The Comrade.

A Weekly Journal. Edited by - Mohamed Ali.

Stand upright, speak thy thought, declare
The truth thou hast, that all may share;
Be bold, proclaim it everywhere;
They only live who dare!

—*Morris.*

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MANAGER'S NOTICE.

Subscribers are requested to quote the Subscriber's Number in every communication to the Manager otherwise the office will not be responsible for any delay in replying to such communications.

The Week.

Albania.

London, June 4.

Reuter learns that Great Britain and Germany have expressed their readiness to send warship to Durazzo if the other Powers do likewise in the event of danger to peace.

Durazzo, June 6.

It is reported that the Albanian Government has accepted the demands of the Epirotes.

Durazzo, June 7.

The Italian Colonel Muricchio and Italian Professor Chinego have been arrested at the house of the Italian postmaster and charged with exchanging flashlight signals with the insurgents. The Italian Consulate has protested against the violation of domicile and both have been released.—*Reuter.*

Vienna, June 7.

When Signori Mulicchio and Chinego were arrested many compromising documents were found. The Dutch Commander Thomson at first refused the demand for release, but eventually liberated the men on parole on the recommendation of the Prince.—*Reuter.*

Rome, June 7.

A Message from Durazzo says that the Ex-Premier of Albania, Turkhan Pasha, called at the Italian Legation and expressed deep regret at the arrests and discussed with the Italian Minister measures for settlement of the incident.—*Reuter.*

Durazzo, June 7.

Prince William of Wied has made a tour of the fortified positions outside the town. Commander Thomson who is charged with the organisation and arming of these positions and General Dewcer, Commander-in-Chief of Gendarmery, are going to Holland on leave.—*Reuter.*

Vienna, June 8.

A telegram from Durazzo says the that Government troops attacked and routed the insurgents near Tirana.

Greece and Bulgaria.

Sofia, June 4.

Anti-Greek demonstrations occurred yesterday in Sofia and Varna. At the former place, the crowd removed and carried off the Greek flag which had been hoisted over the Greek church. The Bulgarian Government apologised for the incident. The people at Varna seized two Greek churches. Bulgarian Government has issued a statement, ascribing these outbreaks to the continual prosecution of the Bulgarians in the new Greek territories.

Sofia, June 5.

A Greek steamer, the "Florida," flying the American flag, with three hundred Moslem refugees and several deported Bulgarians on board, has arrived at Dedeagatch. The populace is excited and shops have been closed.

A meeting of protest has demanded the release of Bulgarians or expulsion of Greeks from Dedeagatch.

Greece and Turkey.

Constantinople, June 8.

While the situation of the Greeks in Thrace has improved the Greeks on the Marmora and Ægean coasts of Asia Minor are being ousted wholesale by Mussalman refugees from Macedonia.—*Reuter.*

Athens, June 8.

Greece has renewed her vigorous protest against the prosecution of Greeks in Asia Minor. Besides her taking these steps in Constantinople the Greek Government has also drawn the attention of the Powers to the situation. The stream of refugees from Asia Minor has not abated. It is semi-officially announced that 25,000 Greeks are now at Chesme awaiting steamers to convey them to Greece.—*Reuter.*

Constantinople, June 9.

Although yesterday was the feast of the Holy Trinity, all Greek churches were closed in pursuance of the decision of the Patriarchate. On a previous occasion, such action was taken. This was in 1090 when the churches where closed for three months. Several ambassadors have drawn the attention of the Ministers to the serious situation of the Greeks in the Empire. They have received assurances that measures will be adopted to remedy the matter.

Persia.

London, June 4.

According to a telegram to the *Times* from Teheran the Tsar's approval to the appointment of Arfaed-Dowleh as Persian Minister in St. Petersburg has been withheld.

Indians in Canada.

Victoria, June 4.

The Indians on board the "Komagata" have cabled to the King and the Duke of Connaught stating that they have been starving for the last two days and that they have also been without water and have not been allowed to land for supplies. The authorities, however, say that they are well provided for.

Gurdit Singh has refused to pay the balance of the charter money until the passengers are allowed to land. If the money is not paid before the 12th instant the Captain will be ordered to return to Hong Kong.

Restlessness among the immigrants is increasing. They may "hunger strike" to call attention to their case. Gurdit Singh who has to provide their provisions refuses to do so while they are held prisoners.

Victoria, June 6.

The Indians on board the "Komagata Maru" are "hunger striking." They have had no food for 48 hours. Gurdit Singh does not participate, but refuses to interfere. Immigration officials decline to take action, and enquiry has been suspended as immigrants refuse to appear, maintaining that all or none must be allowed to land. Gurdit Singh proposed that the immigrants should be allowed to land temporarily, pending the decision of the court. He said that in the meantime, the ship could discharge her cargo. If this were done, he would agree to pay the balance of the charter money. The officials refused the proposal. It has been definitely ascertained that there are ample provisions and water on board, and that the immigrants' appeal to the King was based simply on a hunger-strike. The authorities are unwavering in their determination to enforce the regulations, but it is not known what action will be taken. If the charter money is paid, the ship can remain at Vancouver for four months. the Indians are engaged day and night in religious ceremonies.

Victoria, June 7.

Instructed by the Government a doctor has made an examination of the people on board the "Komagata Maru" and reports that there is no suggestion of starvation, either self-imposed or otherwise.

The owners of the vessel have instructed Lloyds' Agent to collect the price of the coal cargo and the balance of the charter money by the 11th inst. Another demand on Gurdit Singh for money has been refused, and if the monies are not paid by the 11th the Agent will instruct the captain to return to East.

Ottawa, June 8.

In the Dominion House of Commons on Saturday, the Minister of the Interior said that in accordance with his orders the Indians on board the "Komagata Maru," had been offered two tons of flour, two hundred pounds of rice, and bread and some fruit. The Indians had, however, refused to accept the offer unless fifty-five sheep and goats, a hundred live fowls, and two hundred boxes of cigarettes were included. The Minister added that the Department's agents feared no ill-effects from any hunger strike, as while the Hindus fasted by day, they feasted by night.

The member for Vancouver gave notice of an amendment to the Immigration Act excluding all natives, naturalised or not, coming from any country in Asia, south of the fiftieth paralled, except citizens of a country having a special agreement with Canada. It is not likely that the amendment will be considered owing to the lateness of the session.

Victoria: The Indians on board the "Komagata Maru" have abandoned the hunger-strike and asked immigration official for provisions, which were promptly supplied.

Llyod's Agent is awaiting the reply of the ship's owners to the question as to whether to accept the offer of the Vancouver Hindus to meet the balance of charter expenses.

Gurdit Singh's intentions are not known. It has transpired that he proposed another sailing of the "Komagata Maru" direct from Calcutta in July and if initial voyages were successful the building of a £20,000 vessel to handle the new traffic.

The Captain of the "Komagata Maru" has notified her owners that he fears trouble if he is forced to return to Japan with the Indians.

Indians in South Africa.

Cape Town, June 6.

In the Union House of Assembly to-day, General Smuts moved the second reading of his Bill making provision for redress against certain grievances and removal of certain disabilities of His Majesty's Indian subjects in the Union. General Smuts reviewed the Commission's report the recommendations of which would be carried out partly by legislations and partly through administration. He paid a tribute to the assistance given upon many points which would otherwise have been very difficult. Especially was this the case with reference to marriage in connection with which, however, the Mahomedans were not yet satisfied, and he had promised to inquire into the precedent said to exist in Mauritius in connection with Mahomedans who were allowed to marry up to four wives. The Bill granted free passage to Indians willing to return to India, and to forego their rights of residence in South Africa. General Smuts mentioned that some Natal members had expressed difficulties on that subject. In conclusion, General Smuts urged the House and especially the Natal members to assist the passage of the Bill in the present session. He regretted to see the matter arising in an acute form in another Dominion.

Colonel Sir Aubrey Wools Sampson said that the Indian strike in Natal had been engineeered for political purposes. The Government would be doing a very unwise thing to concede to coloured men the demands made at the point of the bayonet. He feared that the concession on the Three Pound Tax would induce the belief that the Whites were unjust to the natives while they were just to Indians.

Mr. Leuchars (Natal) asserted that the natives would regard the Bill as a sign of weakness. The precedent would be inevitably followed by the natives.

Mr. Merriman announced that he would support the Bill, although not from any love of Indian immigration. The Indians had been dragged into South Africa like the Chinese. They had been landed in defiance of the wishes of the people, and the Bill was South Africa's bare duty. The House should do its best to aid the Imperial Government, not add fresh fuel to the fire.

A number of Natal members vehemently opposed the measure principally on the ground of the abolition of the Three Pound Tax.

Mr. Henwood (Natal) in expressing the opinion that the Bill solely affected Natal moved an amendment "that this House is not prepared to deal with the legislation for the relief of the Indians, until the subject matter of the Bill has been submitted to a referendum in Natal."

The opponents of the measure argued that the repeal of the tax would encourage Indian competition and eventually mean the Indianising of Natal. The tax operated in the direction of sending back Indians to India. The Bill would not help the Imperial Government, but would be immediately followed by further demands on the part of the Indians. Only one Natal member of the Assembly supported the Bill.

General Botha admitted the existence of amazing prejudice, but the difficulty was of Natal's own creation and South Africa's duty was to aim at peace and justice. He strongly urged that the native question was quite distinct from the Indian question, and deprecated confusion of the two, Mr. Henwood's amendment was impossible. The Indians were introduced by the wish of the majority of the people of Natal and the Government was now responsible to the whole Union. The Government must stand by the Bill, and he appealed to the House for assistance.

The Hertzogite, Mr. Niekerk moved the rejection of the Bill. He described the Indian leaders as dangerous agitators who should have been deported.

Mr. Boydell (Labour) moved the prohibition of further importation of indentured labourers into Natal, and the provision of inducements to Indians at present in the Union to return to India.

General Smuts, replying, quoted the Indian press opinion that the Bill was an honourable solution of a long struggle. Referring to the demand for repatriation, General Smuts declared emphatically that the Government would do everything to get Natal out of the mire. It would go a long way to obtain repatriation, and if inducements were necessary, they would be forthcoming.

The amendments were rejected, and the Bill was passed on the second reading by 60 votes to 24.

London, June 9.

Commenting on the Indian debate in the South African Parliament *Daily News* says that the attitude and speeches of the Natal Members of the assembly explains the discontent of the long-suffering Indians in Natal it is confident that the Union Government will be strong enough in the last resort peremptorily to overrule the opposition of Natal.

The *Times* says that it does not doubt that the views of Mr. Merriman and General Botha will prevail, but it is essential that the people in the Motherland should appreciate the Overseas point of view with regard to Asiatics.

A. Wellington message to the *Times* says that Mr. Massey stated in reply to deputation that he hoped to introduce next session legislation excluding Indians from New Zealand.

The *Westminster Gazette* praises Mr. Smuts' speech and dwells on its admirable tact and moderation, adding "We are all thankful to Botha and his Ministry for the Bill."

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Bengal League Bulletin. No. 1.

June 3, 1914.

THE last annual meeting of the League was held at Dacca on the 13th April, 1914, and the old office-bearers were changed and the present ones elected in their stead. As the papers of the League were all with the Hon. Nawab Syed Nawab Ali Chaudhury Khan Bahadur, one of the late Secretaries, who was unavoidably absent from Calcutta on urgent family and business affairs, the work of the League could not begin for some time. The Hon. Nawab Saheb has, however, very kindly given us charge of all the League papers with him immediately after his arrival in Calcutta on the 23rd May last.

We had almost insurmountable difficulties in getting over the initial obstacles for organising the office of the League. There was hardly anything like a regular basis on which we could begin the work of the League. Some sort of order has, however, been brought about in the office. A Mahomedan graduate has been appointed as an Assistant in the office of the League. To place the working of the League on a satisfactory basis and to adopt concerted measures for the future plan of the work, a preliminary meeting of the leading Mahomedans of Calcutta was convened at 53 Chowringhee to help us with their suggestions and advice. Information about the changes in the office-bearers and office of the League has been sent to the authorities and the All-India Moslem League.

Apropos of a Resolution passed at the annual meeting, District Leagues and Anjumans have been addressed to, for electing and sending names of their representatives to the Council of the League. Resolutions of the last annual session have been published and sent to the authorities. Representation has been made to the Government on behalf of the residents of the village Mamudhpur in Serajgunj regarding the acquisition of their village for purposes of Sara-Serajgunj Railway.

An ordinary meeting of the Council of the League was convened to transact business affairs. An emergency meeting of the Council of the League was also convened to consider the Kidderpur Mosque question.

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Our London Letter.

London, May 22.

ROWDY SCENE IN THE COMMONS: SITTING CLOSED ABRUPTLY.

The House of Commons was yesterday abruptly adjourned for grave disorder. Disorder is usually a matter for the back benches. But yesterday the Leader of the Opposition pointedly defied an appeal from the Speaker. For this defiance there is no precedent. It was clear that Mr. Bonar Law had the enthusiastic support of his Ulster colleagues.

When the Prime Minister left the House, he was accorded a memorable ovation.

With curious lack of humour, the Opposition shouted down, not a ministerialist, but Mr. Campbell, the spokesman for Ulster.

The House was full, many members finding places in the side galleries. Lord Londonderry occupied his now usual place over the clock. At first it seemed as if uneasiness was by no means confined to the Opposition. On more than one point there were criticisms from the Liberal benches.

When, for instance, the Prime Minister announced that he hoped to take the Home Rule Division early on Tuesday, so as to enable the House to complete the adjournment motion that evening—and be free on Wednesday, which happens to be consecrated to the Derby—a number of members protested. Mr. Asquith had arranged the matter through "the ordinary channels"—that is, by joint agreement between the Whips,—but he undertook to consult the general convenience of the House.

Again, the proposal to introduce the Amending Bill in the House of Lords was objected to, not only by Unionists, like Mr. Butcher and Lord Robert Cecil, but by a number of Scottish Radicals.

"Has any representative body in Ireland asked for this Bill to exclude Ulster?" inquired Mr. Ginnell. Mr. Asquith admitted that there was no demand for the Bill in Ireland.

"Will this House know the contents of the Amending Bill before voting on the third reading next week?" asked Mr. Faber.

It was the crucial question repeated again and again during the afternoon.

"That matter can be raised in debate," said the Prime Minister.

"But will a member of the Government open the discussion by stating the terms of the Bill?" asked Mr. Bonar Law.

"I do not propose to do so," said Mr. Asquith. "The matter can be raised in debate."

As Mr. Catheart Wilson pointed out an hour or two later, the Prime Minister is obviously working for peace. From the temper of the Opposition yesterday any offer would have been rejected. The only hope was to wait for a calmer moment.

As so often happens, there was a richly humorous interlude yesterday. Mr. Pirie accused Mr. McKinnon Wood of absenting himself during questions for the sake of "playing golf." The Secretary for Scotland, with elaborate emphasis, explained that Mr. Pirie had put another member's question without authority from that member, who had cancelled the inquiry. Mr. Wood was thus free to arrange an important Scottish conference for question hour.

Mr. Pirie was by no means inclined to let off the Secretary for Scotland so easily. Armed with precedents, he was about to narrate others of Mr. McKinnon Wood's delinquencies, when the Speaker intervened with the remark.

"The hon. member must not go into past history."

"Then, Mr. Speaker, I will only say this—on that occasion I accused the right hon. gentleman of playing golf—and he did not deny it."

The House roared with laughter. Mr. Asquith, for the moment, forgot that there was such a province as Ulster.

At the end of questions, Mr. Bonar Law repeated his appeal for the terms of the Amending Bill, before the main Bill was debated. Mr. Asquith—not the only statesman whose face betrayed strain—quietly but firmly declined to swerve from his procedure. Nothing, for the moment, happened. Two divisions, more or less formal, had to be taken on the Financial Resolution and the Committee stage, the figures being in the first case 316 to 228, a majority of 88; and in the second case 316 to 227, a majority of 89.

Lord Robert Cecil then rose and at once moved the adjournment of the debate. Mr. Asquith had not returned, and Lord Winterton led cries of "Where are the front bench?"

When Mr. Churchill entered he was ironically cheered, and the cheers were redoubled when he left again. Yet it would not have been surprising if the Liberal Leader had desired to consult his colleagues on the situation threatened by the Leader of the Opposition. Mr. Asquith was soon back again—perfectly cool, yet very grave and pale.

Lord Robert accused the Prime Minister of "extraordinary levity", of "deliberately insulting the House," of "dallying with the situation," while the South and West of Ireland were arming—(confused cheers)—"a fine result of Radical Government for eight years."

When Mr. Roch ventured to say "Hear, hear", Lord Robert sneered at "the blood and thunder group"—to be answered by cries of "Law and order." It was "a farce to discuss the Bill."

All the cheering was on the Tory side. Liberals, feeling some sense of responsibility for the peace of Ireland, sat, for the most part, silent.

"This Bill," argued Mr. Worthington Evans, "is not the Bill under which Ireland will be governed." (The Prime Minister dissents.) The Amending Bill was a mere "trick."

Mr. Asquith knew well that this was a moment when all might be won or all lost. His followers, personally loyal, were yet manifestly discouraged by the Government's persistence in making concessions. He was heard without the enthusiasm which burst forth a little later. One felt that the Opposition had a chance; how utterly has it been thrown to the winds!

Mr. Asquith speaking in a low voice, and without a note, told how the Tories regarded themselves as "the dominant party."

"So we are," called a Tory member, and the Prime Ministe smiled.

"It is not the true situation," said he.

"This Bill is a wise and statesmanlike measure, containing adequate and abundant safeguards."

"Why amend it?" called a dozen voices, Mr. Remnant shouting, for some reason, "Preamble, preamble."

"This is not a public meeting," said the Speaker, but calls for "Reply" continued, while Lord Winterton contributed the refrain, "None-None-None."

"I have made a proposal for a peaceful settlement," continued Mr. Asquith.

"What is it"? interrupted the Tories.

"You called it a hypocritical sham," retorted the Prime Minister, "and I will not recede an inch from my position that the deliberate judgment of the House on the Home Rule Bill shall be recorded."

The House would have the last word on the Amending Bill, the introduction of which in the Upper House was the best means of promoting peace. As for degrading the House of Commons, "the Parliament Act is the greatest act of homage ever paid to the House of Commons."

"Contempt for this House"—that was Mr. Bonar Law's description of Mr. Asquith's policy. It will be seen how, later, the critic maintained the dignity of Parliament. The proposed Amending Bill was "ludicrous"—"an insult"—yet the Government, so unreasonable, was preparing "to use the whole forces of the Crown to drive loyal men out of the Union."

Under these circumstances, what was the use of continuing debate? Discussion was useless.

Certain private members followed. Mr. McCallum Scott, done and determined, thought that the Government had pressed conciliation to the point of weakness and begged the Prime Minister to reconsider his offer of an amending Bill. Let the Peers do the amending if they so desired. Consider North-East Derbyshire, where the majority for Home Rule was "overwhelming" and the Unionist Vote "insignificant." Cheers and counter-cheers greeted this allusion.

Shouts of laughter welcomed Mr. Ronald M'Neill and Mr. Amery when they rose together from the front bench below the gangway—biggest member completely obliterating smallest member. It was the touch of the ridiculous that cleared the air for a while.

Mr. Ronald M'Neill spoke in tones soothing to the ear, but the sense was charged with deadly mischief. "Duplicity"—that was his charge against the Prime Minister. "He has no intention of producing an Amending Bill at all. It is a mere way of escape if events prove too much for him."

"Bashi Bazouks," he cried, when Mr. Roch made a remark. "Bashi Bazouk," was his description of Sir William Byles.

Sir Henry Dalziel urged the Prime Minister to give way no further, as did Mr. Pringle.

Lord Hugh Cecil denied that Mr. Asquith had made any advance, and, amid loud Liberal cheers, he declared: "As an Opposition, we want no offers—no conciliation—no bargaining."

"Somebody is going to be tricked," he added. "It may be the Nationalists—it may be us—I cannot tell. Any way, the course is perfidious."

Mr. Page Croft had also his word to say on "disgraceful, base trickery"—on "robbers of poor boxes, thieves—kangaroos".

Insult reached a climax with Mr. Amery. "An old gentleman who can't make up his mind," cried he, pointing to the Prime Minister.

Mr. Asquith did not wince. But his face became very white.

"I may not have heard the hon. member," said the Speaker, "but, if I caught what he said, it was very improper."

"I withdraw 'an old man'" answered Mr. Amery, defiantly, adding with scorn, "The Prime Minister—a man of iron! He is an old piece of driftwood, covered with weeds and limpets. He drifted out with Gladstone and in with Lord Rosebery."

Again and again the Speaker intervened. "I have called the hon. member to order twice," he said. "A third time will be the last." "Oh, Oh," shouted Lord Winterton.

"Pogrom," was Mr. Amery's next subject, but again the Speaker intervened. "I will give the hon. member one more chance," said he. And the exhibition quickly came to an end.

The motion to adjourn was put from the chair and lost by 286 to 176, a majority of 110. The House was again crowded.

"The question is that this Bill be read a third time," said the Speaker.

No one rose.

"Mr. Campbell," said the Speaker.

Mr. Campbell started in his seat—hesitated—then rose to the box, some notes in his hand.

Liberals, Labour men and Nationalists sat quiet, ready as always to hear an Ulsterman on Ulster. Not so the Opposition.

A dull roar of "adjourn"—organised and deliberate—continued for many minutes. Mr. Campbell did not try to speak. He stood contented.

The Speaker rose at last, and there was immediate silence. No one was angry. The scene was mechanical—premeditated—official—to wreck any possible settlement.

"Hon. members," said the Speaker, with memorable dignity, "seem determined not to hear their leader."

There were lond ministerial cheers and cries of "Oh" from the Tory defenders of the dignity of the Commons. The Speaker continued:

"I will ask the Leader of the Opposition whether it is with his assent and approval that this is being done?"

A deafening shout rose from the Coalition benches. It was answered by sharp cries of "Oh, Oh" from the Tories—and "Don't answer." As for Mr. Bonar Law, he started as if he had heard a rifle shot.

He sprang to the table.

"Mr. Speaker," he retorted, "I would not presume to criticise what you consider your duty, but I know mine, and it is not to answer any such question."

The rejoinder evoked paroxysms of delight. Tories kept up shouting at the top of their voices, waving handkerchiefs and order papers, while the Speaker—their own man—a Conservative, if ever there was one—stood, himself now pale, motionless, insulted as no Speaker of modern times has ever been insulted, yet majestic in his dignity.

His voice was low, yet it carried from end to end of the seething chamber. His intonation was perfect.

"I had intended," said he, "inviting the right hon. gentleman to assist me in maintaining order"—quiet cheering from the Coalition—"but as I have been disappointed in that, there is nothing open to me except, under Standing Order 21, to suspend the sitting of the House, which I do until to-morrow."

He ceased. One caught a brief impression of the Serjeant-at-Arms shouldering the mace and with difficulty making his way out of the House in front of the Speaker.

Otherwise it was tornado. Tories yelled, clapped one another on the back, literally embraced Mr. Bonar Law.

Sir Edward Carson, with his responsibility for a hundred thousand rifles, was exultant. Mr. Amery, with his charges of provoking bloodshed, stood on the floor, danced like a schoolboy at a cricket match. Earl Winterton, as he passed out, put his hands to his mouth and yelled: "Go on with it alone."

Mr. Stanley Wilson, stentorian as ever, shouted: "Get your election addresses ready." "Three cheers for King John," cried Mr. Page Croft.

The floor was crowded, all parties commingling, and it almost seemed as if we should have physical violence.

But Mr. Asquith saved the situation. He sat with his colleagues, calm, the embodiment of the ordered traditions which have made of the House of Commons so noble an exemplar of Parliamentary prestige.

A torrent of obloquy swept over the Liberal leader as the Tories filed past him along the benches opposite. What the insults were it was impossible to distinguish, but they left him unmoved.

The restraint of Liberals and Labour members was perfect—a splendid achievement under intense provocation.

When the mass of Tories had left, the Prime Minister quietly rose. That was the signal for ministerialists. They sprang up as one man and gave the Liberal leader a great cheer, loud, long, sustained, waving handkerchiefs and order papers. And so it ended. With what result? A Speaker defied; a Prime Minister covered with grossest insult; the House of Commons deliberately degraded by the official opposition; conciliation wrecked.

The effect of the scene in the House yesterday is certain to be unfavourable for the Opposition in the country. So far it has been the proud boast of Englishmen, irrespective of party or creed, that, even during the most acute political crisis, the House of Commons, unlike the continental Legislative assemblies, would never lose its temper and that even the bitterest political opponent is given a fair hearing and is treated with that true sporting spirit for which the British race is famous. Recently, however, things have proved otherwise and yesterday's scene is notable in the fact that it was one of their own leaders that the Opposition refused to hear.

The *Daily News* in a forcible leading article, commenting upon yesterday's "Rebellion and Rowdyism", proceeds thus: "Whether it was planned by Mr. Bonar Law or whether Mr. Bonar Law, as so often before, allowed the most noisy and least intelligent of his followers to dictate to him, is a trifling question which a future historian of this chapter of events may be left to settle. . . . It may well be that the morning, as usual after a debauch, will bring

to the Opposition regret for a blunder, if not repentance for a crime. That will not save them from emphatic condemnation at the hands of every citizen who believes in decency in public life, and who understands that concerted and premeditated disorder in the House of Commons lays the axe at the root of Parliamentary Government and free institutions. The people of these islands have been observing with growing disgust and uneasiness the steady conversion of the Unionist Party to anarchism in its vulgarest and crudest forms. Yesterday's display, when the new Unionism crystallised into coarse abuse and threatenings flung at Ministers and insults to the Speaker, should complete the process of illuminating the nation . . . "

The *Times* also shows its disapproval of the methods adopted by the Unionists yesterday. In the course of a leader this morning it goes on to say: "Unionists evidently felt that they were wasting time in assisting in such futile proceedings; they decided to stop them, and they had their way. We understand their anger, but are nevertheless sorry that it took a form which brought them into conflict with the authority of the Chair. Disorderly episodes have consequences which outweigh the immediate object in view. They tend to destroy such respect as remains for Parliament in this country and throughout the Empire. The electorate does not like them: they bring no votes to the Unionist cause. While fully realising the exceptional circumstances, we should have been glad if yesterday's protest had been more decorous. . . . . "

Egyptian Enthusiasm for Turkey.

According to the Cairo Correspondent of the *Daily Mail* the two Turkish airmen, Selim Bey and Kemal Bey, have arrived at Cairo from Constantinople (after an air-tour of 1,500 miles). They subsequently proceeded to the Acrodroma (5 miles from Cairo) to fly before the public, who were admitted free. Enormous crowds had gathered and there was great enthusiasm and an outburst of Turcophil feelings among the Egyptians, who continually cheered and shouted: "Long live the Sultan," "Long live Turkey."

This report is of particular interest as it conclusively proves the absolute inaccuracy of the statements that had recently appeared in the *Times* (with which the *Daily Mail*, curiously enough, is now incorporated) to the effect that, as a result of Colonel Aziz Ali Bey's trial at Constantinople, a widespread anti-Turkish feeling has developed in Egypt. Such statements, of course, had not been made without any motive, as I have already tried to impress upon your readers in my previous letters; but those, who were at all acquainted with the true Egyptian sentiment, had never for a single moment attached any importance to the version given by the *Times*. The *Daily Mail* has happily spoken the truth and its Cairo Correspondent's report would certainly convince even the most superficial observer of the deep attachment and genuine sympathy for Turkey which have always prevailed in Egypt. The bond of union and devotion between the Egyptian Moslem and his co-religionist in the Ottoman Empire has never been stronger before—a simple yet hard fact which the *Times* and its compatriots have to face, in spite of their pretension as to its non-existence.

The "Times" and the "Daily Telegraph".

An amusing though somewhat undignified controversy has arisen between the *Times* and the *Daily Telegraph*. The latter newspaper, until a few days ago, had for several years regularly published a statement daily to the effect that its weekly circulation is larger, to the extent of half a million copies, than that of any other penny morning daily in the United Kingdom. The reduction in the price of the *Times* in March last has evidently affected the popularity of this paper and so on Monday it had slightly modified its statement and now simply contends itself with merely mentioning that it has the largest circulation in the world.

The *Times* has challenged the *Telegraph* as to the truth of the statement, which it characterises as "erroneous and grotesque," and goes on to say that after the reduction in its price in March it has undoubtedly enjoyed the largest circulation. Since the *Times* is now periodically publishing the exact number of its issues actually sold from month to month, it called upon its contemporary to do likewise in order to let the public have an opportunity of realising the accuracy of its statement. This the *Telegraph* has promptly done and on Wednesday its readers were authoritatively informed, by means of the actual number of copies sold, that so for at any rate the sale of this journal is larger than that of the *Times*.

This keen advertising controversy between the two great journals, one is bound to feel, is not likely to enhance the prestige of British journalism, and the *Pall Mall Gazette* has already earnestly appealed to both the parties, now that they have both published their respective lists of sales, to let the matter drop and leave their readers to form their own conclusions.

The most humourous part of this farcical episode is the significant fact that, though the *Times* has always been loudest in its ever mischievous cry of "prestige" in other fields, it has not hesitated to descend to the low depth of a "rag" bent on advertising itself at any costs, even at the risk of entering into a controversy with a great contemporary, in which so far as the reading public can judge on the strength of the authoritative figures published, the odds, or rather the "facts of the case", are against it.

One would have certainly expected the *national* organ of England to have considered such a step as rather *infra dig* and to have abstained from initiating a quarrel with another newspaper in London on such a feeble pretext. Can it be that Printing-House Square has forgotten its past "traditions"? Let us hope not, or else the journalistic world would be wickedly deprived of some of its most entertaining and amusing elements that not infrequently burst out—true to its past traditions—in the learned columns of this *national* journal of Great Britain! It would indeed be no less than a calamity if in future we are going to witness the extraordinary spectacle of the *Times* living with the times and actually labouring to impress upon the public mind that it enjoys the widest circulation and that it likewise enjoys the greatest popularity amongst all classes of people! Hitherto it used to boast of the fact that its readers had always been the exclusive and select portion of the community! Lord Northcliffe has finally shattered the very last fabric of this journal's past traditions and the surprising thing about it is that, in spite of the loss of the prestige of the *Times*, neither the Thames nor the Ganges has been set on fire. It is hard to believe that, though the *national* journal of Great Britain can now be actually bought for a copper and though it is being evidently conducted by its new owners in a spirit antagonistic to its cherished traditions and its accustomed loftiness, and notwithstanding the successive blows that have been lately administered to the prestige of the *Times*—the "Voice" of British public opinion—the British Empire and the Universe, for the matter of that, are still existing and are likly to exist!

Our Constantinople Letter.

Stamboul, 14th May 1914.

Re-opening of Ottoman Parliament: Speech from the Throne.

The Ottoman Parliament was re-opend on Thursday last—(14th May) by his Imperial Majesty, our beloved Khalifat. A brilliant escort accompanied the Sultan from his palace at Dolma-Baghche to the Houses of Parliament at Foundoukli.

The speech from the Throne cannot fail to make a deep and favourable impression on the Ottoman nation. It touched on the principal events which have taken place since the closing of Parliament on 5th August 1912. The Italian war, the revolutionary crisis, the suffering and distress of the whole Ottoman nation, the cruel captivity so patiently and courageously borne by the Ottoman prisoners of war, the gallant resistance of the troops at Tchatalja where they repeatedly drove back the violent attacks of the enemy, the courage and endurance of the troops when assailed by disease and hunger, the glorious defence of the beseiged towns by the Ottoman soldiers—all these proved that the nation still possessed the same virtues which had distinguished their forefathers. The courage, the discipline, the prompt action which signalised the re-taking of Adrianople and the efforts of those who laboured to inspire the sentiment of security and confidence in the mind of the nation are to be remembered with pride. The speech from the Throne then expressed a strong desire for a pacific solution of the Islands question and continued that the reforms in the interior are to be submitted to severe control and inspection so as to insure public security and tranquility along with economical development. The concessions granted to France for the construction of railways and ports will give new life to the provinces and so improve the immense resources of the Ottoman Empire. Whilst regaining her credit and developing, in peace and security, the natural resources of her soil and sub-soil, Turkey will not forget to repair the losses and misfortunes sustained by her military forces. The speech then appealed to the nation to second the efforts of the Ministers of War and Marine in increasing the strength of the Ottoman Army and Navy.

A few days ago, when at the National Defence League, I had the pleasure of meeting and conversing with Halil Halid Bey, ex-Ottoman Consul General at Bombay. He spoke with great enthusiasm of his stay in India and of the developement, social, intellectual and commercial, among our Mohamedan brothers there, also of the warm welcome he had received on every occasion. Of Mr. Mohamed Ali of the *Comrade* and his unselfish work he spoke in the highest terms of praise.

"It is any ill wind that blows nobody an good," so runs the old proverb. This maxim finds an application here in Turkey. Since the Balkan war a real activity among our Mohamedan population has manifested itself. High functionaries of State have given up their posts to devote their energies and means to industrial and commercial enterprise. Already in Constantiple has been formed an association of Turkish merchants whose aim is to assure the developement of commerce. We can now reasonably hope that a brilliant future awaits the Ottoman Empire.

M. Said, Hindustani.

TETE À TETE



The "Plot".

THE Hon. the Chief Commissioner of Delhi made a very humorous speech after a masonic banquet at Delhi last January but concluded it with an unexpected seriousness by referring to the need of masonry in such a country as India where people were divided into many divergent creeds and at such a time when, according to Mr. Hailey, some mischief-makers were trying to rouse their religious passions and prejudices. Still more recently a District Officer in the United Provinces communicated to an acquaintance the terrible State secret that Government had an eye on a certain person who was every day accumulating against himself all the materials for a deportation by working upon the religious feelings of Indian Mussalmans. Well, even if we haven't discovered this arch-fiend, we have discovered a good deal of "the Plot" (with apologies to the Tory Press of London) and possibly one of the many fellow conspirators. It appears that this arch-fiend induced Italy to "annex" Tripoli and butcher the Arabs on the Oasis in 1911, at the same time persuading Lord Kitchener to declare the "neutrality" of Egypt and Sir Edward Grey to look the other way. Subsequently this awful person arranged a *coup* in India by bringing the Government of India round to annul the Partition of Bengal on the ground that Indian Mussalmans were "loyal and contented"—the last thing apparently that Government wanted them to be. Not satisfied with this provocation, he arranged for the bombardment of the Holy Sepulchre of Imam Riza at Meshed, the hanging of Persian divines and the Russian occupation of Northern Persia. Even Morocco could not escape the vile machinations of this wretch and he handed over the Moors to the civilizing influence of French *p nétration pacifique*. This ubiquitous rascal then visited the Court of every Balkan Prince and arranged the massacre of half a million Turks, men, women and children, and while inducing Sir Edward Grey to remain as silent as a grave, persuaded many other English Ministers to utter the most silly and wicked things including the futile threats of the Prime Minister at Birmingham after his equally foolish assurances of the fruits of victory to the victor at the Guildhall. Then this vile person retraced his steps towards India and his hand was once more visible when he destroyed a mosque at Cawnpore and exerted his influence with Mr. Tyler for the shooting down of old men and children that grieved over the destruction of that mosque. Even the Lieutenant-Governor of the Province was compelled to discover that although in nine cases out of ten he would gladly comply with the requests of his Taluqdar friends, this was the tenth. This imp of mischief became so fond of pulling down mosques, that one near the Kidderpore Docks at Calcutta was damaged and many dedicated to the god of destruction, besides those of Agra, Hapur and Dalla that were demolished completely, and we have reason to believe that he has some hand in the invention of a new Quran. But his latest handiwork is a master-stroke of genius as the following telegram would show:—

> A case of considerable interest to Mahomedans, not only in Sind but throughout India, has come before the City Magistrate of Karachi. It appears that during this week the proprietor of the "Picture Palace," Karachi, has been exhibiting a film entitled "Azim." The film depicts an imaginary episode in the life of the Holy Prophet (Mahomed). According to the story thrown upon the screen the Prophet was in love with a beautiful woman named Salika, the wife of one of his generals named Azim. Following closely the story of David and Bathsheba as narrated in the Christian Bible, the Prophet, in order to get rid of her husband, sent Azim to the wars, where he was reputed to having been killed. Whereupon the Prophet pressed his attentions upon the widow, who repulsed him. Finally the long lost husband turned up, and surmounting all the wiles of his wife's lover carried her off in triumph. It is alleged that some Mahomedan members of the audience at the Picture Palace protested against what they regarded as a blasphemous exhibition, but no heed was paid to them.

This, as we have said, was a master-stroke of genius, for if neither Tripoli nor the Balkans, neither Persia nor Morocco, neither Cawnpore nor Calcutta would provoke the Mussalmans, this latest plot at Karachi was bound to do it. Dr. Mingana's Quran can only be read by the literate, but Mr. Greenfield's latest "*Hadees*" concerning the Prophet of Islam can be seen as a moving picture by all alike. Really this Mussalman fanatic knows how to rouse the religious passions and fanaticism of his co-religionists inspite of all the anti-dotes provided by the creator of the "Indian Peril." The Deputy Commissioner who suggests merely deportation is a very milk-and-water sort of District Officer. The least which this fiend deserves is being hanged, drawn and quartered and then flung into a cauldron of boiling pitch. If this sort of namby-pamby disposition continues to show itself in our District Magistrates when dealing with such wicked and vile plotters, we are afraid, we shall have to send them to the Balkans to learn something of the art and science of making the punishment fit the crime.

Some Questions Pertinent and Impertinent.

THIS is "the Plot", and who shall say that this is not worse than the worst of which Mr. Winston Churchill is capable? But if like Bengali juries, according to Sir J. D. Rees, our benign Government is not going to believe in the guilt of this man, then, may we hope, that it will unravel the mystery of the Karachi Picture Palace film? Will it not ask Mr. Greenfied to explain for the benefit of seventy million Mussalman why it was that he selected an already distraught community for his brutal jest Thes Prophet of Islam has been maligned by every "trafficker in souls" who has dealt with his life with a view to make capital out of it for Christianity. The Prophet's many marriages are a perpetual theme for the display of the coarseness and prurience of Christian evangelists, and this has gone on uninterruptedly for thirteen hundred years. Was not "History" romantic enough that an admitted romance is now being resorted to for the purpose of vilifying a holy personality of whom it could be said with greater justice than that of any other man:

> Whatever record leap to light
> He never shall be shamed.

If all that Mr. Greenfield desired was to make his Picture Palace rival the attractions of such theatres as the Bishop of Kensington has recently denounced, and improve upon those of Miss Maud Allen, may we not ask if civilized Paris and London could not furnish the material for which the arid desert of Arabia has been explored? Could not the proceedings of English Divorce Courts supply all the paraphernalia for Mr. Greenfield's films? We should have thought that even the royal houses of Europe would have acted on their ancient motto of *noblesse oblige*. And if an oriental *mise-en-scène* was an absolute necessity, we should be surprised if Simla would not have sent its latest plain tale from the hills or a departmental ditty suitable for the occasion. We have a faint recollection that there lived once upon a time in Lahore a young English journalist of the name of Rudyard Kipling who imagined the Last Trump blowing on Hurnai, and shuddered and thought he would not like to be the man who sent Jack Brown to Quetta. On looking into the matter a little more closely, we would not be surprised if the hero of Mr Greenfield's film, "Azim" is our old friend Jack Brown in disguise. But a truce to this banter. The matter is too serious even for sarcasm, and if the Government does not know it already the Government had better know it now. We understand that the matter is *sub judice* and all that we have written is based on the telegram we have reproduced. The description of the film in the complaint filed in Court shows the reality to be still worse. We await the result of the legal proceedings against Mr. Greenfield, and we are sure the Mussalmans of Karachi, and for the matter of that the Mussalmans of India, would preserve the same correct attitude that they have hitherto maintained in this connection. But the matter is not a stray incident which can be settled by a Law Court. Government will have to satisfy us that the recent speech of the Bishop of Calcutta about Islam and the dealings of the Punjab Government with Moslem religious papers are in no way connected with this affair. The Mussalmans have put up with a lot in recent years, but it is not wise statesmanship to believe that 70 million members of a virile race can all remain like patience smiling on a monument in the face of repeated provocation. The Hon. the Chief Commissioner of Delhi will have to think of something more solid than masonry to prevent the rousing of religious passions and prejudices and our kind friend the U P. Deputy Commissioner will have to devise some new bogey wherewith to frighten his *enfant terrible*.

Moslem Education.

IT is satisfactory to note that the circular issued some time ago by the Government of India on the subject of Molem education has evoked practical response from several local Governments. Special committees to consider and suggest suitable measures were

appointed in several provinces, some of which have already submitted their recommendations. The report of the committee appointed by the Bihar and Orissa Government has just been published. The committee negatives the suggestion of providing an Islamic Faculty in connection with the proposed Patna University on the grounds that "the Islamic Faculty in connection with the Dacca University was in the nature of an experiment and had not yet been sanctioned and that the Moslem University had not yet reached the stage of fruition and it would be imprudent for the Patna University to enter into competition with it in any way." We do not know what an "Islamic Faculty" is intended to mean. The provision of an alternative course of Islamic studies in the curriculum for the B. A. degree would naturally prove attractive to Moslem students provided it is so devised and proportioned as to ensure to the boys an adequate grounding in modern subjects. In that case the creation of an "Islamic Faculty" in connection with the Patna University, or with any other University for the matter of that, would be welcome. Such an arrangement would in no wise diminish the usefulness of the Aligarh University, but, on the contrary, would increase its attractiveness. But if an "Islamic Faculty" means an addition of a mere adjunct to a modern University as a concession to Mussalmans for their love of their old learning, an adjunct that would be self-sufficing and have little organic relation to the University teaching, then it must be clearly understood that Mussalmans have no taste for such a luxury nor is Aligarh dreaming of such a stultifying thing as that. The committee makes various suggestions for the improvements of *maktabs*. It is no doubt true that Mussalmans on the whole prefer to send their boys to *maktabs* instead of to primary schools, and the best course is to help in improving *maktab* teaching without impairing its essential features as regards control and administration. The committee suggests that model *maktabs* should be placed in central positions. It also suggests that *Mianji* training schools should be replaced by Moslem teachers' training schools and recommends the grant of stipends for trained teachers. These are very useful and practical suggestions. We also entirely endorse the committee's recommendation that *maktabs* conforming to the departmental syllabus should have the same claims on local bodies as the primary schools. On the subject of *madrasahs* the committee recommends that a course should be framed with a view to encouraging students who have real interest in Islamic studies and that one Government *Madrasah* should be established at Patna. A European scholar of eminence is recommended for the principalship of the *Madrasah*, and it is also agreed to send a qualified Beharee scholar for training in Europe for the post of superintendent of the *Madrasah*. The committee has rejected the suggestion to appoint an Assistant Director of Public Instruction to be in special charge of Moslem education. We regret we can not say that the committee was well-advised in this decision. Throughout India the four chief educational needs of Mussalmans are Moslem educational Inspectors, Moslem teachers, liberal facilities for the education of poor Moslem students and adequate provision for Islamic studies including religious instruction. In every province efforts should be made to devise practical measures with these needs prominently in view. The Bihar and Orissa committee has failed to grasp the need of strengthening the inspecting staff with an effective Moslem element. In other respects its suggestions are both useful and practical, and we trust the provincial Government will take early steps te carry them into effect. As regards an effective increase in the number of Moslem teachers and Moslem educational inspectors, the Government of India circular has already emphasised its importance, and we trust the provincial Government with do all that is necessary in this direction.

Live and Learn.

One must live and learn. The *Pioneer's* remarks about the attempts to "boom" the Nationolist Volunteers are sound practical advice "to all whom it may concern." The *Pioneer* is not going to make the "grievous mistake of the Home Radical papers in laughing "at the Ulster Volunteers" by remarking that "there is some-"thing theatrical and melodramatic about these warriors of "Mr. Devlin." It therefore provides the Nationalists with the *recipé* of a successful revolt. "In these days," says the *Pioneer*, "battles "cannot be won by mere bravery." (Not even that of the *Pioneer's* hero, Kanhai Lall Dutt, we presume.) "It is training, organisation, "equipment and above all leading which turns the scale." Then follows a description of the rebellious activities of Ulster and the praise of the "distinguished General"—an Anglo-India General, be it remembered—at their head. After this comes the appraisement of the Nationalist Volunteers. "For several decades Roman Catholic "Ireland has been more or less in open opposition to the Government, "and their opposition has taken the form of secret societies, "terrorism, murders, cattle-maiming and boycotting. Naturally "these ebullitions produced no effect upon Government. *Ulster has "shown in two years how resistance to what is regarded as legal "tyranny ought to be arranged.* . . . . . Its effect upon "Government has been very marked indeed. Very late in the day "the Nationalists have seen that *this is the right way to do things*, "and they have frankly pirated their rivals' ideas. . . Drill and "discipline as a means of resistance are a vast improvement on the "time-honoured policy of shooting landlords and policemen from "behind hedges." Every terrorist in India must be immeesely beholden to the *Pioneer* for this instruction calculated to make "the compleat rebel". It has for long been a pioneer of unsuccessful of servility to Indians, and we congratulate it on turning over a new leaf and becoming a pioneer of successful sedition. Well, whosoever wants an effective rebellion must catch the rebels young. Now, who's for a corps of Boy Scouts in every school, with a pensioned sepoy as Scout Master, and a retired Resaldar Major as India's General Richardson in organising India's Volunteers to resist "what is regarded as legal tyranny"?

The Bengal Presidency Moslem League.

We are glad to note that, as expected, the Hon. Mr. A. K. Fazal Huq, the new Honorary Secretary of the Bengal Presidency Moslem League, has earnestly commenced the work of making the Bengal League something more than a mere name, which it had become after the resignation of Mr. Sultan Ahmad from the office of Joint Honorary Secretary some three years ago. Along with a bulletin, which we publish elsewhere, he sends us the following note:—"The Bengal Presidency Moslem League was formed "with a view to represent the cause of the political advancement of the "Mussalmans of Bengal, and its existence can only be justified when "the members of the community throughout the Presidency extend "their help and co-operation and take an active part and interest "in all its affairs. It is to be regretted that the operations of "the League have so long been mainly confined to Calcutta and no "regular attempts seem to have hitherto been made to make it the "truly representative political organisation of the Mussalmans of "Bengal. It is ultimately the public with whom and for whom the "League exists. The days when an association could be started, financed "and worked by individuals have passed away. With public "opinion becoming a factor in Indian politics, public opinion expressed "through the League must more and more tend to be the true index "of the opinion of the public. The political activities of the Mussal-"mans in India began only in 1906, and very little has been "accomplished towards generating the spirit of a living interest in "politics among the Mussalmans in general. Such a state of affairs "must perforce be the accumulated fruit of years' work, but in the "meantime efforts should be made to induce the public to take a "watchful interest in all the affairs of the League. In order "therefore to create such an interest in the affairs of the League "among the Mussalmans of Bengal, and with a view to keep the "general public always informed about the real and internal working "of the League and to give them opportunities to study, discuss "and criticise its affairs, it has been decided to issue henceforth "periodical bulletins from the office of the League to be published in "the newspapers." A very good resolve too, and may the Hon. Mian Mohamed Shafi take a lesson from Bengal!

"New Light on the Quran."

We publish below a letter sent to the *Times* for publication by Khwaja Kamal-ud-Din Saheb on the subject of the much-advertised "discovery" of some manuscripts which are supposed to throw new light on the text of the Quran. *The letter was not published.* No comment is necessary. It was so *Times*-like! We shall shortly deal with the whole subject in detail and see what this "discovery" amounts to. The Khwaja Saheb's letter is as follows:—"Sir,—It really amused me to read what "appeared in your columns of 25th April under the above heading. It "speaks of some discovery made at Cambridge as to certain variants "and interpolations found in the text of the Quran by Dr. Mingana "on the authority of some MSS. I need not say anything at present as "to the reliability of the MSS., but what has been selected by "the writer in your columns as a specimen of the alleged inter-"polation is not a happy choice. It hardly brings any credit "to the scholarly attainments of Dr. Mingana if he is really "responsible for it. It is said that 'the 35 pages which Dr. Min-"gana has deciphered show at least 35 variants, and the omission of "four interpolations, most of them being decided improvements on "Zaid's text. For instance, Sura 17 begins 'When we knelt (not "when we blessed) round the Harem.' One with an ordinary "knowledge of Arabic could not have selected this verse for the "advertisement of his discoveries, and I would advise Dr. Mingana "to think twice before he hazards his reputation as Professor of "Semitic languages in the seminary at Musal for 18 years. "To find variants in the reading of the Quran is not a new dis-

"covery. I may supply Dr. Mingana with many a variant known "to us from the very beginning of Islam. But he should re- "member that the variants in the Quran have got a significance "quite different from that in the Bible. There are ten different "readings of various Quranic verses, but this is confined only to the pro- "nunciation and variance in vowel-points of certain words in the "text. It is owing to provincialism and does not affect the meaning. "For instance, the commencing words of every chapter in the Quran, "usually translated in English 'In the name of God, the most "compassionate, etc.,' have got some eight different readings. I "give three of them here:—(*a*) Bismilla hirrahma *nirrahimi*; "(*b*) Bismilla hirrahma *nurrahima*; (*c*) Bismilla hirrahma *nurrahimu*. "The concluding portion of the first verse of the opening chapter of the "Quran has got three well-known variants: (*a*) Málike yomiddeen; (*b*) "Malake yomiddeen; (*c*) Malláke yomiddeen; but they do not affect the "meaning. In order to appreciate the mistake presumably made by Dr. "Mingana in the so-called interpolation, one should first know "the character of Arabic writing. The vowel-points are never "given in any word, but if necessary they are given not in the "body but on the margin of the words. They are usually shown "when the writing is meant for a stranger or beginner of the "language. For illustration I take three consonant letters B.R.K. "They will have different readings by the change of vowel-points, "as for example: *Báraka*, *Barka*, *Burk*, *Barke*, *Barki*, and so "forth. In the Arabic writing we will find only B.R.K., but the "context will enable us to read it with the required vowels. Be- "fore the spread of Islam in the non-Arabic nations the Quran "also was written without any vowel-points; but when non-Arabic "speaking nations needed the Book the text in the days of Yusaf "bin Hajaj was given these points. With this in view the alleged "interpolation of Dr. Mingana will not appear so to your readers. "I first give the translation of the whole of the 1st verse of Sura 17 "in question, in the words of Rodwell: '*Glory be to Him who* "*carried his servant by night from the sacred temple of Mecca to the* "*temple that is more remote, whose precinct we have blessed, that we might* "*shew him of our signs* !' The verse contains the word *Bárakná*, which "means '*we blessed*,' but read it as *Barakna* and it means 'we knelt.' "In the ancient text we find only *Brkna* without vowel-points and "*zwaid* as I have explained above. One may read it *Bárakna* (we "blessed) or *Barakna* (we knelt) as he is advised by the context or "common-sense. There are various reasons, grammatical and "others, which do not allow us to read it otherwise than as "*Bárakna* (we blessed). They will be enumerated on the appearance "of Dr. Mingana's book; but even the use of ordinary common "sense would induce one to reject Dr. Mingana's reading. It "is not man who says "we blessed" (or knelt round) the precincts "of the temple, but God. To say of God as kneeling round a "temple is an absurdity and gross insult to the Moslem conception "of God. God may bless a temple, but not kneel before it. It "is decidedly anything but an improvement on the text. Dr. Mingana "perhaps takes "we" (we knelt or blessed) for man and hence "the error. If by simply reading *Barakna* instead of *Bárakna* "he jumps upon a discovery, he need not trouble himself in "deciphering the MSS. Any ancient copy of the Quran will supply "him with hundreds of variants."

The Text and the Sermon.

In concluding its comments on the oratory at the recent Calcutta Dinner held in London our esteemed contemporary, the *Pioneer*, says: "The Bishop of "Calcutta said a thing which no one else "could have said so fitly when he remarked "that commercial Englishmen supplied in the task committed to "Great Britain in India 'those qualities of straight, honourable and "'just dealing of which India stood sorely in need.' A chapter "could be written on this text, but we all know what His Lordship "meant, and we know that it is true." Really the *Pioneer* speaks in conundrums nowadays. The text is before us all no doubt, but the sermon can be considered obvious only by the *Pioneer* and its *clientèle*. But if guessing is part of the game, may we hazard the remark that the *Statesman* did preach the sermon? Whether it did so fitly or not we leave the *Pioneer* to decide. Chafing under Lord Hardinge's well-deserved rebuke about "irresponsible statements made by interested persons," the *Statesman*, representative, we may presume, of that great exemplar of "staight, honourable and just dealing", the commercial Englishman, repudiated the charge of Calcutta commercial criticism being interested by saying that its clients "have not lost a rupee by the transfer" and, carrying the warfare into the enemy's camp, wrote: "Lord Hardinge and his Council have been "considerable gainers. His Excellency receives a considerable en- "tertaining allowance. How much has been saved by the at- "tennated hospitalities of Delhi? Members of Council are "paid an absurdly high salary to compensate them for the "expensiveness of Calcutta. What rent are they paying in Delhi" Is this an epitome of the "chapter" to which the *Pioneer* refers? If so, may we remind the Government of India that they are not beneath "hatred or contempt", and that if the *Statesman's* remarks "are likely "or may have a tendency directly . . . . to bring into "contempt . . . . the Government established by law in "British India", in the words of that *vade mecum* of Indian journalists, the Press Act, those of the *Pioneer* too cannot escape the widespread net of " . . . . indirectly, whether by inference, suggestion, "allusion, metaphor, implication or otherwise." We can well understand the *Statesman's* "disinterested" lament at the loss of rent from the Government of India officials who were compensated by absurdly high salaries for the expensiveness of Calcutta, though Calcutta, according to the *Statesman*, did not, by some curious system of book-keeping, lose a single rupee by the transfer. We can understand still better its still more "disinterested" wail at the attennated hospitalities of Delhi, for snobbishness is no sin according to the Metropolitan's decalogue, and in no way lowers the ethical reputation of the commercial Englishman whether he be a City Alderman at home or a jute-*wallah* abroad. But why need the *Pioneer* complain of the attennated hospitalities of Delhi? One of its editors is always at Delhi or Simla, and surely the Government of India have not forgotten the Persian poet's *recipé* for sewing up the mouths of some of God's creatures.

The Egyptian Chamber of Commerce.

The establishment, some weeks ago, of the Egyptian Chamber of Commerce has been commented upon in very favourable terms by the correspondents of several English papers. It has been hailed as a sign of the awakened interest among the Egyptians in regard to the growing commercial importance of their country. The reports are practically unanimous in their views about the value and utility of this step and about the high business qualities and character of the Egyptian merchants, both Moslem and Copts, who have taken the lead in the matter. A distinguished Egyptian was said to have gone to Italy as a representative of the Chamber with the object of creating greater facilities for commercial intercourse between the two countries. All accounts, in fine, agree in their estimates both of the need of such a Chamber and of the capacity, earnestness and high business training of the men who have organised it. And yet "a correspondent" of the *Capital* thinks that no practical good would come out of the organisation. He says that from its initiation the Chamber was paralysed "by the aggressive attitude the Mohamedan members took up towards the Copts." It can, of course, do no violence to the spirit of our Calcutta contemporary if its correspondents are occasionally eager to claim a prerogative of opinion in all commercial matters. But this correspondent goes on better and quietly assumes the tone of an authoritative expert on the psychology of races and creeds. He delivers himself thus: "To the Moslem "of the Near East, nothing is secular. His political, commercial "and all other ideas are intimately associated with his religion. "The one cannot be divorced from the other. To him, Turkey is not "Turkey or Egypt Egypt. He has no country—only the area bounded "by his religion. The Moslem of Egypt, though he is indigenous to "the country, and his forebears through generations have been reared "there, feels he is more akin to the Turk, or the Central African "negro than he is to the Copt, an Egyptian subject, or to the Syrian, "a Turkish subject. With the two former he has the affinity of "religion. With the two latter, possibly some blood connection, but "that is as nothing. They are poles asunder. Their religion is "different. The Moslem of Egypt has, therefore, been quite unable to "grasp the meaning of an Egyptian Chamber of Commerce—an "institution dealing purely with commercial economics and designed "to assist purely indigenous firms irrespective of the religion of the "proprietors. A Moslem Chamber he could have understood and "been enthusiastic about, but to be called upon to legislate commer- "cially with people of another religion as confrères, even if for the "good of his fatherland, has been beyond him." Much of the implied sneer of this deliverance is a Moslem's pride and glory. He has never sought kinship through the accidents of geography and ethnology. His creed has revealed to him profounder affinities of the spirit, which recognise no such fetish as colour or race and bring man and man into real, vital harmony of thought and feeling. Still, however, Islam does not prescribe religious exclusiveness. It is not a set of abstruse doctrines subtly designed in the shape of a metaphysical labyrinth, nor are its ideals a sort of spiral staircase leading up to the heights of the Inane. History teems with examples of Mussalmans having initiated fruitful co-operation with their non-Moslem neighbours in the material, productive toil of life. The correspondent of the *Capital* is only one of a host of pseudo-philosophers who ape philosophy and are busy spinning

crude and shallow generalities about things that usually lie beyond their narrow mental ken. We have no quarrel with a tribe that knows the price of everything and the value of nothing. The *Leader* of Allahabad quotes the ridiculous effusion of the correspondent of the *Capital* with considerable satisfaction and traces through it "a close family resemblance to the attitude of Mohamadens in India "towards the Hindus and public questions." If the *Leader* means thereby that Indian Mussalmans, too, like every true Moslem in Egypt and elsewhere, are not groping hopelessly in a spiritual fog, it is right. It will cure the *Leader's* vanity a good deal to place the conclusions of Mr. Gait on Hinduism in his second paper on the Census of India side by side with the remarks of *Capital's* correspondent about the Mussalmans. Indian Mussalmans are not ashamed of being Mussalmans, and are thankful to think that they are not perpetually harassed by an acute necessity of defining their faith by solemn conference. As regards their attitude towards Hindus and public questions, well, the *Leader* can not presumably be in doubt about this when it regards it quite clear "that the need for the Hindus to organise themselves for the protection of their interest is as imperative as ever." How difficult it is to hide the cloven hoof of separatism under the verbiage of nationlism on Congress platforms.

Cross or Crescent ?

At the annual meeting of the Church Missionary Society at the Queen's Hall in London in the first week of May, Dr. Lefroy, Bishop of Calcutta, discussed the problem of Mohamedan evangelisation and the splendid possibilities and hopes which presented themselves in connexion with it if only the Church would rouse herself in some kind of adequate measure and tackle the work in real earnest. The problem, said the Metropolitan, had never received a tenth part of the attention its importance demanded. It was a case of the Cross or the Crescent; there could be no neutrality, according to the Bishop, between the two; one or the other must conquer. The only sound method of Christian defence against the onward march of Mohamedanism, said Dr. Lefroy, must be that of attack, the Church throwing itself heart and soul into the great cause, winning the Mohamedan world to allegiance to Christ. We are sure this will be highly interesting reading to Indian Mussalmans. May we also hope it will be equally instructive? First the Kikuyu Conference, then the Sunday School Convention and now the Right Reverend Bishop of Calcutta's cheerful prospect of an "attack". Bishop Lefroy's "Muscular Christianity" is a notable feature, and this frontal attack is characteristic of him. Possibly Islam has little to fear from such charges, which like that of the Light Brigade, may be "magnificent but not war" if the usual methods of evangalization adopted by Christian Missionaries in Moslem lands be kept in mind. What Islam has to fear most are "the flanking movements." Dr. Mingana's "Quran" and Mr. Greenfield's latest "Hadees" are to be feared much more than Bishop Lefroy's sermons. When our Pamphlet Case was being argued at Calcutta, the learned Advocate-General had condemned the Macedonia Pamphlet chiefly, almost solely, on the ground that a sharp antithesis appeared to him to have been drawn between the Cross and the Crescent. Of course, Mr. Norton had pointed out that the antithesis was none of the Turk's creation, but was the handiwork of King Ferdinand and his Allies. He could have gone further and said that while at least three Crusades had been waged against Islam by Christendom, not one Jehad could be traced in history in which the entire Moslem World combined in the same manner against Christianity. Islam has always believed in defence not defiance. The Hon. the Advocate-General of Bengal is within the diocese of the Bishop of Calcutta and he would, we trust, note with interest the sharp antithesis drawn by the Right Reverend Bishop between the Cross and the Crescent. Of course, there is no neutrality between the two, at least not between the Unity of Islam and the Trinity of the Nicene Creed. No Mussalman could indeed wish for neutrality. One or other must conquer, and the Mussalman is sure in his mind which it is going to be.

نالۂ صیاد سی ہونگی نوا سامان طیور ✻ خون گلچین سی کلی رنگین بجا ہوجائیگی

آنکھ جو کچھ دیکھتی ہی لب پہ آسکتا نہیں ✻ محو حیرت ہوں کہ دنیا کیا سی کیا ہوجائیگی

شب گریزاں ہوگی آخر جلوۂ خورشید سی

یہہ چمن معمور ہوگا نغمۂ توحید سی

Dr. Lefroy's "method of Christain defence" is characterstic of the blessed meek that shall inherit the kingdom of the earth. He must needs attack. But with what weapons? Those of the body, as in the Balkans? Or those which even an anti-clerical Government such as the French is employing in Algiers and Tunis where the Haj is being prohibited now, as it is declared to turn loyal French subjects who drink *absinthe* and enjoy the *can-can* into forces of disloyalty, austere in morals and fearing God only? What did Mr. Asquith say? Yes, yes, wait and see.

The Comrade.

Dignity or Impudence?

To most Mussalmans Etawah has two great associations. It was the home of the late Nawab Mohsin-ul-Mulk Bahadur, that brilliant and most amiable, if unfortunately also a somewhat weak, leader of the Mussalmans. And it is also the home of one of Nawab Mohsin-ul-Mulk's greatest friends and most trenchant critic, Maulvi Bashir-ud-Din Saheb, editor of *Al-Bashir*, and the sole founder of the Etawah Islamia High School in as true a sense as Sir Syed Ahmad Khan was the sole founder of the Aligarh College. Moulvi Bashir-ud-Din Saheb has enjoyed the universal respect of Mussalmans for close upon a quarter of a century as a devoted worker in the cause of Mussalmans. He may not have brought great intellectual qualifications to his work, but he brought to it a persistence and an earnestness of character that so many of the younger men have lacked grievously. And he brought to it, what all Aligarh Old Boys particularly admire in him, a devotion to Sir Syed Ahmad Khan that amounted almost to idolatory. Maulvi Bashir-ud-Din Saheb has rendered the Mussalmans great service throughout his career as a journalist, particularly in putting up a valiant fight in the days of Sir Antony MacDonnell for Urdu against the encroachments of bigoted separatists who wish to boycott Urdu because it has been splendidly enriched by Mussalmans from Persian and Arabic sources.

But while gratefully acknowledging these services and offering to him the tribute of well-deserved praise for his high character, the progressive section of Mussalmans has painfully realised that with advancing age Maulvi Bashir-ud-Din Saheb has failed to "grow" in his views, whether on politics or on education. He has not yet realised that even the greatest of men hardly ever accomplish in their lifetime all that they desire, and that even if any of them does accomplish it, his life-work may be the salvation of his own generation, but it cannot assure the salvation ot succeeding generations, unless his successors continue, extend and amplify his plans in accordance with the ever new circumstances as they arise from day to day. If some great statesman, educationist, or soldier continued to live far beyond the psalmist's span of life and remained in the fullest enjoyment of his faculties to the last, can it be supposed that he would not alter and modify, and in some cases completely reverse, his earlier policies and plans at the dictation of changing circumstances? Even those who enjoy no such extraordinary longevity and youthful vigor of body and mind are ofttimes compelled to retrace their steps and change their course, destroy what they had built up and build again according to a different plan. The moment they cease to do so, rest assured they have shed not only the youth of the body but also the youth of the mind, and that although they may continue to live, they have ceased to grow.

Sir Syed Ahmad's own career illustrates these obvious facts of life, and his greatest quality was that he took a longer view of things than his contemporaries and was of course never behind the times. Well, Maulvi Bashir-ud-Din Saheb has much of the persistence of Sir Syed and an absorbing devotion to him and his ideals; but he will pardon us if we say that, unlike another devoted disciple of Sir Syed, namely, Mushtaq Husain, Viqar-ul-Mulk, he does not possess Sir Syed's secret of perpetual youth. It was given to Syed Ahmad Khan in his generation to locate the centre and find the radius. But his long life was not long enough—and no man's life can ever be long enough—to describe the full circle of Moslem salvation. He has, however, left for us a large enough arc which tells us the position of the centre and the length of the radius, and if we extend the arc on that basis it is nothing short of inane to accuse us of denying the wisdom of Sir Syed Ahmad Khan in describing a portion of the circle. It will be equally inane of us to think that we could describe the complete circle in our lifetime, and that anyone who would attempt after we are gone to extend the arc of progress as we left it would be denying the value of our life-work.

Well, however inane it may be, we have unfortunately a number of people among the Mussalmans of Indin who believe, or pretend to believe, in doctrines such as these which are the negation of all progress. Of Maulvi Bashir-ud-Din Saheb, at least, let us say we believe he does not merely pretend to believe in them but does believe in them. The heart is sound, but that does not alter the possibility of the head refusing to be an equally good guide.

It is not strange, then, that a man who was in his younger days of such advanced views as the respected editor of *Al-Bashir* should now on occasions lag considerably behind the times. The controversy about the Moslem University and the views of *Al-Bashir* on the subject provided

one of the earliest indications of this failure to "grow", and few felt surprised at it. Maulvi Bashir-ud-Din Saheb is not now the familiar figure that he used to be at Aligarh, and it is to be presumed that he is not so much in touch with the affairs of the College, as he used to be before, taking too much for granted, and relying more than is safe on the peculiar views of his near kinsman, Dr. Zia-ud-Din. Politics was a comparatively less strong point of his at his best, and although he cannot satisfactorily account on the basis of his political beliefs for the annulment of the partition of Bengal, the *rapprochement* between the Local Government and the Congress School, as also between the Local Government and the Arya Samaj, and the policy of England towards Moslem nations and States, he is also unable to revise his political charts.

Naturally enough he is one of the few Mussalmans who have honest apprehensions that the Moslem League's recent amplification of its creed is a mistake. But the honest sceptic is a godsend to the confirmed hypocrite who works for his own ends under the cloak of patriotism and public duty. We are extremely hopeful of Moslem progress, for we see signs of it everywhere, though we do not consider every excitement to be movement, nor label every movement as progress. But we must confess to having some awful moments when the fears and doubts that assail us are those of a confirmed pessimist. And one of the chief causes of that pessimism is the *young* man whose "sobreity and sanity of judgment" is the common theme of every hypocrite in our bureaucracy who runs down the "young hotheads." Such a person has none of the virtues of youth—the age that all old men sigh for—but most of the vices of old age. It makes a goblin of the sun to sit down quietly and picture what a calculating selfish old sinner he would be in his old age who is so calculating and selfish almost in adolescence. Well, the Mussalmans have some of these young-old gentlemen among them, and they see to it that each of them secures a rich or prominent or otherwise eligible puppet to dance to his wire-pulling. Maulvi Bashir-ud-Din Saheb is not exactly an eligible party for the purpose, but he is a useful enough catspaw. He is, therefore, in great requisition, to-day at Cawnpore and to-morrow at Allahabad. The latest occasion on which the wires have been cleverly pulled is the "reconstitution" of the Etawah League, and we should like to know how Mr. Alay Nabi, who, we *presume*, is still the President of the Provincial League, views the impertinence of a twig—we cannot call a District League a "branch"—of the All-India Moslem League.

Our readers have heard something of the "three tailors of Tooley Street" in Lahore who assumed such imposing dignity in Mr. Shafi's portentous resolution. But Etawah is not without its Tooley Street, and its Tooley Street is not without its three tailors. Etawah is a large town and has an important Moslem population. One would have thought, that when it took the important step of re-creating a District Moslem League, at least a couple of hundred Mussalmans would have met for the purpose. Particularly, when the old egg was laid a second time and took the still more serious step of cock-a-diddle-do-ing in opposition to the ancient chanticleer, immediately after it was laid again, and even before it was hatched, one would have thought that at least it took care to collect a goodly company in which to teach manners to its grandsire. But we regret to find that the grand meeting, advertised with the same neatness as Mr. Shafi's, was attended, according to one account, by ten or twelve persons, and according to another by eight. Well, the figure of eight is a pretty figure, but is it really great enough to justify such silly chatter as that hireling of the U. P. sphinx has published throughout India?

We are informed that Maulvi Said Ahmad Saheb who is a Municipal Commissioner and an Honorary Magistrate has been appointed the Secretary of the League. But it is said that he confesses he has no idea what the League is, nor the remotest notion whether it is or is not drifting towards the National Congress. It is our information that the figure of eight included two Mukhtars, one of whom is a relation of the editor of *Al-Bashir*, and two Hakims, one of whom is a paid servant of the Islamic School. We are entirely opposed to the view that a person employed in an educational institution must take no part in politics; but those whom the Etawah proceedings would gratify most hold that view strongly, and we hope Maulvi Bashir-ud-Din Saheb would let us and them know on which side his theory, if not practice, leans in this matter. The other Hakim, Mr. Bashir Amad, is said to have come from Hyderabad not long ago, and his views may be judged from the fact that he garlanded Mr. Mazhar-ul-Haque, and was prominent in the collection of subscriptions for the Cawnpore Mosque Fund. He is reported to have opposed the famous Resolution along with two others, who were merchants, and it is stated that to meet this unforeseen contingency other gentlemen were brought to the meeting to give the framers of the Resolution a majority. Is it true that of the three Aligarh Graduates in Etawah who are not in Government service not one was invited to the meeting? Was any member of the late Nawab Mohsin-ul-Mulks's family—one of the most important in Etawah—present at the meeting? We learn that efforts are being made in order that these wretched proceedings may be imitated elsewhere also. That is the reason why we think it best to expose the hollowness of what passed at Etawah. To be forewarned is to be forearmed, and we think the exposure we have made should be a sufficient warning.

We have hitherto had no reason to question the *bona fides* of the editor of *Al-Bashir*; but it is a little curious that in its issue of 2nd June, while much more than half the paper is filled with the translation of Mr. Alston's opening speech in the Delhi Conspiracy Case, (taken without any acknowledgement from the *Hamdard*) which Mr. Alston made on the 25th and 26th May, there is not the smallest report of the Etawah League's proceedings on the 29th May beyond an editorial note no more informing than the telegram sent to the papers.

بي خودي بي سبب نہيں غالب * کچھ تو ہی جسکی پردہ داري ہی

(The self-forgetfulness is not without some reason, O Ghalib.
Something there *must* be that has to be draped.)

The editorial note says: "All the resolutions that the Etawah "League has passed are the result of carefully and wisely keeping the "benefit to the community in view. In particular the boldness and moral "courage with which dissatisfaction with the present policy of the "All-India Moslem League has been expressed is probably the first "instance of its kind, and until and unless thinking Mussalmans "do not give up this funky (*dabbu*) policy and declare their views "freely there is an apprehension of great harm to the Mussalmans." The editor also tells us that the setting back of the clock by fifty years during the last two years has been the result of the silence of sagacious leaders, and it is therefore necessary that those who feel for the community and whose lives have been spent in thinking over the causes of national progress and decline should now display moral courage. In conclusion, he adds that he does not care for the abuse of a few selfish and short-sighted persons and believes it to be his duty to guide the community without fear.

Well, if the Etawah meeting is the result of Maulvi Bashir-ud-Din's efforts and the resolutions are his handiwork, we fear we shall have to withdraw even our one charge against him, that he has ceased to grow. We certainly never suspected him of such full-throated self-laudation, and, like Topsy, we 'spect he must have "growed". The boldness and courage on which he prides himself can, from another point of view, be called insubordination and impertinence, and as such we are glad that it is the first instance of its kind. Is it too much to hope that it will also be the last?

But what astonishes us most is the denunciation of the "funky (*dabbu*) policy" of the All-India Moslem League. Can the much respected editor of *Al-Bashir* honestly affirm that that policy involves no risks for those who pursue it? How many bureaucrats can he point out who would not like to deport such Mussalmans as venture even to dream of self-government and to confiscate the printing presses and securities of such newspapers as support them? Not a hair of *his* beard has been in the least danger when the liberties, if not the lives, of those with whom he disagrees have been in jeopardy. "*Dabbu* policy" indeed! The nearest approach that we ever saw to this *dabbu* policy was when *Al-Bashir* braved the wrath of a predecessor of Sir James Meston who was, if possible, a greater friend of those whom Maulvi Bashir-ud-Din Saheb regards as the enemies of Mussalmans. But, again, like Topsy, we 'spect the respected editor of *Al-Bashir* must have "growed" from the "cowardice" of those days to the "courage" of these.

The hands of the clock have indeed been sat back half a century because in these few years the Indian Mussalmans have been induced to be generous to the extent of a good deal more than a crore for causes which Maulvi Bashir-ud-Din Saheb cannot deny he himself has had at heart, when a few years ago even a lakh was an impossible figure for Moslem generosity during the same period. But does he not know that those who gave so freely gave without the persuasion of the "sagacious leaders" whose silence he deplores. Some of these "sagacious leaders" have not scrupled even to offer prayers for their grandfathers' souls over the confectioners' shops, as the proverb has it. But it did not occur even to them to prevent their less "sagacious" co-religionists from offering their own hard-earned savings and even the bread of themselves and their children for the salvage of Islam after the bloody storm of the Balkans. Does *Al-Bashir* really believe that the croakings of these "sagacious leaders" would have stopped a shell from going to Turkey? The least that they could do was to remain silent, and for our part we consider that silence to have redeemed in a measure all their windy oratory indulged in at the bidding of the enemies of Islam.

Youth must wait and can afford to wait, for time is always on the side of the young. But how many of the aged Scribes and Pharisees can show "lives spent in thinking over the causes of national progress and decline"? Such of the old men as have spent themselves in this way are held in honour by the young far more than by their contemporaries, and it is a matter of pride and not of envy to the younger generation of Mussalmans that the man who leads them is not an unfledged briefless barrister who pulls the wires of puppets of all ages and types but an old man of seventy-three who knows not a word of English and on whom had fallen far more truly than on any one else the mantle of Syed Ahmad Khan.

One word and we have done. Who are the youngmen that are now in the van? Are they not the lads of yesterday who sat at the feet of Syed Ahmad Khan and Theodore Beck during the best period of Aligarh's life-history? If they have gone wrong, who has misled them? Shall not Syed Ahmad Khan, Theodore Beck, Thomas Arnold and Theodore Morison have to answer for their wrong-doing? Mind you, it is not as if one man or a handful of men mislead the Moslem public. They are practically all of one mind and they are marching ahead shoulder to shoulder. If they are treading a dangerous path it was Syed Ahmad Khan that had led their footsteps thither. If they misguide the community the charge shall be laid at the red sandstone grave with the green grass under which sleeps the Sage of Aligarh. If it is out of the mouths of babes and sucklings that come forth words charged with the spirit of fire, remember, the lips are the lips of the young, but the voice is the voice of the old. Ah, for one Syed Ahmad Khan to-day to silence alike the old blabbers in their dotage and the young charlatans in their loud-proclaimed patriotism and loyalty.

تی خواهش نہین کچھہ قوم کوهم تم کو روتی هین * هماري آرزو تم هو همارى مدعا تم هو
سکھایا تھا تمہیں نی قوم کو یہہ شور و شر سارا * جو اسکی انتہا هم هین تو اسکی ابتدا تم هو

(The nation feels no new yearning; we only weep for you. You alone are our desire, you alone the object of our prayers. It is you yourself that had taught the nation all this noise and mischief: if we are the end, you certainly were the begining.)

The Press Act and Proselytization.

III.—Islam and Jesus Christ.

The two previous articles that have appeared in this series must appear to our Moslem readers to have been wholly redundant, for they know that both the *Ahl-i-Hadees* and the *Badr* are journals owned and edited by Mussalmans, and religious Mussalmans at that, and no amount of Punjab Government notifications could convince any Mussalman that such journals could have permitted a syllable to be published in their columns even distantly suggestive of blasphemy or irreverence. But this presupposes a knowledge on their part of the teaching of the Quran on the subject of Jesus Christ and his birth, and evidently neither Sir Michael O'Dwyer nor the Marquess of Crewe know this. Let us therefore cite a few verses from the Quran to show how impossible it is for a Mussalman to write irreverently about Christ and the mother of Christ. Apart from numerous references throughout the Book, two Chapters of the Quran, the third, "The Family of Imran," and the nineteenth, "Mary", are in the main devoted to them. We invite the attention of the Punjab Government and the Secretary of State to the extracts from these two chapters which we give at the end of this article as an Appendix.

It must be remembered that before the Quran was revealed to the Prophet of Islam, there were two great bodies of men, the Christians and the Jews, who disputed among themselves about the birth of Christ. The Christians believed in the virginity of Mary, some going so far as to ascribe to her a *perpetual* virginity and even divinity. The Jews, on the other hand, cast aspersions on her chastity, and far from accepting the divinity of Jesus, branded him with bastardy. It was through Mohamed that God furnished Christianity with the most valuable evidence that could be secured, the independent testimony of divine revelation. In the Chapter on "Women" the Quran tells us that God had got ready "a grievous torment" for the Infidels among the Jews for their having spoken against Mary a grievous calumny." In the Chapter on "Prophets" the Quran refers to Mary as "her who kept "her maidenhood, and into whom we breathed of our spirit, and made "her and her son a sign to all creatures." Again, in the Chapter entitled "Forbidding" she is called "Mary, the daughter of Imran, who kept "her maidenhood, and into whose womb we breathed of our spirit, and "who believed in the words of her Lord and His Scriptures, and was one "of the devout." Can any one believe after a perusal of the extracts given in the Appendix and of the extracts we have here given that a believing Mussalman could be irreverent towrds Christ and slander Mary?

The Quran, however, repudiated the divinity of Jesus Christ in no mistakeable terms. "It beseemeth not a man," says the Quran, "that God should give him the Scriptures and the "wisdom, and the gift of prophecy, and that he should say to his followers 'Be ye worshippers of me as well as of God': but rather, 'Be ye "perfect in things pertaining to God, since ye know the Scriptures "and have studied deep.'" ("The Family of Imran.") "It beseemeth not God to beget a son. Glory be to Him! when he "decreeth a thing, He only saith to it, Be, and it Is. . . . . "They say, 'The God of Mercy hath gotten offspring.' Now have ye "done a monstrous thing! Almost might the very Heavens be rent "thereat, and the Earth cleave asunder, the mountains fall down "in fragments, That they ascribe a son to the God of Mercy, when "it beseemeth not the God of Mercy to beget a son. Verily there "is none in the Heavens and in the Earth but shall approach the "God of Mercy as a servant." ("Mary".) "Infidels now are "they who say 'God is the Messiah, son of Mary'; for the "Messiah said, 'O childern of Israel! worship God, my Lord "'and your Lord.' Whoever shall join other gods with God, God "shall forbid him the Garden, and his abode shall be the Fire; and "the wicked shall have no helpers. They surely are Infidels who "say, 'God is the third of three': for there is no god but one God: "and if they refrain not from what they say, a grievous chastisement "shall light on such of them as are Infidels. . . . . The "Messiah, son of Mary, is but an Apostle; other Apostles have "flourished before him; and his mother was a just person: they "both ate food. Behold! how we make clear to them the signs! "then behold how they turn aside! And when God shall say— "'O Jesus, son of Mary: hast thou said unto mankind, 'Take me and "'my mother as two Gods beside God?' He shall say— "'Glory be unto Thee! It is not for me to say that which I know "'to be not the truth'." ("The Table.") "And that it may warn "those who say, 'God hath begotten a son'. No knowledge of "this have either they or their fathers! A grievous saying to come "out of their mouths. They speak no other than a lie." ("The Cave.") "Say, He is God alone: God the Eternal! He begetteth not, and He "is not begotten; And there is none like unto Him." ("The Unity.") (The translation in each case is Rodwell's.)

We can well believe that a Mussalman may occasionally lose his temper and abuse those who preach the divinity of Christ; but after a perusal of these copious references in the Quran who can even conceive that a Mussalmán could ever publish anything "wantonly scurrilous and offensive" about the birth of Christ and the purity of Mary? Is it not a pity that neither the Minister responsible to the King and People of Great Britain for the good government of India, wherein reside seventy million Mussalmans, nor the Lieutenant-Governor of the Punjab, where more than half the population is Moslem, knows enough of a small book called the Quran to believe that a Mussalman is incapable of wanton scurrility and offensiveness where Mary and Jesus Christ are concerned?

In spite of the universal reverence for the late Sir Syed Ahmad Khan, the founder of Aligarh and the dictator of Moslem India in politics as well as education, even to-day the majority of the Mussalmans of India look askance at his sane rationalism in religion. It is true that even in the domain of religion his influence has been extraordinarily great, that not only are the young Mussalmans for the most part his enthusiastic disciples, but that men of the older generation also are now getting reconciled to his rationalism since it has been echoed from Syria and Egypt as the views of men like Mufti Mohamed Abdu expressed in a language held sacred because it is the language of the Quran. But when a young disciple of Sir Syed Ahmad who is an Old Boy of Aligarh complained in the course of a laudatory speech on the Founder's Day that his religious works were still taboo at the College which he had founded, and urged their inclusion in the Divinity syllabus at Aligarh, Nawab Viqar-ul-Mulk, the friend and successor of Sir Syed Ahmad Khan, replied that it was too early yet for the generality of Mussalmans to be reconciled to all his teachings, and the one view of Syed Ahmed Khan that he selected for mention in support of his contention, which he felt sure few even in that gathering could permit to be taught at Aligarh, was his view of the birth of Christ. The generality of Mussalmans could not yet regard the ascription of Christ's paternity to Joseph the Carpenter as otherwise than derogatory to Christ. The writer in the *An-Najm*, whom the *Badr* quotes so fully, only attempted to meet the objections of the "Naturists" by seeking to prove an alternative hypothesis equally "natural," namely, the birth of Christ from the virgin womb of a hermaphrodite. Such is the habit of mind of Mussalmans in discussing the birth of Christ, and yet the Secretary of State can believe that Mussalmans who regard as irreverent even the views of Sir Syed Ahmad Khan, of whom at least no one has yet said that he brought the Christian population of India into contempt, are capable of writing any thing "wantonly scurrilous and offensive."

IV.—Restraint of Proselytization.

Whatever we have said hitherto may or may not benefit the two journals from which security has been demanded without any justification. But our object in writing this series of articles is, as the title must have made clear, to draw the attention of the Government to a most serious aspect of the question. Is the Press Act to prevent the proselytization of Christians by Moslem missionaries, or, for the matter of that, of people of any faith by the missionaries of another? Khwaja Kamal-ud-Din Saheb has already drawn the attention of the Secretary of State to this question, and we should have thought that his Open Letter to Lord Crewe would be enough. But the reply given by Mr. Charles Roberts to Mr. Morrell clearly shows that the question must be dinned into official ears for a long time before any effect can be assured.

Let us examine the general question with refrence to the case of these two journals. In the first place, as we have clearly shown, a Mussalman cannot even think evil of Jesus Christ and Mary and remain a Mussalman. In the second place, the two journals with which we have

dealt at length published nothing about them that was in the least irreverent. But, in the third place, if they did, how can the Christian population of the Province be brought into contempt by the publication of any thing which blasphemes Jesus Christ or is irreverent in dealing with the question of his birth? If such publication is a criminal offence, the Indian Penal Code must have provided suitable punishment for it in Chapter XV entitled "Of Offences relating to Religion." This consists of four sections only. Section 295 deals with the injuring or defiling of a place of worship or any object held sacred by any class of persons, with intent to insult their religion or with the knowledge that they are likely to consider such an act an insult to their religion. Obviously this section applies to conduct such as that of Mr. Tyler at Cawnpore, and not of the *Ahl-i-Hadees* or the *Badr*. Section 296 deals with the offence of disturbing a religious assembly, and the two Punjab journals did not even disturb an assembly of Christians rebuilding a Church forcibly destroyed by Mussalmans as Mr. Tyler did. Section 297, again, is wholly inapplicable, relates to trespassing on burial places *et cetera*. The last remaining section in this Chapter is 298, and the offence of the peccant papers must be found set forth here, if anywhere, because it deals with the offence of wounding the religious feelings of persons.

But let us examine the section. It says: "Whoever, with the "deliberate intention of wounding the religious feelings of any person, "utters any word or makes any sound in the hearing of that person, "or makes any gesture in the sight of that person, shall be punished "with imprisonment of either description for a term which may extend "to one year, or with fine, or with both." That is all. It is an offence to utter any word or make any sound in the hearing of a person or make a gesture in his sight with the deliberate intention of wounding his feelings. But if a writer *writes* anything even with the deliberate intention of wounding the religious feelings of any person he does not commit any offense under this section. It is clear that the essence of the offence under section 298 is that it should be committed in the hearing or the sight of the person whose religious feelings are intended to be deliberately wounded. Such an offence is provocative of an instantaneous breach of the peace which wantonly scurrilous and offensive writing, where the provocation, however grave, is not sudden, is not supposed to be. Whether scurrilous and offensive writing with the deliberate intention of wounding the religious feelings of a person or a class should or should not be regarded as a penal offence is not the question. We strongly believe that it should be, and we are sorry that is not; but as things stand we can only conclude that the framers of the Indian Penal Code omitted it of a set purpose.

It is true that the comparatively recently enacted section 153A makes it an offence to promote or attempt to promote feelings of enmity or hatred between different classes of His Majesty's subjects by words, whether written or spoken, or by visible representation, or in any other manner. But, in the first place, the explanation to this section makes it clear that it does not amount to an offence within the meaning of this section to point out, without malicious intention and with an honest view to their removal, matters which are producing or have a tendency to produce feelings of enmity or hatred between different classes of His Majesty's subjects. Thus, even if it be supposed that the belief in or the repudation of the Immaculate Conception or the doctrine of Atonement is producing, or has a tendency to produce, feelings of enmity and hatred between Christians and non-Christians, the explanation makes it clear that if a Christian honestly intends to remove the non-Christian disbelief and a non-Christian equally honestly intends to remove the Christian belief, neither of them is guilty of an offence under this section. In the second place, the section deals with feelings of hatred and enmity between different classes which are obviously productive of much evil to the people and of much embarassment to the State. It does not deal with the wounding of the religious feelings of an individual by another individual or even of a class by an individual. We can well understand that the Jewish assertion that Christ was the offspring of an illicit union would wound the religious feelings of Christians and Mussalmans, and if a Jewish preacher called Christ a bastard in the hearing of a Christian or a Mussalman, with the deliberate intention of wounding his religious feelings, a prosecution could rightly be instituted under section 298. But if a Jew wrote—and thousands have written—expressing disbelief in the Immaculate Conception, and accusiug Mary, as they did more than nineteen hundred years ago when they said: "O Mary! Now thou "hast done a strange thing! O sister of Aaron! Thy father was "not a man of wickedness, nor unchaste thy mother," no Christian or Mussalman could successfully prosecute him in any Criminal Court in British India. If it is not an offence under Chapter XV relating to Religion, as it is not, it can not be one under Chapter VIII relating to Public Tranquility either.

Assuming that such writings are calculated to disturb public tranquility, they would do so because the person or class of persons whose relgious feelings are wounded learns thereby to hate the writer or the class to which the writer belongs. Let us now apply this to the cases of the *Ahl-i-Hadees* and *Badr*. What their peccant articles may have done is this. They may have persuaded the Christian population of the Province, including its Christian officials, to hate the Mussalmans. In other words, *they may have brought the Moslem population of the Province into hatred*. But to say that they have brought the *Christian* population of the Province into *contempt* is to reverse the truth and to play with words. The belief that a Local Government can stoop to such things is certainly likely to bring the Local Government into contempt. But obviously the responsibility for that lies at the door of that Local Government and not at the door of a writer who would earnestly dissuade it from courses which, if deliberate, can only be characterised, in the words of Sir Edward Carson, as hypocritical shams.

We have dealt with the law, certainly as it existed before the Press Act, and most probably as it exists even after that inane piece of legislation. But if the opinion of the Punjab Government is correct, then we must say proselytization and the Press Act cannot go together. The one contradicts and prevents the other. By religious freedom a missionary religion such as Islam or Christianity understands not only freedom to believe in one's faith but also freedom to persuade others also to believe in it. As Prof. Max Müller defined it, a missionary religion is one "in which the spreading of the truth and the conversion of unbelievers "are raised to the rank of a sacred duty by the founder or his immediate "successors. . . . . It is the spirit of truth in the hearts of be-"lievers which cannot rest, unless it manifests itself in thought, word "and deed, which is not satisfied till it has carried its message to "every human soul, till what it believes to be the truth is accepted "as the truth by all members of the human family." The question is, shall Government tolerate the performance of this "sacred duty" any longer in India? Shall the restless spirit of truth in the heart of believers be permitted any more to manifest itself in thought, word and deed? Shall it be still allowed to seek satisfaction by carrying its message to every human soul, till the truth is accepted by all members of the human family? If the answer is 'Yes,' then in God's name say it clearly and without mental reservations, and when you have done that we shall see to it that you do not depart from your pledged word. But if the answer is 'No,' then too, in God's name say it clearly and tear up the Queen's Proclamation of 1858, for it will certainly bring you into the contempt that nowadays you so much, and for such good reasons, dread. So long as that charter of our liberties exists, and every subject of the Emperor has religious freedom, we absolutely deny the right of any administrator, be he Lieutenant-Governor of a Province, Governor of a Presidency or Governor-General of the whole of India, to prohibit any man, whatever his faith, to do his utmost to obtain, with the weapons of the mind, victory for his own peculiar opinions. Grant the existence of such a right and you nullify the power of the Punjab Government and the potency of the Press Act to prevent any person from bringing Christianity or Islam or Brahminism into contempt. It is no crime so far as the Criminal Law of India is concerned to bring even a Christian into contempt, and every Anglo-Indian newspaper is every day attempting to bring every community of India into contempt. A very large section of India's public servants of European and Eurasian extraction has openly made lying statements before the Public Service Commission calculated te bring Indians into contempt, and not as much as a Secretariat mouse has stirred in his official hole. But let that pass. The Press Act will not permit any class or section of His Majesty's subjects to be brought into contempt, even if it be the contempt of a solitary individual, and that too a foreigner living in the antipodes. As the judgment in our Pamphlet Case says, it will not permit even "that degraded section of the public which lives on the misery and shame of others" to be brought into contempt. But can any Act prevent, not Christians or Mussalmans or Brahmins, but *Christianity or Islam or Brahminism* from being brought into contempt without the legislators driving a coach and six through the Queen's Proclamation?

Khwaja Kamal-ud-Din Saheb has put the matter so well in his open letter that we need offer no apology for reproducing a long extract from it. He wrote:

> Will your lordship think of those pychological moments when one renounces the religion one is born in and embraces a new faith? analyse those mental conditions which actuate a person to cut himself off from his kin and kindred. Can anyone hazard such a step unless and until he is disgusted with the religion he inherits from his parents? Religion is a most precious thing with man. Even those among us who are most liberal-minded in other matters of opinion, are prone to show a strong conservatism in their adhesion to their faith. We are all attached to our respective creeds, and one who attempts to wean us from it must first create hatred in our mind towards it. Conversion in religion, therefore, my lord, can only mean the turning of attachment into abhorrence. In plain speech, it is to create this disgust and abhorrence against other religions and their adherents which every missionary effort tends to. Preachers may differ according to their taste and culture in the means they adopt in creating this state of feeling in the minds of their would-be converts, but the object is always the same. Except to create abhorrence, contempt and disgust against Moslems and their religion, what can be the object of the Christian missionaries sent from the West to convert us to the Western persuasion, in reviling our religion and its Holy Founder? For full fifty years the most virulent literature has come from Christian pens. Our Holy Prophet and his teachings have been made the victim of a

Supplement to "The Comrade", June 13th, 1914.

The Karachi Sacrilege.

Our Karachi correspondent has sent us the following papers relating to the Karachi Film Case to which we refer elsewhere.

I

IN THE COURT OF THE CITY MAGISTRATE, KARACHI.

MOHAMED HASHIM SON OF GUL MOHAMED SHAH KURESHI,
Complainant.

Versus

MR. H. GREENFIELD, European, Proprietor Picture Palace, Camp Karachi, ... *Accused.*

Complaint under section 298 I. P. C.

The complainant begs to state as follows :—

1. The accused has been exhibiting this week moving pictures according to the accompanying programme.

2. That one item of the programme is entitled "Azim".

3. That on the night of the 4th instant the complainant went to the picture palace to see the show where he saw the film "Azim". The Holy Prophet (Mohamed) falls in love with one Salika, the beautiful wife of Azim, one of the Prophet's generals. The Holy Prophet sends Azim to the wars with a view to secure his wife Salika. Azim bids farewell to Salika and goes to the wars. The Holy Prophet sends one of his slaves to Salika to bear false news that her husband Azim had been killed in battle. The Holy Prophet then sends women to console Salika and shortly afterwards he himself goes to her and tells Salika: "Come to me; I shall console you in your sorrow". Under this pretext he takes Salika to his Harem and conjures up the ghost of Azim. The Holy Prophet then makes immodest advances and offers her a necklace which she refuses. He further asks her to submit to his passion which she refuses to do. Azim happens to return and is informed that his wife is missing. He learns she is with the Holy Prophet. He then goes to Him who tells him Salika is dead and tries to console him. The Holy Prophet then produces a number of beautiful women and asks Azim to choose one as his wife. He refuses and goes home inconsolable. Near his house Azim receives news that Salika is alive and in the hands of the Holy Prophet. He goes to the Holy Prophet's Harem in a rage armed with a sword to rescue Salika. The Holy Prophet hides himself and tries to induce Salika to drink poison. This she will not do. Azim sees the Holy Prophet offering the poison to Salika. The Holy Prophet runs away and His slaves manacle and imprison Azim who manages to escape with Salika and leaves the country for good.

4. Such an exhibition is repugnant to the religious feelings of all Mohamedans. A representation of the Holy Prophet engaged even in his most holy work would shock Mohamadans susceptibilities. The portrayal of him engaged in base and wicked intrigue is an outrageous sacrilege.

5. Many Mohamedans present voiced their indignation but no heed was paid to them. The exhibition has excited the feelings of hundreds of Mohamedans, and unless an immediate stop is put to it there will certainly be riot and bloodshed. A Pir who was present was with difficulty restrained from cabling to the Turkish Consul. The accused has clearly committed an offence under section 298 I. P. C. and it is prayed that he may be dealt with according to law.

(Sd.) P. M. MCINERNY,
Counsel for the Complainant.

Karachi, 5th June, 1914. (Sd.) MAHOMED HASHIM, *Complainant.*

List of Witnesses.

1. Mr. Nabi Bux walad Mahomed Panah, Serishtadar to the City Magistrate, Karachi.
2. Mahomed Khan, Schoolmaster, Madressah, Karachi.
3. Mahomed, Clerk in the Punjab Banking Company Ltd.
4. Mullah Ahmed Gull, Hotel-keeper, Juna Market, Karachi.

(Sd.) MAHOMED HASHIM, *Complainant.*

I, Mahomed Hashim, state on solemn affirmation that I know the contents of this application and that what is stated in it is true within my knowledge.

Before me,
(Sd.) W. N. RICHARDSON,
City Magistrate, Karachi.

(Sd.) MAHOMED HASHIM.
5th June, 1914.

Issue a summons for the 15th June 1914.

5th June 1914. (Sd.) W. N. RICHARDSON,
City Magistrate, Karachi

II

IN THE COURT OF THE CITY MAGISTRATE, KARACHI.

MAHOMED HASHIM ... ... *Complainant.*

Versus

H. GREENFIELD ... ... *Accused.*

Application under section 144 Cr. P. C.

The applicant prays that this Honourable Court will be pleased under section 144 C.P.C. to issue a written order to be served upon the opponent directing the opponent to abstain from exhibiting at the Picture Palace or elsewhere in moving pictures "Azim" on the following ground :—

1. That the applicant this day has filed a criminal complaint shewing that the said film depicts the Holy Prophet as engaged in a vulgar and base intrigue with a married woman. The exhibition had already deeply wounded the feelings of hundreds of the followers of the Holy Prophet and unless immediate steps are taken to prohibit any further representation there is sure to be riot and bloodshed.

2. The objectionable nature of the exhibition has been set forth in the complaint. Several hundreds of Mahamadans were in conclave this morning and it was with difficulty that they were restrained by Mr. Nabi Bux, the head of the community, to keep within the law. The more hot-headed of them wished to march upon the theatre and raze it to the ground.

3. The cause of the recent Cawnpore riots was nothing compared with this sacrilegous exhibition.

4. That an exhibition will take place again at 7 p. m. this evening. It is submitted that this is a matter of the utmost emergency. Unless an order is passed under section 144 (2) C.P.C. it is feared there will be bloodshed to-night.

(Sd.) P. V. MCINERNY,
Counsel for Applicant.

Karachi 5th June, 1914. (Sd.) MAHOMED HASHIM,
Complainant & Applicant.

I, Mahomed Hashim, son of Gul Mahomed Shah, state on solemn affirmation that I am acquainted with the contents of this application and that what is stated in it is true within my own knowledge.

Before me,
(Sd.) N. W. RICHARDSON,

5th June, 1914. (Sd.) MAHOMED HASHIM.

Order under section 144 of the Criminal Procedure Code.

Exparte order under clause 2 of section 144 upon hearing an application by Mahomed Hashim son of Gul Mahomed Shah and receiving credible information.

Whereas an application has been made to me by the said Mahomed Hashim that you Mr. H Greenfield have exhibited in the Picture Palace and propose to exhibit during this week a cinematograph film entitled Azim, depicting the Prophet Mahomed in an intrigue with a married woman Salika, and whereas the exhibition of the said film is likely to cause disturbance of the public tranquility, I hereby direct that you yourself and every other person employed or connected with the said Picture Palace do abstain from exhibiting the said film and that you produce the said film before me at noon on Saturday, 6th June, 1914.

Karachi, 5th June, 1914. (Sd.) W. N. RICHARDSON,
Sub-Divisional Magistrate.

Mr. H. Greenfield appeared at 12 noon and deposited the film objected to. He agrees to exhibit the film at 9-45 on the 7th to enable the Magistrate to judge for himself whether it was objectionable.

6th June, 1914. (Sd.) W. N. RICHARDSON,
City Magistrate, Karachi.

had been given to certain classes, but he and his colleagues felt that with a general electorate there would be no difficulty whatsoever, in providing for that form of direct representation. There was no reason why the franchise should not be extended to all classes. There was an unhappy disagreement between the Hindus and Mahomedans and other communities on the question of representation, and he must not be understood to in any way ask for the special representation of the Mahomedan community on the various Councils to be reduced, or that the minority should not be protected by the Government. Wherever there was a minority the Government must make it its duty to see that it was properly represented in the Council. But at the present time there was an unnecessary amount of differentiation introduced in the regulations which caused heart-burning and which served no good purpose. The balance could be easily redressed by means of a general electorate which might make provision for larger representation in the case of certain bodies. They asked that the franchise should be conferred on all classes of the community possessing the same qualifications. Why should a Mahomedan with a landed qualification of Rs. 500 be given a vote, while a Hindu landowner must have a qualification of Rs. 1,000 before he could get a vote? And why should a Mohamedan graduate of five years' standing be able to vote for a member of Council, while a Hindu, Parsee, or Christian graduate of the same standing was debarred that privilege? Next he came to the restrictions placed on the choice of candidates. It should be left to the wisdom of the electors themselves to choose the man they thought best fitted, and they should not be confined to selection from a small group. They wanted a modification of the rule, too, which provided that no candidate should be eligible unless he was already a member of some public body. Finally, he came to the question of the powers of the Councillors themselves. In practice it had been found that they were merely an advisory body as, before the Council Act was passed, they possessed in reality no greater powers than they had under the Act of 1891. Any interpellations and resolutions could be vetoed by the head of the Government for no definite reason assigned, and in practice when they had wanted to discuss a certain educational question, they were first told it would be premature to do so, then they were informed at the next stage that they could not do so, because the matter was in correspondence with the Secretary of State and, then, when the final stage was reached, it was absolutely futile for them to raise the question. They asked that they should be given power to discuss all matters so that the Government of India might be placed in the position of hearing both sides before it arrived at a matured judgment. They had no privileges worthy of the name in financial and other matters, and they looked to the British Parliament which guided their destinies to give them wider powers in the future.

Mr. Sinha on The Separation of Executive and Judicial Functions.

Mr. S. Sinha spoke on the question of the separation of judicial and executive functions. This was a question, he said, which concerned the administration of the Criminal Law in India. The more heinous crimes were tried by judges, with the addition of assessors and in some cases juries. But the greater number of criminal cases in the country came before magistrates of different classes, who were directly under an official known as the district officer, who was also by virtue of his office district magistrate. This district magistrate was the head of the police. As such, he had the power of initiating criminal proceedings in all cases. He was responsible for the maintenance of law and order in his district, and in his various positions he was, as was said in India, thief-catcher and the judge at the same time. That was a system which was certainly subversive of what was known as British fair-play and justice. Under the rules which obtained in all civilised countries, the man who was responsible for starting criminal proceedings had no hand either in the trial or in the hearing of the appeal; but in India it was very different. The system, too, was calculated to act unsatisfactorily, because a magistrate trying the criminal charge was under the District Magistrate on whose recommendation his future prospects depended, and it was clear, under such circumstances, he could not do substantial justice in all cases. They had asked for this reform for a great number of years, but one reason for refusing it had been that of cost. He did not think that ought to be allowed to stand in the way, and he hoped, therefore, those whom he was addressing would give cordial support to this proposed change.

Sir George Birdwood.

Sir George Birdwood briefly addressed the Conference at the request of the Chairman, and said he was there out of respect for his friend, Sir William Wedderburn, with whose political views he always differed, although on other subjects, artistic and religious, he agreed with him. He had been very pleased with the temperate language in which the speeches delivered that day had been couched. He appreciated the perfect loyalty which had been displayed, but there was only one thing which he wished to say, and that was that he was convinced that if the caste system in India was ever broken down it would mean the ruin of India.

Mr. MacCallum Scott.

Mr. MacCallum Soott, M. P., expressed the pleasure with which he had listened to the clear statements of the Indian delegates of the reforms which they believed to be necessary in the interests of their country, and he hoped, if he took part in any debates in Parliament he would be able after hearing their speeches to speak with more advantage, both in the way of presenting information and helping the cause of good government in India.

Mr. Philip Morrell.

Mr. Morrell, M. P., said he had been astonished in listening to the speeches, not only by the reality of the difficulties with which their Indian friends were faced, but by the extraordinary moderation and reasonableness of their demands, and he trusted that their present visit to this country would prove of great service to the well-being of their fellow-subjects in India.

Sir Henry Cotton.

Sir Henry Cotton expressed his conviction that the labours of the Indian delegates would not be altogether in vain in regard to the Councils Bill. He heartily congratulated Sir William Wedderburn on the success of the efforts he had been making, almost single-handed, for a long time to bring before the authorities in England matters which were of such serious concern to India.

Dr. John Pollen, of the East India Association, also spoke.

Mr. Jinnah proposed a hearty vote of thanks to the Chairman, remarking that the political horizon in India was very often dark and dimal, but it was men like Lord Courtney whose attitude brought a ray of sunshine and hope into their lives.

Lord Courtney Sums Up.

Lord Courtney replied at some length. After declaring that all the credit was due to Sir William Wedderburn for bringing them together, he said the problem of the reconstruction of the Council of India so as to make it a more effective means of communication between the people of India and a Secretary of State was one of the profoundest importance. When he spoke upon it at Fowey seventeen years ago, he dealt with it as a problem to be considered, and not as one for which he had a ready-made solution. He foresaw many difficulties, some of a practical character, in bringing to Westminster elected representatives to join in the work of the Secretary of State's Council. Members of that Council hitherto had, no doubt, fulfilled advisory functions, but they had also joined in the administration, and particular subjects had been allotted to them. They were in that way joint assistants and advisers of the Secretary of State. But when it came to the question of bringing three elected members over, who were not to act primarily in the capacity of assistants and co-orperators, but who would more properly be described as members of the Secartary of State's Opposition, whose duties would be to criticise and examine, and whose object by their criticism would be to modify and perhaps reflect the action proposed by the Secretary of State, that was an entirely new proposition, at which even the most advanced Secretary of State would feel a little staggered. By regulations the most vital reforms might be deprived of their vitality. For instance, there was no necessary submission to the Council on the part of the Secretary of State of any projects he might have in his head, and therefore, if their scheme was to be made effective, it would be necessary to provide rules and regulations by which the presence of these detached members would be made effective. He was making these criticisms in the most friendly way. He had felt it his duty to point out some of the difficulties which might not perhaps have been fully apprehended. It had occurred to him it was just possible that in this as in many other matters compromise might be possible, and that instead of sending over three elected members to sit on the Secretary of State's Council, it might be possible to elect a panel in India of forty or more persons who, by their previous training, by service under the Government, by knowledge, by position at the Bar, by their activity in commerce or industry, were fit and proper persons to assist and advise the Secretary of State in the exercise of his functions, and that the Secretary of State might have the privilege of selecting from that panel those whom he was advised would be most serviceable to himself. He threw this out as a suggestion for their consideration. He wished to make it plain to the delegates that there were difficulties to overcome.

The proceedings closed with a hearty vote of thanks to Sir William Wedderburn for his hospitality.

SUMMONS FOR DISPOSAL OF SUIT.

(Order V, Rule 20, Act V of 1908.)

Reg. Suit No. 271 of 1914.

IN THE COURT OF THE MUNSIF, AKBARPUR, DISTRICT FYZABAD.

H. Abdul Rahman ... *Plaintiff,*

versus

Gaya ... *Defendant.*

To

1. Gaya and Nanda Kandoo, residing at Mouza Lalhapur near Thana Ram Nagar Perg: Atroulia Dist. Azamgarh.

Whereas the Plaintiff has instituted a suit against you for Rs. 166/10/6, you are hereby summoned to appear in this Court in person, or by a pleader, duly instructed and able to answer all material questions relating to the suit, or who shall be accompanied by some person able to answer all such questions, on 19th day of June 1914, at 10 o'clock in the forenoon, to answer the claim; and as the day fixed for your appearance is appointed for the final disposal of the suit, you must be prepared to produce on that day all the witnesses upon whose evidence and all the documents upon which you intend to rely in support of your defence. Take notice that, in default of your appearance on the day before mentioned, the suit will be heard and determined in your absence.

Given under my hand and the seal of the Court, this 30th day of May 1914.

By order,
Kaur Bal Kishore,
Munsarim,
Munsif's Court, Akbarpur,
FYZABAD.

SUMMONS FOR DISPOSAL OF SUIT.

(Order V, Rule 20, Act V of 1908.)

Reg. Suit No. 273 of 1914.

IN THE COURT OF THE MUNSIF, AKBARPUR, DISTIRCT FYZABAD.

Hafiz Abdul Rahman ... *Plaintiff,*

versus

Mussammat Edan ... *Defendant,*

To

Must. Edan, Widow of Sh. Ghissoo Jolaha, residing Mz. Sahasram, Mohalla Zaki Shahid, District Arra.

Whereas the Plaintiff has instituted a suit against you for Rs. 139, you are hereby summoned to appear in this Court in person, or by a pleader, duly instructed and able to answer all material questions relating to the suit, or who shall be accompanied by some person able to answer all such questions, on 19th day of June 1914, at 10 o'clock in the forenoon, to answer the claim; and as the day fixed for your appearance is appointed for the final disposal of the suit, you must be prepared to produce on that day all the witnesses upon whose evidence and all the documents upon which you intend to rely in support of your defence. Take notice that, in default of your appearance on the day before mentioned, the suit will be heard and determined in your absence.

Given under my hand and the seal of the Court, this 30th day of May 1914.

By order,
Kaur Bal Kishore,
Munsarim,
Munsif's Court Akbarpur,
FYZABAD.

SUMMONS FOR DISPOSAL OF SUIT.

(Order V, Rule 20, Act V of 1908.)

Suit No. 272 of 1914.

IN THE COURT OF THE MUNSIF AKBARPUR DISTRICT FYZABAD.

Hafiz Abdul Rahman ... *Plaintiff,*

versus

Shaikh Abdul Rahim, &c. ... *Defendants.*

To

Shaikh Muse, residing Kasba Mau, Mohalla Paharpur, Munsafi & District Azamgarh.

Whereas the Plaintiff has instituted a suit against you for Rs. 289/12/6 you are hereby summoned to appear in this Court in person, or by a pleader, duly instructed and able to answer all material questions relating to the suit, or who shall be accompanied by some person able to answer all such questions, on 19th day of June 1914, at 10 o'clock in the forenoon, to answer the claim; and as the day fixed for your appearance is appointed for the final disposal of the suit, you must be prepared to produce on that day all the witnesses upon whose evidence and all the documents upon which you intend to rely in support of your defence. Take notice that, in default of your appearance on the day before mentioned, the suit will be heard and determined in your absence.

Given under my hand and the seal of the Court, this 30th day of May 1914.

By order,
Kaur Bal Kishore,
Munsarim,
Munsif's Court Akbarpur,
FYZABAD.

Notice.

Bengal Veterinary College.

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for *Principal, Bengal Veterinary College.*

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