, and she was fearless enough to incorporate in her school work among the children her ideas about religion, a procedure which naturally brought down upon her the wrath of the priest. He threatened to call in the police if she did not give up her school, and, although she seems to have very little fear of the police, it was deemed expedient to discontinue the school for the time being.

Interesting as her various enterprises are she appealed to me most in conversation. She is not literary, like her elder sister, and says that she enjoys her father's religious books more than her novels, but she can state her views with a most convincing simplicity and earnestness.

"Once started in my present work," she said to me one day, as we walked through the village inspecting the peasant's huts "it seemed to me the most natural occupation in the world. I really like what I am doing, feel happy in my undertakings, and enjoy the association with the peasants. I learn a great deal from them. They teach me how to work, how to get much out of little, and how to take life interestedly. If I had gone to St. Petersburg and thrown in my lot with the women there I am sure that I should not be so contented as I am now, or have seen as much of real life. The probability is also that I should never have discovered anything that I could do. I always wanted to do something, and I feel that I at least have an immense opportunity here."

She even goes so far in her interest in present life as to be willing to live with the peasants entirely, if a satisfactory arrangement could be made at home. Whether the man she has married has similar views, and can be persuaded also to live with the peasants, remains to be seen, but he has at any rate married a girl not likely to allow her changed home relations to affect her deep interest in the peasantry.

To an American she was particularly interesting on account of her indifference to movements which seem very vital to American women. For clubs, organizations, leagues, women suffrage, and kindred matters she seemed to care very little, although she said that if she lived in America her tastes would, doubtless, be different.

In Russia, however, and as the daughter of her father, she takes most interest in working quietly as a neighbour, unaffiliated with any organizations, religious, political, or social. She does not hesitate to deplore the apathy of many Russian women toward their position in Russia, but she sees no necessity in her own case, at least of

the suffrage or an organization. "Russia is so big and the work to be done so vast," she remarked to me, "that I can only do a little, anyhow and I can do that little better alone than as a member of a woman's society. Indeed, it seems to me that if women the world over would just take up some one thing in their own neighbourhoods and say I will do my best right here there would exist among them a bond of union such as no club or league can give."

If Maria Tolstoi lives long enough, and her time is not taken up too much with home duties, she will accomplish a work among the Russian peasants, which will give her a name as a friend of mankind, no less great than that of her illustrious father. The Russian Government cannot afford to defeat her purposes, and there are already signs that Nicholas II. is willing to lend a hand to good works like her's. Every now and then a rumour gets abroad that the Government is preparing to exile her father and it is reported that he is soon to leave Russia. It is very much to be doubted whether he will ever leave it of his own accord much as he would like to see England and America and it may be asserted that the Government realizes perfectly the gravity of forcibly sending him away. Alexander III. said that so long as he lived no one would interfere with the personal liberty of Count Tolstoi. This statement was made soon after the Count had written a delicate letter to the Government in connection with certain persecutions of his followers, and at a time when the Tsar's Ministers practically counselled exiling the old gentleman. The probability is that Nicholas II. will follow his father's example, and that Tolstoi and his daughter Maria will not be seriously disturbed.

THE KAL AND THE CHAMPION.

BOMBAY is now hit by the mad dog of overzeal for the Congress. All the world knows that the poison is *Champion's*. The *Champion* bit Bengal and Bengal in its turn bit Bombay. Happily Madras, Allahabad, Lahore, Nagpur and Lucknow are quiet yet and showing themselves strong and stout and not likely to catch the contagion.

We have in our notes in the two past issues sufficiently indicated what our view of the *Kal* affair is. The *Kal* has been frantic in its expressions occasionally and the rapt attention with which its light humour and some times cutting wit was read by the people of the Maharashtra, is at the root of all the present muddle.

When writings are made the means of giving political education to the people of the land no wonder that they appeal straight to the heart of the readers. With the help of these, object lessons political instruction is given in the most attractive forms and received with the greatest readiness and without the least trouble to the brain of the readers. There are journals like the *Rast Goftar*, *Times of India*, the *Englishman*, the *Pioneer*, the *Sudharak* and others and in criticizing the remarks of these papers the editor of the *Kal* has a dialect of his own and the present unfortunate article is written in the same high flava style. There is nothing beyond this. It would have been quite another thing if he had written as he did of his own accord. As every one knows it is a repetition of an attack made by the *Rast*. The fault then is in the first instance of the Anglo-Indians and the provoking journals. It is there that the reform should begin and if ostracism or excommunication is to be resorted to, it is against these mischief doers. Without probing to the bottom, the Bengal and Bombay committees and *Champion* before both, have taken a hasty step in denouncing a young paper and pronouncing all the curses on the devoted head of its injudicious editor. It is no doubt a great gift of God to keep one's head cool in the midst of excitement, but it does not fall to the share of every one. It did not fall to the share of *Kal* nor to that of *Champion*. The wisdom of the *Kal* lies in giving a satisfactory explanation and the unwisdom and we may say the unpardonable discourtesy of the *Champion* all these are seen in its not considering the explanation satisfactory. When he has disclaimed all intention to encourage murder and assassination it strikes us as little short of malice to reiterate that he is a partizan of murderers. We believe and firmly believe that the editor of the *Kal* is as loyal as the editor of the *Champion* or any other man in India. His fault at the worst is that of indiscretion. The action of the *Champion* and the two committees has been ill-advised and impolitic. Even the *Champion* will be disowned by the people of India if he persists in stigmatising their honest convictions as idle threats and does not find any more courteous word than *Nonsense* to describe them. We know that the *Champion* stood by us in an hour of danger and we are grateful for the same. But does that excuse the assumption of a most offensive dictatorial attitude in a matter the most vital, from the stand point of our future. Our Prof. Gokhale committed an indiscreet act; we excused him. At any rate we expelled him not. What harm is there if we attempt to bring to sense Prof. Parenjape by according him the same treatment? In the notes of the *Champion* we clearly see that the paper will tolerate no other view than its own. Beware ye people of India if you choose to have this tyranny outside Government. Chains in service of the Government! Chains in service of the Congress! The Congress is *Champion's* then Not of these also that dare to differ from it.

A split in the Congress Camp is not an idle threat. We assure every one it is not nonsense. We have not young and zealous workmen without number to exclude and expell in this peevish fashion. We can rebuke, privately revile remonstrate publicly, but keep honest and loyal workers among us. We cannot be brutal in our criticisms. We ask a guilty man to fall on his knees if he is honest and if he does that, by God we let them, curtain fall there. We shall not call him a ruffian because he was guilty and a coward because he begs pardon. This is what the *Champion* has done. We were angry with the *Champion* for misunderstanding the motives of the *Kal* but now we ask our people to awake, and see the monster in its true guise. Don't follow the lead of such champions. They will fatten you first and then ask you to remember their obligations and lend your neck to be cut on the block. All that we should do in the case of our erring leaders is to give them time to mend their ways. This is all. This is a tried remedy. Let us try it still. God forbid that these embers should be stirred up in our Political life. But if they are to be, it will be very hard with everybody. The events will show who are honest folk.

In all this affair we pity the situation of Mr. Chambers. He has not learnt that there are parties in Poona and Bombay and we think Mr. Chambers ought to have consulted gentlemen of all parties before taking any practical step.—The *Samarth*.

WOMEN AND SCIENCE.

WE understand the admiration excited by the idea of Mrs. Ayrton's lecture better than the surprise that lady delivered a discourse before the Institute of Electrical Engineers upon "The hissing of the electric arc," and as she has a high reputation as an investigator a considerable audience of skilled electricians assembled, obviously ready to listen carefully to any new facts that she might be able to present. The announcement has attracted unusual attention, and half the journals in the kingdom are expressing in courteous terms their surprise that a woman should have so mastered a difficult experimental science that its experts think it worth while to listen to her opinion. Way? We are aware, that thirty years ago, when women first made their demand for more thorough education, it was fancied that they might succeed in classics *belles lettres*, and even history, but that they would never do an thing in mathematics or science; but we supposed that experience had dissipated that illusion. The whole educational history of that period shows that women have a distinct proclivity towards science and mathematics, finding them less exhausting and easier than either history or classics. Hundreds have passed well in mathematics, and though few may have reached Mrs. Ayrton's level, hundreds more are engaged in scientific investigation, many of them as assistants to the greatest scientific men of the day. The truth is, we believe, that women, so far from being incapable of studying the exact sciences, have a natural capacity for comprehending them. Owing, probably, to the eagerness of the sex to please men have made a mistake as to the character of their special intelligence. Their defect is not want of the power of rigid thinking, but deficiency of imagination as well as of creative force. They produce no poets of the first, scarcely even of the second class, for Mrs. E. Barrett Browning wrote "The Great God Pan," which Shakespeare might have written, she also published some sad stuff. They have not been original even in music for which they have had opportunities as good as those of men, but their ratiocinative faculties are admirable and they can learn anything which requires only logical deduction from accepted facts. They can think along a groove so to speak better than men and arrive not only quicker at conclusion but at conclusions which are more accurate. There is not a Board-school in the country where inspectors do not find that the girls beat the boys as arithmeticians and their superior popularity on the continent as accountants is not due only to their superior honesty of their readiness to accept less pay. They are most trusted indeed, by fathers and husbands who do not intend to pay them. The truth is that granted the premisses, women draw the deductions with singular rapidity and accuracy, leaping to conclusions, with a facility which has induced many acute observers to credit them with a separate faculty of insight, distinct not only in a degree but in kind from that of men who often in comparison seem positively stupid whereas they are only slow. Add to this their capacity for accepting hypotheses instruments of thought and so reducing series of spots to some general law and their habit of interest as to the most successful means of attaining their ends, and we have all the equipment in the way of the most successful investigators. They are not the unwearyed patience which produces a Miss Ormerod; they are succeeding as botanists and we shall be greatly surprised if during the next century there are not many among them to whom men will acknowledge their obligation as investigating chemists and calculating astronomers. There is nothing in any of those studies to which their powers are inadequate and now that the road is so much more open those powers will be used. They cannot create, by natural law but they can search and draw from their searching accurate deduction. Men have demanded of them abstract thought, whereas they, for more than men, demand concrete bases for thinking, but those bases granted, they can go forward, unhesitatingly until they reach the point where the links break, and they must fill up the hiatus from the strength of their imaginations. Then they usually fail. There is no reason whatever, for instance, in the structure of their minds why they are not successful in agriculture which would do more for mankind than almost any triumph of the investigator, should not be achieved by a woman.

The weak point in feminine thinking, as the present writer conceives, is exactly the contrary of the one usually attributed to them. They think too much of each fact as they ascertain it, carry it on too logically, have too mathematical a mode of computation, or, as the case is stated in popular parlance, take every thing too hard. They do not recognise sufficiently that even as regards facts most conclusions ought to be merely provisional, and are consequently defective, not in insight or acumen, but in largeness of view. It is very difficult for a woman not to hold her "view" on any subject, concrete or abstract, as if it were not open to refutation from new discoveries to believe that a law true as regards one people can be false as regards another, to conceive that the thing she is recognised in one situation may in another be exposed to unseen influences which modify its very nature. Women are very slow to recognise the great truth embodied in the words "compensations in character." That is the reason why, though they are gifted with more insight into character than men, they are often so profoundly puzzled by what they are not men's perversities occasionally even living for years with fathers, husbands, and sons, whom they are aware in some dim way they do not "quite understand." That defect is due to ascertain want of imagination, may always prevent their producing Newtons, or even Galvanis but it probably up to a point strengthens their power of investigation and of drawing true inductions from the facts which they discover. The majority of men of science are not Newtons either, and some of the most successful among them have been singularly deficient in imagination. Darwin though accurately or inaccurately that he was, and that he did not even comprehend work which was the outcome of that faculty. He probably underrated himself, for the conception by which he is best known is in a high degree imaginative, but that was his belief and every woman of science is in her way a Darwin as he appeared to Darwin himself,—that is, a being who can observe with endless patience and from a mass of facts draw a deduction which, subject to other unperceived facts, is accurate.

There is, of course, nothing in this argument, whatever its value, fatal to the change that a woman of genius may arise even the department of physics, and prove as it were at a blow that all general appreciations have been ludicrously wrong. Whatever the true definition of genius, whether as many think, it is the power of taking infinite pains, or as we should rather say, the power of seeing intuitively and clearly what others see more dimly by study and reflection, it cannot by possibility be confined to one sex. The woman's brain is the man's brain, though works under different conditions; and it is absurd to decide that it will never in any instance reveal equal powers of thought, or of acting with that intuition which, however we may explain it, transcends ordinary thinking power. There may be a "calculating girl" to-morrow whose perception of the way numbers combine may be brighter and deeper than that of any "calculating boy." All that there is any reason for the saying is that this has not occurred yet, and that the usual plea, lack of opportunity, does not quite sufficiently explain the facts. It is, for instance, difficult to see why women should not excel men in poetry, or in dramatic creation, or in music, or in painting, or in theology, or, we are under strong temptation to add, in the work of legislation. They have had the fullest opportunities in all those departments of effort, and have had yet accomplished nothing which can be ranked as equal to the best men's work. As Ebenezer Elliott sang—

"She hath no Raphael, painting saith;
No Newton, learning cries;
Show us her steamship, her Macbeth,
Her thought-won victories."
The future may yet reveal them, and meanwhile, we only content that any inferiority in the work of women is due rather to their brains working too much than too little in the mathematical direction. They will produce a Laplace or a Lord Kelvin before they produce a Paul of Tarsus or a Shakespeare.—*Spectator*.

THE LUCK OF LOTTERIES.

MY STRANGE FREAKS OF FORTUNE.

FORTUNE is never so capricious as when she is turning a lottery-wheel; and a whole library might be written of the strange pranks she has played with those who have wooed her in this guise. She was in a strangely capricious mood when it pleased her to convert a Dublin shop assistant into a man of fortune and the founder of a noble family.

Luke White, the father of the first Lord Annull, was a poor Manxman, who had drifted to Dublin to serve behind the counter of a bookseller's shop. In the hope of adding to his scanty earnings he bought a number of lottery tickets for sale, but found himself unable to dispose of them all. At the last moment he decided to send the unsold tickets to Belfast in the hope of finding a better market there; but when the coach had been a day on its journey he received a letter, informing him that the despised tickets had won valuable prizes.

Although the news came in the dead of night, Luke White got up immediately, saddled a horse, and raced madly in chase of the coach. He rode through the night, and the whole of the following day, and overtook the coach within a few miles of Belfast. He rescued the bundle of tickets, and, returning home, exchanged them for prizes of the value of £20,000.

Fortune was less kind to Charles Rotter, a tobacco-conist of Chicago, who purchased a lottery ticket last year. Rotter thought so lightly of his prospect of winning anything that he gave his ticket, in a spirit of fun, to a friend, Joseph Dos, as a birthday present. On the very day on which he parted with the ticket its number was announced as having won a prize of \$3,000. Rotter felt the blow of his misfortune so keenly that he died from heart disease, from which he had suffered for some time, on the following day.

An amusing story is told of a wicked trick which fortune played, a short time ago, on a lady. The lady and her husband, who were traveling, called at the shop of a country draper to make a few purchases. They were about to leave the shop when an attractive bonnet arrested the lady's attention, and she induced her husband to buy it for her.

When it came to payment, however, the husband found to his dismay that he had not sufficient money to pay for it. In this dilemma he offered the draper an eighth-share ticket in a German lottery, which he had in his purse, and finally induced him to accept it in part payment. A few days later the lady learned, to her disgust, that the lottery ticket had won an eighth of £15,000; and that her "Darling Bonnet" had thus cost her the record price of nearly \$1,900.

It was a happy inspiration that tempted a young lieutenant on the Italian battleship Lepanto to turn his attention to the Spanish Christmas lottery a couple of years ago. The ship was cruising off the coast of Spain, and it occurred to the lieutenant to induce all on board from Spain to join in purchasing a lottery ticket. The ticket was bought, and, to the delight of all, was fortunate enough to win the first prize of \$35,000, which was divided among the lucky owners on Christmas Day.

A very curious piece of good fortune fell last year to the lot of a poor widow, who kept a small shop in a suburb of Berlin. One evening as she was serving a customer a working man stepped into the shop, and begged permission to light his pipe. Drawing a piece of paper from his pocket he twisted it up, lit it at the gas-jet, and, after lighting his pipe, threw down the spit and walked out with a word of thanks.

When sweeping the floor the next morning the widow took up the charred paper out of idle curiosity, and, unfolding it, saw that it was a lottery ticket, only a fraction of which had been burnt. She folded it up, put it away in her pocket, and had almost forgotten it, when the result of a large lottery-drawing caught her eye in the paper. She then remembered the crumpled ticket in her pocket, and, on producing it, found, to her amazement and delight, that the rejected ticket had won a prize of £10,000. She claimed the prize, and, although she advertised widely for its original owner with the intention of sharing it with him, she has been left in undisturbed possession of her fortune.

DR. A. G. BOURNE, F. R. S., Professor, Presidency College, will discharge the duties of the Registrar of the University of Madras till a permanent incumbent is appointed by the Senate in the place of the late Mr. A. J. Cooper Oakley.

THE Madras revenue returns for the last official year show an increase of nearly 18 lakhs compared with the previous year. The land revenue has increased 13 lakhs, and salt 27 lakhs, but the excise has decreased to lakhs, the customs 7 lakhs, and stamps about 2 lakhs.

THE appeals submitted by Wasudeo and Balkrishna Chapekar Mahadeo Ranade against the decision of the High Court have been rejected by the Bombay Government who have confirmed the sentence of death. Further appeals have now been preferred to the Government of India.

MR. OWENS, Acting Postmaster-General of Madras, is considering the proposals for improving the delivery of letters in the Madras lines by the continuous delivery system which he has introduced so successfully in Calcutta and Bombay.

THE Russian Geographical Society is fitting but, with the aid of funds, supplied by the Tsar, a new expedition for the exploration of Central Asia. The expedition, the work of which is intended to cover two years, is to be under the command of Lieutenant Koslov and will leave St. Petersburg at the end of the present month. It will make its way through west Mongolia and the Desert of Gobi, will cross the Nan-shan Mountains by Lake Koko-nor, and penetrate into the region lying round the upper waters of the Yellow River.

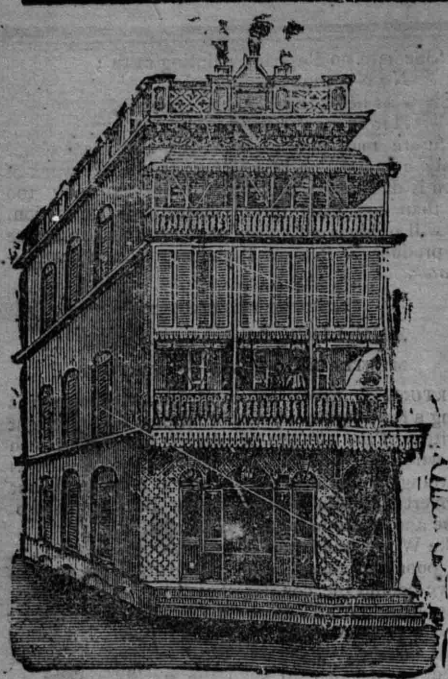
Remarkable Cure of Rheumatism.

KENNA, JACKSON CO., W. Va.

About three years ago my wife had an attack of rheumatism which confined her to her bed for over a month and rendered her unable to walk a step without assistance, her limbs being swollen to double their normal size. Mr. S. Maddox insisted on my using Chamberlain's Pain Balm. I purchased a fifty-cent bottle and used it according to the directions and the next morning she walked to breakfast without assistance in any manner, and she has not had a similar attack since.—A. B. PARSONS. For sale by

SMITH STANISTREET & CO.

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Novelty in Ayurvedic Medicine.
KAVIRAJ, NOGENDRA NATH SEN'S
Ayurvedic Pharmacy,
18-1, Lower Chitpore Road, Tattai Bazar
CALCUTTA.

Telegraphic Address, "KAVIRAJ"
CALCUTTA.
KAVIRAJ, NOGENDRA NATH SEN, practises the Ayurvedic System of Medicine after having learnt the principles of Western Medical Science, and obtained a Diploma from one of the Government Medical Institutions to the country.

KARNA-ROGANTAKA TAILA,
OR
EAR DROPS.
It cures otorrhoea, otitis, tympanitis, inflammations and all other diseases of the ear. Deafness, if not of long standing, is sure to be cured by its use.
Price per phial — Ans. 12
[Packing and Postage... — " 6.]

CHYAVANA-PRASA,
OR
Our Own Health-Restorer.
This medicine not only allays all local irritation but improves the digestion and strengthens the constitution. Hence, it is used with the most signal success in Asthma, Bronchitis, Cough, Consumption, Insomnia, and all affections of the Throat and the Chest.

It diminishes the secretion of mucus in the bronchial tubes and lessens the irritation of the respiratory centre. It increases longevity and renders the organs strong. It sharpens the memory and intelligence and gives vitality to the old and debilitated tissues. It restores the body to beauty and the bloom of early youth and supplies physical strength and power or endurance to it. It stimulates the appetite and induces activity in the flow of the secretions. It is of great service to the young, old, and the weak. It is infinitely better than Codliver Oil. For proving its superiority to Codliver Oil, one need only use it for a short while. The tradition is that it was with this medicine that the Asvins, the celestial physicians, restored the Rishi Chyavana, emaciated and weak with age and penances, to the bloom and beauty of youth.
Price for 7 doses — Rs. 2 0
[Packing and Postage — " 0 4]
SHULANIKRYANA CHURNA
OR
SPECIFIC FOR ACIDITY.

It is a wonderful remedy against gastritis with indigestion, costiveness, diarrhoea, high-colored urine, occasional diarrhoea, a dirty-coated tongue, Vomiting of green matter, a nasty taste in the mouth, dreadful dreams and sleeplessness, heavy drowsy feeling after eating, alternate constipation and relaxation of bowels, soreness and extreme sensitivity of the right side of the abdomen, sour taste in the mouth with eructations of wind from the stomach, a constipated condition with clay-colored stools and difficult defecation, headache accompanied with obstinate constipation or diarrhoea, &c., &c. It would be as efficacious in Acute as in Chronic cases.
Price for one phial Re 1.
[Packing and Postage 6 Annas.]

Specific for Diabetes.—The regular use of the above medicine is sure to cure Diabetes. It entirely removes general debility, burning of the palms and soles, weakness of the brain, excessive thirst, general debility resulting from excessive urination or discharge of saccharine matter with the urine, and acid eructations, aching pains in the limbs, slight oedema of the legs, drowsiness, loss of spirit, etc., &c.
Price for two boxes of medicine with a phial of oil — Rs. 5 0
[Packing and postage — " 0 4]

Keshranjan Oil or the best sweet-scented oil for vertigo, and headache, caused by nervous debility. It remarkably assists the growth of hair. Price per phial Re 1. Packing and postage Ans. 6.

We keep ready for sale all kinds of Medicine Medicated Oils, Ghees, Makaradhwaja, prepared under our own direct supervision.

Prescriptions, with or without Medicines, sent to every part of India and Ceylon, Cape Colony and the British Isles, on receipt (by post) of full account of diseases.

Illustrated Catalogues, containing full accounts of diseases and remedies, are transmitted on application.

Thousands of unsolicited Testimonials, from all parts of India, about the remarkable efficacy of our Specifics and other Medicines.

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THE AYURVEDIC PHARMACY,
18-1 Lower Chitpore Road,
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নতুন পুস্তক।
মহারাজ নন্দকুমার চরিত ১৫০ টাকা।
ঐনতাব শাহী প্রণীত।
অতি প্রাচীন ইংরাজী, ফারসী, বাঙ্গলা ও পারসী দলীল পত্র ও গ্রন্থ অবলম্বনে লিখিত হইয়াছে, এত দিন লোকের উপভোগ ও বিশেষ লেখকগণের নন্দকুমারের বিস্তৃত চরিত্র পাঠ করিয়াছেন, এখন বিস্তৃত চরিত্র পাঠ করন ইচ্ছাতে নবাব আলিবর্দী সিরাজদৌলা প্রভৃতির ছবি ও রূপী তথ্যাদি প্রভৃতির হস্তাক্ষর আছে।
১৫০ টাকা।
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মহারাজ প্রতাপসিংহ— ২০ নং কর্ণওয়ালিস স্ট্রীট সংস্কৃত প্রেসে ডিপজিটরী কলিকাতা।

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The best Harmoniums of the day and to play and accompany Bengali, Hindi and English Music.

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Violins, Violas, Violoncellos, Double Basses, Clarinets, Cornets, Horns, Piccolos, Flageoles, Banjos, Guitars, Mandolins, Stringing, Reeds, Pian and Harmonium Materials and Fittings, Strings etc., etc. Honest prices. Humble Margins.

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Manufacturers Importers, Repairers (and Tuners) of all Instruments, Strings, Wires and all sorts of fittings, etc.
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KUNTALINE.

A Delightfully Perfumed Oil for Preserving the Hair.

KUNTALINE is made from a selection of the purest vegetable oil, the oil being highly refined and made perfectly odourless by a new and harmless process which is our own.

KUNTALINE is Beautifully Scented, and will be found to be very sweet and fragrant, and is without doubt the finest perfumed Hair Oil offered to the public. Its odour is very mild and refreshing.

KUNTALINE is an excellent Preserver and Invigorator of the Hair. It will arrest the falling off of the Hair, and bring about a new and steady growth. It will also keep the Head cool, and free from dandruff and can be used for Infant's and Children's hair.

AN ABSOLUTELY PURE OIL.
KUNTALINE is a highly refined and absolutely pure oil. The following Analytical Certificate from the most celebrated and eminent chemist in the land, Dr. P. C. Rai, will prove it.

"I have put to careful analysis a sample of KUNTALINE prepared by Mr. H. Bose, and I have found it to consist of vegetable oil in a highly refined state, and perfectly free from any Acid, Alkali Metal or other injurious ingredients; nor does it contain any Alcohol. It is likewise very agreeably perfumed, and I can confidently recommend it as a REALLY GOOD HAIR OIL."

THE BEST HAIR OIL.
KUNTALINE has acquired an extensive sale, and become a great favourite with the Ladies of our country. We guarantee it to be THE BEST HAIR OIL in the market at any price. Please read elsewhere the Testimonials from Ladies and Gentlemen of the very highest position and rank throughout India.

PRICES OF KUNTALINE.
KUNTALINE is put up in round 6-oz bottles and neatly packed in a Beautiful Card-board Case at the following prices:—

	Rs.	As.
Sweet Scented	1	0
Lily Scented	1	8
Rose Scented	2	0
Jasmin Scented	2	0

The Sweet Scented Kuntaline is the best Hair Oil for everyday use. It has a very sweet and lasting fragrance. Quality considered it is the cheapest hair oil in the market.

The Lily, the Rose and the Jasmin Scented Kuntaline are perfumed with the odour of fresh flowers only. They will diffuse the delightful fragrance of fresh blooming flowers, and are without doubt the finest perfumed Hair Oils made.

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ASWA-GANDHA BATIKA.

It is an infallible medicine for debility. A fort night's use will restore the appetite and give a healthy tone to the system. It revivifies the power and checks its premature decay. By its use one is sure to regain his strength and youthful bloom and activity. One who has lost his power by too much sensual indulgence, study or thinking, can advantageously use this medicine. It also restores the retentive power of the mind. What is more it cures diabetes, gleet and *meha* of various kinds. Many persons have been cured by its use, and the undersigned is getting fresh orders constantly.

Babu Umesh Chandra Kotal, Sub-Registrar
Mainsadal (Midnapore), writes under date, the 25th September, 1898:—"I am glad to inform you that the effect of your medicine has been excellent on the patient. Be good enough to send me, per V. P. P., a box of your 'Aswagandha Batika' and oblige."
Price one box of 30 pills, Rs. 2; Postage 4 V. P. P. 2 Ans. extra.

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NITYA NANDA BISWAS
Jewellery, Poddary Shop.
Rambar Bazar, Ghorana Rajsha.



All sorts of gold silver and jewellery ornaments are kept ready for sale, and also made to order at cheaper rates than other. Confident of the superior quality of the articles and moderate prices at which they are sold, I invite comparison and challenge competition. For particulars see illustrated catalogue price 6 annas including postage. Customers buying ornaments worth Rs. 100 will get a catalogue free of cost.

DEAR SIR,—The ornaments which you have supplied to me on order, on the occasion of my daughter's marriage, have all been of approved design and of neat workmanship. I cannot too highly recommend the promptitude with which my order was complied with. Thanking you for the same and wishing you success, I remain (Sd.) Kedar Nath Sanyal, Esq. Asst. Commr, Habiganj, Sylhet. Dated 3rd Jan. 1899

Babu Nityananda Biswas of Rampur-Boaleah has executed my orders with great promptness, and the workmanship he has exhibited is highly creditable. He is, as far as I am able to judge, honest and trustworthy in his dealing with his customers. He fully deserves encouragement and patronage.
Dated, 4-2-90 (Sd.) Nil Kant Majumdar
Professor Presidency College.

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সম্পাদক কর্তৃক প্রকাশিত। এই উপভোগ য়ালবাল সাময়িক চিত্র অতি উৎকৃষ্ট ভাবে সরল ভাষায় লিখিত। ইহা পাঠ করিলে সকলেই সাংসারিক সমস্যা অনেক শিখা পাইবেন। বলা বাহুল্য যে ইহা একবার উৎকৃষ্ট ভাষায় পুস্তক। প্রথম একশত প্রাক্কক এক বার এক টাকা মূল্যের বুদ্ধাবহ রহস্য ও আট আনা মূল্যের একবার বিহিতিকার্ষণ উপহার দিব, অর্থাৎ জাকাম্বল ও তি: পি: বচন লইব না।
ব্রাহ্ম লাইব্রেরী বেনে কলকাতা, কলিকতা।

KAVIRAJ

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AYURVEDIC AUSHADHALAYA.

Musk.—It is one of the best ingredients of many of the Ayurvedic medicines, which cannot be prepared effectually without genuine musk. This article, which is usually sold in the Calcutta market as genuine, has often been found to be artificially adulterated. We have therefore arranged to obtain our supply of genuine musk from Assam, Nepal and Cashmere a large stock of which are always available for sale at this Aushadhalaya.

Assamimusk ... Rs. 40 per tola.
Nepal and Cashmere musk ... Rs. 32 per tola.
Chavanaprasha.—(The best of the Ayurvedic *rasayanas*.) It is stated in Ayurveda that the very old saint Chavan had the revival of youth by the use of this medicine. Hence it is called "Chavanaprasha." Many of the Indians are aware of the name of this *rasayana*. No other medicine has yet been invented so nice as the Chavanaprasha, which can be used both in good health and during illness. This medicine, if continued regularly, also completely cures cough, consumption, asthma, phthisis, natural weakness, nervous debility and other troublesome diseases. It is a marvellous remedy for diseases of the lungs, heart, liver, impurity of blood and weak constitution. Besides these, the descriptions and effects of this medicine, as proudly related by the *rishtis* (old clever physicians), have all been proved to be true after long trials.

Price Rs. 4 for a phial for a month's use, packing two to be paid only.
Kalpa-latika-Batika.—It is a marvellous remedy for general debility, loss of appetite and loss of cheerfulness. It is absolutely free from any intoxicating ingredient, such as opium, &c. Box containing pills (for one month) Rs. 4, packing 1 anna. V. P. fee 2 annas, and postage 4 annas.

Kamdeva-Ghrita.—It is a powerful remedy in cases of mental debility and loss of the retentive faculty, caused by too much study or exercise of the brain. This is especially beneficial to students—for it improves and strengthens memory and sagacity. Ghrita for one month, Rs. 4, packing 2 annas, V. P. fee 2 annas and postage 12 annas.

Mohasomeshwar-Batika.—This cures diabetes, Albuminuria and like diseases. Box containing pills for one month Rs. 4, packing 1 anna, V. P. fee 2 annas and postage 4 annas.

Jivanti-Rasayan.—It is a best remedy for all impurities of blood, disordered of the bowels, itching of the body, pain over body, effects of mercury and disorders of the liver. Those who are suffering from the effects of syphilis of mercury are recommended to try cases, Jivanti-Rasayan is suitable. Each phial Rs. 2, V. P. fee 2 annas, packing 2 annas and postage 12 annas.

Himabindu-Oil.—It cures all sorts of headache and disease of the brain, proceeding from too much study, and loss of virtue fruit. Each phial Re 1, packing 1 anna, V. P. fee 2 annas and postage in addition.

Kesharaj-Oil.—This prevents the hair from becoming grey before time, preserves the hair and cures all sorts of skin diseases of the head and defects of the hair. It also cures sleeplessness. Its regular use is a preventive for brain and hair complaints. It may be used by males and females alike and is highly perfumed. The fragrance lasts even after washing. Price is very cheap, if its valuable medicinal properties are considered. Each phial 1 Rupee, 2 annas, V. P. fee 2 annas and postage in addition.

ACIDITY PILL

ACIDITY and DYSPEPSIA are the two most common disorders of the day, and very few are so fortunate as to declare their immunity from these. In view of the fact that though apparently harmless in the embryonic stage, Acidity and Dyspepsia chatter and undermine the constitution in the end and lead to its total wreckage, it must be held that they are dangerous in their insidiousness.

After years of incessant toil and experiment, I have discovered a medicine which, can confidently say will cure the patient of acidity, 1 and its worse stage of dyspepsia in a short time, effectively and radically, however chronic and long-standing the complaint, however violent its attack, the Acidity Pill will give instant and permanent relief as has been proved in hundreds of cases. Here are a few unsolicited testimonials:—

The Hon'ble G. M. Chitnavis C. I. E., Member of H. E. the Viceroy's Legislative Council writes:—"The Acidity Pills are giving satisfaction to all those on whom I tried them."
Babu Bhobho Tosh Banerjee, Deputy Magistrate of Dacca, writes under date of 6th March, 1898:—"Many thanks for your Acidity Pills I was suffering from Dyspepsia and Colic pains of the last 18 years. I tried many kinds of medicines to no effect. Some of them gave me temporary relief only for a day or two. But since I have been taking your pills (3 weeks or more) I have not had any attack for a moment even during this time. The Pill is an excellent medicine for this nasty disease which is very painful. Please send me three boxes of that pills per V. P. P. at your earliest convenience and oblige."

Inspector of Schools, Arrah, writes:—"I am really glad to certify that your Acidity Pills have a wonderful power to cure that ailment they are intended for and I have to thank you very much for the pills you sent me on December last."

(From Mr. S. C. Haldar, Political Agency Gligit.)
I am exceedingly glad to let you know that your Acidity Pills have miraculously relieved me of the colic pains and Lewel-Complaints from which I was very badly suffering for the last two years and more.

Kumar Hemendra Krishna of the Sovabazar Splendidly writes:—"I am glad to state that I have derived much benefit by the use of a box of your Acidity Pill. Really I did not expect so happy a result. Kindly send me two more boxes."

Babu Nilmoni Dey, Assistant Settlement Officer writes from Camp Patepur, Dt. Mozafferpur:—"I have tried your Acidity Pill and found them to be and excellent remedy in removing acidity immediately. They are a great boon after a heavy dinner. They are in valuable to the Mohists. They should find place every tourist's bag. Please send me two boxes immediately."

The Amrita Bazar Patrika says: Dr. H. Biswas's Acidity pill has an extraordinary digestive power so that men suffering from Dyspepsia may give a fair trial. It is exclusively prepared from some native herbs is perfectly safe.

Babu Sarani Lal Sarker, M. A. writes:—"I have tried Dr. Biswas Acidity Pills, and found them to be of great use not only in the case of Acidity but in general Dyspepsia. The medicine, it seems, is prepared solely from indigenous herbs, and perfectly harmless. Dyspeptic persons will find it to be a great boon for curing this dead disease."

Babu T. K. Basu, Professor, Government College Jubbulpore, writes:—"Dr. Biswas's medicine for Acidity and dyspepsia has been tried in our family with marked efficacy and I can safely declare that sufferers who may give it a fair trial are sure to derive much benefit from it."

The Acidity Pill is a vegetable preparation. We guarantee a cure and

Refund the Price in case of failure.
Price Rupee one per box. V. P. charge extra. Do not fail to give it a trial when every other medicine patent or prescribed, has failed to give you relief. You will realise its worth by a week's use only.

H. BISWAS,
11 Ananda Chatterjee's Lane, Bagbazar, Calcutta.

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It is the most wonderful specific liniment, very useful for females during pregnancy, prepared by a graduate of the Calcutta Medical College and practitioner of twenty-five years' standing, for preventing miscarriage, for causing safe and easy delivery and for preserving infants during nursing. Moreover by lessening the tension of the gravid uterus, it always the sympathetic disorders of pregnancy such as nausea, vomiting, acidity, heart burn, flatulence, etc., &c.

No family man should be without a bottle of this liniment which is for external application only. Rupees 2 per phial; Packing Ans 4; Postage and V. P. charges extra.

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19, Doctor's Lane, Taltollah, Calcutta.
Agents, Messrs. BUTTO KRISHTO PAUL AND CO., CHEMISTS AND DRUGGISTS, Bonfield's Lane and Khengrapatti St., Calcutta.

FOR SALE.

SEEDS, PLANTS, FRUIT GRAFTS, ROSES.

The Cossipur Practical Institution of Horti-Flori and Agriculture, 69 Gaa Foundry Road, Cossipur, Calcutta.

The largest and best Repository where Gardens and Agricultural seeds, tools and other requisites can be had, always ready for sale.

Native Vegetable Seeds, for the ensuing Summer and Rainy seasons, ready and may be despatched on the shortest notice. Our *Vegetable Packet* contains 20 varieties of seeds suitable for the season. They are all fresh, best and genuine and specially selected for the Tea and Indigo Concerns. We grow these seeds in our farms; so we can guarantee every satisfaction and can supply them in any quantity. So sorts of Vegetable seeds—Such as different varieties of Sage, Brinjals, Kumrah, Chichingah, Karola, Uncha, okra, Cucumber &c. &c., a large packet Rs. 2, a small packet Re 1.

Single papers of Vegetables are sold at annas 4 and annas 2 a packet, large and small, respectively. *Flower seeds* for the Rainy season, 10 kinds Re 1. *Timber tree seeds* of various sorts each packet 4 annas

Santalum Album ... 20 seeds 8 Annas
Camphor ... 12 " 8 Annas
Cophaea Arabica and **Liberia** 8 annas per paper of each sort.

Datura (Gold treble) 4 annas per paper. We do not charge for packing seeds. **Seed list** posted free on application.

Plants supplied at moderate prices and very carefully packed.

Best Fruit Grafts, Chinese pine apple, several road side and timber trees, most beautiful and scented varieties of select *Roses*, distinct varieties of *Crotons*, *Palms*, *Ferns*, *Orchids*, *Arancares*, *Camellias* and *Magnolias* of sorts, *Santalum Album* Coffee, *Camphor* *Radicals*, *Nutmeg*; many other ornamental foliage plants, *Calabons* plants *Dahlias*, choice giant flowering cannaes, *Gloxinias* and beautiful creepers are always kept ready for sale. Please send for revised Horticultural and fruit Catalogues with 3 annas and half anna postage.

Please send your order early to prevent disappointment of the number and supply. Gentlemen are requested to send in their orders with a remittance sufficient to cover the cost of plants and freight. For further particulars please apply to the Superintendent.

N. B.—Our patrons and constituents are requested to have a look of the Institution which possesses its own Nursery, Orchards and the extensive *Mahul* trees.

PERFECT BRAZIL PEBBLE Spectacles and Folders

PERFECT BRAZIL PEBBLE

Spectacles and Folders

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Steel Frame Rs. 6.

Nickel " " 7.

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Steel Frames Rs. 7.

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All kinds of Repairs undertaken. New Frames fitted. Pebbles and Crystals of accurate numbers matched. Special attention paid to Oculists' prescriptions. *Optuss* orders per V. P. Price list free on application.

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Opticians and Spectacle Makers
20, Lal Bazar Street, Calcutta.

JUST OUT! JUST OUT! JUST OUT!

THE HINDU SYSTEM OF MORAL SCIENCE. (SECOND EDITION) THE HINDU SYSTEM OF RELIGIOUS SCIENCE AND ART.

BY
BABU KISORI LAL SARKAR, M. A., B. L.
Price one Rupee each

Opinion of the Hon'ble P. Ananda Charlu, Ra Bahadur, C. I. E., Member of the Supreme Legislative Council, regarding the Hindu System of Moral Science:—

"The book deserves to be made a first text book of religious teaching in every school. I will ask every Hindu to read it. I want every young man to be taught. I cannot do better justice than to proclaim it as a little manual worth its weight in gold deserving to be read by every Hindu parent and by him to be taught to his sons and daughters."

An extract from the opinion of *The Amrita Bazar Patrika* regarding the Hindu System of Religious Science and Art:—

If "The Hindu System of Moral Science", by Babu Kisori Lal Sarker, M. A., B. L., evoked admiration from many distinguished Hindus and such eminent Christians of world-wide celebrity as Professor Cowell, his treatise entitled "The Hindu System of Religious Science and Art" which has just been published, will, we doubt not, secure still greater admiration for his complete grasp of the difficult subject of the different systems of Hindu religion and the mastery with which he has presented it to the world."

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