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.*

Vol. 7. No. 26. Single Copy Annas 4. Delhi: Saturday, June 27, 1914. Annual Subscription Indian Rs. 12. Foreign £1

CONTENTS

	Page.
WEEK	509
OUR LONDON LETTER	511
TETE A TETE—	
Another Unfounded Imputation	513
A "Behar Moslem Association"	513
The Civic Spirit in India	514
The Hedjaz Pilgrims	514
Honours	514
Another "Plot"	515
Aurangzeb and the *Sati*	515
LEADING ARTICLES—	
Aligarh and its Present Official Patron	515
The Allahabad University Results	518
A.U. P. Civilian and the Calcutta High Court	519
SUPPLEMENT—	
The Karachi Sacrilege	i—ii
THE LAST PAGE OF THE DIARY OF A SUICIDE	523
THE RIKABGANJ GURDWARA	523
THE FEMINIST MOVEMENT IN TURKEY	523
THE HEART OF A WOMAN	525
ADVERTISEMENTS	527—528

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.

Ulster.

London, June 17.

Sir Edward Carson stated in an interview that the only communication he had received from Mr. Asquith was a letter from the Premier bef ore Whitsuntide, asking him to supply a map showing the positions of different parties in Ulster.

London, June 30.

Mr. Lloyd-George speaking at Denmark Hall said the Amending Bill would give every county in Ulster the option of voting itself out of the Home Rule until two general elections had occurred in England. Ulsterites had no need to shoot anybody. All they had to do was to go to the polling booth and record their opinion. A male suffragist interrupter was ejected during the meeting and thrown into a pond.

London, June 23.

The House of Lords was thronged to-day when Lord Crewe introduced the Amending Bill. His Lordship affirmed that the more they heard of the sentiments of Ulster, the more they were convinced of the profoundity of religious difficulties. They made some form of exclusion imperative. He dwelt on the injustice of the total exclusion of Ulster. The Bill consequently embodied Mr. Asquith's proposal made in March for the exclusion by county. It provided for the necessary adjustments, financial and adminstrative, in this connection. He assured the Opposition that any amendments would receive careful consideration.

Lord Lansdowne expressed profound disappointment. He agreed that it was advisable to defer the debate. He pointed out that the Bill merely embodied Mr. Asquith's proposal which had been demolished and rejected now Lord Crewe had guilelessly submitted them as Government's utmost offer. Government knew the Bill could not prevent civil war. The House adopted the first reading.

London, June 23.

In the House of Commons, Sir Luke White (Liberal) announced that he would support Mr. Hayes-Fisher's amendment. Mr. George Roberts on behalf of the Labour members announced that his colleagues would abstain.

The Liberal dissentients to the Finance Bill have formed a group to shape the policy in the direction of economy.

London, June 23.

Though the Irish Unionist Members of the House of Commons declare that nothing will satisfy them short of clean out of the whole of Ulster from Home Rule, the general view is that a compromise is feasible and that there is no great difficulty except regarding the position of the disputed counties Fermanagh and Tyrone in comparison with which time limit is regarded as minor question.

Greece and Turkey.

Berlin, June 18.

Germany has agreed to the proposal of the Porte that the representatives of the Embassies at Constantinople shall investigate the position of the Greeks in Asia Minor.

Bukharest, June 18.

The King in opening Parliament said that Rumania was determined to maintain the balance of power in the Balkans and to work for peace in Europe.

Constantinople, June 19.

The Porte's reply to Greece, though conciliatory, alludes to perturbation, produced in Asia Minor by the influx of two hundred thousand Moslem refugees from Macedonia, obliged to flee owing to persecution. The reply mentions the measures, taken to re-establish order and hopes that Greece will reciprocate in Macedonia. Nevertheless it evades Greek demands for the reinstatement of emigrants and the return of their property.

London, June 19.

The Turkish Embassy affirms that the Naval officials are here in connection with the dreadnoughts. The Embassy knows nothing about transports.

London, June 19.

Though there is still optimism in European capitals with regard to Greeco-Turkish situation the lights of lighthouses on the coast of Asia Minor are not being shown and two classes of Turkish Reservists have been called out. A feeling of pessimism in Constantinople is growing. The Servian declaration supporting Greece has made a strong impression on the Porte.

London, June 20.

It is understood that the Porte may permit the return of Greek emigrants and pay an indemnity. This would mean a settlement of the difficulty with Greece.—*Reuter.*

Athens, June 20.

The Porte's reply is regarded in official circles as showing a desire for a friendly settlement.—*Reuter.*

Washington, June 23.

Greece is urging President Wilson not to oppose the sale of the battleship "Mississippi" and "Idaho." President Wilson is said to have favoured the sale if it meant the peace in the Mediterranean. Turky has protested against the sale. The House of Representatives has voted in favour of the authorisation to sell the battleships to Greece.

Athens, July 23.

It is understood that Greece accepts Turkey's proposal for the reinstatement and compensation of refugees who have remained on the coast of Asia Minor, also the proposal for the exchange of property with regard to Turkish or Greek refugees who have left Turkish or Greek territory.

Albania.

London, June 18.

Dutch Major Droon arrived at Durazzo yesterday morning simultaneously with Malissoru reinforcements over which he took command.

It was reported in Rome yesterday evening that the insurgents had surrounded and wiped out a thousand Mirdites and Malissori.

The situation at Durazzo is critical, the population being on the verge of a panic after the severe defeat of the Airdites and Malissori in the abortive surprise of the insurgents' position in the mountain when they were surrounded and mown down by quickfirers, losing 700 killed. They are poor defenders of Durazzo which was reattacked last night, the fighting lasting one and a half hours.

Durazzo, June 18.

All was quiet at Durazzo this afternoon; and reinforcements of Italian and Austrian blue-jackets were withdrawn. An Austrian ship, chartered by the Austrian Government, cruised off the coast this morning and bombarded rebel positions.

Durazzo, June 20.

Austrian and Italian warships have been instructed to fire if the Prince or Legations are endangered by a sudden insurgent attack.

The Insurgents declare that they are ready to recognise the Prince and ask for two day's armistice which has been granted.

Durazzo, June 22.

Government troops have been fighting the rebels at Karabunar and Luchina since Saturday. The Rebels drove them to-day to the River Semeni. Major Kroon has ordered a steamer to bring them to Durazzo.

Turkey and Persia.

Karachi, June 20.

The *Sind Gazette* learns from a reliable source that as a result of the Turco-Persian Fronier Commission Kasr-i-sh'rin and the oil-field of the Anglo-Persian Oil Coy., at Chia Surkab are now in Turish territory. At Chia Surkab there is some difficulty in maintaining peace. The Turks who came to take possession of the place were repulsed by the Bailan Kurds.

South Africa.

Cape Town, June 17.

The House of Assembly has passed the third reading of the Indian Relief Bill.

Cape Town, June 21.

The Senate is still discussing the second reading of the Indians Bill.

The *Natal Marcury* suggests that the Bill should be subject to the Indians having the alternative of returning to India or re-indenturing as by the repeal of the three pounds tax they are liable to become prohibited immigrants. It quotes the Indian paper, *African Chronicle*, as declaring that the state of the Indians will be worse then ever.—*Reuter.*

Cape Town, June 22.

The Senate has adopted the second reading of the Indian Relief Bill without division. The speakers expressed doubts as to whether it would effect a lasting solution of the Indian question. Some advocated that inducements should be given to Indians to return to their country.

Replying on behalf of the Government, General Smuts said that the contention that peace would not result should not prevent the Parliament from doing its plain duty in carrying out the recommendations of the commission. They could not contemplate the continuance of the policy of shooting down citizens and thereby setting distant parts of the Empire ablaze.

Writing to Senator Campbell, Mr. Gandhi denies any knowledge of the agitation against the Bill expressing that no responsible Indian has taken exception to it. He does not consider that the Bill makes Indians affected thereby prohibited immigrants. Mr. Campbell has also received an assurance from Mr. Smuts that the freedom of Indians whose indentures have expired will not be interfered with as suggested.

Cape Town, June 23.

The South African Union Assembly, debating the Riotous Assemblies and Criminal Law Amendment Bill, has reduced the penalties throughout. An amendment was moved by Sir Thomas Smartt making deportations applicable only in case of persons actually convicted. The amendment was accepted by Government. A mass meeting outside the House burned a copy of the Bill.

The Baghdad Railway.

London, June 17.

The Anglo-German agreement regarding the Baghdad Railway deals with the navigation of the Tigris, the irrigation of the Mesopotamia, and the spheres of influence on the Baghdad railway and zones of prospective railway. The Anglo-Turkish negotiations are also approaching completion. Conventions delimit the Aden Hinterland. It is understood that there will be no important changes in the boundary.

The Hedjaz Pilgrims.

Bombay, June 19.

The Report of Dr. Abdul Rahaman on the Haj for the year 1912-13 states that Mecca was infected with cholera from tha outset; and though it is impossible to estimate the total mortality even approximately, from 800 to 1,000 are known to have died on one day alone and this death-rate continued for a week. Dr. Abdul Rahaman believes that many of the thousands of deaths that occur in Mecca every year can be prevented with more care and forethought. The Report says that if Indian Muslims decide to come to Arabia they must do so without any idea save that of a resolute performance of religious duty in pursuance of which they must be ready to face certain hardships and not unlikely death. Dr. Abdul Rahaman points out that no funds will suffice to provide passages annually to such large number of pauper pilgrims, especially as that number is increasing every year; and he is convinced that the system of compulsory return-tickets is the only possible solution of this difficulty.

Mr. Tilak.

Poona, June 17.

Mr. Tilak, who arrived here this morning at 12-45, was brought by the Madras Mail up to Madapsar station where he and the party of Police officials accompanying him got down. From thence he was motored to his residence in Poona city in company with Mr. Guider and Inspector Sadawartay.

Poona, June 17.

A continuous stream of callers from early morning waited on Mr. Tilak to-day as the news of his arrival in Poona spread through the town. All the chief Police officials went through the city to see that there might be no disturbance but nothing out of common occurred. The fact that Mr. Tilak was to be released was kept secret. Mr. Tilak says that he left Mandalay on Monday afternoon, the 8th instant, and reached Rangoon early next morning. He was immediately taken on board a lunch which conveyed him to an R. I. M. steamer sailed for Madras the same day. The voyage to Madras occupied nearly eight days and on landing Monday night, the 15th instant, he was put aboard the mail train for Poona accompanied by a Police escort. Instead of coming on to Poona the mail train was stopped at Madapsar, a small roadside station a couple of miles from Poona, last night and Mr. Tilak was asked to alight. He was met by Mr. Guider, Asstt. to the I. G. of Police and the head of the C. I. D. who with another officer took him in a motor car to his residence in the city which he reached about 1 this morning. It was only this morning that the people in the city learned that Mr. Tilak had returned. Further enquiries go to show that there is, however, no truth whatsoever in the report that Mr. Tilak spent two days on board the steamer at Madras. While at Mandalay he devoted most of his time to reading and writing and he has written two or there volumes of works which are still incomplete.

Bombay, June 17.

The *Advocate of India* understands that Mr. B. G. Tilak will be proceeding to England shortly to instruct Counsel in the appeal that is now pending before the Privy Council in the well-known Tai Maharaja's adoption case in which Mr. Tilak was one of the Trustees. In connection with this case Mr. Tilak was once sentenced to imprisonment for six months but was acquitted on appeal by Sir Lawrence Jenkins who was then the Chief Justice of Bombay.

Bombay, June 17.

It is expected that Mr. Tilak will spend several years in Germany devoting the remainder of his life to writing books.

It is stated that Mr. Tilak has written three books during his detention at Mandalay and they will be published at Poona.

Indians in Canada.

Victoria, June 18.

Owners of "Komagata Maru" have emphatically cabled recalling vessel.

Victoria, June 19.

The Captain of the "Komagata" will ask for a hundred marines from the Japanese cruisers to keep order on the return journey of the rejected Indian emigrants.

TETE À TETE



In continuation of the correspondence which we have had with the Private Secretary to H. H. the Lieutenant-Governor of the Punjab, we publish the following letter which we addressed on the 25th instant to him in reply to his letter of the 20th. If our suspicion that once more a translator has misled Sir Michael O'Dwyer proves to be well founded, we trust His Honour will make an example of the miscreant who seems to be so determined an enemy of the Press. This the Punjab Government owes to its own reputation for fair dealing with its critics.

Another Unfounded Imputation.

"SIR,—I beg to acknowledge the receipt of your telegram of the 19th instant and your confirmatory letter of the 20th.

2. As you may have noticed, I published your telegram in the *Comrade* of the 20th instant, but your letter was received here too late for insertion or notice in that issue.

3. In para. 3 of my letter of the 17th instant, I had requested you to be good enough to specify on what occasions other than the one now alleged the *Comrade* had published the insinuation that the *Zamindar* was "not likely to receive impartial treatment from Sir M. "O'Dwyer because his aversion to Mr. Zafar Ali Khan, Editor of the "*Zamindar*, goes back to the days 'when, at his instance, as British "'Resident at Hyderabad, Mr. Zafar Ali Khan's services were "'dispensed with by the late Nizam on the suspicion of having "'lampooned Mr. Walker, the Finance Minister.'"

4. We are glad to note that, although you have not directly stated so, you have practically withdrawn your previous statement that the "insinuation" had "appeared on other occasions" also in the *Comrade*.

5. But while withdrawing that statement, you have substituted another, that the "insinuation" had "appeared also in other papers," and in your letter of the 20th you refer us to the issues of the *Hamdard* of 25th and 26th April and of the *Zamindar* of the 12th May last, which, I understand you to mean, are the "other papers" where the "insinuation" had also appeared besides appearing in the *Comrade* of 2nd May.

6. I am not concerned with what appeared in the *Zamindar*, but, being the Proprietor and Editor of the *Hamdard* as well as of the *Comrade*, I am very much concerned with what appeared in that journal.

7. To the best of my recollection the *Hamdard* had never even alluded to the rumour that Mr. Zafar Ali Khan's services had been dispensed with by the late Nizam at the instance of Sir Michael O'Dwyer; but on perusing your ~~very~~ definite reference to two issues of the *Hamdard*, I looked into them very carefully and my recollection of it was fully confirmed.

8. The name of Sir Michael O'Dwyer does not occur even once in the two issues referred to by you, nor does that of Mr. Zafar Ali Khan, and naturally there is no allusion either to their respective positions at Hyderabad when they were there. In fact, I also read the next succeeding issue of the *Hamdard*, dated 28th April, which concluded the *Hamdard's* comments on the warning to the *Zamindar*, and found nothing even remotely suggesting the "insinuation."

9. Under these circumstances I am compelled to request you to make your reference still more definite and quote the passage where the "insinuation" alluded to by you is published by the *Hamdard*.

10. In the issue of the 25th April, (page 4, column 3), however, the following passage occurs :—

زمیندار کی ساتھہ جو طرز عمل پنجاب گورنمنٹ کا ابتک رہا ہی اور جو سلوک اوسکی ساتھہ کئی جاچکی ہین اونپر نظر کرتی ہوی یہہ خیال مضحکہ انگیز اور قطعاً ناقابل تسلیم معلوم ہوتا ہی کہ اسکی ساتھہ گورنمنٹ کی جانب سی کوئی عمل ہمدردی اور تلطف کی طور پر ہونا ممکن ہی *

11. This is the only passage in which there is a direct reference to the Punjab Government in the course of these articles, and it may be rendered into English as follows:—

"Keeping in view the attitude hitherto observed by the Punjab "Government towards the *Zamindar* and the treatment "that has been meted out to it, the idea that it is possible "for the Government to show any sympathy towards it or "do it a favour appears to be ridiculous and unacceptable."

12. We have no reason to believe that the above passage could have been in your mind when you suggested that the *Hamdard* also had published the insinuation that the *Zamindar* "is not likely to "receive impartial treatment from Sir M. O'Dwyer because his aver-"sion to Mr. Zafar Ali Khan, Editor of the *Zamindar*, goes back to "the days 'when, at his instance, as British Resident at Hyderabad, "'Mr. Zafar Ali Khan's services were dispensed with by the late "'Nizam on the suspicion of having lampooned Mr. Walker, the "'Finance Minister.'" But if it was indeed this passage that was in your mind when you wrongly imputed to the *Hamdard* the publication of the above insinuation, I trust the Hon. Sir Michael O'Dwyer will be pleased to take steps to teach a salutary lesson to the official who was responsible for misleading him with a grossly inaccurate translation, presuming, of course, that it was on a translation that His Honour's understanding was based, and that it was not his unaided judgment that betrayed him into such an imputation against the *Hamdard*.

13. We have repeatedly invited attention to the evil of undue dependence evidently placed by Government on the official translators, and in particular we have written at length on the gross inaccuracy of the "Abstract Translation" of the *Badr* article on which the order of Sir Michael O'Dwyer requiring a deposit of Rs. 3,000 as security from that paper was based. Now that we are ourselves a sufferer from this evil we have all the more reason to invite His Honour's attention to the matter. We shall be doing bare justice to Sir Michael in believing that he is as anxious to avoid being misled by wrong translations as the papers that suffer through them. It is, therfore, in this belief that we have taken the liberty of appealing to His Honour to be pleased to take such steps as he thinks fit to teach the translator in this case a salutary lesson.

14. From the foregoing statements you will be able to see that the imputation against the *Hamdard* contained in your last letter has even less foundation in fact than the imputation against the *Comrade* contained in your first letter, and we hope and trust that you will be good enough to withdraw both at an early date.

15. We also trust that you will kindly forward copies of our letters to you to the newspapers to whom you have forwarded your letter of the 16th as amended by your letter of the 20th. This is an act of such obviously bare justice that we foresee no objection or reluctance on your part.

I am,
Yours faithfully,
(Sd.) MOHAMED ALI,
Editor of the *Comrade* and the *Hamdard*."

A "Behar Moslem Association."

WE have received a copy of an appeal by 22 Musslman gentlemen of Behar urging "Brother Moslems" to come forward and found a "Behar Moslem Association." The promoters of the Association think that "the majority of the Moslem community in Behar do not look with satisfaction upon the aims and ideals which, perhaps noble in themselves and no doubt fascinating to the young, form the chief plank in the All-India Moslem League platform oratory." They say that the majority of the Moslems in the province "hold that an administration based in India on the lines of the self-governing colonies may be a blessing; but agitation for such ideals is beyond the pale of practical politics in India for sometime to come." They would have, therefore, an Association to safeguard Moslem interests, which would keep away from anti-Government agitation and refrain from making "demands at a time or in a manner which might embarrass Government." The promoters of the new "Behar Moslem Association" are at liberty to have their own views about the needs of the Mussalmans of Behar, and they may adopt any methods they please to promote the interests of their co-religionists. We would ask them only one question. Are they sure that the "policy" they have discovered will not condemn them to utter inactivity and impotence from the start? They want to keep away from anti-Government agitation. Will they give us a single instance in which the Moslem League has wantonly embarked on such a course? They will not make a demand that might embarrass Government. Can they think of any circumstances in which a demand from a subject people has not been in some way or other embarrassing to those in power? These self-denying ordinances virtually mean that the Mussalmans of Behar should never have a grievance at all, or should refrain from ever adopting the most effectual methods to remedy it. We had hoped that time had passed for such inanities to be seriously preached anywhere in this country. If the Moslem League ideals are noble in themselves and may sow the seeds of future blessings, we fail to understand what it is in their texture that has

scared the new band of "moderates" in Behar. The Moslem League has never asked for self-government on colonial lines, and it has never declared that it could be attained soon and without devoted work and sacrifices by generations of patriotic Indians. According to the brand-new "moderation" of these gentlemen of Behar such ideals will never come "within the pale of practical politics," for practical results have never been the serious concern of the extemists of the "moderation" cult. The world is unfortunately in the habit of moving on, and the hands of the clock can not be put back by every Rip Van Winkle who wakes to find himself out of tune with his surroundings. Among the signatories to the Behar manifesto we find ths name of the Hon. Mr. Qamrul Huda. He seemed to hold quite different views when he asked a string of questions relating to the Cawnpore Mosque affair in the Imperial Legislative Council. He would not now think of "embarrassing Government." May we ask to what this change of front is due?

The Civic Spirit in India.

THE *Pioneer* has just lighted on some election irregularities of which a mention has been made in the annual report of the Cawnpore municipality, and taking this as a convenient text, it delivers a mild homily on the need of Indians fitting themselves before they claim "a much larger share in the Government of this Empire." It thinks that the civic spirit in India needs much fostering, but is evidently of opinion that Indians cannot yet be trusted to do the "fostering" themselves. It illustrates its conclusion by the example of children learning to swim. They can not be thrown into deep water to learn the art themselves lest they be drowned in the process. "Indian local rulers are at present still kept in the shallow water with life-belts round them, and so far very few boards show signs of using their limbs in a way that would justify taking them out of their depth." But are they really free to use their limbs? They have not only life-belts round their waists, but veritable mill-stones round their necks and the freedom of their limbs is carefully controlled by sundry other devices. Weighted and bound as they are, they can have little hope of learning to swim till Doomsday. It is ridiculous to deplore the absence of the civic spirit in Indian municipalities because election scandals occasionally come to notice. Much graver scandals come to light during election campaigns among people whose civic spirit and capacity to manage their own affairs are held up to the admiration of Indians. It is equally absurd to suppose that in the existing conditions of so-called local self-government, municipalities offer any scope for the development of a strong and healthy civic spirit. A municipal commissioner, who shows a habit of taking genuine and independant interest in civic affairs, is frequently pulled up through the leading-strings to his senses and he speedily learns how dangerous it is to take himself and his responsibilities seriously. A recent incident at a meeting of the Delhi municipality, when the Vice-President was subjected to a gratuitous insult by Major Cooke-Young, I. M. S., a paid official of the municipality for having dared to suggest economical administration of the department under the charge of that official, shows what risks an independent member must be prepared to face. Again, the recent behaviour of the official chairman of the same municipality, who in a meeting of the committee tore into shreds the report of certain municipal commissioners on some urgent matters relating to municipal economy, in road-making shows how far the municipal "children" in the capital of India are allowed to use their "limbs" in "shallow waters." To make municipal administration in India something of a reality it is absolutely necessary that men of education and independence should enter the boards in larger numbers. They alone can know what use to make of the "life-belts" and the "leading-strings" that a grandmotherly Government has provided for their safety. In the presence of members of this type, the Delhi Health Officer would have been sent about his business, and we are sure Mr. Connolly, the chairman, would have brought into use his best set of manners instead of the worst. But perhaps the *Pioneer's* conception of civic spirit would not exactly be like that of such members.

The Hedjaz Pilgrims.

DR. ABDUR RAHMAN, Vice-Consul of Jeddah, is evidently the official expert engaged in the solution of the Haj question. The latest report that he has furnished to the Government on the subject, a summary of which is published elsewhere, gives some measure of his fitness to be entrusted with a task of such delicacy and importance. The report deals with the traffic of the year 1912-13, when, it is stated, Mecca was infected with cholera. It says that from 800 to 1000 pilgrims "are known to have died on one day alone." It further says that "if Indian Moslems decide to come to Arabia they must do so without any idea save that of a resolute performance of religious duty in pursuance of which they must be ready to face certain hardships and not unlikely death." We do not know if anything could exceed the fatuity and presumption of this egregious warning. Does this consular official, who is apparently a Mussalman, think that Moslem pilgrims go to Mecca for any idea other than "that of a resolute performance of religious duty?" Most of the pilgrims are poor; in many cases they part cheerfully with their worldly possessions; they willingly risk their lives and are ready to face the dangers of a perilous journey. Do these thousands of devout worshippers, whose inner faith lights their path to distant Ka'ba that they may come nearer in worship to their Creator, go there to hunt for safe emoluments or conduct an underhand ucrative business? To warn a Mussalman of the danger of death in this connection is a gratuitous insult which this Moslem doctor of all men has dared to offer. Had he known Islam and the spirit that moves the thousands of Mussalmans who annually go to the holy places, he would have refrained from uttering a warning that every Mussalman would resent. To quote Iqbal:

نخابہٗ اجل مین جو عاشق کو ملگیا ✻ پایا نہ خضر نی مئی عمر دراز مین
دین اور کو حضور یہہ پیغام زندگی ✻ مین موت ڈھونڈھتا ہون زمین حجاز مین
آئی ہین آپ لیکی شفا کا پیام کیا ✻ رکھتی ہین اہل درد مسیحا سی کام کیا

The Vice-Consul recommends the system of compulsory return-tickets to obviate the problem of "pauper pilgrims." We have already said more than once that such a system will not meet the needs of the situation and in any case it would never be acceptable to Mussalmans. We trust the Government would avoid all such actions as are sure to create misunderstandings and may possibly lead to undesirable consequences. We are awaiting the publication of the results of the Government inquiry into the Haj question, and may only hope at present that no decision will be taken on the basis of the report of a Vice-Consul who happens to be a Mussalman, but has apparently no knowledge either of Moslem feelings or of the requirements of Hedjaz pilgrims. He was thanked confidentially by Sir Edward Grey last year for unknown services. Now he has been made a Khan Bahadur by the Indian Government. Is it because his peculiar interest in the Haj question and his views on the subject have met with official approval?

Honours.

THE Honours List of 22nd June is more than usually a featureless document, and contains few distinctions that are likely to excite public interest. The *Statesman's* lament over the Government's habit of mainly decorating its officials on such occasions is a tame echo of the general public feeling in India, which is at least as old as the habit itself. The *Statesman's* chief concern, however, is to press the claims of the non-official Europeans of Calcutta for official recognition. With a wider outlook it could not have failed to be impressed with the systematic ignoring in this respect of most of the Indian public men who enjoy the respect and confidence of the country and are spending their lives in its service. But this is an old complaint, and we need not think the Indian Honours Lists have now much power left in them to surprise anybody by the extent of their omissions. They are no better than they are generally expected to be, and one feels genuine consolation after one has run through a List without meeting many "sins of commission." The latest honours, however, contain certain names which cannot be passed over without some notice. Among the newly created Khan Bahadurs there may be many persons who have deserved their titles by useful services to the State, but we will be delighted to know what *services* have earned for M. Mohamed Ali Khan, retired Deputy Collector of Cawnpore, his Khan Bahadurship. This gentleman acquired some notoriety during the Cawnpore mosque troubles, and the local Mussalmans viewed his conduct with considerable mistrust. There were strong rumours, which gained much credence at the time, that his agents were the authors of letters received by the *mutawallis* of the mosque urging them to accept the plot of land offered by the Government in compensation for the portion of the mosque that was demolished, because otherwise the plot in question would be acquired by the Hindus for their temple. Whether the retired Deputy Collector and Hon. Magistrate had any hand in the game we can not positively say, but it is certain that his attitude aroused the strong suspicions of the Mussalmans, and he has never enjoyed their confidence. In any case we would like to know what *new* services have been rendered by this old official of Government, who retired on a pension some years ago and whose services were not considered worthy of a Khan Bahadurship even on the eve of his retirement. Similarly the gift of a Khan Sahibship to the present Tahsildar of Cawnpore is a reward for services about the nature of which considerable curiosity is bound to be felt. More Mussulmans rejoice perhaps in the title of Sardar Saheb conferred on Mr. Ganda Singh the Cawnpore Jailor whose humanity touched the accused in the Mosque Case deeply. Another Khan Bahadurship, that gives one food for reflection, is that conferred on Dr. Abdur Rahman of Jeddah fame, whose Vice-Consular exploits are noted elsewhere. Frankly, the Mussalman public will have to considerably revise its notions of public service before it understands the true inwardness of the merits of these gentlemen. If the real servants of the public are not deserving of generous official recognition, one can hardly see the propriety of honouring such Government officials whose conduct has often given rise to widespread public mistrust.

Another "Plot."

We warn the C. I. D. that a terrible conspiracy is being hatched at Delhi under the very nose of the police the members of which are exceedingly numerous and fairly well off. A sinister feature of the movement is that all communities are adequately represented. The object of the conspirators is clearly homicidal, and so bold have they grown that they have thrown off all secrecy and openly announce their murderous intent. In fact, the sentence beginning with: "The man I want to kill", is a sort of password of the Society. But they do not name the object of their hatred. They generally describe him, and he seems to be the miscreant who cuts off electric power that works their fans at odd intervals every day. As a rule it is somewhere about two in the afternoon, when they have just begun to enjoy their seista, or later when they have just come out of the bath and are dressing to go out or dressing for dinner. It is rumoured that Mr. Griffin, the Manager of the Electric Tramways Company, which is responsible for this playfulness, was so often tempted to join this homicidal movement himself that he betook himself to Simla to keep half the Himalayan range between himself and temptation. But such self-control is not within the power of all. Mr. Griffin's company gets its dues just the same and probably he gets, besides his regular salary, a good round sum as a bonus at the end of the year. But the other would-be homicides pay for the power as well as for the playfulness of the Company's men, or machines, or whoever, or whatever it be that cuts off the power and leaves the fans in the ceiling like so many stable aeroplanes on a small scale. And the rate is ruinous. In Calcutta the company charges six annas a unit for light and three annas a unit for fans. But in Delhi, with its "salubrious climate during seven months of the year" and its h—llduring the other five, the Electric Tramways Company charges six annas a unit for fans as well. This is just the way to tempt people to commit murder. We must frankly tell the Company's management that if they insist on being nasty, they shall at least be cheap.

Aurangzeb and the *Sati*.

A correspondent whose deep interest in, and wide study of, Indian history are well-known, refers to an episode recorded by Manucci which throws light on the attitude of Aurangzeb towards that ancient Hindu institution, the *Sati*. Some chroniclers, moved by hatred and bigotry, have depicted Aurangzeb as a religious zealot who carried on throughout his reign a systematic persecution of Hindus. The falsehoods of history have, by facile and frequent repetition, come to be accepted as verified statements of facts, and the character of one of the most enlightened and just rulers and earnest reformers of his times has seldom been revealed in its true light to the driven, credulous and uncritical generations of modern India. If one could freely detach himself from the prejudices and brief, noisy faction cries of the day and try to see Aurangzeb as he actually was apart from the monstrous myths that have grown up round his name in later times, it would not be difficult to see the greatest of the Great Moguls in his vast stature as a man and a ruler, conscious of his vast burden, of the growing distemper of the age, bracing himself up, alone and without any hope of finding men of equal resolution and foresight to help him, to pull a great empire together and strengthen its foundations by inspiring the ruling class and the people alike with a sense of duty, by social purification, by defining civil rights and ensuring justice. The incident recorded by Manucci relates to a case of *Sati* which ultimately led Aurangzeb to issue an edict totally prohibiting the practice. It was not an act of a bigot, but of a humane ruler who could not but be moved by the horror of such a social practice. The episode related by Manucci is as follows :— "During "my stay in Agra I went one day to make an excursion into "the country on horseback, in the company of a young Armenian. "We came where a Hindu woman had begun to move round her pyre, "which was already blazing; she rested her eyes on us, as if she "appealed to us for help. The Armenian asked if I would join him in "saving the woman from death. I said I would. Seizing our swords, and "our servants doing the same, we charged our horses into the midst "of the crowd looking on, shouting 'Mata, Mata!' ('kill, kill!'), where-"at the Brahmans, being frightened, all took to flight and left the "woman unguarded. The Armenian laid hold of her, and making her "mount behind him, carried her off. Subsequently, having had her "baptised, he married her. When I passed through Surat I found her "living there with her son, and she returned me many thanks for the "benefit done to her. When the King returned from Kashmir, the "Brahmans went to complain that the soldiers did not allow women "to be burnt, in accordance with their customs. The King issued "an order that in all lands under Mogul control never again should "the officials allow a woman to be burnt. This order endures to this "day." As our correspondent says, Manucci is not an historian of any merit, but he was a confirmed hater of Aurangzeb and it is, therefore, something to find him noticing Aurangzeb's action in this instance with evident satisfaction.

The Comrade.

Aligarh and its Present Official Patron.

We read in the *Tribune* of the 26th instant that His Honour the Lieutenant-Governor of the United Provinces will visit Aligarh from July 16th to 18th as Patron of the Aligarh College to discuss with the Trustees "complications which have recently arisen regarding the Shiah-Sunni question," and Government's special building grant.

So far as the Government's grant is concerned, it may perhaps be useful to mention that His Honour had recently deputed Mr. Gaskell, a U. P. official, to examine the finances of the College—a proceeding that has never had a precedent—before permitting the College to avail itself of the Government's special grant allotted to it as long as three years ago for constructing a new school building. We should have thought that the official deputed by His Honour would have satisfied him that there was no harm in permitting the College to draw that money ; but it would now seem that His Honour must himself take the trouble of coming over to Aligarh and discussing the matter with the Trustees.

We shall discuss the Budget Estimates of the College for the year 1914-15 in some detail in a subsequent issue. But we may mention here that the actual revenue during the year 1913-14 was Rs. 2,40,844, while the actual expenditure was Rs. 2,56,135, resulting in a deficit of Rs. 15,291. But it should be noted that last year the College had budgeted for a deficit of Rs. 14,478, and that if three annual grants of Rs. 10,000, Rs. 6,000 and Rs. 1,200 of H.H. the Aga Khan, the Khairpur State, and Messrs. Jamal Brothers respectively, had been paid in when due, there would have been a small surplus instead of a deficit. For the current year the Honorary Secretary, who has laboured incessantly at financial reform and deserves the genuine gratitude of all interested in the Aligarh College, estimates the revenue at Rs. 2,93,268 and the expenditure at Rs. 2,83,260. There will thus be a surplus of ten thousand rupees as against a deficit of fifteen thousand rupees last year. It is, however, true that the estimated surplus is due to the expected payment within the year of arrears of various grants some of which we have mentioned above, and that in reality the revenue proper of the year will be short of the year's expenditure by some fifteen thousand rupees.

This is by no means a satisfactory state of affairs; but those "friends of Aligarh" who offer it their advice in season and out of season must console themselves with the reflection that this unhappy result is the direct outcome of their persuading the Secretary of State to announce through the Government of India his so-called final decisions about the Moslem University two years ago. The University project had thrown the daily increasing needs of the College into the background; but the Trustees had found ample compensation for this temporary embarrassment in the hope and belief that in a year or two the College would blossom forth into a University with an income of five lakhs. Well, the University is not yet within sight, and if you go to a Mussalman to get even a small contribution for the College, you hear some very nasty things even if you escape battery and assault.

But is it kind of Government to inflict on the College the further injury of withholding grants allotted more than three years ago on the plea that the finances of the College are not as flourishing as they should be? Well may the Trustees say: "Thou, too, O, Brutus!" But perhaps this was only to be expected when proposals had been put forward, though happily in vain, for closing the College for a year and stopping the Government grant because some Trustees of the College had not approved of the Cawnpore Sacrilege about this time last year.

Well, we think the Mussalmans can dispense with doles so grudgingly given, though we claim the grants of the Government as the partrimony of the people, rather than as largess doled out by official almoners. Let the Government tell the Mussalmans plainly enough that they need expect nothing from it so long as they grieve over demolished mosques, and we are certain that money will be found by those who hold their mosques as sacred not only to re-build their mosques but also to erect schools and colleges.

There is one Mussalman, however, whose disillusionment must by now be complete, and that is the Honorary Secretary of the College. This is no time for mutual recriminations but for solidarity and co-operation. The Mussalmans in general and the Trustees in particular must offer unstinted support to him, for we feel sure he needs it and would be genuinely grateful for it. He could never have expected that within the short space of a year the whirligig of time would bring him face to face with such difficulties, most of them assisted if not created by the very people to win whose support he had come into conflict with the public opinion of his community.

But the financial embarrassment of the Honorary Secretary is as nothing compared with the embarrassment due to the new sectarianism with which he has to deal. We have already had to refer

to this new difficulty more than once, but we have preferred to offer no opinion on the merits of the question for the simple reason that the Trustees still have the matter in hand. As we pointed out in our issue of 23rd May, a sub-committee consisting of three Shiah and three Sunni Trustees has been appointed by the Trustees to go into the matter most thoroughly, and we still believe that the Moslem public would do well to reserve its comment till the Trustees have formulated their own solution of the problem. There would then be time enough to criticise, and the criticism is then likely to be both informed and useful. Our appeal to the Mussalmans that their good-sense will be fully equal to the delicate nature of the work which the Trustees have in hand has so far been amply responded to, and we trust the same response will continue to be made hereafter when the difficulties of Trustees have every appearance of increasing.

The question, we may explain, arose out of a pamphlet prepared and circulated by the Secretary of the Shiah Conference some three years ago, in which he had set forth complaints under various heads about arrangements alleged to be prejudicial to the Shiah students and Shiah members of the staff. Most of the Trustees of the College who had received this pamphlet were of opinion that no notice should be taken of it, because in their opinion it betrayed a spirit of dissension to be created by means of preposterous demands likely to give rise to bad blood between the two great sects of the Mussalmans, rather than a desire for unity to be maintained by means of removing all causes of sectarian friction. Others, however, held that whenever complaints about College arrangements were seriously brought to the notice of the Trustees, it was their duty to look into them and to dispose of them according to the result of their inquiries. The Shiah Conference was a body of recent origin, and, so far as outsiders could judge, a strong body of educated Shiah opinion, more than usually independent of Shiah theologians in judgment, had appeared to show considerable distrust of this body. But what would have passed in a Shiah as independence of judgment might possibly have been condemned in a Sunni as sectarian prejudice, and we think that the Trustees were right to be persuaded by a minority of theirs which included Sunnis as well as Shiahs that the complaints set forth in the pamphlet of the Secretary of the Shiah Conferance should be examined and reported upon to the Board of Trustees. A sub-committee, consisting of Nawab Naseer Husain Khan Sahib *Khyal*, Mir Ashíq Ali Saheb, Khalifa Syed Hamid Husain Saheb, Sahebzada Aftab Ahmad Khan Saheb, Maulvi Habib-ur-Rahman Khan Saheb Shirwani, and Mr. Mohamed Ali, was therefore appointed in the Budget Meeting of the Trustees last year, and apparently met with the approval of both the Shiah and the Sunni members of the Board who had voted on the motion.

It is a matter of deep regret to us and must be so to the entire Moslem community that no meeting of this sub-committee has yet been held. First of all two members of the sub-committee, Nawab Naseer Husain Khan Saheb *Khyal* and Mr. Mohamed Ali were out of India for a time. But when on their return a date was fixed in January this year, Mir Ashiq Ali Saheb resigned on account of old age. His place was filled by the election of Major Syed Hasan Bilgrami, and a date was fixed in March last for the first meeting. This time Khalifa Syed Hamid Husain Saheb resigned on the ground of the exigencies of his service, and on the initiative of the Honorary Secretary of the Trustees, Nawab Fateh Ali Khan Saheb Qazilbash was appointed to fill the vacancy with his own previous consent.

After this a date was fixed in April last for the meeting, but in the meantime a most regrettable incident occured in the College. On the *Chihlam* a meeting was held there, which was addressed by Maulana Syed Sibt-i-Hasan Saheb, a well-known and gifted Shiah divine. At something that fall from the speaker, which is alleged to have had some reference to the comparative merits of the Imams in the Shiah hierarchy and others, a matter on which differences of opinion do prevail between the two sects, the Sunni Head Clerk of the Principal is alleged to have left the Hall with an insulting reference to the reverend speaker. On the following Friday in the course of his sermon after the service, Maulana Syed Sulaiman Ashraf Saheb, the Sunni teacher of divinity and preacher in the College, is alleged to have dealt with improper asperity with the abovementioned remark of Maulana Syed Sibt-i-Hasan Saheb. This incident was instantly dealt with by the Trustees resident at Aligarh, and we understand that so far as the Shiah students and resident Trustees were concerned the incident was closed after the explanations and very proper expressions of regret by the Sunni preacher and Head Clerk.

Probably in ignorance of this settlement, Nawab Syed Naseer Husain Khan Saheb *Khyal*, a Shiah gentleman with whom no one who knows him would associate any sectarian bias, expressed a desire to resign his membership of the sub-committee for the formation of which he had himself moved the Trustees, unless one of the two alleged Sunni delinquents was suspended and the other dismissed. On learning this the Honorary Secretary, very rightly we think, pressed the Nawab Saheb not to resign, but to visit Aligarh and to acquaint himself with the real facts of the case, and requested him in no case to mix up with the inquiry into a series of complaints of a more permanent nature his natural resentment on hearing allegations about an isolated incident however grave. Nawab Naseer Husain Khan Saheb visited Aligarh, and on the 12th April as many as 17 Trustees, including the Hon. Justice Hasan Imam, met and considered the question. We are happy to note that perfect unanimity prevailed, and with the consent of Nawab Naseer Husain Khan Saheb the 11th of May and following dates were fixed for the meeting of the sub-committee.

But if the Trustees believed that at last there was nothing more between this decision and the inquiry of the sub-committee, they were doomed to an early disappointment. Nawab Fateh Ali Khan Saheb Qazilbash was informed of the date of the meeting along with other members of the sub-committee, but failing to get an acknowledgment of this intimation, the Honorary Secretary repeatedly telegraphed to Nawab Fateh Ali Khan Saheb, and when on his return from Rampur he stayed at Aligarh for the day, he was informed by the Honorary Secretary personally also. Even on this he only promised to communicate his decision subsequently by letter. Finally, Major Syed Hasan Bilgrami was requested to obtain his decision by corresponding with him, and succeeded in doing so. The Nawab Saheb fixed the 25th and 26th May for meetings of the sub-committtee in a letter which he wrote to Major Bilgrami on the 1st of May. But in a letter addressed to the Honorary Secretary two days later he for the first time re-opened the whole question, and it is necessary that we should refer in detail to his new demands.

His first demand was for a fresh inquiry into the *Chihlam* incident and the punishment of the delinquents as a condition precedent of his participation in the sub-committee's inquiry. His second demand was the appointment of a fresh sub-committee the Shiah members of which, whether Trustees or not, were to be only those whom the Shiah *Ulama* were to accept. This was to be presided over, be it noted, by a non-Moslem Visitor of the College or by its Official Patron. But if these proposals were not acceptable, the Nawab Saheb said that he would work on the sub-committee already appointed by the Trustees, provided that the numbers of Shiahs and Sunnis should be equal—which, in the light of existing facts, we can only interpret as a disapproval of the Honorary Secretary's membershi of the sub-committee *ex-officio*, on the ground that he would be the fourth Sunni as compared with only three Shiahs—and provided that guarantees were given that the Board of Trustees "on which there was a majority of Sunnis" would accept the recommendations of the sub-committee.

It is indeed regrettable that a Trustee who had opposed every reform in the Constitution of the Trustees and had thus repeatedly expressed his confidence in the existing Board of Trustees, should so readliy denounce it now as a body of narrow-minded and prejudiced sectarians who could not be trusted to do justice to the recommendations of a sub-committee appointed by themselves. But what shall we say of a Trustee who allows a sub-committee to be appointed, and probably votes for it, consents to his candidature for a vacancy on that sub-committee, and more than a month afterwards turns round and for the first time suggests drastic changes in the principles underlying the formation of that sub-committee, and endeavours to set up a string of conditions precedent to his working on it each more staggering than the other? What is wholly unpardonable is that when the Honorary Secretary replied at length to this communication, explaining in a courteous letter how impossible it was for *him* to alter the decision of the Trustees arrived at in one of their formal meetings, the Nawab Qazilbash did not even condescend to acknowledge his letter, nor even his express telegraphic message requesting him to intimate whether he would participate in the inquiries of the sub-committee on the date which he had himself suggested A lot of malicious nonsense has been uttered ere this about the irreverence of young Mussalmans towards their elders. Well, we have come across far greater irreverence on the part of the elders towards each other and their seniors, the real patriarchs of the community, and when the official mentors of the "young hotheads" next discourse very solemnly on the duties of the young and the respect and support due to the Honorary Secretary of the College, it is not unlikely that some of the young people preached to would ask if Nawab Fateh Ali Khan Saheb Qazilbash is to be regarded by them as an exemplar in good manners and discipline as well as in the noble art of "offering prayers for his grandfather's soul on the confectioner's shop."

We have given all these unsavoury details because we are afraid that it would not be possible to understand the drift of things without an intimate acquaintance with them. Nawab. Fateh Ali Khan Saheb, who is not only a Lahore grandee, but also a considerable landlord in Oudh, had been peregrinating a great deal in the United Provinces in March and April, and, among other places, Allahabad, Lucknow and Rampur were visited hy him before his letter to the Honorary Secretary of the College with its staggering suggestions was evolved. If it is true, as the *Tribune* states, possibly on the authority of the Lahore Nawab himself, that His Honour Sir James Meston's projected visit to Aligarh is in connection with the so-called "Shiah-Sunni complications' of the College, then it is certain that the

suggestion of Nawab Fateh Ali Khan Saheb that a non-Moslem Visitor of the College or its Official Patron should preside over the Shiah-Sunni sub-committe, has borne fruit by His Honour's practical acceptance of it in spite of the fact that it has had no chance yet of being considered by the Trustees themselves. Nay, some people may even suspect that the Nawab Saheb's suggestion itself had been inspired.

Now that it is announced in the papers that His Honour Sir James Meston is visiting Aligarh to discuss this question with the Trustees, the thought that is uppermost in one's mind is the one so well expressed in a question by the Poet :

حضرت ناصح گر آئیں دیدہ و دل فرش راہ * کوئی بتلا دے کہ سمجھائیں گے کیا

(If the counsellor condescends to visit us, our eyes and hearts must carpet his path. But some one must explain this much: What will he counsel?) His Honour is a staunch Christian and it is not unlikely that he could preside over a Church Conference, organise a Mission or manage a diocese with as much ease as he administers a Province of India. But in the Cawnpore Mosque affair we have painfully realised how little His Honour knows about Moslem divinity, and if the settlement of sectarian difficulties demands an intimate acquaintance with the beliefs of the sects concerned, the intervention of His Honour Sir James Meston will clearly not do.

It may, however, be said that his want of such intimate acquaintance is his chief merit, as that would argue unquestionable impartiality. But we submit that that does not necessarily follow, and even if it did, the question still remains : Have the Mussalmans come to that stage of incapacity to settle their religious differences themselves that a non-Moslem must be brought in to make peace between them? What has happened to suggest that the relations of the Sunnis and the Shiahs are so bad that they cannot put their heads together and settle the matter among themselves?

What has really happened has gone to make the path of such settlements far easier then before. Education has always tended to defacate sectarian prejudices, and in recent years they were so thin that one could have safely ignored them. When the integrity and independence of Persia were being threatened by England and Russia, Sunnis vied with Shiahs in India to save that kingdom of splendid memories. When the Turkish Government was alleged to harbour designs on the treasures of Kerbala and Najaf, even though for providing educational facilities and improving the sanitation of these sacred places, Sunnis were as anxious as the Shiahs to dissuade the Turks from touching these treasures without the full and willing consent of Shiahs. Similarly, ever since the troubles of the Turks commenced, Shiahs vied with Sunnis in protesting against European and Christian aggression and in assisting the war sufferers. Again, when the Cawnpore Mosque affair occurred, Shiahs and Sunnis were equally exasperated, and it is significant of the spirit of the times that the names of a Shiah Taluqdar and a Sunni *'Alim* were chiefly associated with the Moslem agitation against the high-handedness and cruelty exhibited by the officials at Cawnpore. Nor was it a meaningless co-incidence that of the two Mussalmans that went to England as Moslem delegates, one was a Shiah and the other a Sunni. The same solidarity of Mussalmans has been evident in the way in which Sunnis have in recent years proved their confidence in such leaders of Moslem opinion as H. H. the Aga Khan, the Hon. Sir Ali Imam, the Hon. Justice Hasan Imam, the Hon. the Raja Saheb of Mahumadabad, Nawab Imad-ul-Mulk Bilgrami, the Right Hon. Syed Ameer Ali, Major Syed Hasan Bilgrami and Mr. Syed Wazir Hasan, all of whom are Shiah gentlemen. It is no exaggeration to say that at no time have the relations of Sunnis and Shiahs in India been more truly Islamic, and therefore brotherly, than they are to-day. And yet what has never once happened in the course of the last forty years, during which Aligarh has been the one hope of Islamic solidarity, is, if we can believe the report in the papers, now going to happen, and the non-Moslem Patron of the College deems it necessary to act as the *deus ex machina* and settle sectarian disputes at Aligarh. Leaving aside the questions whether His Honour has the authority to interfere, and the ability to assist the Mussalmans out of whatever sectarian difficulty that may exist, we say, and we say it as emphatically as we know how, that His Honour's action would have all the appearance of a gross and an undeserved insult not only to the Trustees of the College but to the Moslem community itself. If the Mussalmans are really incapable of settling such questions without official meddling, then the time has come, not for Sir James Meston to recommend the closing of Aligarh for a year, but for the Mussalmans to close it for ever. The College gates must be shut and the following legend should be inscribed thereon as the epitaph of a thousand aspirations and dreams.

ای بسا آرزو کہ خاک شدہ

(Oh the many hopes that have turned into dust!)

We have no desire to prejudge the demands of a class of Shiah gentlemen who still control the Shiah Conference, but we trust we shall be permitted to mention just a few to enable our readers to judge what it is that has merited so much official attention. When Sir Syed Ahmad Khan, optimist of optimists, had felt compelled to capitulate to the demands of the present and construct at his College two mosques, one for the Shiahs and another for the Sunnis, it was his Shiah friend and co-adjutor, Khalifa Mohamed Hasan, who demanded his surrender to the deserts of the past and the claims of the future. Islam was one and indivisible as the Prophet of Islam had preached it, and those who shared one Allah, one Prophet, one Ka'ba and one Quran could not think of two Mosques, one for Shiah and another for Sunni worship. This is not a grandmothers' tale of the "splendid past" of the Mussalmans, but a living tradition at Aligrah to-day, and howsoever keenly the Shiah and Sunni students may believe in their own interpretation of those minor points which have evolved two sectarian labels, not one of them to our knowledge has desired to see at Aligarh a separation that does not exist at the Ka'ba and that did not exist when Syed Ahmad Khan and Khalifa Mohamed Hasan built up the mosque of the College. We do not minimise the difficulties of such unity, but we stand on the firm ground of past achievement. We now ask those who have so often differed from the views of their co-religionists in order to please their official patrons, where is now their boasted adherence to the principles and policy of Sir Syed Ahmad Khan? And we appeal to their community to demand from its Shafis, Shaikh Abdullahs and Abdur Raufs whether they still pretend to follow Sir Syed Ahmad Khan. Let each of them now explain his position.

A mere recital of a few more demands would, we think, suffice. Four of them run as follows :—

"(1) The office-bearers and managers of the College "and all its departments, whether honorary or paid, should be taken "from the two sects in equal proportions, and such offices as can be "held only by a single individual should be filled alternately by Shiahs "and Sunnis.

"(2) Shiahs should fill as many seats on the Board of Trustees "as Sunnis.

"(3) Salaries and other emoluments (of Shiahs) should be equal "(to those of Sunnis) and Shiah employés should receive proportional "increments (or promotions).

"(4) In scholarships (or *wazifas*) Shiahs should receive an "equality in every way."

Whether these demands are just or unjust we shall leave the sub-committee to decide. But the drift of the demands is obvious and our readers will judge for themselves what effect the unsolicited intervention of Sir James Meston is likely to have on the discussion of such demands among the Trustees.

Chapter XII of the Rules and Regulations of the College consists of the powers of the Local Government nd the Director of Public Instruction, and after clearly specifying these powers concludes with Rule 147 which runs as follows:—

> The Government and Director of Public Instruction shall have no power to interfere in the internal management of the Education, and the Boarding House and the appointment, dismissal, and transfer of the College staff except as provided in Rule 144, and the matters connected with religious instruction.

This ought to be plain enough, and we do not see how the Local Government can justify any interference in such intimate concerns of the Mussalmans as sectarian differences. But perhaps Sir James Meston is availing himself of Rule 41 according to which "the Patron "of the College (the Local Government) may inquire into every matter "relating to the College and give such advice to the Trustees as he may "deem fit about the improvement, management and welfare of the College." But he could not have ignored the conclusion of that Rule which lays down that "it shall be the duty of the Trustees to take such "advice into consideration, and either act upon it or record their reasons "for abstaining from so doing." We remember only two occasions in a quarter of a century on which such advice was offered by the Patron. On the first occasion the "elders" were quarrelling in an unseemly manner about office, and Sir James La Touche had no difficulty in persuading the late Nawab Mohsin-ul-Mulk to be re-elected. That was early in 1902. Seven years later Sir John Hewett "advised" the Trustees to retain Mr. Archbold as Principal after he had sent in his resignation, not to his employers, but to the Lieutenant-Governor, on the suggestion, as, we believe, he explained later on, of the Chief Secretary to Government. Well, the Trustees had a strong man at the helm and they were not inclined "to act upon it", but were willing enough to "record their reasons for abstaining from so doing." Sir John Hewett was a shrewd man of business and was unwilling to test his kingly power over the waves of an angry sea. He wisely retired and put a cheerful face on the matter. That precedent is not very encouraging in any case, and as Sir James Meston showed at Lucknow on the 16th of August last, he does not unfortunately possess Sir John Hewett's capacity for putting a cheerful face on such discomfiture.

What Sir James Meston will ask the Trustees to do, and how they will act, we are not in a position to know or state. But we honestly believe that he is not empowered to interfere, that he is not qualified to mediate, and that, in any case, the time for mediation has not yet come. The matter has not been considered by the Trustees as yet, and even their sub-committee has not yet met. When the sub-committee has met, inquired into the matter and reported upon it, and when the Trustees have taken some action upon it, and it has proved of no

avail, the *deus ex machina* may then make his appearance. At present it will be as premature as some "unrehearsed effects" on the stage. And we are sure that of leisure His Honour has none too much. A famine-stricken Province of half a hundred million souls cannot be considered a light charge for a Lieutenant-Governor without his long expected—we had almost said his long promised—Executive Council. But even if His Honour has some time to spare, the Hindu-Moslem *entente* must surely be held to be a first charge.

The Allahabad University Results.

THE results of the various annual examinations held by the Allahabad University have recently been published, and it seems desirable to estimate their bearing on the general state of education in the United Provinces. One need not too often repeat the truism that the problem of Indian education is of superlative importance to the future of the country. No well-wisher of India can, therefore, remain indifferent to the work and achievements of the various State Universities, which are primarily responsible for the solution of the problem. The Education Department of the Government of India stands for the unity of Government educational policy and one of its functions must obviously be to keep a close watch over the work of the Universities and see that their activities are to some extent co-ordinated and lead to progressive results. However, in the peculiar circumstances of India, the Education Department can not adequately meet the needs of the situation. Its standpoint is inevitably different from that of the people. As a State organ, its activities are naturally mixed up with general administrative and political issues, and its treatment of the educational problem of India is apt to be governed on occasions by considerations that are not purely educational. It is, in view of this, of the utmost importance that the people themselves should keep a watchful eye over the Universities and their work should receive a constant, close and careful study from the Indian Press and public men. In the interests of a rapid and wholesome educational advance it seems necessary to organise public opinion and create in every province a sort of people's educational bureau, which would be in close touch with the people's needs, formulate the people's point of view on current educational questions and, after a thorough study of the ways and means, press for necessary reforms in the objects and methods of work of provincial Universities and provincial Education Departments. Without some such organisations the Universities would remain as indifferent to public requirements as they are to-day. Public criticism to be effective must be searching, intelligent and organised. Casual notices in the Press after the publication of the annual examination results of the Universities and hurried references to the character of question papers, text-books, examiners and so forth, usually prove of little avail. The Universities pay little heed to what a somnolent public is pleased to say after it has been roused to a sense of duty for a brief space by the grim tales of the "slaughter of innocents." They live apart in a world dominated mostly by politicians disguised as educational experts and men possibly having every other qualification except a knowledge of India's educational needs. To hope for reform of the Universities from within is manifestly absurd as long as their constitution remains what it is. Some good, however, may be expected to result from the pressure of enlightened public opinion strongly and ceaselessly exerted from without.

These considerations suggest themselves with the last annual results of the Allahabad University before us. Before analysing their actual significance we would like to give the figures relating to the various examinations held in March, 1914. According to these it would appear that 26 candidates went in for M .Sc. (Previous), out of whom 21 have passed; 9 out of 11 have passed in M. Sc. (Final); 68 out of 140 have passed in M. A. (Previous); and 46 out of 61 in M. A. (Final). The passes in the B. Sc. examination are 68 out of 163, *i. e.*, 41·7 per cent.; in the B. A., 415 out of 946, *i. e.*, 43·8 per cent.; in the F. A., 850 out of 1910, *i. e.*, 44·5 per cent.; and in the Matriculation, 1649 out of 3904, *i. e.*, 42·2 per cent. It would be readily observed that, excepting the results of examinations for the M. A. and M. Sc. degrees, the percentage of passes in every other examination is in no case higher than 44.

Taking these figures as criteria, the general state of secondary and higher education in the United Provinces does not seem to be in any way satisfactory. The proportion of those under instruction in the secondary and higher stages to the general population of the Provinces is disappointingly meagure and calls for serious public attention. We reviewed some two years ago the educational position of the Provinces with reference to the economic and social needs of a community of about 48 millions, and we pointed out the utter inadequacy of the numbers then undergoing a process of organised training in public schools and colleges. The position has not appreciably changed since then. There have been slight increases in the numbers of candidates that have appeared this year in the various examinations, but they are practically negligible, and the problem of the growth of secondary and higher education in the United Provinces remains as serious as ever. The educational efforts in the Provinces fall miserably below the standard required for the daily growing needs of the community. The paltry results of both Government activity and private enterprise are best illustrated by the fact that a community of about 48 millions faced with enormous tasks of social reconstruction and economic development can provide for the intellectual training of only less than 7,000 of its youths, a number represented by the Matriculation, F. A. and B. A. candidates combined. This is a state of things that is creditable neither to Government nor to the educational reformers of the community. We need not set about to analyse the causes, but it is incontestable that the Provincial Government will have to change its existing attitude if matters are to be improved. What is needed chiefly is the provision of greater facilities and therefore of greater expenditure for the growth of provincial education. The educational "expert", who professes a passion for efficiency and invariably seeks to attain it by increasing inspecting staffs and making education generally expensive, is the one obstructive individual who has to be cured of his reactionary theories and illiberal doctrines.

Apart, however, from the fundamental question of the growth of provincial education, the nature of the Allahabad University results has, for several years past, been very disquieting. It is evident from the figures we have given above that, excepting the results of the M. Sc. and M. A. examinations, the percentage of passes is in no case higher than 44. These results have been repeating themselves with astonishing regularity for some years past. It means practically that appreciably less than one-half of the students preparing annually for Matriculation, F. A. and B. A. are fit to recieve the hall-mark of the University. The wastage is enormous and frightful and calls for a prompt and searching inquiry. Probably in few other Universities in India and certainly in no other University in the rest of the world such an alarming state of things is known to be going on from year to year. It should not at all be difficult to find out the causes to which such a wastage is mainly due. The question is one that in the interests of the provincial education can not be allowed to wait indefinitely. Obviously, there are three chief factors that make up the question, *viz.*, the standards of the University tests, the standards of the school and collegiate teaching, and the standards mentally set up by individual examiners. Only a definite and systematic inquiry can show which of these factors is responsible for such results. If the school instruction and collegiate teaching are defective, the University should take drastic action and disaffiliate such schools and colleges as do not make efficient provision for teaching up to the various curricula prescribed by the University. If examiners are proved to be erratic in their methods and judgments, steps should be taken to see that they rigidly adhere to the University standards and do not give way to individual freaks. But if the University itself is to blame, if its standards are shifty and its methods capricious and indeterminate, if it has neither traditions to cherish nor fixed educational ideals to popularise, if, indeed, it is a chaotic concern in which nobody is particularly and genuinely interested and which anybody that can successfully manipulate votes and patronage may claim to run, then it were high time for somebody to rise and deprive this cumbrous, aimless and mischievous institution of its powers to play fast and loose with the destinies of the hapless youths in the U. P. schools and colleges. It is really suprising that the University authorities can afford to sit still while this graye evil has continued unabated for years. From their apparent indifference it would seem as if they are not conscious of the existence of the evil itself. We are, of course, familiar with a certain frame of mind of the educational expert, who regards the keeping down of the percentage of successful candidates at University examinations as a wholesome measure of "efficiency." The idea underlying this attitude is somewhat this: "The Indian University products are more or less an administrative evil. The greater their number, the louder will be the clamour for posts in Government service. By keeping down the number, you would mitigate the nuisance of the unemployed and consequently help in thinning the ranks of potential agitators." We would like to know if the logic of some such argument has impressed the University of Allahabad. On no other ground can we understand its superb indifference to the fate of hapless hosts whom it annually succeeds in branding as "failures." Why continue the farce of fixing curricula and courses of instructions and terms of study, when more than half the candidates are seemingly unable to satisfy the University tests? It would be far simpler and much more logical if the respective periods of study in schools and colleges were raised to suit the requirements of the majority of students who annually fail and have to continue their study for one year more if they desire to get the University hall-mark.

Coming to the relative position in education of the major communities in the Provinces as disclosed by the University results, we find the Hindus to claim as usual the higher percentage of successful candidates. According to the figures the percentage of Moslem youths in the total University passes is 9·5 in M. Sc. (Previous); 29·4 in M. A. (Previous); 28·2 in M. A. (Final); 5·8 in B. Sc.; 24·8 in B.A.; 18·2 in F. A.; and 14·9 in Matriculation. No Moslem candidate

seems to have appeared for M. Sc. (Final). Excepting the M. Sc, the B. Sc. and the Matriculation results, the percentage of Mussalmans in all other figures seems to be higher than their proportion in the general population. But this apparent excess loses all its significance when we take into account the position and character of the college at Aligarh. The students of this college are drawn from every part of India and the number of such as come from places outside the United Provinces should obviously be eliminated from all estimates relating to the educational position of Mussalmans within the Provinces. When it is remembered that the other provinces of India usually contribute about one-half of the total number of students at Aligarh, and that the Allahabad University figures relating to Mussalmans include mostly Aligarh men the educational backwardness of Mussalmans in the U. P. becomes glaringly manifest. The state of things appears still more disquieting when one studies the figures relating to results in what are known as "modern subjects." It will be seen that the Moslem candidates show the poorest results in the Faculty of Science. It is not due to any accident this year; the records of the past years disclose a dismal tale that has been repeating itself with alarming regularity.

The results of the Aligarh College, while maintaining a fair level in the Arts Faculty, sink to discreditable figures in the Faculty of Science and fall much below the University average. In M. A. (Previous), M. A. (Final), B. A. and F. A. the Aligarh percentage is 60·8, 85·7, 51·1 and 43·3 respectivly against the University percentage of 48·5, 75·4, 43·8 and 44·5. In all these examinations the Aligarh results have been satisfactory, though in F. A. the percentage falls a little below that of the University. But the results in M. Sc., B. Sc., and in the School Final examination are such as should furnish food for anxious thought to the authorities of the college. Three students went in for M. Sc. (Previous), out of whom one has passed in Physics, yeilding a percentage of 33·3 against 80·7 per cent. of the University. Out of the two unsuccessful candidates one had taken up Physics and the other Mathematics. It appears that no student was prepared this year for M. Sc. (Final). Twelve students appeared at the B. Sc. examination of whom only two have been successful, *i. e.*, 16·6 per cent. against 41·7 per cent. of the University. In M. A. (Previous: Mathematics) two students appeared both of whom have failed, while the solitary candidate that went in for M. A. (Final) in Mathematics and has passed is an Assistant Professor of Mathematics in the college who took his B. A. degree in 1907 and had already made two unsuccessful attempts for his M.A. In the School Final examination only five students have passed out of 30.

The points demanding a searching investigation in relation tothese results are various. The School Final results cast an ugly blot on the teaching of the Aligarh School and we trust no effort will be spared to elucidate the causes to which they are due. We understand the Honorary Secretary of the College Trustees has decided to make a thorough inquiry into the matter. The results of his inquiry will be awaited with deep concern by those interested in the progress of the Aligarh School. Whatever the causes, we hope they will be speedily removed and the repitition of this year's scandalous results will be rendered impossible. As regards the Prince of Wales' School of Science and the paltry work that it has been doing, an equally searching inquiry is called for in relation to its organisation and teaching. Its maintenance is costing the Moslem community an enormous amount of money. The actual expenditure on its working in 1913-14 was Rs. 32,348-2-10 and the estimates for the 1914-15 come up to Rs. 35,700-5-4. It has an expensive staff consisting of three senior professors of European qualifications with a considerable number of assistant professors, who are all graduates of the Indian Universities, and large sums are spent annually on the equipment and upkeep of its laboratories. In these circumstances it is really a matter of the utmost urgency to inquire if such a bloated establishment involving huge expenditure has any justification for its existence. In actual fact, two B. Sc.'s represent the annual output of the Prince of Wales' School of Science, for the M. A. in Mathematics was a failure of the two previous years and had therefore no necessity to avail himself of the School's teaching in the course of the last year. It means, then, that upwards of Rs. 32,000 have been spent last year in manufacturing two Bachelors of Science! Could anything be more grotesque? And such results have been the normal feature of the work of the School since its establishment. Clearly a searching inquiry is called for, and we trust the Honorary Secretary of the college, who has already made up his mind in this matter, will ensure a speedy and thorough investigation. The scope of the inquiry should include the quality of the Science teaching and the work of individual professors. It should also extend to an investigation of the causes that keep the undergraduates from joining the M. Sc. and B. Sc. classes in appreciable numbers. We hear that many of this year's failures in B. Sc. intend to take up the Arts course. If some accounts are to be believed, it would appear that boys hesitate to take up Mathematics because Dr. Zia-ud-Din, the senior professor in charge of the subject, is said to be in the habit of paying insufficient attention to class work. It is rumoured that very few lectures are given by him, and to save himself from results such as fell to the lot of the other two M. A. (Previous) men one student even refused to go up for the examination. It is clearly high time for the adoption of necessary measures to remind those of the college professors, to whom a sterile and senseless spinning round college "politics" has proved an attractive occupation, that their duties lie in the class-room and their talents would be better employed in looking after the work and progress of the undergraduates than in trying to make a mess of affairs with which they have no concern and which they are scarcely competent to handle. The Prince of Wales' School of Science has got to be reformed. There has been enough waste of money and of the time and energy of students already, and it can not be allowed to go on any longer. We await the result of the inquiry that the Honorary Secretary has initiated and we only trust it will eventually result in a thorough reorganisation of the work and teaching of the School. But this requires a firm-hand and resolute heart and the Honorary Secretary will have to be very persistent before he can achieve any results.

A U. P. Civilian and the Calcutta High Court.

A Foolish Tirade Against the Bar.

A writer who signs himself as "Ignotus," a well enough known pen-name in the *Reviews*, contributes to *The Asiatic Review* (formerly *The Asiatic Quarterly Review*) an article bearing the notoriously sensational heading: "The Indian Peril". It is in reality a foolish tirade against the Bar in India based on the secondhand information to be found in M. Joseph Chailley's book translated by Sir William Meyer. The article teems with references to "our critic" and "our author" and with numerous quotations from his book, and the dull monotony of the thing is broken only by the amusing references of equal frequency to "the leading journal" which is none other than the one we knew as "the paper for thinking people" when it catered ponderosity for the English breakfast table at threepence and latterly at twopence a day, and has now come down to the commonplace penny. The writer brings together "all the talents" in order to condemn the Bar, and we particularly note that on July 23rd, 1912, "the leading journal" declared that "the working of the Chartered High Courts of India, "and more particularly of the Calcutta High Court, has been a secret "ulcer in the Indian administation for more than a century". Our old friend the creator of "the Indian Peril" of last December is also quoted as saying: "The High Courts and Chief Courts have "stereotyped a jurisprudence which rests on the strict and literal "interpretation of the law. (Pray, what have the Chief Courts done to deserve such censure? Ed. *Comrade*). In the older provinces this "evil is irremediable: legality and formalism have triumphed and the "people are resigned." Not content with the evidence of these witnesses, the writer puts some more into the witness-box. Here is Mr. Carstairs, and if you want to be sure that he is wholly disinterested you have only to look at the letters "I. C. S." at the end of his name. He is the author, as also perhaps the denizen, of "*The Little World of an Indian District Officer*", and his testimony is as follow:— "A most discouraging feature is our singular want of success in gett-"ing anyone punished for the crime of dacoity. We had a judge prone "to acquit. If I remember rightly, he acquitted in every case sent "up except one, and in the one case where he convicted the accused "were let off on appeal to the High Court..... When we saw the "reasons for acquittal, it did seem as if no mortal evidence would "have satisfied the High Courts." After Mr. Carstairs, I. C. S., Sir Bamfylde Fuller, K. C. S. I., C. I. E., steps in and repeats the evidence he gave on the 7th October last before the "thinking people" who read the "leading journal" that "the authority of the Indian "Civil Service has been partly undermined by the Calcutta High Court," as if it meant the same thing as the authority of the King having been undermined. Even Mr. Fielding Hall has been sub-pœnaed to swear the irrelevant statement that "the Courts are but collecting-agencies for money-"lenders; the people despise them", as if the Judiciary as well as the Executive had usurped legislative functions and created the *bunya's* arcadia. Wonder of wonders, even Sir Henry Cotton is dragged in to support the claims of the I. C. S. that law and procedure, rules and regulations, precedents and rulings are all forms for which fools alone contest, that whatever they administer is administered best, and that the good old rule which said: "Whatever pleases the Prince has the force of law", with a short Amending Bill originating in the Home Department, declaring that the Civilian magistrate and judge are "Princes" within the meaning of the Act, would set everything right. The comments of "Ignotus" on "the testimony of all these unimpeachable witnesses"—Sir Henry Cotton and Sir Bamfylde Fuller both on the side of and among the angels!—are worthy of perusal. "Can we wonder," he asks, "at the increase of lawlessness and the powerlessness of police and "magistrates under a system where the Bench (one in training, "sentiment and sympathy with the Bar, its progenitor) orders "acquittals wholesale if Western chicane and Oriental astuteness "can find a flaw in the indictment, an oversight in the procedure, "or a contradiction in a witness's evidence? The Indian Peril "proceeds from a *régime* of sophists..... These defects are, briefly, "a mistaken attachment to the jury system;..... a Bar-trained "Bench, indefensible in theory, a mode of recruiting the judiciary

"condemned by practical experience..... Symptoms are not wanting "that a strong movement is being engineered with the cry, "'Complete Separation of Judicial from Executive Functions.' This "slogan has just that appearance of consistency which masks its "real purpose. That purpose is to throw the blame of the present "discontent on the alleged defective knowledge of those occupants "of the Bench who are not under the ægis of the Inns of Court."

A Subject fit for Molière.

Well, we only wish Indian Courts had half the disease that "Ignotus" has attributed them. But that's another story. Our purpose here is to invite the attention of those who write like this to a recently reported case from that worst of Courts, the High Court of Calcutta—and may it long remain as bad, though we pray there may not be any 'better' or 'worse' in our law courts in future. Such writings of which no Local Government takes the least notice under the Press Act for "bringing the administration of justice into contempt" in spite of their grossly libellous character, though Judge Mackarness's Pamphlet on the methods of the Police has long been declared forfeited, are clearly bits of special pleading for a type of Civilian unfortunately only too common in Northern India to whose love of Justinian's *dictum* we have alluded. Need we wonder then that Calcutta found unusual attraction in the proceedings of a case in which a Northern India District Magistrate belonging to the Primer Service gave evidence before the Bar-trained Bench of the Calcutta High Court and was cross-examined by that "humble Barrister," Mr. Eardley Norton? No wonder the papers bore the headline "Civilian Witness" in bold letters, for was no the subject fit for Molière?

The Camel at the Foot of the Hill.

The Civilian surrounded by the halo of prestige is one of the great planets of the bright official firmament of the U. P. when he sits in a costume generally associated with polo to mete and dole unequal laws unto a savage race of black bipeds clustering round the Collector's *Cutcherry*. As the Press Act does not apply to words which are likely or have a tendency, in all possible and impossible ways, to bring into contempt anyone so insignificant in these days as God, we have no hesitation in repeating the blasphemy of the editor of the *Zamindar* who wrote :—

اسکي قدرت کا بیان کوئی کسی طرح کرے مین تو اللہ تعالی کو کلکٹر سمجھا

(Others may describe His omnipotence as they please;
I regarded God Almighty to be a Collector.)

But the U. P. Civilian is not in his proper setting in the Calcutta High Court. He certainly shows to no better advantage than Sir Ali Baba's Political Agent beyond Aden. He is something even less luminant than the A. D. C.-in-waiting when he has doffed his scarlet uniform and donned Mufti. He doesn't even bear the marks of earlier refulgence which are noticeable on the charred stump of a rocket. How have the mighty fallen indeed. The nearest approach to him is the proverbial Camel when he gets to the foot of a Mountain and receives the first shock in connection with his unsurpassable altitude the thought of which had contributed so greatly to the development of a *nonchalance* and mighty disdain no less noticeable than his hump.

The Meekest of Mortals.

These stray reflections are merely by the way and have no application to Mr. A. F. Fremantle, Deputy Commissioner of Barabanki during this hot weather as he was of Unao during the last. As everybody knows, Rajputana Politicals and Oudh Civilians are the meekest of mortals, and wear their great powers, whether conferred by British Indian law or Native State and Taluqdari usage, generally with the same ease and absence of display as a Copper or Oil King's consort wears her diamonds. With this preliminary explanation let us begin. At the Calcutta High Court before Mr. Justice Chaudhuri, Mr. A. F. Fremantle was examined *de bene esse* on behalf of the defendant in the suit brought by Babu Russick Lall Mullick, an attorney of the High Court, against Pandit Jay Kishen Tewari to recover damages for alleged malicious prosecution. The defence was that the defendant did not prosecute Babu Russick Lall Mullick but that the prosecution was instituted by the Magistrate upon certain information. The report says:—

> Mr. Allan Frederick Fremantle examined by Mr. Sircar, counsel for defence, said : I am a member of the Indian Civil Service. I have been so about thirteen and a half years. I am at present Deputy Commissioner of Barabanki. I was Deputy Commissioner of Unao from 13th March to 1st October last year. I know the defendant. I think he called upon me in May 1913, at my house. My impression is he came generally to call on me as Deputy Commissioner and also to complain about some people in his village. In May 1913 when he saw me he made no complaint against Russick Lall Mullick.
>
> Did he at any time ask you to issue any process against Russick Lall Mullick ?—No.
>
> Neither verbally nor in writing ?—No.
>
> Continuing Mr. Fremantle said : I issued a warrant against Russick Lall Mullick.
>
> Did you issue that warrant on your initiative ?—Yes, entirely.
>
> Mr. Ghatak, counsel, appeared before you at Unao for Russick Lall Mullick ?—Yes.
>
> Mr. Fremantle next said : When the case came on before me I suggested I should transfer the case as I presumed the accused wished to avail himself of his rights under Section 191 of the Criminal Procedure Code, clause (c). The case was not actually transferred for the reasons stated in my order. Ultimately the accused was discharged.
>
> Had Pandit Jay Kishen Tewari beyond being a witness for the prosecution anything to do with the prosecution of the accused ?—None whatever.

"Promotion is so Bad !"

After this the cross-examination began, and we note that Mr. A. F. Fremantle was quite bright and almost gay when Mr. Norton opened it.

> Witness said he had been a Magistrate since he came out to India, thirteen and a half years ago.
>
> And how long a District Magistrate ?—Recently. I have generally been reverting in the cold weather. Promotion is so bad (laughter).

Thirteen and half years out in India and not yet a *pukka* Collector ! Promotion must be bad, for does not four or five years' service often entitle a Civilian—an English Civilian—to officiate in the rank of the Almighty Collector of a district in the U. P. with a million souls, including both dotards and "hotheads" ? Let us proceed.

> May I take it that in the course of your experience as a District Magistrate you are familiar with the Criminal Procedure Code and its various provisions in regard to the taking of cognisance ?—Yes.
>
> Have you thought carefully over the facts of this case in so far as your action in it is concerned ?—Yes.
>
> Do you think you made any mistake in law in your proceedings ?—I think I had very good grounds for issuing the warrant.
>
> That is not my point. I am asking you whether you consider in the course of your proceedings you have at any time been guilty, so far as you recollect, of any contravention of the Code ?—No.

"Rather Bad Grammar."

So far so good. A clean conscience is a valuable asset, though a bad memory is often a serviceable substitute. We have after this declaration a compensating confession touching in its candour, the admission of a combination of good law and bad grammar.

> Had you known the defendant in this case Pandit Jay Kishen Tewari for some time personally?—No.
>
> Had you known him before he came to you with a letter in December 1912?—He came to me in May 1913.
>
> I will tell you why I put that question. In his statement to yourself the present defendant has made this statement: "I received a letter—"
>
> Mr. Fremantle (interrupting) : I know what the difficulty is. If you read that sentence out I will explain it. It is rather bad grammar on my part (laughter).
>
> Mr. Norton: I have not come to the bad grammar as yet (renewed laughter).

"Father of a Family."

Indeed we are shocked at Mr. Norton's want of appreciation of such witty confessions. But perhaps he may improve later on.

> Do I understand you were not personally acquainted with the defendant at the time he gave you the letter?—No.
>
> Is it not a fact that this man brought you a letter purporting to be written by the plaintiff?—He gave me a letter.
>
> When?—In May 1913.
>
> Where was that given to you?—In my office in my bungalow.
>
> At your private residence?—Yes.
>
> Had you known the defendant before that date?—No. I had not seen him. I knew nothing about his antecedents. I don't think I made any enquiries about his antecedents. He spoke to me in Hindustani. I understand Hindustani.
>
> In handing you the letter did he do so voluntarily or at your request? —Voluntarily. As far as I remember he said there was some person or persons in his village who were harrasing him and as an example of the harassment he received he showed me this letter.
>
> He came to you as a sort of father of a family (laughter)?—Yes.
>
> Not as District Magistrate?—The same thing.
>
> Are all District Magistrates fathers of families (laughter)?—The people of the district generally call them their "ma bap." I don't know what they mean. They know what they mean.

A Question of Identity.

This is really very interesting. Mr. Fremantle is "father of a family" without knowing the reason why. We wonder whether he is the same gentleman who, in the exercise of his rights as a somewhat precocious "father of a family" entered the *Zenana* of an aged zamindar in the district of Pilibhit, where he was doing settlement work, and dragged him out to his office in the presence of his tenantry, when he had regretfully declined to attend on the ground of indisposition.

The "Height" of the Higher Standard.

But we need not tarry over so slight an incident in the midst of another *Ma-Bap* story. Mr. Fremantle deposed that in a short interview lasting five minutes Pandit Jay Kishen Tiwari, whom he did not know before, and into whose antecedents he had not inquired, handed him the attorney's letter, sought his help against those who harassed him and obtained the promise of assistance from this "father of a family." This happened on the 3rd May, 1913. On the 18th June, 1913, Mr. Tewari was examined by Mr. Fremantle. Then the following evidence was given in connection with the exmination of Mr. Tewari and the subsequent proceedings. Readers will please note the subtle distinction made by Mr. Fremantle between the Higher Standard and the Higher Proficiency and the complete humiliation of Mr. Norton whose ignorance of Persian contrasted so glaringly with Mr. Fremantle's ability to read Urdu—with assistance.

After that interview between the 3rd May and the 18th June, did you make any record whatever anywhere that you were taking up this case of your own volition—either in the order sheet or any other document?—I think I did not. I was afraid he might get wind of it.

Did you start any order sheet in connection with this case?—Until I get the record from Unao I cannot say. It is very difficult to remember.

Mr. Justice Chaudhuri: Is everything in connection with this matter on the record? Whatever you did does everything appear on the record to the best of your recollection?—Yes, except probably a confidential letter I sent to the C. I. D. with respect to getting a copy of a signature.

Except a confidential letter written to the C. I. D. everything else you think is on the record?—I think so.

Mr. Norton: I take it that you read Urdu?—I cannot read it very well without assistance. I may be able to read it. It depends on the script.

Are you in a position to read your own order sheet?—I usually cannot without assistance. I can read this (shown).

I understand you have passed the Higher Proficiency in Persian?—No, only the Higher Standard.

What is the date of the first entry in the order sheet?—The 1st July, 1913.

That is obviously incorrect because you examined this man on the 18th June?—Yes.

Where is the refereene in the order sheet to the examination?—I don't know where the first order sheet is. This may be the first.

Will you kindly look. I am ignorant of Persian. There is no order sheet of your examination of Tewari on the 18th June?—No.

Taken by Surprise.

Now we come to something more interesting, though one has to wade through some details in order to get to the land of "Surprises".

I have certain certified copies of the proceedings of June 18th here. I want to bring these to your notice. Who puts the entitlement on the papers in your court? Do you do it yourself?—I write it in English.

(Copy of title of case shown "King-Emperor, through J. K. Tewari" etc.) May I take it that this charge and this portion of the entitlement are in your handwriting?—No, I will not say that it is in my handwriting.

Is any portion of it in your writing?—I don't think so.

That was written on the paper when yau received Tewari's statement?—No, I will not admit that.

Then what do you admit?—I admit that I received his statement. Subsequently when the criminal file was prepared it was made part of the criminal file.

The entitlement is part of the proceedings of the court?—I don't think so. It is not. It might have been done in the Copying Department.

That entitlement was put on. It is not a forgery. It must be part of the proceedings of your Court?—It might have been added in the Copying Department. Supposing you put in an application for a copy of a statement made in the case of the King-Emperor *vs.* so and so, the Copying Department would put on the words "copy of a statement made in the of" etc.

I think you will admit that is part of the official record of the statement which you took in this matter?—That heading?

Yes?—I have just said I don't admit it. It may be so, but I don't think it is.

Have you ever seen this statement with this heading before or have heard it read to you?—It has taken me by surprise.

Civilians and "Obviously Bad English".

Well, we are fast coming to the conclusion that Mr. Norton is a bad man. He takes undue advantage of official surprises and even presumes to allude to candid confession about "bad grammar" made in a gay communicative mood. The following will show what we mean:—

What portion surprises you, will you point it out?—The words "in pending." This is obviously bad English and the words "Through Pundit Jay Kishen Tewari" is a pure mistake, because it is suggested that he was the complainant when he was not.

Mr. Norton: I say that Civil Servants are quite capable of writing bad English.

Witness: It is incorrect and the proper designation of the case is King Emperor *vs.* Russick Lal Mullick.

This is the first time that this has been brought to your notice?—Yes. I have never seen this paper as far as I recollect it.

Mr. Justice Chaudhuri: Your attention was not drawn to it?—No.

Mr. Norton: If you saw it you did not correct it?—If I saw it I did not correct it.

Are we to take it that since 18th June up to date, bearing in mind the letters you have written to this court, you have never taken the trouble to verify the records in this case?— I have never sent for the records. No I did not.

You are taken by surprise that the entitlement of the proceedings lends colour to the statement that you were taking down the statement of the complainant?—It certainly does lend colour to that.

"Humility due to our Respective Situations."

Then we come to some more details about Mr. Fremantle's ineentions and the official record thereof or its absence, and some technicalities of law that are evidently as distasteful to some U. P. District Magistrates as to the lay man. But the reader would no doubt mark how humble the mere barrister has to be when pitted against a Civilian Magistrate.

At that date, the 18th June, had you made up your mind to try the case or to transfer it?—To transfer it.

It follows from what you have stated—in the absence of any order sheet—that there is no order sheet which evidences your intention to transfer on the 18th?—No.

Is there any letter of a private character from you to Tewari or anybody else evidencing such an intention on that date?—No, because the law obliged me to transfer if the accused exercised his right of asking for the case to be transferred and I never doubted he would not ask for that right.

That is begging the whole pith of my cross-examination. You have sworn in this Court that on the 18th June you were acting under clause (c) of Section 191 of the Crimnal Procedure Code?—I think I said Section 190 clause (c), not Section 191.

Mr. Norton: I am not a Magistrate (laughter). I may be wrong.

Did you on the 18th June intend to act in strict conformity with the Procedure Code?—Yes.

And in fact did you?—As far as I know I did.

Take the statement of the 18th June. From every point of view it is meant as evidence?—Yes.

And you took it?—Yes.

Is that in compliance with the Code?—I don't know of any section of the Code which is against it.

Will you allow me with all humility due to our respective situations to call attention to Section 190 (laughter). —Yes.

That shows you violated Section 191?—It appears I did.

I am going to suggest this is inconsistent with your dream that at that time you were acting on information (laughter). My point is that you were acting on a complaint. If you were acting on a complaint what you did was right; if you were acting on information what you did was wrong.—I acted on information but I thought it was only fair to the accused that I should not send a warrant for him 700 miles away unless I got some evidence on satisfactory affirmation against him.

That is an amplification of the Code?—It is an interpretation of the Code.

Will you point out any section which justifies your action?—The section which justifies my conduct is, I think, Section 191.

What portion of it justifies your conduct?—The first words "When a Magistrate takes cognisance of an offence."

That is an amplification of that Section?—I would not call it an amplification.

Substitute a better word?—Interpretation.

Do you think that is correct legal interpretation?—I do.

The section says: "When a Magistrate takes cognizance of an offence the accused shall, before any evidence is taken, be informed that he is entitled to a transfer."—Yes.

You did take evidence before you gave information—Yes. That is a matter for argument. I don't know as much about law as you do, Mr. Norton (laughter).

"The Way Business is Conducted."

This last confession was not obviously as gay as that one about "bad grammar." It certainly encouraged even an Indian Bar-trained Judge to put some distinctly unpleasant questions to our U. P. District Magistrate. The light it throws upon U. P.'s fear of "Ye Manne of Lawe" will no doubt gladden the hearts of the humble Vakils who never appear before a Civilian Magistrate except in the condition of a jelly, a shaking mass of sweetness.

Mr. Justice Chaudhuri: When you thought it would be fair to the accused to have the informant's statement on oath why did you not ask him to put in a complaint? It would have thrown the burden upon him and not upon you.—I thought he would be afraid.

Mr. Justice Chaudhuri: Oh Mr. Fremantle! Is that the way business is conducted? A man comes into Court and gives evidence in open Court on oath making charges against one. Do you think a man who does that is afraid to put in a petition of complaint?—A great many people in my part of the country are very much afraid of making complaints.

Mr. Justice Chaudhuri: Why? You did not want to help him to get out of the consequences of the complaint?—No.

Mr. Justice Chaudhuri: What was present to your mind?—That if any kind of criminal action was to be taken against an attorney of Calcutta I ought to take the full responsibility of it because he would be afraid to do so being only a small Zamindar.

Mr. Justice Chaudhuri: But surely you understand the position, don't you, Mr. Fremantle? A man makes a charge against another man; why should he not make that charge upon a petition of complaint before you, and why should you as the Magistrate of the District help him in not making that petition of complaint?—He did not make any charge against Russick Lall Mullick. He merely gave me certain information.

Mr. Justice Chaudhuri: Information on which you were going to issue a warrant?—Yes.

Mr. Justice Chaudhuri: Don't you think that for the protection of other people the information should be on a petition of complaint? Why should he make statements on which you as a Magistrate were going to issue a warrant, and be protected?—Because he did not wish to have Russick Lall Mullick prosecuted.

Mr. Justice Chaudhuri: Did he say so to you?—No. I did not think he desired to make an enemy of any one so influential as an attorney of the High Court, Calcutta.

Mr. Justice Chaudhuri: But he did not know Russick Lall Mullick. Russick Lall Mullick was only a name to him.—It is common knowledge how afraid country people usually are of anybody who has got anything to do with the law.

Mr. Justice Chaudhuri: That is no reason why they should be encouraged in that feeling?—It exists.

Mr. Justice Chaudhuri: I know it exists, but your duty is to remove that misapprehension from the minds of these people. If they come to a criminal Court they ought to do so with a full knowledge of the responsibility that their action entails.

A Friendly Summons.

After this we get an interesting glimpse into the procedure of Mr. Fremantle when summoning a person to his court of which we shall see something more anon.

Mr. Norton (to witness) How did you get this man Tewari up before you on the 18th?—I think I issued a summons, but I am not quite certain.

Will the record show it? You said the order sheet does not?—I cannot remember.

I want to know how he came before you on that day to be examined as a witness. Did you send for him officially or as a friend or how? Did you issue a summons or did you write him a private letter?—I cannot remember.

You would not be averse to writing him a private letter?—I would not be averse.

In fact in this case you have writen private letters to Tewari in connection with this matter?—Certainly, I have.

So that in the absence of any record you may have summoned him by private letter?—It may be.

An Uncea ing Current.

Then we come to the entitlement of another order. Witness was shown his own order sheet and Mr. Norton asked if the entitlement of the order which read "King-Emperor through Pundit Jay Kishen Tewari" was in his handwriting. He replied in the negative and said that though he read it he did not alter it. It was a mistake. Then comes the entitlement of a summons. Witness then admitted to Mr. Norton that the summons contained the statement "Babu Jay Kishen, complainant." He admitted that this statement surprised him.

Did you experience any sensation of surprise at the time when you read it?—I don't read summonses when I sign them.

Why I lay special stress upon that is that you yourself have admitted that an incriminatory suit against an attorney living 700 miles away required a certain amount of prudence and care?—Yes.

Did you exhibit that prudence and care?—Yes.

Did you scan that summons before you signed it?—No.

To whom do you attribute that unceasing current of the word "complainant"? The Peshkar thought that he must be put in as complainant.

This is the third document I have shown you in which this singular fact appears—the word "complainant"?—Yes.

Co-operation.

We have already had a glimpse into Mr. Fermantle's procedure in summoning witnesses. Now we have the full view of the *Ma-Bap* procedure in the management of evidence. By the way, may we ask Mr. Fremantle what exactly is the vernacular form of address of which "My dear"—was a very free translation, but of which the "Commander of my Kindness and Favour" was the "nearest approach" in English? Anyhow, lucky Jay Kishen Tewari, to be the commander of so exalted a personaged kindness and favour.

On the same date you wrote a private letter to Tewari?—It was written in Urdu by my Peshkar. What one would call demi-official. I don't admit it is private because it is written by my Peshkar or the other clerk of my Court. It was dictated by me in open Court.

It begins "My dear Jay. Kishen Tewari"?—That is a very free translation.

What is the translation?—"Commander of my Kindness and Favour." It is very difficult to put it into good English.

You are suggesting to this gentleman that he should turn up with his witnesses to prove his alibi?—Yes.

You assure us that you did not see this gentleman between the 18th June and 4th July?—I don't think I saw him between those dates.

On the 18th June all that you elicited on oath from this man was upon the question of alibi. Where did you get the facts upon which you made the suggestion that he had three or four witnesses to prove that fact?—I thought that he would have some people of his household or some persons from the village to speak.

I am on the number. Who told you that he had three or four witnesses to prove his alibi?—Nobody.

Did you suggest to him that he should get three or four witnesses?—Yes.

Without knowing whether they were truthful or not?—I did not wish him to produce untruthful witnesses.

What made you suggest that definite number?—That is not definite.

What do you mean?—I mean a few.

How many?—I cannot say. I don't necessarily mean three or four.

On what information did you base that number?—I thought three would be sufficient to prove an alibi.

Why did you suggest three?—All these subtle considerations did not enter into my mind.

Mr. Justice Chaudhuri: Leaving aside the number, why did you suggest at all that he should bring witnesses?—Because I thought his evidence alone was not sufficient to prove an alibi.

Mr. Justice Chaudhuri: On the 18th when you examined him why did you not get from him the witnesses?—I forgot it.

Mr. Justice Chaudhuri: It is a curious lapse of memory on the part of a District Officer. You examined a person on oath and I want to know from you as to why on that date you did not ask him to name his witnesses?—It was a lapse of memory. At the time I took his statement I should have asked him what witnesses he could have brought.

Mr. Justice Chaudhuri: I think you will agree with me that it was not proper to write demi-officially or otherwise to a person of that character asking him to bring witnesses?—I must defer to your judgment.

Mr. Justice Chaudhuri: I ask your opinion?—You have already given your opinion and I don't like to give any other opinion contrary to your Lordship.

More Surprises!

This respectful deferesnce to the Judge's opinion was truly touching. It augurs well for Barabanki. But that's another story. Mr. Norton, it seems, unearthed some more of the grand "Emperor through Jay Kishen Tewari', and asked:—

Did you write the whole of this entitlement (document shown)?—I am certain I did not read this entitlement.

This is your fourth surprise?—Yes. I don't think I read that. I am certain I never out down all this.

You have a double surprise in the other paragraph?—Yes.

I put it to you that you are acting under a complete delusion in this case, and I will tell you what I suggest to you, that in fact you did act on a complaint given to you by Tewari?—I certainly did not. If it was so I would have told him to put it on stamped paper.

Mr. Justice Chaudhuri: He did make a verbal complaint to you?—No complaint against Russick Lall Mullick. He complained against persons in his village.

Mr. Justice Chaudhuri: And he wanted you to take action upon that complaint?—Yes.

Mr. Justice Chaudhuri: And it was upon that you took whatever action you thought fit?—It was certainly in consequence of information received from the present defendant.

Explanations and their Value.

With reference to Mr. Fremantle's examination of Russick Lall Mullick, the attorney whom he had called to his Court under a warrant as the accused all the way from Calcutta and then discharged, we have the following interesting dialogue:—

The witness said he examined the accused under Section 364 Cr. P. Code.

Mr. Norton: Will you just look at Section 364. It is merely adjectival. 342 is the section which entitles a Magistrate to examine an accused person for the purpose of enabling him to explain away any circumstances that may appear to be against him?—Yes.

You examined this man under Section 364 and you are a Magistrate of considerable experience on your own showing. You claim that you did not conciously violate the law. I have shown one instance where, argumentatively you have under Section 190, clause (c). Under what right did you examine this man unless you were trying him?—The proceedings were rather irregular, for this reason that I was going to take the ordinary course of transferring the case to another. Then Mr. Ghatak put in an application and said that he did not want it transferred because there was no case. I thought before I would grant the application or not that it would be quite fitting to examine the accused and take his statement.

I want to know under what authority you did it?—I was trying the case until I actually passed an order transferring it.

If you made up your mind to transfer the case how did you examine the man?—Mr. Ghatak made me change my mind.

He cannot make you violate the law. He is only a humble barrister?—The accused can waive that right.

I want you to explain to his Lordship what inherent right you had under the Code to examine this man if you were only going to transfer the case?—It was my intention at the time to transfer the case when the accused put in an application, and when he would not do what I expected him to do a new situation arose.

What right had you to examine him if you were not the trying Magistrate?

Mr. Justice Chaudhuri: You need not labour the point.

Mr. Norton: I am giving him a chance of explaining.

Mr. Justice Chaudhuri: His explanations are worth nothing.

Most Unfair!

Promotion is indeed *very* bad in the U. P. But it seems presumption is equally great. It begins rather early as we shall see. Here's a brush with counsel on the subject of comparative veracity.

Mr. Norton: I want you to recall a little occurrence in your Court on the day you discharged the accused. Is it not a fact that the Court Inspector or the Sub-Inspector was present that day?—Yes, he was the Court or Assistant Court Inspector.

And Tewari was there?—Yes.

And did not the Inspector inform Mr. Ghatak and my client that Tewari wanted to put some questions?—That I certainly cannot remember.

And don't you remember that you yourself turned round and said: "You have got me into this mess?"—Said to whom?

Either to Tewari or the Court Inspector in the presence of my client and his counsel?—I certainly cannot remember saying anything of the kind. Of course if Mr. Ghatak chooses to go into the box—

Mr. Justice Chaudhuri: Don't say that.

Witness: It is unfair to cross-examine me on that if the gentleman won't go into the box.

Mr. Justice Chaudhuri: How do you know he will not go into the box? You are not competent to say so.

A "Salutary Lesson."

After this comes the admission about persuming to teach a "salutary lesson" to an attorney.

Later on you wrote a letter to my client, dated the 6th January, this year?—Yes.

That was in consequence of a conversation between Tewari and yourself?—Yes.

He also came to you and asked you to extricate him from this civil suit?—Yes.

You wrote to my client and stated that he brought himself within the ambit of the criminal law in instituting this suit?—I said that because I thought he understood perfectly that I was completely irresponsible for the unlawful arrest and malicious prosecution of which he complained.

You have gone further in your letter and you say that the proceedings against him before you were a salutary lesson?—Yes.

Yes, promotion is dreadfully bad in the U.P. But what about a pension?

Supplement to "The Comrade", June 27th, 1914.

The Karachi Sacrilege.

An Uninforming Telegram.

We had been informed that the Karachi Film Case would come up before the Magistrate on the 15th June and awaited the result of his inquiry; but in spite of our telegraphing for the result to Our Own Correspondent at Karachi we learnt nothing before the following telegram appeared in the papers of the 27th instant:—

"*Karachi, June 25.*

"In the case in which a cinematograph proprietor is changed with "outraging Mahomedan feeling by exhibiting a film imputing gross "immorality to the Prophet Mahomed, the Magistrate after a prolonged "hearing and inspection of the film, gave the complainant an oppor-"tunity to withdraw the charge, but he refused. The Magistrate then "dismissed the case.

"The *Sind Gazette* states that the film had no relation to the Pro-"phet, but represented the French idea of modern life in Morocco. "The film has not been exhibited again."

This telegram was most unsatisfactory, as we could not understand on what grounds the Magistrate had dismissed the case. In view of the clear statement made by the complainant, Mr. Mohamed Hashim, before the Magistrate it was difficult to believe the *Sind Gazette's* interpretation, nor was there any indication that the Magistrate believed that interpretation either.

The "Sind Gazette's" Apologia.

But the *Sind Gazette* of the 25th instant had also arrived by the same post and it contained the following apologia:—

"The City Magistrate of Karachi has dismissed the charge "brought by some Muhammadan gentlemen against Mr. Greenfiled, "the managing proprietor of the Karachi Picture Palace, in con-"nection with the exhibition of the film entitled 'Azim.' The "decision, if we may presume to say so, is characterised by that "solid good sense and strong love of fair play which are discernible "in all Mr. Richardson's judicial pronouncements. Had this film "been a blasphemous distortion of Muhammadan sacred history and "had Mr. Greenfield exhibited it in a Muhammadan city in order "either to wound Muhammadan feeling or to lower the veneration "in which the great Prophet of Mecca is deservedly held in the "world by a hundred million people, we should not easily find "words to reprobate his malevolence. Even if the film had cun-"ningly preserved historical accuracy while maliciously singling out "for representation an episode least favourable to the reputation of "Islam's founder, we should still condemn it as a gratuitous out-"rage. Whatever the attitude of Christianity may be towards the "other great religious systems of the world, and particularly towards "the splendid monotheistic religions, it is certainly not an "attitude of insult and contumely. But in this case, on the "contrary, both the elements of guilt were utterly wanting. There "was no affront and there was no intention to affront. As "to the first point the film was wholly unrelated to Koranic themes. "The wonder is that Muhammadans should not have been the first to "recognise this. Everybody, even among non-Muhammadans, is "aware that Muhammad when his mighty task was done died a "a natural death under conditions of majestic dignity. This film "represents the central figure as being slain like a dog by the "avenging husband of the love-persecuted lady. In numerous other "respects the disparity of events and of conditions similarly removes "the film from suspicion of anti-Meccan sacrilege. A very learned "and cultured Muhammandan gentleman, Mir Ayub Khan, declared "in the *Sind Gazette* that the film appeared to him to portray a "French fancy of modern life in Morocco. Let us say at once, "before quitting this part of the subject, that we do not at "all regard the film as blameless, though on quite other grounds. "If the identical film were transformed and produced in a purely Eng-"lish guise at a picture palace in England it would surely be held to "offend against English canons of good taste. And if this supposed "Anglicised film were to be produced in an Indian managed picture "palace in an Indian city it would probably be suspected by many "Englishmen to imply motives of racial unfriendliness. But that "carries us to a very wide field of thought, and space will not allow us "to involve ourselves in a general discussion of the character and influ-"ence of cinematograph exhibitions at large. The second point in the "case immediately before us has to do with intention. The learned magis-"trate was very positive in deciding that there had been no offensive "or hurtful intent; and indeed, when we reflect that Mr. Greenfield "is professedly here not to propagate views but solely to make money, "we can see how incredible it is that at a time when his palace is enjoy-"ing considerable Mohamedan patronage he would go out of his way to "import a film that must drive every Mohamedan away from him for "ever. What happens, we take it, is that the Karachi Picture Palace, "like other Picture Palaces, subscribes to a universal syndicate of film-"providers, who circulate films like a circulating-library circulates books, "so that Mr. Greenfield usually has no knowledge of what is coming "to him until it has arrived, and what he receives from a picture palace "in Bombay he passes on to a picture palace in Lahore. As a fact the "learned magistrate commended Mr. Greenfield for the tact and good "feeling shown by him all through this case. To conclude, we think "that even the hot headed Muhammedans of Ahmedabad, who lately "demanded Mr. Greenfield's head on a charger, when they come to "reflect in cooler moments over what has happened, will agree that "this has been a case of "much ado about nothing".

The Never Failing Moslem Witness.

This long apologia also failed to enlighten us and the characterstic fashion in which this Anglo-Indian lullaby was sung roused our suspicions. This is not the place nor the time to discuss "the attitude of Christianity towards the other great religious systems of the world, and particularly towards the splendid monotheistic religions," nor need we join issue at present with our Anglo-Indian contemporary when it states that "it is certainly not an attitude of insult and contumely." This can wait for another occasion, and it is a source of grim satisfaction to a Mussalman that the evidence of Christianity's attitude towards his "splendid monotheistic religion," including the attitude of the Press of Christian Europe during the recent Balkan war, cannot be easily destroyed. To return to the Magistrate's judgment, even the *Sind Gazette* had failed to throw light on the question whether the Magistrate held the film to be free from all objection from the Moslem's religious point of view. All that it had done was to clutch at the alleged end of Salika's would-be seducer and to show that it did not tally with the historical facts about the passing away of the Prophet of God, as if anything else tallied in the "romance" of the film with the facts of undoubted history. But this was not the solitary piece of reasoning on which the *Sind Gazette* relied. The never-failing Moslem witness of Anglo-Indian truth was found in Mir Ayyub Khan Saheb of Las Bela, a Barrister of Karachi. If we remember rightly, this gentleman was a good deal in the public eye of Sindh lately on account of his having freely abused Mr. Syed Wazir Hasan for his "advanced" political views and opposed the apprehended Moslem participation in the Congress at Karachi last December, and then having suddenly changed his convictions and joined the Congress himself. But there was nothing in all this to make any one disbelieve the evidence of Mr. Ayyub Khan Saheb, and we unhesitatingly telegraphed to him as follows:—

"Please send at our cost by press message your honest opinion "about 'Azim' film exhibited by Greenfield in Karachi Picture "Palace. Refer *Sind Gazette* leader of 25th. Do you believe "film to be French fancy of modern life in Morocco and not por-"trayal of licentiousness of Holy Prophet alleged by Christian "critics? If so, please state reasons in detail. Also wire exact "wording of printed description of 'Azim' film published by Green-"field for attracting visitors that day".

We sent another telegram to our own correspondent, who is a prominent and distinguished citizen of Karachi, noted for his public spirit, asking him "if Karachi Mussalmans now agree with Mir "Ayyub Khan Saheb and the Magistrate's judgment". We also requested him to state their reasons if they did not agree and to post full copy of the judgment and copies of the depositions in the case.

Late on Saturday night when we were going to the press we received the two telegrams which we reproduce below.

MIR AYYUB KHAN'S REPLY.

Mir Ayyub Khan Saheb's reply was as follows :—

"Karachi, June 27th.

"I saw the film 'Azim' the very first evening it was shown by Mr. "Greenfield. More than half the audience was Mohamedan. Many educat-"ed men were present, but none objected. I never for a moment believed it "was a portrayal of the Holy Prophet Mohamed, and took it for one of "the several silly films prepared in France portraying life in Morocco "as the French from their own notorious religious and moral standard "fancy it. The programme and the description in the papers stated "'Azim: a Dramatic Film.' The word 'prophet' makes the film "most hurtful to Moslem feelings. Therefore further exhibition of "it in India should be prohibited, specially after the Karachi incident."

OUR OWN CORRESPONDENT'S REPLY.

Our Own Correspondent wired as follows :—

"Karachi, June 27th.

"The Magistrate held the film to be objectionable but dis-"charged Greenfield for want of deliberate intention. Greenfield "admitted that he examined the films before exhibiting them "publicly, and the film 'Azim,' he thought, would not be "objected to because it had been exhibited in Bombay, Meerut and "Calcutta, where no objection was raised. Greenfield expressed regret "and undertook not to exhibit the film objected to, and to request "the Film Company's Bombay Agents, J. Pearson & Co., to with-"draw the film 'Azim' from circulation in India. A public protest "meeting is fixed for Sunday evening. The Mussalmans are dissatis-"fied with the judgment and disagree with Mir Ayyub Khan's views "because the film depicted an Arab scene, Arab prophet, "harem attendants and slaves, and exhibited a miracle wrought "and a war waged by the prophet. Greenfield contended "that Mir Ayyub Khan and others had seen the film prior "to the case but had not objected. Hence Mir Ayyub's defence "that he too thought the film to be objectionable but did not "openly object, because he thought the film might mean to repre-"sent the French idea of Morocco. Mir Ayyub Khan now holds the "film to be objectionable and joins in calling a protest meeting and "forming a deputation to wait on the authorities and send representa-"tives to Government praying for the proscription of films under the "Press Act. Copies have been applied for but the record is with the "District Magistrate and will be sent on receipt."

FURTHER INQUIRES BY THE "COMRADE".

These telegrams at least showed that the Magistrate did not consider the films unobjectionable; that he discharged Greenfield for want of evidence to prove deliberate intention to wound the religious feelings of the Mussalmans on the part of Greenfield himself; that there was a reference in the films to some "prophet" even though Mir Ayyub Khan Sahib understood the film to be a French fancy of modern life in Morocco; and that the Mussalmans of Karachi disagreed with the Mir Sahib's interpretation and wered isstisfied with the judgment of Mr. Richardson, in spite of the fact that our Anglo-Indian contemporary of Karachi states that "the decision, if we "may presume to say so, is characterised by that solid good sense "and strong love of fair play which are discernible in all Mr. Richard-"son's judicial pronouncements". But it was not clear where the word "prophet" had occurred, whether there was any clear reference to the Prophet of Islam, and whence the complainant, Mr. Mohamed Hashim, had taken the description of the film embodied in his petition of complaint. So we sent another wire to Mir Ayyub Khan Saheb as follows :—

"Many thanks for message. But it is not clear where the word "prophet occurs. Does it occur in the body of the film in the course of des-"criptions indicative of the scenes depicted or in the programme or some "of the document for which Greenfield was responsible? The whole "matter hinges on this even if it escaped the notice of educated "Moslem audience. Whence did Mr. Mohamed Hashim complian-"ant, take the description in his petition in the Magistrate's Court? "Was our Prophet referred to by name or otherwise in any docu-"ment published by Greenfield? Please wire immediately. I am "delaying the paper for Sunday purposely."

MIR AYYUB KHAN'S FINAL REPLY.

A similar inquiry was addressed by wire to Our Own Correspondent at Karachi. His reply has not yet been received, but Mir Ayyub Khan's reply makes the thing much clearer, and we think it supplies sufficient data on which to base a *primâ facie* case against those who are responsible for the preparation and exhibition of the film. The reply runs as follows :—

"The word 'prophet' occurs in the body of the film in the "course of descriptions indicative of scenes depicted and not in the "programme or otherwise, which would make Greenfield resposible. "Our Prophet's name was not at all mentioned. Mr. Mohamed "Hashim must have taken the description from the film when "shown on the screen during the show, because Greenfield never "published in any other form whatsoever a description of the film. "We are holding a mass meeting to-day requesting Government "to stop further exhibition of the film in India and if possible "to get it destroyed."

AN APPEAL TO THE DENIZENS OF A UTOPIA.

We think all pretence about the "French fancy" and "modern life of Morocco" must be droppped after the admission that the description of the scenes in the body of the film itself which is there to indicate what is meant to be depicted in the pictures that succeed it contains the word "prophet". We hope we are not imitating the spirit of the Pharisee in thanking the Lord that we are still free from the mental squint which is developed through too much use of the Press Act, with its "directly or indirectly, whether "by inference, suggestion, allusion, metaphor, implication or other-"wise." But we appeal to Sir Michael O'Dwyer, Lieutenant-Governor of the Punjab, to say whether any of his proscriptions and confiscations have been based on half as clear an evidence as the film supplies to the Mussalmans; and we ask Sir Alfred Kensington, Chief Justice, and Justices Johnston and Rattigan of the Punjab Chief Court to state whether Mr. Bevan Petman's services would have been needed at all to prove to their entire satisfaction that the film referred to the Prophet of Islam, and was not a French fancy of modern life in Morocco, if in a foolish Utopia of our own creation, the Lieutenant-Governor and the Judges and the Government Advocate were all Mussalmans, and a Christian Zafar Ali Khan had added to his list of offences against the public tranquility the exhibition of such a film besides the publication of libels on the fair fame of a Moslem Piccadilly?

CHARITY AT HOME.

We shall however, await further information before dealing with Mr. Richardson's judgment and acclaiming him either as a Daniel come to judgment or denouncing him as a prejudiced Magistrate. And if charity begins at home, Mir Ayyub Khan Saheb of the "French fancy" and expert in interpreting "silly films" of "modern life in Morocco" prepared in France according to the "notorious religious and moral standard" of the French has at least as strong claims as Mr. Richardson on our silence for a while.

SHOPKEEPERS AND PROPAGANDISTS.

As for Mister Greenfield, nothing can plead for him more than the fact that he belongs, as the *Sind Gazette* reminds us, to the category of shopkeepers. The Mussalmans are equally notorious *tamash-beens*, and it is preposterous to suppose that Mr. Greenfield was not there "solely to make money" but "to propagate views" at the risk of losing the "considerable Mohamedan patronage" which his picture palace was enjoying. We shall not, therefore, imitate the "hot headed Mohamedans of Ahmedabad" who are alleged to have "demanded Mr. Greenfield's head on a charger." But there is bigger fish in the sea than there is out of it, and our Sind contemporary may take our word for it that our net is going to be widespread. Of course the film won't be exhibited again and our poor dear hospitable Press Act may be found accommodating enough by the Local Government to deal with the film "Azim" and declare it forfeited to His Majesty. But the matter can not stop there. We have yet to trace this stream of "wanton scurrillity and offensiveness" to its source and dam it there once for all. We shall, therefore, say to Mr. Greenfield's friends "wait and see!"

P. S.—Our Own Correspondent confirms Mir Ayyub Khan Saheb's statement. The description of the film in the complaint is taken from the film itself, all except the name of the Prophet Mohamed, and it is admitted by Greenfield to be correct. But the word "Prophet" occurs repeatedly in the headings of scenes in the body of the film. Our Correspondent concludes these: "It is for you to judge Mir Ayyub's views." We think it is for his co-religionists—and for his God!

The Last Page of the Diary of a Suicide.

I was walking by the river Seine one evening and as I was waiting for a friend of mine to meet me near the Port Neuf, I began to pass the time by looking into the numerous bookstalls that line the river embankment. The face of one of these second-hand booksellers attracted me. He looked so woe-begone and helpless that I there and then made up my mind to buy something from him. This is what I picked up there for 3 francs. I look upon it as an extremely original though a very pathetic document and I am not ashamed to say that I was much moved when I read it:—

"My Last Day."

"I am sitting by myself in a tiny room on the fifth floor of a miserable house in this town of Paris. It is 10-30 p. m. Why am I here? It is to put an end to my life, not because anything particularly sad has befallen me, but because I am sick of the hypocritical life which we have to lead now-a-days if we wish to pass for civilised beings. I have made up my mind to leave this record of the feelings and the emotions of a man who is on the point of committing suicide. It may be of help to those cold-blooded tyrants who pass under the name of scientists. Well! here I am and I hold my revolver in my right hand. The muzzle has a peculiar attraction for me. It fascinates me. From this little tube will come my release. The little bullet which will pass through it will discover to me the mysteries of the world beyond. I kiss my revolver. The wind outside howls and the snow-flakes fall on my panes with a rhythmic thud. Their colour is the colour of the shroud which will so soon envelope me. The elements sympathise with me. They urge me to become one of them. Oh! for a life without body! How I long to be wafted in the air! Shall I really kill myself? What will my sister do? She will mourn for a few days, then forget me. She has her children to look after. Will I really see my love, my sweet-heart who was killed in the railway accident last year near Lyons? What does it matter though the clock strikes eleven. I raise my revolver to my head. Shall I really kill myself? Am I really sick of my life? What will the grave show me? Will I have the power of seeing things without being seen? How delightful! What will my three friends with whom I dined to-night say when they hear of my suicide? Has my life been sad? No. Am I really sick of life? Yes. Why? I do not know. I only know that no form of existence can be sadder than the one I have now. This is all a dream, the awakening will come through the muzzle of my revolver. I now raise it to my head and shall count ten and then pull it. Good-bye! good-bye! good-bye! One!... "

The next day I again went to the bookseller from whom I had bought the book on the inside cover of which I had found this writing. I asked him as to how he had come to possess that book. He told me that it was bought together with many others in an auction near the Place Pigalle and that it was the property of a very talented young artist of the name of Gaston Remonet who had committed suicide. The chief events of whose life were as follows:—

His origin was not known, but he was believed to be well connected and well off. He had been in love with a very pretty actress who had been killed in a railway accident. He was very hardworking. One day he was found trying to carry on a conversation with a picture which he himself had painted. The servant who used to look after his studies was surprised at first, but he was promptly told to go out of the room as his presence disturbed his master's meditation. For six months more the artist went on painting one beautiful picture after another and amassed quite a fortune, which he subsequently bequeathed to a fund for the aid of poor artists. He was then found shot in one of the many rooms which he used to rent in different quarters.

I asked the bookseller whether he knew where his grave was situated. He told me that he too had visited it as the writing on the book had made him very curious to see something more connected with the author. The grave was in the Pene Lachaise cemetery. I went there and after very great difficulty found it. The writing on the tomb-stone was:—

"Gaston Remonet"
"age 26."
"I searched for Beauty and found it not".

Who erected the tombstone I could not discover.

Essarem.

The Rikabganj Gurdwara.

The following Press *Communique* has been sent to us for publication by the Hon. the Chief Commissioner, Delhi:—

As is generally known there has for sometime been a certain amount of agitation in regard to the Gurdwara Rikabganj at Delhi. This Gurdwara which is believed to contain the ashes of the Guru Tegh Bahadur, is situated at a short distance from the site of the proposed Government House and Secretariat in the new Capital. It is needless to say that there has never been any intention to interfere with the Gurdwara itself, (which Government has refrained from acquiring), or with its free use by worshippers. The small walled enclosure containing the Gurdwara is, however, situated within a much larger enclosure of about seven acres which is surrounded by a high wall. The local authorities felt that it was, undesirable to leave in private hands a walled enclosure of this size, in proximity to the chief Government buildings, and in circumstances in which it would be difficult to control the use to which it might be put. The outer enclosure was, therefore, when acquisition proceedings commenced, taken up by Government, and it was intended to remove the enclosure wall and make the Gurdwara the centre of a park or garden. Up to this stage no opposition had been offered, either in Delhi or elsewhere, to the proceedings of the local officers; but when one side of the wall was demolished, protests were made from various *Sabhas* in the Punjab, and the Chief Khalsa Dewan also interested itself in the matter. With a view to clearing up the position the Chief Commissioner requested the Chief Khalsa Dewan to deal with the matter and that body decided to call a representative meeting of the Sikhs specially to consider the question. The meeting was held at Amritsar on the 3rd May and was largely attended by delegates from local units throughout the Punjab. It decided by a majority to appoint a committee to deal with the improvement of the Gurdwara itself, it being held desirable that the shrine should be made structurally worthy of the important position which it will now occupy. As regards the outer enclosure and its wall, the meeting expressed a preference for leaving them in their present condition, but added that "if for the exigencies of the State Government considered a change in the shape absolutely necessary then, keeping the area of the land equal to what it was originally, its rectangular shape may, in the opinion of the committee, be accepted by which the newly granted plot of land may abut on the two new roads on two sides and the Gurdwara may occupy almost a central position of this new plot; provided that all this change be carried out by the Khalsa Committee of the Gurdwara and Government be pleased to help that body in meeting the expenses of the said change."

There was nothing in these resolutions which was inherently opposed to the objects for which Government had acquired the enclosure. As soon, therefore, as they were received, the Chief Khalsa Dewan was informed that the local authorities would be glad to treat with the Committee which it was prepared to appoint: and that an area equal to that of the outer enclosure would be restored to the Gurdwara subject to the conditions that (*i*) the boundary of the enclosure would be realigned so as to fit in with the two roads mentioned in the resolution (*ii*) that no buildings should be erected in this area without the consent of Government; (*iii*) that any wall or railing erected around this area should be subject to similar approval. The Dewan was further informed that the financial aid necessary to effect this change would be forthcoming.

It will be generally acknowledged that the Chief Khalsa Dewan and the representative meeting of the 3rd May have dealt with the question in an eminently reasonable and responsible manner. The Dewan had to face and will no doubt still have to face some opposition from a band of extremists who advanced the contention that any alteration of the outer enclosure was an act of sacrilege. The contention was untenable, for it was not pretended that the outer enclosure had ever been reserved or utilized for religious purposes. But the prompt acceptance of the resolutions of the meeting of the 3rd May should suffice to remove any further excuse for agitation; and to convince the Sikhs generally that Government had no intention of impairing the dignity of the shrine. On the contrary, the net result will be no small gain to the Gurdwara. The piety of the Sikhs will no doubt see to it that the shrine itself will be embellished in a manner fitting its position; it will stand in the midst of an enclosure bounded by two main roads, instead of in the corner of the present unsightly compound; and the finance of the institution will profit from the fact that Government has agreed to assign to it an area of canal land equal to the agricultural lands purchased for its use by the Jhind Darbar, which it has now been necessary to acquire for the purposes of the new Capital.

The Feminist Movement in Turkey.

Among all the various phases of the modern feminist movement, the awakening of the Mohammedan women in Turkey is perhaps the most remarkable. The true nature of this movement, however, has been but little understood, because only one side of the life of the Turkish woman has been given to the public. In the many books on Turkish life that have been published she has almost invariably appeared as discontented, to be sure, with her lot in life, but as showing this discontent only by making a helpless, futile attempt to evade the custom and the law to which centuries have

made her subject, with intrigue and cunning as the only weapons at her command.

It is not thus, however, that progress is made. The successful attempt to effect a change must be positive as well as negative, constructive as well as destructive. The old law and the old custom must be changed, not simply avoided, and this is a necessarily slow and difficult process, requiring infinite tact and courage and perseverance. This aspect of the woman problem in Turkey has not been dealt with to any great extent, and yet this phase of the movement is very alive and active in Turkey to-day. Constant evidence of this is seen in the more liberal Turkish newspapers, where, in addition to special articles on questions affecting woman and her social or economic life, more and more frequent mention is made of the part taken by individual Mohammedan women in the affairs of the city or country. Every week also there appears in Constantinople the *Kadinlar Dunyassi (Woman's World)*, now in its first year, edited entirely by Mohammedan women and dedicated to their interests. In this paper very full expression is given to the protests of the Turkish women against what they are more and more looking upon as the injustice of their lot, as well as to their aspirations and ambitions to bring about a change. This paper is the official organ of the Mudafa-a-y-Houkouki Nissvan (Society for the Defence of the Rights of Women). The aims of this society are as follows:—

1. To transform the outdoor costume of Turkish women.
2. To ameliorate the rules of marriage according to the exigencies of common sense.
3. To fortify woman in the home.
4. To render mothers capable of bringing up their children according to the principles of modern pedagogy.
5. To initiate Turkish women into life in society.
6. To encourage women to earn their own living by their own work, and to find them work in order to remedy the present evils.
7. To open women's schools in order to give to young Turkish girls an education suited to the needs of their country; and to improve those schools already existing.

Although among these the first five seem perhaps, at first glance, the more important, and the more immediately urgent, the last two contain the real crux of the whole situation, and show that Turkish women have grasped the essential nature of their problem; because it remains true in Turkey as elsewhere, that in woman's economic independence and in her intellectual training lies the secret of her social position.

This programme laid down by the "Society for the Defence of the "Rights of Women" finds strong support also in the attitude of the Government of Turkey towards the education and uplift of women. According to a recent statement from the Minister of Public Instruction the Turkish Government is now constantly endeavouring "to extend and to perfect the instructions given to "girls and to fit it to the progress and civilisation of the present "century—in fact, to modernise it completely. It is with this aim "that it has been decided to establish numerous lycées, normal "schools for teachers, and schools for domestic training. The Govern- "ment is working in every way for the intellectual and moral "development of the future wives and mothers of Turkey."

Before the Constitution little attention was paid to the education of girls. Mohammedan girls went to the mosque school until they were about twelve years old; or they could attend the lowest grades of the Government schools, where they learned reading, writing, embroidery, a little arithmetic and the Koran. The daughters of a few well-to-do families were taught at home by foreign governesses, but their instruction consisted chiefly in needlework, music, drawing and painting and French. The new régime is attempting to remodel the school for girls as well as those for boys, and many steps have already been taken to raise the grade of the schools to which girls are admitted. Girls' schools are now therefore in process of reorganisation, and it is impossible to speak with any certainty with regard to their actual grading. In general it may be said that the course offered by the Government for girls includes three years in the Ipdidayé or Kindergarten and Primary grades, and three years in the Rushdié or Secondary grades. Outside Constantinople this is all the public education furnished for girls. In Constantinople there are three higher schools, one the "Sultanié," which furnsihes a further course of liberal instruction, the second the "Dar-ul-Moualimat," intended for the training of teachers, and the third the "Senayé," or Professional School for Girl.

The Dar-ul-Moualimat existed in Stamboul under the Hamidian régime. At that time, however, it was characterised by the general inefficiency of the period. It was under the direction of a sleepy old Effendi, who spent his time lying on a divan in his office smoking a narghilé, and drinking coffee; and classes were conducted when it was thought best, always with the attempt not to place too great a strain upon the nervous systems and delicate organisms of youth and beauty. Since the Constitution the school has been thoroughly reorganised, and has been moved to a large and commodious Turkish konak surrounded by a beautiful garden. It is now conducted by a efficient Swiss woman with a Turkish co-principal, under the directorship of a member of the Ministry of Public Instruction.

At first the Government attempted to educate here girls living in Constantinople, and to send them to teach in the schools of the Interior. This plan was found impracticable because of the social restrictions to which Turkish women are subject, since they are, of course, not permitted to associate in any way with men other than those of their own immediate families. It was therefore decided to bring the girls from the provinces and to offer them special inducement in the way of paying for their entire support during their course of study, after which they might teach and live with their families at home. This method has succeeded remarkably well, and there are now one hundred and forty-three students from various parts of the Ottoman Empire including, among other places, Syria Kurdistan, and until recently Tripoli and Crete. This offer is made not only to Mohammedans but to all Ottomans, and there some are Armenians, Hebrews and Greeks in attendence.

This school is conducted with the most rigid regard for Turkish custom and usage. Owing to the presence of men teachers the pupils are required to remain veiled during all hours of the day. The religious teaching also is very strict, the students being obliged to adhere to the orthodox requirement of ablution and prayer five times daily. On the floor of the prayer rooms rugs are spread in oblique rows, to suit the direction in which Mecca lies. The copies of Koran are keep carefully covered with an embroidered black cloth and the usual inlaid Koran stands are near at hand. The work of seeing that the one hundred and forty-three students rise before daybreak and go through then and four times afterwards, every day, the necessary ablutions before prayer, is an arduous task, and is the exclusive duty of a woman employed especially for this purpose. Moreover, these religious requirement interfere very seriously with the arranging of a satisfactory programme. In earlier days, before the many and complicated demands of mordern life arose, there were probably sufficient time and opportunity for ablution and prayer five times daily, whereas under present-day conditions, whether in commercial life or in the schools, it becomes a serious question. The non-Mohammedan Ottomans in the school are not required to attend religious services or teaching.

Besides this training for teachers furnished by the Dar-ul-Moualimat, the Turkish Government is now providing training for girls along other practical lines. There was established last autumn in Stamboul a Professional School for girls under the direction of a Belgian woman. The aim of this school is to give to young girls instruction and education in preparation for the social duties of woman, and to fit them, if necessary, to earn their own living. The great demand for education of this sort is shown by the fact that within two months after registration began the numbers in the school had grown to five hundred and seventy, and many were constantly applying that could not be accommodated. A diploma is given to girls who succesfully pass the examinations at the end of the three professional years, For the completion of a further year of study a certificate is given enabling them to teach in professional schools.

Up to the present time the greater part of the actual work of organisation of the Government schools has come from other than Turkish sources. It is a hopeful sign that the Turkish Government is now looking forward to training its own woman for this purpose. Soon after the Constitution a number of Ottomans (all non-Mohammedans) were sent to Europe to study. Some of these women are now teaching in the Government schools in Turkey. A great step in advance of this, however, is made when the Turkish Government undertakes to train its Mohammedan women on Western models. There are now at the American College for Girls at Constantinople eight students supported by the Government, and these girls are pleged to several years of service in the Government school. The total number of girls being educated by the Turkish Government in schools in Europe and in the American College is now thirty-five. In addition to this, the Government has recently sent several Mohammedan women to Switzerland to study drawing and method of teaching. This indicates that Turkey is in this matter trying to train her own people to help themselves instead of relying as completely as has formerly been the case on outside aid.

The fact that the prejudice against the freedom and education of women is surely, if slowly, breaking down, is shown most conclusively however, is the fact that within a week of the present writing the Dar-ul-Finoun, Imperial University, in Stamboul, has opened its door to women. Within the short time already elapsed fully two hundred women have been in attendance. At present, as a beginning, the character of the work is that of University Extension, and no regular registration is required, but the University plans to arrange a regular programme which all who are enrolled must follow, and to impose a specific entrance requirement. The lectures now offered are in pedagogy, hygiene, domestic economy, science, "the rights of "women," and history. The courses are given by the University professors, and by prominent specialists. One of the buildings of the University is devoted to this use in the afternoons,

the classes being put at this time in order to allow women who may be busied with domestic duties in the morning, to attend. Separate classes are, of course, arranged for the women, according to the usage of the country. Promise is made, also, that women shall soon be admitted to courses in the Medical School.

The economic independence of woman through her own efforts is, in its larger aspects, a very recent development in Turkey. Turkish women have always inherited money in their own right, and have theoretically managed their own property. In fact, however, in these matters they have most often been controlled by their male relatives. The great ignorance in which the Turkish girl has hitherto been brought up has usually prevented her from being able to look after her own fortune, or to hold her own against the intrigues and the selfish interests of father, brothers or husband as the case might be. It is, however, an entirely different matter when a woman is able to earn her own living, for in this case her money is obtained by her own efforts, and is hers from the very start. In the humbler walks of life Mohammedan women have for a long time been producers as well as consumers. Midwifery has long been practised by them, and they have been employed in a few poorly paid occupations—notably in the silk and fig and carpet factories. As an economic agent, moreover, the Turkish peasant woman of the Interior who bears a large part of the burden of cultivating the soil is not to be ignored, especially since where she thus contributes as much as does the man to the production of wealth, the freedom that she enjoys is proportionately greater than that of her more idle, and economically less important city sister.

Still more significant, however, is it when woman producers become at the same time capitalists, or join the more skilled employments and the professional ranks, and in Turkey at the present time both of these have been taken. Very recently there has been formed in Smyrna a company of women to open a shop for the sale of local products, and a sewing establishment for young Mohammedan girls. As we have seen also, both the Dar-ul-Mouallimat and the Professional School for Girls aim at furnishing the higher training needed for the trades and for the profession of teaching. That Turkish women are ready to take advantage of these opportunities is proved by the fact that they are already found on the staffs of the Government schools and others. A great innovation has been made within recent months in the appointment of a Mohammedan woman as a teacher of gymnastics in the Sultanié, above mentioned.

Teaching has been in Turkey as elsewhere the first profession to be seriously pursued by educated women.

Various other professions, however, would seem to lie open to them in the not far distant future. As writers of prose and poetry some Turkish women have already distinguished themselves. The ground for female lawyers would seem also in a measure to have been prepared, for women have always been allowed to enter the courts as witnesses or to plead their own cases. In the field of nursing and of medicine, Turkish women have shown themselves willing and anxious to play a part, and for this the need in Turkey is especially great. Owing to the seclusion of woman, Turkish women have been in great measure deprived of medical aid, even in extreme cases, and many lives have been sacrificed which might have been saved had female physicians been available.

The lengths to which this tradition against allowing men to see women other than those of their immediate family is sometimes carried is shown in the following story told by one of the prominent physicians of Constantinople to a correspondent of *Le Jeune Turc*. Having been called to attend a Mohammedan woman, the physician was received by her husband in the drawing-room of the harem, and told that the woman was in bed in the adjoining room, and that the door between would be opened for him interrogate the patient. On his insisting that to diagnose the case he must examine the woman and feel her pulse, the husband reflected a moment, and then, struck a brilliant idea, suggested quite seriously that his wife should stand behind the door and that the doctor should get the register of her pulse by means of a wire attached to her wrist and passed from one room to the other! This is an exceptional case, of course, but others like it might be cited, and while at the present time most men in the capital probably do allow male physicians to attend the women of their families, the state of things revealed in the above anecdote is probably still very prevalent in the Interior.

It is only very recently that Turkey has awakened to the gravity of this situation, and that any sort of attempt has been made to remedy it. The subject of opening to women the career of medicine is being very eagerly urged at the present time. The daily papers and the periodicals have taken up the question, and are laying bare the backwardness of Turkey in this respect, especially in view of the peculiar social conditions there. Hitherto there has been no regular medical training offered for women in the Ottoman Empire, nor have women trained in foreign medical schools been granted a license to practise medicine in Turkey. A few non-Mohammedan women are now acting as physicians, but without any legal sanction. It is, of course, true that in the promised opening of the medical lectures in the University a very important step will have been taken in this direction, and it is to be hoped that others may speedily follow.

Owing to the circumstances described in the foregoing pages, the care of women has fallen largely to the mercies not always too tender, of ignorant and inexperienced nurses mostly of the servant class, whose work, moreover, has been attended with every sort of superstition. These conditions are being somewhat improved at the present day. The Medical School for Men at Haidar Pasha in Constantinople provides a course in midwifery, at the end of which a permit is granted to practise as a midwife. In both Government and foreign hospitals also women are now taken and trained in a practical way under the superintendence of the practising doctors and nurses, but for this no certificate beyond a private recommendation is given. Of both these opportunities some Mohammedan women are availing themselves.

The need of trained nurses was especially felt during the late Turco-Balkan war. At the beginning of the war no trained Turkish women were available for any of the assistance needed. Among other steps taken to fill the demand, a few classes in first-aid were organised at various hospitals throughout the city, to which women of all nationalities were admitted. Many Turkish girls and women attended them with enthusiasm, and for the first time in the history of the Ottoman Empire. Mohammedan women nursed and took care of their fellow countrymen. It is true that they were not in any sense thoroughly trained for this work, but the love and devotion with which they pursued it reveals the spirit which they would bring to the profession if it were once really opened to them.

The Society of the Red Crescent, under the presidency of Princess Nimet, of which many Mohammedan women are members, and which took a very active part in relief work among the sick and wounded and refugees during the late war, has conceived a plan of offering to women a complete training as nurses. Before the war broke out, the Red Crescent had already established a school at the Kadirga Hospital in Stamboul. This, however, had to be discontinued to allow the rooms to be used for the wounded soldiers. The classes have now been resumed, and the Society proposes to build a hospital to which a school for women nurses shall be attached, and meanwhile to continue the lectures on nursing at the Kadirga Hospital.

We have outlined above a few of the more important phases of the constructive feminist movement in Turkey. Although, as will have been seen, this movement is a very recent one, it has proved already one distinctly to be reckoned with. The growing spirit of independence that has accompanied it, upheld by the increasing ability of woman to support herself and to manage her own affairs, makes it impossible to treat lightly the protests that are the outcome of the growing strength of her position. These protests find expression chiefly against two of the main customs of Islam—that of the veil and that of polygamy.

A loud outcry against the veil is being raised by the women of Constantinople. It is claimed by them that Mohammed did not enjoin the wearing of the veil as a changeless institution of Islam, but that his injunctions on this subject belong to that part of the Koran which can be modified with the changing needs of the times. They hold that the economic and social conditions of the twentieth century make it impossible for millions of human beings to remain entirely outside of the activities of the present day, as is made necessary by the wearing of the veil and the seclusion that it implies. They urge, therefore that the veil "which hangs between them and "the world" be removed.

The protest against polygamy is closely allied to that against the veil. It is true that at the present time pologamy is decreasing. Most men cannot afford the luxury of more than one wife, and the opposition of women to the custom has not been without effect. So long, however, as the law and custom of Islam allow polygamy, so long will the evil essentially endure; and the demand that it shall be legally abolished is very strong. The day when either the veil or polygamy is done away with entirely is still far off, but the growing economic and social strength of woman will doubtless appreciably affect the situation. Might we in closing be allowed to hazard the prediction that both polygamy and the veil will disappear in Turkey just in so far as woman possesses the ability and intelligence not only to earn her own living but also to make a reasoned and effective protest against the seclusion to which she has been subjected?—ELLEN DEBORAH ELLIS and FLORENCE PALMER, of the American College for Girls, Constantinople.

(The Contemporary Review.)



The Heart of a Woman.

A REMARKABLE dramatic poem by Rabindranath Tagore has just been published by Macmillan, entitled "Chitra" (2s. 6d. *net*).

THE MODERN WOMAN.

"Chitra, the lovely heroine of Tagore's drama, distinctly partakes of the type of the New Woman," says *Current Opinion*. "Her troubles are those that will beset the next generation when suffrage has borne its fruit. Tagore's message to women seems to be: 'Do not pretend to possess a femininity which you have lost. Be yourself, be what you are, irrespective of the accident of sex.'"

"Truly from the East come the prophets and seers" says Mary Maud in *Votes for Women*, "and yet it seems wonderful that twenty-five years ago, Tagore, an Indian, should have shown us the very heart of a modern woman, put his finger so surely on the pulse of what is now called the 'Woman's Movements.'

TAGORE'S STORY.

"The drama is based on an old story from the Mahabharata, but Tagore has freely made it his own. Chitra is a daughter of the 'Kingly house of Manipur.' The Lord Shiva had promised to her 'royal grandsire an unbroken line of male descent.' 'But the divine word proved powerless to change the spark of life in my mother's womb—so invincible was my nature, woman though I be.'

"Chitra thus explains herself to the gods, Madana and Vasanta, the gods of Love and Eternal Youth. Her father has therefore brought her up as his son; her hands are 'strong to bend the bow,' but she has 'never learnt Cupid's archery, the play of eyes.' One day, in the forest in which she hunts freely, clad as a youth, she encounters a man, and knows herself for the first time a woman. He is Arjuna, the hero of the Kuru clan, and 'the one great idol of Chitra's dreams.'

THE POWER OF THE WEAK.

"Overcome with emotion, she lets him go without a word, after he has told 'the boy,' who haughtily demands it, his name with an amused smile. Though knowing that Arjuna was vowed to twelve years' celibacy, Chitra next morning dons all la woman's unaccustomed dress, the richest she possesses, and seeks him in the forest temple of Shiva. Arjuna is very short with this grand and forward lady—tells her of his vow and 'that he is not fit to be her husband'; so Chitra, who is not 'the woman to nourish her despair in lonely silence, feeding it with nightly tears and covering it with the daily patient smile, a widow from birth,' seeks the help of the gods, asking for the 'power of the weak' and 'the weapon of the unarmed hand.' For, as she tells them—

"'It is the labour of a lifetime to make one's true self known and honoured. Had I but the needed time I could win his heart by slow degrees, and ask no help of the gods.'

"She knows the value of a man's vow—'unnumbered saints and sages have surrendered the merits of a lifelong penance at the feet of a woman!' And that she may bring to her feet the beloved Arjuna, she asks that that the 'primal injustice, an unattractive plainness,' may be removed from her, and for a single day she may be 'superbly beautiful even as beautiful as was the sudden blooming of love in my heart.'

"Not for a day, but for a year the gods grant her her request. The Princess is supposed to go on a pilgrimage, and the now beautiful Chitra repairs to Shiva's temple and again meets Arjuna. He soon kneels at her feet, 'her love-hungered guest,' but she reminds him of his well known vow.

MAN'S HIGHEST HOMAGE.

"'You have dissolved my vow, even as the moon dissolves the night's vow of obscurity, is his answer.

"And Chitra, true woman, is not satisfied:—

"'Whom do you seek in these dark days, in these milk-white arms, if you are ready to pay for her the price of your probity? Not my true self, I know. Surely this cannot be love, this is not man's highest homage to woman?'

"Arjuna tells her 'she is the wealth of a world, the end of all poverty, the goal of all effort, the one woman!' and she answers: Alas! it not I, not I, Arjuna. It is the deceit of a god! Go, go, my hero, go. Woo not falsehood, offer not your great heart to an illusion. Go?'

"But the moment of yielding comes: his call, 'Beloved, my most beloved!' is answered by her 'Take me, take all I am.' She tells the Love God:

"'Heaven came so close to my hand that I forgot for a moment that it had not reached me. But when I woke in the morning from my dream, I found that may body had become my own rival. It is my hateful task to deck her every day, to send her to my beloved and see her caressed by him. O god! take back thy boon.

"THIS LOVE IS NOT FOR A HOME."

"The god will not deal so hastily with Arjuna—he bids Chitra wait for the autumn, then may Arjuna 'accept the abiding fruitful truth in thee!' So Chitra goes forth to win Arjuna—the woman to reveal herself to the man.

"Arjuna talks of home.

"Chitra: 'Home! But this love is not for a home!'

"Arjuna: 'Not for a home?'

"Chitra: 'No, never talk of that. Take to your house what is abiding and strong. Leave the little wild flower where it was born: leave it beautifully to die at the day's end, among all fading blossoms and decaying leaves. Do not take it to your palace hall to fling it on the stony floor which knows no pity for things that fade and are forgotten.'

"Arjuna: 'Is ours that kind of love?'

"'Yes, no other. Why regret it?' asks Chitra.

"Arjuna fears that his warrior's right arm is forgetting its duties. 'The restless spirit is on me. I long to go hunting.'

"Chitra inquires if the enchanted deer he pursues is caught. 'You give chase to the fleet-footed spirit of beauty, aiming at her every dart; yet this magic deer runs ever free and untouched.'

"Arjuna is puzzled. 'Come close to me, unttainable one. . . . Let my heart feel you on all sides and live with you in the peaceful security of love.'

"'Why this vain effort to catch and keep the tints of the cloud, the dance of the waves, the smell of the flowers?' asks Chitra; for still it is her beauty he seeks.

"So they come to the last day of the enchanted year. Arjuna has heard the villagers talk of the danger of robbers, and is told that the warden of that kingdom is a woman, the Princess Chitra. He questions his love what kind of a woman this may be of whom they speak so much—'the valour of a man and a woman in tenderness.'

"'Ah, but she is not beautiful! . . . Could you have seen her only yesterday by the forest path, you would have passed by without deigning to look at her.'

"Yet still he thinks of Chitra—'In fulfilment of what vow has she gone; of what could she stand in need?'

"'Her needs!' cries Chitra 'Why, what has she ever had, the unfortunate creature? Her very qualities are as prison walls shutting her woman's heart in a bare cell! Do not ask of her life—it will never sound sweet to man's ears.'

"SHALL I THEN APPEAL?"

"But Arjuna only questions more, for his heart has grown restless and he would rouse his love to 'race on swift horses,' and arise 'out of this slumberous prison of green gloom' and 'perfumed intoxication.' The idea of the unknown and heroic Chitra has seized his mind. Then Chitra questions him closely. If by some magic she could shake herself free from voluptuous softness, fling the timid bloom of beauty from her body like borrowed clothes, stand up straight and strong with the strength of a daring heart, spurning the wiles and acts of twining weakness:—

"'If I hold my head high like a tall young mountain fir, on longer trailing 'in the dust like a liana, shall I than appeal to man's eye? . . . Ah, no you could not bear it! . . . Would it please your heroic soul if the playmate of the night aspired to be the helpmeet of the day, if the left arm learnt to share the burden of the proud right arm?'

THAT ULIMATE YOU.

"Arjuna is puzzled—

"'I never seem to know you aright. . . . Sometimes in the enigmatic depths of your sad look, in your playful words mocking at their own meaning, I gain glimpses of a being trying to rend a veil. . . . Illusion is the first appearance of truth. I grope for that ultimate *you*, that bare simplicity of truth.'

"And the next day he finds it.

"Standing before Arjuna in her original male attire, and with no god-given beauty, Chitra unveils herself:—

"'I am not perfectly beautiful as the flowers with which I worshipped. I have many flaws and blemishes. I am a traveller in the great worldpath, my garments are dirty and my feet are bleeding with thorns. Where should I achieve flower-beauty, the unsollied loveliness of a moment's life? The gift that I proudly bring you is the heart of a woman.

"'Here have all pains and joys gathered, the hopes, and fears, and shames of a daughter of the dust; here love springs up struggling towards immortal life. Herein lies an imperfection which is yet noble and grand. If the flower-service be finished, my master, accept this as your servant for the days to come.'

"She confesses that she was that 'shameless one' who sought him in the temple of Shiva as though she were a man—he did right to reject her. '*she was my disguise.*' Then by a boon of the gods she obtained for a year a radiant form, and 'wearied my hero's heart with the burden of that deceit. *Most surely I am not that woman.* I am Chitra—no goddess to be worshipped, nor yet the object of common pity to be brushed aside like a moth with indifference. If he allows her to stand by his side in the path of danger, to share the great duties of his life, then he shall know her true self. 'To-day I can only offer you Chitra, the daughter of a King.'

THE VISION.

"Arjuna says: 'Beloved, my life is full.'

"So the story ends—the vision is completed. No 'lesser man,' no beautiful idol, but as the right hand to the left hand, as the bird's one wing to the other wing, so do the man and woman complete each other, so shall Humanity learn to soar on equal wings. First must the woman see this truly—truly know herself and the place she should fill; then she can reveal it to the man.

"Is this not the Woman's Movement, which Tagore has seen?"

Personal Expe
of the d
The Proprie
daily of Bombay, i
"The well-known
Rajkot, has obtair
have stood a su
males and females
the line and has
which, the Royal Y
very attractive in a
run in all parts o
removing all disease
a trial to a tin of
vinced of the fact
advertisement appe
said doctor are quit
we specially recom
lean body and suffe
THE RO
This YAKUTI
the best choicest a
ful property of in
disorders. In fact,
is used in large qu
our esteemed custo
cation simply with
owing to the deman
upon the magical q
would not like to
day, but suffice it
mended to those wh
and Unani medicin
who desire to tone
refresh the memory,
a charm and the ef
rejuvenates the ema
not that which a p
rance of its own ac
ten only 13s. 4d..
Dr. KAL
Ou
bears wi
our prod
all game
Perfecta
in desig
giving p
At t
ties—to
please
thousand
goods to
Why
join in t
Indian Rubber St
Stone Engraver, Mo
Seals, etc. Dealer of al

Personal Experience derived by the learned proprietor of the daily paper of our Moslem brothers.

The Proprietor of the "Akhbar-i-Islam," the leading daily of Bombay, in the issue of the 30th January 1913, writes : "The well-known native physician, Dr. Kalidas Motiram of Rajkot, has obtained numerous certificates for his medicines that have stood a successful test to diseases pertaining both to males and females on account of his long-standing experience in the line and has got them registered in Government amongst which, the Royal Yakuti Ananga Vilas, the best tonic, has been very attractive in as much as it makes fresh and youthful blood run in all parts of the body, gives stability to genuine manhood removing all diseases of the body. We had an occasion of giving a trial to a tin of the said pills from which we have been convinced of the fact that the praises regarding the pills made in the advertisement appearing in this paper under the signature of the said doctor are quite free from exaggeration and it is therefore that we specially recommend the use of the pills for persons having a lean body and suffering from debility."

THE ROYAL YAKUTI ANANGA VILAS.

This YAKUTI or life-giving nectar has been prepared from the best choicest and richest vegetable drugs. It has a wonderful property of increasing the strength and rectifies all urinary disorders. In fact, it makes man a man. This valuable medicine is used in large quantities among Rajas, Maharajas and many of our esteemed customers. But we have ventured to give it publication simply with a view to place it before the general public owing to the demand of several friends. It is needless to expatiate upon the magical qualities of this our invaluable medicine. We would not like to blow the French horn as is the fashion of the day, but suffice it to say that the use of the medicine is recommended to those who have any faith in the efficacy of Ayurvedic and Unani medicines. We recommend it also to those persons who desire to tone up the nervous system, to strengthen the body, refresh the memory, and to guard against debility. It works like a charm and the effect is lasting. It replaces lost strength and rejuvenates the emaciated, and it is enough to say that *musk* is not that which a perfumer admires, it is that which diffuses fragrance of its own accord. Price per tin containing 40 pills, Rupees ten only 13s. 4d.. Postage extra. No *Parhez* necessary.

Dr. KALIDAS MOTIRAM, Rajkot, Kathiawar, India.

Our increasing output

bears witness to the ever-growing demand for our products for Cricket, Tennis, Hockey and all games. Sportsmen realize that "the Perfecta" quality is unequalled. Graceful in design, they are lightly yet strongly made, giving pleasure to every user.

At the same time we make other qualities—to suit every pocket and can surely please *you*. Many hundreds of Clubs and thousands of individual players are using our goods to-day.

Why not send for a Catalogue *now* and join in their satisfaction.

Uberoi LIMITED SIALKOT

Branchat-Calcutta-

H. M. Ahmad Beg.

Indian Rubber Stamp Maker, Die Sinker, Copper, Zink Plate and Stone Engraver, Monogramist, Manufacturer of Brass Badges and Seals, etc. Dealer of all Stamping Requisites and Rubber Hand Presses.

Chandni Chowk, DELHI.

AFRICAN TIMES & ORIENT REVIEW.

Edited By Duse Mohamed.

A weekly Review of African and Oriental Politics, Literature, Finance and Commerce. Price 6d. per copy, 12/6 per annum. Also Published Quarterly at 6/- per annum.

APPLY TO—

THE MANAGER,

The African Times and Orient Review,

158, Fleet Street, London, E. C.

"CALPACK"

OR

Genuine Turkish Military Cap

(for Rs. 4 only)

Why a young man is so fond of a "CALPACK"?

To make himself look more respectable, and to attract attention, by using the novel head-gear of the same pattern as worne by Turk high officials like **Enver Pasha.**

Please send your order **to-day** to avoid disappointment.

To— **S. F. Chishti, & Co.,**

Near Delhi & London Bank, DELHI.

Sole Agents for India—

Fabreque National Egyptian De Tarbouches, Cairo

and

Fabreque Imperial De Hereka, Constantinople.

The "Daisy" Fly-Killer.

Placed anywhere attracts and kills all flies. Neat, clean, ornamental, convenient & cheap. Lasts all season. Made of metal. Cannot spill or tip over. Will not soil or injure anything. Guaranteed effective for protection from infectious diseases and for comfort in the hot or rainy season, in your hous cand camp. Price Rs. 1/- Post free.

The East & West Trading Co. Delhi.

WANTED

A qualified Medical Officer is required for the M. A. O. College Aligarh hospital. Salary Rs. 200 P. M. probation one year.

Gradual promotion up to Rs. 300 P. M. Applicants should be either L. M. S. of one of the recognized Medical Colleges in India of proved merit and ability or retired Assistant Surgeons of experience. Applications with testimonials and particulars of age and previous service should be sent to the Honorary Secretary M. A. O. College, Aligarh, up to 15th July 1914.

Md. Ishak Khan, (Nawab),

Honorary Secretary.

Notice.

Is hereby given that the business upto now carried on in India by THE SINGER MANUFACTURING COMPANY of New Jersey, United States of America, has by an Assignment, dated the Eighteenth day of March 1914, executed by the said Company been transferred made over and assigned to SINGER SEWING MACHINE COMPANY, a Company duly registered in New Jersey, United States of America, and the said Singer Sewing Machine Company has from the said Eighteenth day of March 1914, agreed to assume carry out and pay all the obligations of The Singer Manufacturing Company. The future business of importing, selling and hiring Singer Sewing Machines and Parts and Accessories thereof in India will be carried on as from the first day of July by Singer Sewing Machine Campany and under its name.

Dated the 20th day of June 1914.

HEAD OFFICE IN INDIA:
Hornby Road, Fort,
BOMBAY

JAMES R. MAXSON,
Constituted Attorney
of The Singer Manufacturing
Company & General Manager in
India of Singer Sewing Machine Company.

Money !
Money !
Money !
Money !

Everybody Wants It.

You can earn good money—as much as Rs. 3 a day—by getting in touch with us. Our proposition, which is a straight business-like one, calls for ordinary intelligence. And, moreover, the work entailed is so simple that members of an entire family could take to it and thereby increase the present income of the home, enabling many coveted luxuries to be indulged in, which could not be done otherwise.

ALL YOU HAVE TO DO

Make Hosiery for us according to our instructions in your spare time. We purchase all the Hosiery you make at favourable rates, and keep you regularly employed.

Men, Women and Children

all can earn more money monthly. Experience unnecessary. Distance immaterial. Write for Prospectus Now—You might forget it later.

Address :—

COUPON.

To GENZ, WHEELER & Co.

Please send me full details of your offer to supply me with an Auto-Knitter.

Name.....

Address.....

Genz, Wheeler & Co. (Det. 6.)
11-2, Lindsay Street, Calcutta.

GENZ, WHEELER & CO., (Dept. 6) 11-2, Lindsay Street, CALCUTTA.

THE
"JEUNE TURC"
An Ottoman Daily Journal.

Address :—**CONSTANTINOPLE, PLACE DU TAXIM No. 8.**

The **Jeune Turc** is the organ of the modern life of New Turkey.

The **Jeune Turc** gives the most exact and early information about the Political, Economical and Social life of the Ottoman Empire and of the Balkan States.

The **Jeune Turc** publishes Political, Literary and Economical articles on all questions connected with the New East and teems with humorous literature palpitating with Political life.

Whoever wants to keep himself well informed about whatever passes in Turkey and the Balkan States ought to subscribe

FOR THE

"JEUNE TURC",

A paper, having the greatest circulation in the East.

———:o:———

Subscription for Foreign Countries :
For a year Rs. 24/- For 6 months Rs. 15/- & for 3 months Rs. 7/8/-

Wanted

A fully qualified and experienced Proof Reader. Pay according to qualifications. Apply with copies of testimonials and stating lowest salary acceptable to—

The Manager,
"The Comrade", Delhi.

For Sale.

10,000 maunds good quality hay. Will be delivered @ Rs. 2/- per maund free at any Railway Station lying in the Famine Stricken area in U. P. and within 400 miles from Bhopal. Two annas less will be charged if steel bands will be returned.

Apply to—

The Private Secretary,
to General Nawabzada Obaidulla Khan, C. S. I.,
BHOPAL.

ايك آدمي هنستے هنستے مر گيا !

يه اگر سچ هي ـ تو يقيني امر هي ـ كه « ملفوظات حاجي بغلول »
[illegible] پڑهتے دم نكل گيا هو گا ـ والله نصيب دشمنان كس قدر مهلك
[illegible] هي ـ مذاق ميں بلا كي سمیت هي ـ اگر زندگي دوبهر هو گئي هو
[illegible] سكتي ـ سكتي جي اكتا گيا هو ـ اور جانكني سي موت زياده بهلي هو ـ
[illegible] كا نام لو اور چار آنه ميں دفتر « همدرد » سي ايك نسخه منگالو ـ
[illegible] دن كي هم فكر كرلينگي *

منيجر « همدرد » دهلي

Printed and Published by FAROOQ ALI at THE COMRADE & THE HAMDARD PRESS, Kucha-i-Chelan, Delhi.