The Comrade.

A Weekly Journal. Edited by - Mohamed Ali.

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

—*Morris.*

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CONTENTS

	Page.
Week	21
Our London Letter	24
Our Constantinople Letter	25
Tete A Tete—	
The Death of Lady Hardinge	26
"A. U. P. Civilian and the Calcutta High Court"	26
The Late Mr. Joseph Chamberlain	26
The Karachi Sacrilege	26
"War Against War"	26
The Council of India Bill	27
Official Patronage of Views	27
Sir James Meston's Approaching Visit to Aligarh	27
A Well-Deserved Honour	27
Leading Articles—	
Derelict Pilgrims at Jeddah	28
Turkey and the Arab "Question"	29
An Arab Khilafet	31
The Haj Question—III	32
Advertisements	38—40

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.

Turkey and Greece.

Constantinople, July 3.

A mixed Turco-Greek Commission to settle the question of emigration from the respective countries and to fix compensation for losses will leave for Smyrna to-morrow. An arbitrator of a neutral European State will also proceed to Smyrna to decide disagreements between the Commissioners.

The newspapers state that on the 3rd instant, Turkish destroyers bombarded and captured a Greek sailing vessel which was transporting refugees from Turkish territory.

Albania.

Durazzo, July 1.

There are again critical telegrams from Prenk Bjsdoda, that the defeated and the retreating rebels are advancing with forces they concentrated against Prenk.

Epyrus.

Athens, July 1.

Austro-Hungarian, German, British, French, Italian and Russian Governments officially approved the agreement embodying concessions made to the Epirotes.

Turkish Budget.

Constantinople, July 5.

The Minister of Finance made a Budget speech lasting four hours in the Chamber. He criticised the acts of preceding Cabinets and emphasised, the necessity of strict observance of the laws on which Turkey's future depends. The Minister gracefully acknowledged France's assistance in the recent loan.

Greece.

Washington, July 3.

Greece is paying 12,000,000 dollars for the battleships "Mississippi" and "Idaho."

Persia

London, June 2.

Bear-Admiral Sir Edmond Slade has been appointed one of the Government Directors of the Anglo-Persian Oil Company. It is expected that the second appointment will be given to a Civilian.

The *Novoge Vremya* says that the British oil concesion in Persia will necessitate a revision of the Anglo-Russian Treaty. Persia, declares the journal, is the touchstone of the Anglo-Russian entente. If the 'entente' is too weak it must be abandoned.

In a letter to the *Times* referring to the journal's criticisms of Swedish Gendarmerie in Persia the Persian Minister maintains that since the formation of the Gendarmerie two years ago it has become a well-disciplined efficient force. Referring to the Bakhtiaris the Minister says that they have been unremitting in their efforts to help the Persian Government to maintain order.

Persian Oil Concenssion.

St. Petersburg, July 7.

The Press continues to discuss the Persian oil concession. Both Liberal and Conservative papers allege that there has been at least a breach in the spirit of the Anglo-Persian Convention. The *Bourse Gazette* says that the Convention was concluded when Russia was externally and internally exhausted. A revision is necessary, but it must not be one-sided.

By 228 votes to 48 the House of Commons adopted the resolution authorising the acquisition of the capital of the Anglo-Persian Oil Company. Replying to criticisms regarding lack of information, Mr. Churchill said that the Admiralty was unanimous as to the paramount importance of this question and it would be detrimental to the public interest to give details. He said that no alternative source of supply could at present be found. Government would use its controlling power to guide the Company exclusively to develop the British Persian zone near the coast. There would be no difficulty in getting oil in large quantities and in bringing it home by altenative routes.

London. July 7

Replying to Colonel Yate in the House of Commons Sir Edward Grey said that Great Britain had not stipulated that there should necessarily be a break in the gauge in any railway connecting North Persia with the coast outside or on the edge of the British sphere.

Indians in Canada.

Victoria, July 1.

Mr. F. H. Fisher has introduced a Bill in the House of Representatives designed to prevent the right of entry to the Hindu and other Asiatics from countries within the Empire. The Bill provides that the intending immigrant must fill in an application in the form of any European language selected by the Customs officer and also write not less than fifty words, the substance of which shall be dictated by the officer. There shall be a time allowance of twenty minutes.

The Government has announced that it will take not further steps in connection with the passengers on board the "Komagata Maru" pending the decision in the test case to be brought on the 6th. The authorities anticipate that there will be trouble on board the vessel if the decision goes against the Indians.

Yesterday the immigration officials permitted five Indians to leave the "Komagata Maru" to confer in a launch with three local Hindus who were relatives of those on board. Immediately the Hindus left the ship the Indians on board pulled up the ladder and prevented the captain from taking the others on board again. The captain was helpless. The officials refused to allow the launch to proceed to shore and are keeping her moored in midstream. They have given the captain until to-morrow to enforce the men's return to the vessel or to give up his command and hand his ship over to the Canadian authorities.

The "Komagata" Habeas Corpus appeal was dismssed to-day, the Court holding that the British North America Act gave Canada power to deal to the extent of restricting or excluding with any British subject even with those from United Kingdom. The contentions of the Indians' Counsel were defeated on every point.

The Court of Appeals dismissed the appeal of Gurdit Singh against the adverse action of the Immigration authorities on three grounds:—First, that the Hindu is Asiatic and does not possess two hundred dollars in his own right; secondly, that he does not come to Canada by continuous journey from his native country; and, thirdly that he is not a skilled labourer. The Court empowers the Immigration authorities to order the deportation of many but not all Hindus on board the 'Komagata Maru'.

South Africa.

Smithfield, July 2.

General Hertzog has definitely launched a new national party in opposition to General Botha's Imperialist policy. Criticising the policy General Hertzog said that an organised British Empire did not exist. The aim of Imperialism was to produce such an Empire. The danger lay in the idea of establishing a Central Parliament for Great Britain and the Dominions which he considered would reduce the latter to the position of Crown Colonies.

The citizens of Johnnesburg yesterday gave a farewell banquet to Lord Gladstone. The Mayor presided. Lord Gladstone in his speech said that the teaching of the last four years had demonstrated that the Union was deep rooted. The settlement of the British Indians' question showed that a free and responsible Government was not inconsistent with the discharge of Imperial obligations. There was no common principle in South African Colonies before the Union regarding the admission of the Indians; and the situation last November would have been a critical one if the settlement had depended on an agreement between four separate Governments. The Union Parliament overcame the difficulties, realising that the highest consideration was the magnitude of the Imperial difficulty in controlling 300,000,000 Indians. He had officially assented to the Indian Relief Bill with the deepest sense of gratitude to the Union Government and Parliament.

Home Rule.

London. July 1.

An announcement was made this afternoon in Belfast that it had been decided that at the discretion of the Commanding Officers of the Ulster Volunteers, the time has come when arms may be carried openly and that any attempt to seize arms is to be resisted openly.

Telegrams announce that the crisis is fast approaching. Families are largely laying in provision on every town in Ulster and several machine guns are being held in readiness.

In the House of Commons, Mr. Birrell said that in the present state of the controversy, it would be unwise for the Government to take action against Ulsterites for carrying arms.

Mr. Sherwell: Is Irish executive to take no action?

Mr. Birrell: Government must always have discretion as to whether to take proceedings even where there is admitted breach of law.

When the Home Rule Amending Bill came up for second reading in the House of Lords to-day, Lord Morley pointed that Ulster's anger at Rule and the disapproval of it if they remained unabated would lead to the revival of the ancient religious dissensions and place the new Government of Ireland at a great disadvantage. Consequently, the Amending Bill had been introduced. There could not be a better opportunity of discovering what an amount of common ground existed and he did not believe that the House would reject the Bill.

Lord Lansdowne said that the Bill was entirely inadequate to accomplish its purpose but it was clear that something might be done at the present stage to avert a calamity they could not brush aside. Overtures had been made by Lord Morley who had said that the amendments would be carefully considered in the House of Commons and they would give the Amending Bill a second reading and introduce amendments to make it adequate with regard to the area to be excluded, the duration of the exclusion and the administration of the excluded area but they would oppose the second reading of the main Home Rule Bill which was hopeless. They entertained the Amending Bill because they were helplessly entangled in meshes of the Parliament Act.

Lord Willoughby De Broke moved the rejection of the Bill.

The conciliatoriness of Lord Morley's and Lord Lansdowne's speeches in the House of Lords to-night has created a much more hopeful feeling that an Irish settlement will be reached even if it be a temporary one. Importance is being attached to a passage in Lord Lansdowne's speech, declaring that the Opposition would confine its amendment to broad principles, leaving it to Government to work out details. It is thought that this will make future private conferences between the parties inevitable

The debate on the second reading of the Home Rule Amending Bill was continued in the House of Lords to-day. Lord Londonderry said that Government's exclusion proposals were worthless. For Mr. Asquith to go to His Majesty for his assent to Home Rule which would produce civil war and which the country did not want would be the act of a traitor and coward.

Lord Halsbury stated that his inclination would certainly have been to vote for the rejection of the Bill; but in order to avert a civil war, it was best to agree to the second reading. Then they would get their amendments and would ultimately see what the Commons returned to them. He hoped that Lord Willoughby De Broke would withdraw his motion for rejection.

India Council Bill.

London, July 1.

During Lord Curzon's speech and replying to an incidental remark Lord Crewe interpolated that the provisions regarding the election of Indian members were already drafted, before he even knew that a deputation was coming to see him.

The *Morning Post* says that if the Bill is to be of any service and not to do mischief it must be carefully and largely amended. The India Council by general admission needs some reform but the present Bill means for all practical purposes the destruction of the Council and leaves the Secretary of State in almost undisputed command. The journal says that the Government seems to be under the delusion that the Indian members of the Indian Legislative Councils represent the people of India whereas they represent certain interests and classes.

The *Daily Telegraph* agrees that the Bill is dangerous in so far that it represents the tendency to regard experience and advice as useless.

The *Daily News* says that if the Lords refuse to pass the second reading of the India Council Bill Anglo-India will rejoice but the greater Indian public will conclude that the Indian demand for statutory representation on the Council is rejected.

The delegates from the Indian National Congress have issued a statement expressing regret at a motion to reject the new India Council Bill. They consider that the rejection would create a very unfortunate impression in India and weaken, if not, paralyse the constitutional party.

The debate on the India Council Bill will be resumed on the 7th instant.

The *Daily Telegraph* says that responsible Indian and Anglo-Indian circles in London are gravely concerned at the attitude of House of Lords towards the Indian Council Bill and hope that their Lordships will bear in mind the very mild character of India Office proposals in to-day's debate. The Indian Government, the paper adds, is understood to be in full agreement with the suggestion that at least two Indian members shall be elected and if three had been proposed, it is unlikely that official objection would have been raised. The Bill represents the minimum concession to the suggestion of several prominent Indians who have held high office under Government.

Replying in a letter to the *Times* to criticisms passed on the India Council Bill by Lord Curzon in the House of Lords last week Mr. Montagu says that he has no cause to be ashamed of on his part in initiating the Bill. His object is not ruthless destruction nor satisfaction

of his personal predilections but the adaptation to modern condions of a system petrified in statute founded upon conditions over half a century old. There is grave danger in lack of sympathy between the Executive Government in India and the controlling office at Home. Such lack of sympathy is due not to the Secretary of State's exercise of his functions of revision and determining of policy but to the intolerable procrastination inevitable under the India Office system and the tendency to undue interference from Home in minutiae of administration which comes not from the Secretaty of State but from the Council whose energies are naturally turned in this direction by their Indian formed and regularized habit of mind. Hence Mr. Montagu's preference for a smaller and more modern advisory body working upon more elastic, more adaptable and speedier system.

The *Times* hopes that the mischievous Council of India Bill will be rejected by the Lords without even receiving the compliment of a reference to a Select Committee. The paper says that this Government has done enough constitution wrecking nearer home and should be stopped from scuttling the constitutional system under which India has for so long been successfully ruled.

The debate on the India Council Bill was resumed in the House of Lords this evening.

Lorp Ampthill supported rejection on the ground that the time was inopportune for proceeding with the Bill. Indian opinion would not be disappointed if it were not passed. The House was offered a Select Committee but it wanted the opiuion of the Government of India, Provincial Councils and public bodies. When it had these it would be time to consider a revised bill. The scheme revolutionised the whole conception of the Council. It converted it from an advisory into an administrative body. The result must be departmental tyranny which in case of India must at all costs be avoided for Imperial power and the prestige of the Viceroy and his Council.

Lord Morley said that Lord Ampthill predicted that immense friction was sure to follow the passage of the Bill between the Viceroy and the Secretary of State but there was no reason whatever to anticipate this Bill had not any connection with relations between those officials. There was no possibility that changes proposed would in the least degree affect their relations. With reference to Lord Ampthill's desire for the views of the Government of India, Lord Morley pointed out that the Bill did not directly concern the Government of India. It was a Bill relating to the regulation of constitution businsss and the procedure of the Secretary of State in Whitehall. The Government of India was not directly or even indirectly affected.

All I can say continued Lord Morley, is that if there has been an important change in the constitution of the Council of India, it is a change made by me involving the introduction of two Indians. That change was made not without consultation with Lord Minto but independent of the judgment of the Government of India. The latter was affected undoubtedly but to give the Government of India authority over the constitution and procedure of Council in Whitehall, which was created to control the Government of India would be contrary to the Act of 1858. He did not mean that the Secretary of State would not be careful to correspond with the Viceroy and ascertain his views on anything that passed; but it was private correspondence in his judgment and experience. After criticising Lord Curzon's attitude, Lord Morley denied the allegation that Mr. Montagu had inspired the scheme for the India Office re-adjustment. He then proceeded to describe the present routine of the India Office.

Replying to a question from Lord Midleton as to whether the numerous processes connected with the arrival of a paper from India—except sending it to the Council—could not be brought to an end by a stroke of a pen. Lord Morley said that he thought not. The process, he described, under the most favourable conditions took the best part of a month whereas under the Bill instead of going to the Committee the paper had to go to a Member of the Council or if money was concerned, to two members of Council. A single member reported to the Secretary of State meeting of Council was not what Lord Curzon supposed a namely deliberative assembly it was in nine cases out of ten not very much more than a formality.

Lord Curzon's suggestion regarding the change of the Council from an advisory to an administrative body was really moonshine.

Continuing Lord Morley said that he thought they might improve the Council by introducing men who had not had administrative experience. The principle on which he acted was that whenever fresh light was wanted, administrative experience must not be solely regarded. It was true that hostile telegrams had been received from the Chambers of Commerce and other bodies in India and adverse opinion had been found in the press. Surely that was the very reason for considering and sifting the measure and for not taking such precipitate step as to throw it without examination. He urged the House to consider the effect in India. After expectations aroused, it would be some thing like a disaster and a great blunder to take this step.

Lord Islington urged that all criticisms could be dealt with effectively in a subsequent stage.

Lord Sydenham complained of back of information. He admitted that the India Office needed reforming and suggested that Lord Crewe should appoint a small independent body to examine the whole question.

Lord Reay said that he thought the Bill was needed. He had not urged a single argument justifying its rejection.

Lord Inchcape did not approve of some of the provisions of the Bill but considered that it would be a great misfortune if it were rejected. If would be better to press the details in the Committee.

Lord Harris opposed the Bill because he thought that it did not contain the spirit of impartiality which was the key-note of just administration in India.

Lord Midleton said that he did not consider that any man should have such responsibility as the Secretary of State. His power would be almost unlimited. It would be a sham hypocrisy to tell the natives of India that they had been given anything under the Bill. As a matter of fact they would be losing much which they had at present.

Lord Crewe replying said that the Council would lose absolutely note of financial control. The Act of 1858 was not going to be repealed. There had been much criticism of the Bill. He turned to assume the autocracy of the Secertary of State. As a matter of fact, countless checks had been proposed to anything approching autocratic action.

It was to be presumed that the Council would contain as past men of first rate ability. Moreover there was perpetual control over Parliament ever increasing in public opinion in India and increasing volumes of press. The main purpose and subject of the Bill had been to regularise and accelerate the proceedings of the India Office. Referring to the objection to the election of Indian members, that demand would immediately be made for some form of election to the Viceroy's Council and other Executive Councils Lord Crewe said that the answer surely was that those were administrative bodies whereas the council was not in any sense an administrative body.

Their Lordships had been asked not to pass the second reading of the Bill. Lord Crewe thought that they would be unwise in declining to consider any change regarding the effect of the rejection in India. He did not profess to be able to judge; but some section of the Indians were not particularly enamoured of some of the Bill's provisions while some considered that it marked a considerable advance. If their Lordships declined to pass the second reading they would be making a blunder. The motion for the second reading was rejected by 96 votes to 38.

Lord Lamington has sent a letter to the press opposing the Indian Council Bill, under which he considers the Secretary of State will become practically an autocrat. We are not told, he adds, whether the Indian Government has approved the Bill or even been consulted upon it. Moreover, if the Bill is passed, it almost necessarily follows that it will be copied as regards the Executive Councils of India.

Sir John Jardine, in a letter to the *Times* urges that the Bill should be sent to a Joint Committee of both Houses of Parliament. He asks whether any Member of Council will care or dare to criticise the Secretary of State or degenerate into a sort of Private Secretary. Sir John Jardine maintains that the Secretary of State has at present ample powers to secure punctual disposal of business.

The following is an omission from the India Council Bill debate: Lord Ampthill here interpolated: "Does Lord Morley contend that the Indian Government is not concerned in these legislative councils which are asked to elect members?"

Lord Morely: "All I can say is that, etc."

In the message beginning "Lord Langton has sent a letter to the *Times* read: "Lord Lamington."

The *Pall Mall Gazette* says that the rejection will bring Government back to a realisation of the fact that the Government of India ought to be carried on as far as possible in consultation with the Opposition. That journal hopes that the action of the Lords will eventually result in agreement between the parties on modified measures.

The *Westminster Gazette* regrets the House of Lords's "high-handed action" against the India Council Bill which it describes as out of all proportion to anything that can be alleged to be necessary.



Our London Letter.

London June, 19.

GREECE'S EXTRAORDINARY ATTITUDE.

The extraordinary attitude taken up by the Hellenic Government towards Turkey serves as another example of the so-called Christian morality, with which we have been only too intimately acquainted in the Balkans. While there is unmistakable evidence as to the most awful and shocking atrocities that are every day being committed by the Greeks themselves over the innocent and helpless Moslem population of Macedonia, we are suddenly informed that, owing to the "maltreatment" of the Greeks in Asia Minor, the Greek Government has issued a sort of "ultimatum" to Turkey in the shape of a strong Note and that simultaneously King Constantine has issued a Royal decree formally notifying the annexation of the islands in the Ægean. As expected, the British Press has almost unanimously taken up the Greek cause for the sake of "humanity" and not a few among the leading organs have already written powerful leading articles in sympathy with Hellenic aspirations in the Balkan Peninsula. The *Daily News and Leader*, true to its traditional Gladstonian policy, has again ventured to remind Europe of the unpardonable mistake committed by her in permitting the retention of Turkish rule in Thrace, even after the fall of Adrianople into Bulgarian hands. Not a solitary voice has been aised in favour of Turkey so far through the Press, though the whole Europe knows only too well the form of treatment that was shabbily meted out by her to Turkey, when the gallant Ottoman soldiers had overrran the northern part of Greece and were almost within striking distance of Athens itself not many years ago! The "status quo" had then of course to be fully observed, but in spite of the most solemn pledges by British statesmen to observe, it two years ago, when for the moment the issues of the Balkan War were in doubt, it is only a matter of common knowledge now that not only such undertakings were never really meant to be fulfilled in case of Turkish reverses—as unfortunately has been the case—but every effort was made in this country to retake Adrianople from the Turks, after the historic fortress had been reconquered by Enver Pasha and his brave men.

The Porte, according to the *Times* Constantinople Correspondent, in its reply to the Greek Note, which it interprets as referring solely to Hellenic subjects, draws the attention of the Hellenic Government to the fact that the recent troubles in Asia Minor and elsewhere have been caused by the arrival of 250,000 emigrants from Macedonia, and expresses the belief that the information upon which the Greek Note is based is inaccurate. The Porte adds that the success which has attended Talaat Bey's efforts augurs well for the complete restoration of tranquillity throughout the disturbed districts in the near future. The reply, in fact, if courteous and friendly in form, is in substance a *fin de non recevoir* with regard to the claims of Greece to interest herself in the situation of the Greek subjects of the Sultan.

The Greek Government has further been officially informed that the foreign Embassies have been invited to attach repesentatives to the suite of Talaat Bey in order to satisfy themselves as to the sincerity of the measures taken to restore order. This in itself ought to dispel all doubts and fears entertained in certain quarters as to the impartiality and perfect genuiness of the Turkish Minister's efforts, not only towards restoring order and peace in the disturbed areas, but also towards investigating into the charges of "maltreatment" of the Greeks by the Turks.

Mr. Acland's answer to a question put by Mr. Noel Buxton yesterday in the House of Commons is significant, as it undoubtedly proves the existence of "complaints" on both sides. The Under-Secretary of State for Foreign Affairs said :—I learn that as a result of boycotting and persecution many Ottoman Greeks are leaving Turkish territory for Greece, Thrace and Macedonia. His Majesty's Consul-General at Salonika reports the arrival of such refugees in large numbers. His Majesty's Ambassador in Constantinople has spoken unofficially to the Porte on this subject, and I believe other Ambassadors have done the same. His Majesty's Minister in Athens has taken like action in regard to the treatment of Moslems in the new Greek territories respecting which there are similar complaints and from which many Mussalman refugees have gone to Turkey.

The latter part of Mr. Acland's answer conclusively proves what has been well-known to all those who have been at all conversant with the position of the Moslems in Macedonia. If there is still the least trace of morality and humanity left in Europe, she must consider it her urgent duty to call upon the Hellenic Government to institute an impartial and independent inquiry, with which the foreign Powers should be closely and intimately associated, as has been rightly and appropriately done by the Ottoman Government. Turkey is only too willing to redress any wrongs or hards ips under which her Greek subjects may be really suffering but she demands that an equally reasonable attitude should be adopted by Greece in regard to her Moslem subjects. It is the conscientious duty of Europe to see that this demand is met with by the Hellenic Government. Then and not till then could Europe satisfy the entire civilised world of the righteousness of her mission in the Balkans. Absolute equality of treatment of the Balkan nations, whether Turks, Bulgarians, Servians or Greeks, could only exonerate Europe of her infamous deal in the peninsula—hitherto carried on under the pious and sacred pretence of "liberty" and "freedom"—the very mockery of European morality !

CAMBRIDGE TRIPOS LISTS.

The Sciences and Languages Tripos Lists were issued at Cambridge yesterday. The following are the successful Indians, viz., Mathematical Tripos, Part I.

CLASS I.

Messrs. P. S. Katti (Trinity) and S. Modak (Emmanuel).

CLASS II.

Mr. T. S. Narayana (Non-Collegiate).

CLASS III.

Messrs. W. Hussein (Cains), S. K. Kelavker (Non-Collegiate), and Y. Prasad (Non-Collegiate).

NATURAL SCIENCE TRIPOS, PART II.

CLASS II.

Mr. S. N. Moos, B. A. (King's).

NATURAL SCIENE TRIPOS, PART I.

CLASS II.

Messrs. A. C. Batra (King's) and V. S. Bhide (Non-Collegiate).

ECONOMIS TRIPOS, PART I.

CLASS II.

Mr. S. P. Shah (Jesus).

CLASS III.

Messrs. S. A. Akbar (Peterhouse), S. S. Gaikwad (Cains) and S. Nissim (St. John's).

CONQUEST OF CONSTANTINOPLE.

A Mass Meeting of the Muslims resident in London was held in the Council Chamber of Caxton Hall, Westminster, on Friday night last, to celebrate the anniversary of the Fall of Constantinople into Moslem hands in 1453, in unison with a similar celebration that took place simultaneously in the Turkish capital Mr. Zafar Ali Khan presided and the meeting, which was well attended, was thoroughly representative of the Moslem population of London. Ali Hikmat Nahid Bey (Vice-president of the Islamic Society), Mr. Khwaja Kamaluddin, Dr. Syed Abdul Majid, Mr. Hasan Rosher, Mr. W. H Seed, Mr. Khalid Sheldrake, Mr. Mushir Hosain Kidwai and Dr. Loadi Bey occupied prominent seats on the platform, and among those present in the body of the large hall were Mr. Duse Mohamed, Mr. Syed Abul Hasan Razavi, Colonel and Mrs. Bhola Nath, Colonel Warliker, Mrs. Roy, Dr. Mohamed Sharaf, Mr. L. Sitaram Pershad, Dr. Bager Shah, Mr. Lutfe Ali Khan, Mr. Gopal Redy, Mr. Abdul Haq, Mr. Majid Ali Khan, Mr. Jelal Shah, Mr. Sarfaraz Hosain, Mrs. C. Johnson, Miss W. Ratcliffe, Mr. and Mrs. Jenkins, Mr. Omar Flight, Mr. Ibrahim Suliman Haji, Mr. Ahmed Baksh Khan, Mr. Shah Mustafa Ahmed, Lieut. Saleh Murad, Capt. Enver Bey, Dr. Iskander Refhan, Mr. Syed Desonki, Mr. Mohamed Tewfik Diab, Mr. Nahif, Mr. Tajuddin, Mrs. Henderson, Mr., Mrs. and Miss Hunt, Mr. M. M. Shaffi, Mr. Zahiruddin Faruqi, Mr. Syed Shahjahan Baharkhany, and Cherefeddin Bey.

There were several Hindu and other oriental gentlemen present as well and all the speeches laid emphasis on the urgent necessity of a universal Asiatic patriotism for the future—a necessity that was fully and completely realised, judging by the numerous distinguished representatives of the East that had on this auspicious occasion thrown in their lot with their Moslem friends in the celebration of the anniversary of one of the most famous victories of the Orient over the West. It seemed as if the entire vast continent of Asia had gathered to observe the sacred anniversary of this historic event and everybody present, whether an Indian, a Chinaman a Syrian, a Japanese or a Persian, felt as much pride in the "Conquest of Constantinople" as that felt by the great Ottoman nation itself. Truly there has been no stronger piece of evidence as to the awakening of Asia and the powerful element of comradeship and fellowship together with the genuine enthusiasm with which the declarations of the various speakers were received during the meeting was by far the most happy feature of the proceedings.

The meeting opened with a recitation from the Holy Koran—a recitation that was undoubtedly a great treat and no little privilege to hear, owing to the perfect and faultless accents of Mr. Mahomed Tewfik Diab, an Egyptian gentleman. Mr. Khwaja Kamaluddin followed with a suitable eloquent prayer in English, the solemnity and yet the very simplicity of which sent a thrill of extraordinary emotion through the hearts of all those who heard it.

Mr. Zafar Ali Khan then moved the following resolution from the Chair :

"That this mass meeting of the Moslems representing the various parts of the Islamic world places on record its deep conviction that the integrity of Constantinople as the seat of the Caliphate is not only essential to the maintenance of the existence and position of the Mussalmans as inevitable factors in world politics,

but also represents one of the greatest influences which can maintain the prestige of the East and reconcile it to the West."

The chairman briefly surveyed the various stages in Moslem history previous to the fall of Constantinople into Moslem hands and went on to show how utterly hopeless their position had become since, particularly during the past 30 or 40 years, owing to the powerful and deliberate combination of Europe as a whole against them. He laid stress upon the fact that, as the terms of the resolution indicated, the integrity of Constantinople as the seat of the Caliphate was not only absolutely essential from the Moslem point of view, but that it was likewise necessary for the due maintenance of the prestige and position of the entire Eastern world. He was glad to see so many non-Moslem Orientals present that evening and he would like to urge them to regard that great anniversary as that of an important and vital victory of the East over t e West. The whole Asia was to-day anxiously watching the destinies of Turkey and Japan, the two leading Powers in the Near and Far East respectively. A great responsibility rested on the shoulders of the eminent statesmen of these two great countries and it was to them that everybody in the Orient looked up for the emancipation, uplifting and elevation of that vast continent. Asia had led the way in the past and there was no reason as to why she should not do so in the future as well. He hoped they would be able to observe this Anniversary for years to come. (Cheers).

Mr. Hasan Rosher briefly seconded the resolution. He said he considered it a great privilege to have been able to associate himself with his friends in the celebration of this historic anniversary.

Dr. Syed Abdul Majid, Mr. W. H. Seed, Mr, Duse Mahomed, Dr. Saadi Bey, Mr. Khalid Sheldrake, Mr. Shahjahan Baharkhany (who represented the Edinburgh Islamic Society) and Mr. L. Sitaram Pershad supported the resolution. The most striking speech came from Mr. Pershad. Speaking as a Hindu, he observed that he had looked upon it as his pious duty to cancel an important engagement for that evening in order to share with his Moslem friends the unique honour of taking part in that auspicious ceremony. He as a Hindu looked back upon that brilliant landmark in the history of Asia—the sacred anniversary of which they had all collected to celebrate—with as much pride, satisfaction and feeling as did every Turk or Moslem to-day. (Prolonged cheers). The bond of unity and sympathy and the tie of fellowship, he said, that had for years existed across the entire mass of territories, from the Dardanelles to the land of the Rising Sun, had never been stronger before and he trusted the Anniversary of the historic Conquest of Constantinople would be observed with increasing reality year after year. It was a magnificent triumph of the East over the West and as such it will for ever be preserved in history as a most splendid achievement of a great Asiatic nation. (Cheers).

The resolution was carried with great acclamation, the entire audience in a body rising on their feet and loudly cheering its unanimous passage repeatedly.

A copy of the resolution has been submitted to H. I. M. the Sultan of Turkey.

Our Constantinople Letter.

Constantinople, 15 June 1914.

A Turkish National Festival.

Never had before in the history of Turkey been performed with greater solemnity such a historical function in commemoration of the victory of the Crescent over the Cross—the capture of Constantinople by Sultan Mehmed the Conquerer. It was on the 12th of June, four hundred and sixty one years ago, that Mehmed II. conquered the Byzantine Empire crushing all hopes of Emperor Constantine. The anniversary was held with great *eclat* at the historic mosque of Aye Sophia as a national festival. It was indeed a manifestation of a re-awakening of the sturdy nationalism of the Ottomans and their love of the country. All shops and business had been closed for the occasion; streets and public buildings had been decorated with national flags and festoons. At 12 o'clock in the noon the processions began to pour into the Mosque singing national hymns representing the Navy, the Army, the Red-Crescent Society, the Ottoman Odjaghi, the Ottoman Yordon, the Society of Commerce and Agriculture, the University and the students of other institutions. One notable feature of the procession was that *hamals* (porters and coolies) joined it. The music played the national anthem.

After the usual *Jumma Namaz*, Zia Bey, the Director of Public Instruction, addressed the vast audience on the conquest and administration of Sultan Mohammed. Djemal Pasha, the indefatigable Minister of Marine, moved the the audience with his usual eloquence and appealed to them to work incessently for the honor and dignity of the country till we could repair the loss the nation had sustained since the Balkan war. Many other speakers dwelt at large on patriotism and national defence, asking the people to contribute largely to the Navy Fund.

Turkish Girls in Public Service.

It is not without extreme satisfaction that I inform your readers of the wonderful progress and adaptability of Turkish girls. Unlike their Indian sisters, they enjoy a larger liberty, and *purdah*, which had been a time-honored custom, is losing its hold by the solvent influence of education. A young Turkish lady, dressed half in Turkish costume and half in Parisian mode, though with a veil on, is a very common spectacle in the parks and streets of Constantinople. In literature, arts and industry they are nonetheless progressive and almost equal to the stronger sex. In educational work and journalism they have shown a remarkable ability. *Qadeenlik* (Womanhood) and *Qadeenlar Duniassi* (Feminine World) are widely-circulated periodicals advocating women's rights.

The latest innovation introduced by Oskan Effendi, the Director of Posts and Telegraph, is the employment of young Turkish *hanoums* (girls) as telephone operators in the department. To the slow-moving and conservative society the idea seems revolting to copy the fifth-rate civilisation of the West, but modern Turkey is marching onward on the path of progress and enlightenment and her further advancement, in the course of time, would shape the future destiny of the Muslims all the world over.

The Balkan Crisis.

Though the peace in the Balkans made at Bucharest last year continues to exist, the unrest caused by the injustice, which it imposed on the people of Macedonia, must prevail until either justice is done or they are wiped off the face of the earth. Nothing ever attributed to the former Turkish rulers of the unhappy country equals in its heinousness the treatment of the Bulgarian inhabitants, who formed the majority of the population before the late Balkan war, by the Greeks and the Servians to whom the greater part of the territory was awarded. The European Press keeps up an incessant fire of calumny and threat against Bulgaria to prevent her from even raising her voice on their behalf. This condition of things exactly suits the game of the Triple Entente, which is either to force Bulgaria into the arms of Russia or prepare the way for her partition and to prevent the consolidation of good relations between Bulgaria and Turkey since the peace of Bucherest and in spite of the amicable relations established by Talaat Bey, the Minister of the Interior, during his recent visit to the Roumanian capital. In Albania for some weeks past there had been constant fighting against the Government by the patriotic inhabitants who opposed the nomination of a Christain Prince for the throne of Albania. The International Commission has failed to bring about satisfactory results. There have been constant efforts on the part of Servia and Greece to oppose the nomination of a Moslem prince. Russia favors the nomination of Louis Bonaparte.

The nomination of Mr. Sofonlis as Governer-General of Macedonia has caused a great alarm and consternation among the Moslem inhabitants who know full well of his inhuman brutality during the late wars. Since his nomination he has carried on a vigorous campaign of persecution against the Turks. He has issued a public order that Moslems employed in the Government service must use European hats instead of *fes*, contrary to Moslem customs, and they must naturalise themselves as Greek citizens. Greek soldiers and policemen break open the doors of Moslem houses, torture children, violate women and finally drive them away from their homes to make room for Greek emigrants from the Turkish territories. To get away from the rapacity and brutality of the Servian and Greek officers, 60 per cent. of the Moslem population has already emigrated to Turkey, and those who are still in Macedonia claim for justice and fairplay. They recently approched the Consuls asking the European Powers to intervene and put a stop to such heinous acts of brutality. The Greek migration from Turkish territory, which was mainly stimulated *by intrigues from without* may lead to the economic ruin of the country if it is allowed to continue. None of the Balkan countries are even half populated, so that the loss of wealth by these migrations will tell for more than a generation on the resources of Governments. Looking at the future consequences the Turkish and Bulgarian Governments have been quietly arranging a mutual exchange of populations from districts affected by the changes of boundaries, so that without injustice being done each element finds itself in congenial conditions without causing an economic danger. The Greek migrations have been checked through the efforts of the Turkish Government and the Ecumenical Patriarch at Constantinople. The Minister of the Interior, Talaat Bey, is making an extended tour in Asia Minor to study the situation and to check further emigration of the Greeks from Anatolia.

Hero-worship.

The first anniversary of the martyrdom of the Mahmoud Shefket Pasha was celebrated on June 10 with great enthusiasm. People flocked in by thousands around his grave, close to the monument of Liberty, to pay homage to the illustrious martyr who gave his life for the cause of the country and the the glory of Islam. Military and Naval officers, the Ministers of State, etc., were present on the occasion. Suitable texts from the Koran were read.

TETE À TETE



As we go to press, we have learnt with profound shock of the death of Lady Hardinge who passed away on Saturday afternoon in London. Lady Hardinge had undergone a serious operation, but the reports of her progress were satisfactory and there was not a hint of anything that could have caused anxiety as to her condition. There appears to have been some sudden relapse with fatal termination. The news will evoke the deepest grief throughout the country and the people will mourn the death of the kind-hearted and gracious lady who had won their affection and esteem by her noble qualities and many generous acts. We offer our most respectful and heart-felt sympathy to H. E. Lord Hardinge in his heavy bereavement. The heart of all India will go to him in his terrible affliction. Lady Hardinge had won a unique place in the affections of the people. Her great solicitude for the welfare of the poor and the suffering, her interest in all movements for improving the lot of Indian women, her kindly regard for children, her noble fortitude with which she bore herself through the Delhi out rage had endeared her to every class of people to a remarkable degree. The end has come with a suddenness that will cause widespread consternation.

The Death of Lady Hardinge.

A CORRESPONDENT signing himself "Indignant" writes to us about the article headed "A U. P. Civilian and the Calcutta High Court," which appeared in our last issue, to the effect that our printer is getting incorrigible, and that the confiscation of our Press would be but a very mild punishment for such a sinner. His complaint is that this time the printer forgot to put the "Gup" block at the head of the article, "in the absence of which one is led to believe that the facts "stated therein are real and not an invention emanating from "the fertile brain of the gifted writer of 'Gup'." He concludes by hoping that "such unpardonable mistakes will not occur in "the future". As if well-founded charges against us were so few that indignant correspondents should join hands with the Punjab Government in putting forward unfounded imputations against us. Let "Indignant" now know, if he does not know it already, that U. P. facts are often stranger than G. U. P. fiction. Mr. A. F. Fremantle is no more our creation than the Calcutta High Court with its Bench, almost as much under the ægis of the Inns of Court as Mr. Norton and his *confrères*. We shall not go so far as to declare that Civilians of that type are born, not made. But, as regards the question, who makes the U. P. Civilian of this type, we must at once state, as the schoolboy said to the examiner who asked him who had written *Paradise Lost*, "Please, Sir, it wasn't *me*." If "Indignant" is not convinced, let him turn over the pages of the *Statesman's* file, where he will find the case reported almost as fully as in other Calcutta dailies. Now surely you can't accuse the *Statesman* of humour any more than you can accuse a type of U. P. Civilian of the knowledge of law or respect for procedure. "Indignant" assumes too much in attributing any neglect to our printer. One is even inclined to suspect he assumes the emotion as well as the name of "Indignation". But if he is as much in earnest as we were when we reproduced the deposition of Mr. A. F. Fremantle, his hope that "such unpardonable mistakes will not occur in the future" will only be realized if Mr. Fremantle promises either not to teach "salutory lesssons" to Calcutta lawyers, or to learn still more salutory lessons in law from them. If not, "Indignation's" case is hopeless. The printer is responsible for a good deal already, but to saddle him with being responsible for Oudh Deputy Commissioners is, we submit, highly unfair. Poor devil of a printer. His lot is worse than that of the scribe in the days of *Sauda* who wrote :

هر ورق لکھی میر کی اصلاح * لوگ کہتی ہیں سہو کاتب ہی

(Every leaf bears *Mir's* corrections ; but people say they are the errors of the scribe). At any rate the scribe had no Press Act and, we well know, the Punjab had no Government in those barbarous times.

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

The death of Mr. Joseph Chamberlain removes one of the most remarkable figures from the stage of British politics. He had made his mark in the political life of his country in mid-Victorian times, and after undergoing sensational vicissitudes in opinion and career, he came at last to dominate big political issues by the sheer weight of his prosonality. He began as a downright Republican, gradualy softened down into a mild Radical, quarrelled with Gladstone and turned Unionist and ended his career as a fire-eating Jingo. As a Colonial Minister in a Tory administation he visualised the Imperial idea that took shape as the Tariff Reform movement, with which his name will remain associated. No great constructive achievement stands to his name that would keep his memory alive among posterity as a statesman of beneficent energry, except, of course, his work on the local board of Birmingham. He imparted to Tory Imperialism a militant and assertive tone. He emphasised the racial arrogance of Anglo-Saxonism. As a party chief he enjoyed incomparable ascendancy and his hold on the masses was wonderful. In the larger sphere of politics he remained an incalculable factor that as often as not involved in irremediable disaster the causes for which he fought. His intellectual gifts were not of a high order, but he had a great strength of character which, coupled with his inexhaustible energy, made him a power in the country and Parliament. He was one of the most powerful demagogues of his times, and his spell over the masses was woven by popular oratorical performances, which were a strange mixture of shrewdness, commensense, pugnacious energy and cheap sentimental appeals. He was essentially a man of one idea and intellectually he was resourceful. He was never hampered by his past. Whatever struck him as good or expedient he pursued with all the force at his command. The federation of the Empire on the basis of reciprocal tariffs became the one infatuation of his closing years. His Tariff Reform campaigns made him the most hated as well as the most adored statesman in the Empire. His name will live as a fighting symbol as long as the Tariff Reform controversy is alive in Great Britain.

The Late Mr. Joseph Chamberlain.

Mr. Haji Abdulla Haroon, President of the special Moslem meeting held in Karachi in connection with the film affair, writes to us as follows :—"I shall feel highly obliged by your publishing this letter for the information of the Moslem public. Before the meeting of the Mussalmans of Karachi in connection with the film "Azim" came off in the Gharribata I'dgah on Sunday the 30th ultimo, Mr. A. S. A. Westropp, I. C. S., Collector and District Magistrate of Karachi, sent for some of the leading local Mussalman gentlemen and conveners of the meeting to have friendly discourse with them about the matter. We were very courteously received by the Collector who freely and fully discussed the matter with us. He pointed out that the Government and their officials were ever ready to follow their declared and established policy of respecting the religious feelings of His Majesty's Indian subjects and protecting them from outrages of any kind whatsoever. He further assured us that he had personally moved in the matter and would see that any further exhibition of the film is stopped in India. He was approaching the Government on the subject and requesting them for confiscation and destruction of the film, if possible. On the conclusion of the interview the Collector thanked one and all of us for our readiness to drop the matter where it was now that it was receiving his prompt attention. I as President of the I'dgah meeting explained the whole matter to the audience who were satisfied that the film was held objectionable by the officials and that steps were being taken for its forfeiture. I saw the Collector after the meeting also. He highly commended the moderation and common sense displayed by Mussalmans in the meeting and repeatedly assured me that full justice will be done to our grievance. I would again request my brethren to feel grateful to such a kindhearted and sympathetic officer for his fair treatment of this unhappy subject."

The Karachi Sacrilege.

Mr. Sparling Hadywn, Chief Whip of the "War against War" Party, writes to us as follows :—"I am directed by Dr. Garnett who is Director-General of the League of Universal Brotherhood to invite the readers and supporters of the *Comrade* to enroll themselves within its Fellowship because our Moslem sympathies cannot be doubted, nor the fact that we are friends of India. On and from the beginning of the Tripolitan outrage our practical sympathy ranged us on the side of Turkey ; we seconded the efforts of the late W. T. Stead from the platform of Whitfield's Tabernacle. Since

"War Against War."

then from every open air speaking place in London Dr. Garnett has championed the cause of the great (and unjustly) abused Ottoman, coupling *practical* sympathy with oratorical persuasion. The League of Universal Brotherhood is neither political nor sectarian, but Brotherhood wholly and solely. Its offices are situate at 453, Strand, London, England, and Dr. Garnette will be glad to receive offers of personal service and, likewise, gifts of money. All Religion hath relation to life, and the life of Religion is to do good."

The Council of India Bill.

The House of Lords has ejected the second reading of the Council of India Bill. Curiously enough, it was a measure which was blessed by few besides it author. It was admired neither by the Indian public opinion nor by those who claim to represent the views of the Indian bureaucracy. A cynic might be tempted to exclaim that a measure hitting the mean between two extreme points of view would exactly suit Indian conditions. But Lord Crew's defunct Bill was a patch-work that lacked any central idea. From the Indian standpoint the Bill seemed a reactionary measure in so far as it contemplated a change in the procedure of the Council. Individual members attached to separate departments would necessarily degenerate into permanent officials whose influence on Indian policy would not be very wholesome. The Secretary of State would under such arrangements become a mere figure-head whose functions would be reduced to signing papers. Another feature of the Bill objected to by the Indian opinion was the almost unlimited powers that it gave to the Secretary of State in dealing with matters of moment without consulting the Council. The objections of the opponents of the Bill in the House of Lords were also based on these grounds. But there was a whole difference of spirit in the opposition of Lord Curzon and his supporters and that of the Indian critics of the Bill. Lord Curzon was afraid lest the influence of the members of the Council, who represented Indian official opinion, should be diminished by robbing them of much of their advisory functions. The Indian critics feared that the councillors by direct association with administrative departments might gain greater control over affairs and the Secretary of State might become their victim. The Tory opposition was moreover based on the ground that the Bill provided for a shadowy concession of the elective principle in the appointment of Indian members. The Tory peers have wrecked the Bill, and though we were not particularly enamoured of the measure, we half suspect it must have been a good thing to have after all when Lord Curzon waxed indignant against it and succeeded in strangling it at its birth. Will Lord Crewe take heart of grace and make another attempt, with greater courage and free from the dread of rousing Tory susceptibilities? He himself seemed to be lukewarm about this Bill. Will he try to produce a better measure? We doubt if he will have time to tackle afresh the question in view of the existing political situation in England. The question of India Council reform has been virtually shelved for the life-time of the present Liberal Ministry. If the next general election brings the Tories into power, it may be taken to have been shelved for several years.

Official Patronage of Views.

Some time ago we noted the steps said to have been taken by the authorities in Bengal to recommend the purchase of copies of the *Near East* for use in the school and college reading-rooms, specially with a view to inoculate Moslem students with proper ideas on Near Eastern affairs. We were informed later on that some similar efforts had been made in the Punjab as well to insure Moslem youths against liability to dangerous fits of mental excitement by prescribing for them regulated medicinal fare. An Allahabad correspondent now informs us that he learns from authentic sources that orders seem to have been issued "to all headmasters and principals of schools and colleges, especially of Mohamedan institutions, to influence young Mohamedan students to read the *Near East*." Our correspondent continues: "The object "of this, as told me by a headmaster, is 'to convert young Mohamedan "students to the British policy in the Near East.' I know many "schools where questions have been asked in classes by the heads of "the institutions with a view to prepare statistics of the number of its "readers." If this is true, we think it would be a far simpler method to prescribe the *Near East* as a regular text-book for instruction in Indian schools and colleges. We recently heard of a District Magistrate who demanded security from the proprietor of a press, which was removed to new premises, because it published a journal the views of which he did not approve of. From the suppression of undesirable views there is but one step to an active patronage of views that command official approval. If this policy is pushed to its logical conclusion, almost every independent newspaper in India will have to shut up shop and the task of initiating India's youths into the public affairs of their own country and of the world at large would be left to such safe guides as the *Pioneer* and other journals of that ilk. At this rate we will soon hear of the latest exponent of official views, the *Indiaman*, being pressed into service to teach wholesome lessons on current affairs to Indian schoolboys. Have matters come to such a pass in the schools and colleges of India that students can not be trusted to retain there intellectual sanity and must be spoon-fed with preventive doses of "safe and proper views" lest they should catch disaffection and mental unrest in a peculiarly unhealthy atmosphere? The officials who have made it a part of their duty to carry on an active propaganda in favour of a particular set of views, seem to have been put to awkward and pathetic shifts indeed. The irony of it all is that by adopting a singularly clumsy method the propagandist succeeds in defeating his own ends. Books or newspapers thus forced on students are seldom read and universally distrusted. What is meant as a preventive soon becomes a source of provocation and disgust. It is idle to expect that Moslem students will be cured of their deep interest in the fortunes of Turkey and Islam abroad, even if every avenue to learn the truth were shut on them except the opaque medium of the *Near East*. The money spent on the purchase of its copies is practically wasted. And we would like to know why public money should be spent on the promotion of an essentially political propaganda. The Calcutta University was ordered the other day to dispense with the services of the three of its lectures on the ground of their alleged association with politics, but the *Near East* politics are apparently receiving official patronage and have been given access to public schools at public expense. Was the rhetorical plea about "a pure and free educational atmosphere" a hollow pretence? The *Near East* has no liking for the Turks or the Egyptian and never misses an opportunity to traduce them. Its treatment of the Near Eastern affairs has seldom been impartial or based on the full knowledge of facts. To make this organ of the British Imperialist policy a preceptor of Moslem youths in regard to Near Eastern problems may have the best of motives behind it. But the experiment has little chance of success.

Sir James Meston's Approaching visit to Aligarh.

We welcome the publication of an emphatic contradiction of the rumour that Sir James Meston "intends to interfere in a religious dispute at Aligarh." It is stated that His Honour's approaching visit "is connected solely with the financial position of the College and no other idea has ever entered his thoughts." The rumour had gained wide currency and its publication in several papers had naturally caused deep anxiety to the Mussalman public. We do not know how papers like the *Tribune* of Lahore and others came to publish it or what is the source from which it emanated. It could not but be a matter of evident concern to us that the official Patron of the Aligarh College should have any intention of interfering with the authority of the Trustees in settling the internal affairs of the College, and naturally we were led to comment at length on the propriety of such a course. It has given us a great relief to know that His Honour has no such intention. As we said, it was a matter of great surprise to us that an administrator of Sir James Meston's foresight and circumspection should have any idea of offering advice likely to cause embarrassment to the responsible College authorities in the settlement of a delicate matter like the alleged Shia-Sunni question at Aligarh.

A Well-deserved Honour.

We regret we failed to notice, while going through the Honour's List of last June, that the title of Shams-ul-Ulama had been conferred on Maulana Abbas Husian Saheb, Professor of Arabic and Persian in the M. A.-O. College Aligarh. The omission was due to the fact that the name of the Maulana appeared in the List simply as a resident of the Bullandshahr District and not as a professor of Aligarh, in which capacity he is generally known. We congratulate the Maulana on his receiving at last the well-merited distinction that has long been overdue. The Maulana's connection with the College dates back to its infancy. Several generations of Aligarh students have learnt at his feet and have retained the warmest feelings of affection and regard for their kindly, quiet and unassuming teacher. His numerous pupils must have been gratified to learn that his great learning and his long services in the cause of education have been recognised as they deserved, even though the recognition has been so tardy in his case. We are sure it is the wish of every one of them that he may be spared long to carry on his work and continue to be one of the few remaining links with the traditions of the past.



The Comrade.

Derelict Pilgrims at Jeddah.

We have published in our last issue not only the new proposals of the Bombay Government relating to the Hejaz pilgrim traffic and the Government of India's interim declaration of policy on the subject, but also a synopsis of the correspondence in connection with the Bombay Government's proposals of last year which the Government of India had published. To-day we publish the enclosures also to the letter of the Bombay Government, and can safely say that our readers will now be in a good position to form an independent judgment on a most important and by no means easy question and to check our comments on the revised proposals.

But before we discuss these new proposals, let us frankly state that we fail to understand the full significance of the recent activity of the Government in this direction. During the last Delhi session of the Imperial Legislative Council the Hon. Sir Ibrahim Rahimtoolah, who has made this question peculiarly his own, asked the Hon. Sir Harcourt Butler, in the course of the debate on his resolution for opening the port of Calcutta also for the Haj traffic, why Government should impose any restrictions at all on a set of travellers who happen to go at a particular time for a particular purpose to a part of Arabia which it fails to impose on all other travellers who are going at all times of the year for all sorts of purposes to all parts of the world. The reply that he received was that the impositions were not imposed by the Government of India, but were the creation of the Ottoman Government. This would have been convincing if only the Hon. the Education Member had also published full particulars of the conditions imposed by the Turkish Government and the action taken by the Government of India to limit them to such as were reasonably necessary to meet the requirements of the case. It is not the fault of a certain class of people if Indian Mussalmans do not detest the Turks, specially since that paragon of a Khalifa and Sultan, Abdul Hamid Khan, was deposed by a set of what we should call "young hot-heads" in terms of Moslem Indian politics. But what article of the *Near East* so sedulously thrust on the attention of students, who, we are assured, have to be kept aloof from the contaminating touch of politics, could show the Young Turks in a worse light to the generality of Indian Mussalmans, whose piety is so often extolled at the expense of Ottoman products of Parisian boulevards, than their imposing harassing restrictions, on the performance of a religious duty of millions of their Indian co-religionists? The only excuse of the Turkish Government is sanitation, and if the new Khan Bahadur is not a confirmed liar and the sanitary arrangements of Mecca are apparently worse to-day, after all the vigilance of the new Sanitary Committee, than they were in the blessed prime of good Abdul Hamid, then why in God's name has no protest been addressed to this wretched Government of young charlatans by those who must watch over the interests of seventy millions of their Moslem nationals?

But let us not drift. The avowed *raison d'etre* of the proposals of last year, for which that "friend" of the Mussalmans, Lord Sydenham, had importuned a telegraphic sanction, was the alleged existence of a state of affairs, described as lamentable, which was due to the dereliction at Jeddah after the Haj of a large number of indigent Indian pilgrims. It was with a view to bring about an early termination of this state of affairs that Lord Sydenham's Government had proposed the introduction of a system of compulsory return tickets and the creation of a monopoly of the Haj traffic. The Vice-Consul Khan Bahadur Dr. Abdur Rahman's repeated description of the devastating flood on the way from Mecca to Medinah, which was certainly not according to scale in a meagre enough extract published from his report last year, and his emphatic references to the insanitary character of this Moslem religious ritual in the hardly less meagre extracts from his report this year have obviously no relevance unless it is intended to dissuade the Indian Mussalmans from the performance of a religious duty. But all the statistics which this warner can supply about the congestion of destitute Indians at Jeddah, who become a charge either on the Turkish or on the Indian Government, are clearly to the point. But although we have been placed in possession of Consular and Vice-Consular complaints addressed to His Majesty's Ambassader at Constantinople in reply to his telegram in cypher and although we are informed that His Excellency addressed representation on the subject of the repatriation of indigent Indian pilgrims and that the Secretary of State for India addressed the Government of India more than once on the subject, we have never been favoured with a single syllable of complaint which those who are most concerned with the evil of Indian destitution at Jeddah may have addressed to our Consular authorities or to our Ambassador. What have the Turks said against us? That is the question. Just as it is they that impose on our Government the necessity of closing all doors for the exit of Indian pilgrims except Bombay and of harassing them with the dress rehearsal of a quarantine now happily discontinued after much agitation and with a disgusting form of disinfection still, alas, insisted upon, it is they who must be throwing our poverty in our teeth and complaining of our degrading mendicancy in their self-respecting port. In view, however, of the fact that we have recently impoverished ourselves in assisting them to ward off a well-deserved bankruptcy, we should like to know the full extent of their base ingratitude. In other words, we insist on knowing the very worst and beg the benign Khan Bahadur not to think of sparing our feelings, but to publish all the complaints which he has received from the Turks against Indian derelicts at Jeddah "who are a burden and an offence and a source of danger to the town."

As for the statistics of this degrading dereliction, all that we have is the repetition of the same old complaint in the reports of each succeeding year without the least attempt at definition. We hear of crowds of 1,000 or 1,500 indigent pilgrims reducing the Consulate to a veritable Adrianople beleagured by determined but far from sturdy vagabonds. The English Consul states that "*hundreds* of them die here in the hope of getting a free passage "from India," but the Vice-Consul, Dr. Abdur Rahman, "a Muhammadan gentleman," as we were somewhat needlessly reminded last year by the Government of India, tells us that "it is a painful sight "to see these destitutes dying by *thousands* every year." Even ignoring this slight difference of about 10 to 1, may we not ask what was done by the Imperial fisc to relieve such destitution? All that we can gather is that the Mussalmans, who are evidently believed to be callous to the sufferings of their co-religionists—for do they not oppose the introduction of compulsory return tickets and of a monopoly of the traffic in English hands, besides not organising themselves into abolitionist Haj Committees?—have helped to repatriate year by year all those who survive the miseries of dereliction, while the Government has had to spend Rs. 17,000 only in December 1912 when the Bombay Persia Steam Navigation Company's Moslem proprietor was about to be bought up by Messrs. Turner, Morrison & Co., the would-be monopolist of a few days later. It has been stated that Government had to bring back at their cost 500 destitute pilgrims. But there were not wanting circumstances to cast a considerable doubt on the destitution of these needy five hundred. In the first place, we do not know why no appeals were made to the same sources of charity that made Government assistance unnecessary. In the second place, if hundreds or thousands were dying, and Government sanctioned Rs. 20,000 for their repatriation, why were they not sent back immediately to India? Is it not a fact that they were sent in small batches of tens and twenties and thirties at intervals? In the third place, *our* information is that many of the pilgrims thus returned after the performance of a religious duty at the expense of a State, which is neutral in religions matters and contributes from the Imperial treasury only towards the establishment of a Christian Church, had not only enough money to pay for their return passage but every desire to do so. They were only awaiting the arrival at Jeddah of the steamers that brought them back much to their amazement free of charge.

خدا کی دین کا موسیٰ سے پوچھئی احوال ✲ کہ آگ لینی کو جائیں پیمبری ملجای

(Of God's unsolicited bounty ask of Moses. That one should go to fetch a little fire and should receive the honour of prophecy.)

We do not by any means deny the destitution. Far from it. But we certainly doubt the extent of the destitution. The "Muhammadan gentleman", to whose religious qualifications the Government of Bombay refers still more pointedly this year in reproducing extracts from his report—a qualification, be it said, readily forthcoming whenever there is need of a *fetwa* for pulling down a mosque, or of a "loyal" Association to condone official high-handedness—may or may not deserve the secret gratitude of Sir Edward Grey and the open exaltation on the part of the Government of India. But Indian Mussalmans need some independent evidence as regards the extent of Moslem Indian dereliction at Jeddah. For if it is true that *thousands* die of destitution at the port and thousands again die of flood or foul disease during the pilgrimage between the two Holy Places, and many settle permanently in the Hejaz or return later or by another route, how is it that the average for the last twenty-five years of the shortage between those who leave India and those who return to it at the end of the Haj is only 2,900 on the Bombay Government's showing?

Again, if the extent of the dereliction is the same as Dr. Abdur Rahman suggests, it must give us pause for reflection. On an average about a hundred and twenty-five thousand Mussalmans from all parts of the world are believed to congregate annually in the Hejaz for the pilgrimage. The Moslem population of the world is believed to be about two hundred millions. This gives an average of 625 pilgrims per million of Moslem population. At this rate India should send some 44,000 pilgrims every year to the pilgrimage, and even if the length of the journey be discounted

in comparing with the figures of Arabs and Egyptians, 40,000 Indian Mussalmans should visit the Holy Places every year. But the average number of pilgrims that actually go from India every year are less than 20,000. Which should account for it, poverty or lack of piety? If the latter, then we trust Indian Mussalmans at least will not be chosen to cast the first stone at the impious Turk. If the former, then there should be no destitution among the select few that do go. But if even these die by thousands through destitution, then it would seem that the rich among Indian Mussalmans, the "natural leaders of the people", and the *elite* that are expected to form the Haj Committees in provincial and local centres, will find it as difficult to enter Islam's heaven as the Christian rich who have a mere sporting chance with the camel attempting to rush through the needle's eye. Oh the irony of it all! The Haj Committes composed of our territorial magnates will meet together and solemnly discuss the most effective means of sending on the pilgrimage only those who, according to Mr. Abdur Rahman, Vice-Consul and Khan Bahadur, divine and Doctor, "are able" to go. We wonder whether the following verses of Iqbal will after this escape being proscribed under the Press Act:—

جا بی مسجد جو هوتي هين صف آرا تو غريب
زحمت روزه جو کرتي هين گوارا تو غريب
نام ليتا هی اگر کوئي همارا تو غريب
پرده رکهتا هی اگر کوئی تمهارا تو غريب
امرا نشهٔ دولت مين هين غافل همسی
زنده هی ملت بيضا غرباء کي دم سی

(It is the poor alone that fall in rows in the mosques; it is the poor alone that undertake the privation of the fast; it is the poor alone that take Our name, and it is the poor alone that throw a veil over your failings. The rich neglect us in the intoxication of wealth: the Lustrous Community is alive only through the poor.)

But if our benign bureaucrats come to the rescue of the stay-at-home rich as the latter often come to the rescue of the former, who will be the protector of the poor in India? For it would seem that, while every Moslem nation in the world sends more than 625 pilgrims per million of its population and all these can afford to do the journey in comparative comfort, it is the Mussalmans of India alone that send no more than 270 pilgrims per million population and of these 270 also some 30 or 40 die through destitution before they are repatriated not unoften at the cost of others. Indian Mussalmans have hitherto been asked to thank their stars for being subjects of a Government under which they prosper much more than their co-religionists of other countries. But the tale unfolded by this analysis makes printer's pie of this fairy of wealth. Turn where you will, the horns of the dilemma point straight at you.

And what is the remedy that is being proposed? The establishment of the fund amounting to at least 2 lacs, of which the Government would contribute a lac and the Mussalmans the other lac. The income of the fund would be Rs. 8000 per annum, and in view of the fact that nearly 1,300 destitute pilgrims are said to have been repatriated free of cost to themselves during the year for which Dr. Abdur Rahman's report has just been published, and the repatriation only of 500 pilgrims by Government cost Rs. 17,000, how far the income of Rs. 8,000 a year will go to solve the problem can easily be seen. Dr. Abdur Rahman wrote in his report for 1910-11, that "Experience shows that the number of destitutes is increasing year by year", and his superior officer wrote to His Majesty's Ambassador at Constantinople on the 15th May 1912, "No fund will be enough if all these destitutes were to be shipped every year."

The fund will no doubt be advertised tremendously throughout the country and will encourage more indigent pilgrims to visit the Hejaz than have yet besieged the Consulate with their demands for repatriation at State expense. The remedy would, therefore, only increase the disease and we shall be giving very little credit to the physician that has prescribed it if we imagine that he is unaware of the likely consequences of his physic. At any rate, we must discover some other remedy and we have every desire to do so. But we must first diagnose the disease and ascertain the degree in which the patient is ailing. For this, it is necessary that an independent body interested in increasing rather than decreasing the facilities for the Haj, such as the *Khuddam-i-Ka'ba* Society, should be deputed. If we were in the position of the Government we would have hoist the Society with its own petard and instead of providing a lac of rupees from funds to which people of all creeds contribute for the relief of the reckless destitutes of one creed only, who set out to perform a religious rite not imposed upon them as a duty by their religion, we would have called upon the Society to justify its existence by rendering a service to the Ka'ba which, it is obvious, is peculiarly its own. We now await whether Govern-ment is prepared to follow such a clear course and shall revert to the subject in subsequent issues in which we shall deal in detail with the revised proposals of the Bombay Government.

Turkey and the Arab "Question"

The position of the Turkish statesmen responsible for the stability and good government of the Ottoman Empire has been for some time past the most unenviable one. History affords few parallels to the range and complexity of the problems with which they are face to face to-day. Their task is not simply to recast the administrative system, scrape up the old machinery of government and initiate measures of social advance and economic growth. They have to arrest the decay of the Ottoman power, save the Empire from disintegration, solve formidable social riddles, tame the devastating energy of warring creeds, organise effective defence against foreign aggression and intrigue and touch the spirit of the people with fresh purpose and energising secular enthusiasm. Even a single problem out of this multitude of problems would suffice to mark a crisis in any other State of Europe. The shallow-pated "expert" on Near Eastern affairs, who periodically inveighs against the Young Turks and loves to brand them with failure and incapacity, is either an utter ignoramus whose irritating self-conciet does duty for knowledge, or an astute enemy of Turkey and her people whose one aim is to inflame European prejudice against the most energetic, resolute and devoted body of patriots in the Ottoman Empire. Only a few intelligent observers in Europe have the fairness to recognise, and offer their due meed of praise to, the spirit in which the present rulers of Turky have set themselves to their task. The comparatively tranquil outlook in the country at the present time gives us some idea of the strength, capacity and clear gaze of the men at the helm of affairs. After a disasterous war, with its unsettling and overwhelming effects, and confronted with disaffection and turbulent unrest within the Empire and with the menace of intervention and crippling moves of diplomacy from without, it is indeed a marvel that the Turkish statesmen should have succeeded in clearing their path to some extent within such a short space of time. The tense feeling evoked by war is a cohesive force and keeps the diverse elements of a nation together as long as the supreme national crisis endures. It is after the actual heat and fury of the struggle is over that the reaction sets in and the travail and fatigue of the supreme effort and sacrifice tell with crushing effect on the weaker joints in the national organism. In the case of Turky the travail of the national disasters has been infinitely aggravated by the greed of some European Powers, who wanted to push forward their own schemes of exploitation while Turky lay torn and bleeding. Designing diplomats saw their main chance and set to work before the Balkan struggle was over. A great phillip was given to the so-called Armenian question and an Arab movement for autonomy in Syria was engineered from Paris. With an Armenia groaning under the weight of Turkish tyranny and a Syria crying for national self-expression, the diplomats could pursue their time-honoured game with easy conscience. Costly and impossible schemes of reforms were pressed on the Turks with supreme disinterestedness and solely with a view to help them in consolidating their Asiatic possessions. They might need money in carrying out the reforms. If so, their generous friends in Europe would be delighted to help them—for merely trifling considerations. A scramble for "concessions" ensued at this stage, which were finally wrung out of helpless Turkey by judicious insistence on internal "reforms" and threats of financial boycott.

Turkey in Asia has now been divided into a number of railway zones which represent in their aggregate the "interests" of almost all the great Powers of Europe. The Turkish Government could not avoid this tangle without a certain risk of bankruptcy. It has had to see inconvenient and dangerous foreign interests being planted within the Empire in order to stave off serious financial embarrassments and the possibility of foreign intervention. Within the limits allowed by a ruthless diplomacy it has succeeded in its main objects. Djaved Bey's financial transaction in Paris has been successful and its conditions are favourable to Turkey. The danger of European intervention under the cloak of internal "reforms" has been averted. The Armenian question has practically ceased to trouble the Government, and very little is now heard of the Arab movement in Syria. The Arab "question", however, in its wider aspect is a favourite theme of speculation among a class of publicists and diplomatists in Europe. It can easily be made to look formidable. It can be conveniently used as a new bogey, and there are possibilities of its being made a real danger to the progress of the Ottoman Empire and Islam generally. The "question" needs, therefore, a brief examination in its bearing on the future of the Ottoman Empire.

Turkey in Asia includes several provinces containing large Arab populations. In Syria and Mesopotamia the Arab element predominates, while in the provinces of the Hedjaz, Yemen and Al-Hasa the population is almost entirely of Arab stock. The rest of Arabia proper is under the sway of a number of more or less independent tribal chiefs many of whom recognise the suzerainty of the Sultan. The Arab

provinces under the direct control of the Government at Constantinople have been the integral parts of the Ottoman Empire for centuries, and the loyalty and attachment of the people to the Sultan have been unquestioned. The semi-independent tribes of Arabia have usually looked up to the Sultan as the secular head of Islam and the protector of its Holy Places. Spasmodic insurrections have no doubt occurred in parts of Yemen, and there have been occasional manifestations of unrest in Iraq, but they have been largely due to the fiery ambition of a Mahdi or some other fanatical leader, who has found little difficulty in raising a large following from amongst the ignorant and impulsive Bedouin tribes, and to the predatory instincts of the nomadic Arabs who chafe under the irksome restraints of a settled administration. Inspite of these occasional revolts and recurring spasms of unrest the authority of the Sultan has remained unimpaired and the masses of the people have never been suspected of separatist aspirations. The Arab "movement", of which there is so much talk at the present time, is one of the latest diplomatic creations of Europe. If one were to believe half of what has been said and written about it in the European Press, it would appear that the Arabs of the Ottoman Empire were sick of the Turkish misrule, that the whole Arab world from Morocco to Baghdad was simmering with new aspirations, that it was ripe for concerted action with an independent Arab Empire and Caliphate as its objective and that it was waiting only for some great leader to arise and give the lead. The "friends" of the Arabs are even ready with a list of candidates for such exalted leadership.

The Arab question within the Ottoman Empire has two quite distinct aspects which are deliberately mixed up by its European students, probably with a view to confuse the issues and mislead public opinion in Europe. It should be clearly kept in mind that the so-called Arab movement for autonomy in Syria is a distinct phenomenon that has no relation with the state of Arab feeling in the rest of the Empire. The population of Syria is of mixed descent and can only be described as Arab in the sense that it speaks the Arabic tongue. A considerable part of it consists of the followers of Judaism and Christianity. The Syrians as a whole are a homogenous community, have reached a comparatively advanced stage of culture and social life, are peace-loving, industrious, and display a marked commercial aptitude. They stand entirely apart from the Arabs of purer blood and more primitive characteristics who inhabit Mesopotamia and Arabia. The movement for autonomy, of which one heard so much a few months ago, was not exactly of Syrian origin. The Syrians had no doubt certain legitimate grievances, but the bulk of the population has always been highly patriotic and devoted to the Empire and has never dreamed of separate political existence. The movement was organised in Paris under French inspiration and a number of malcontents were caught hold of to launch a "nationalist" campaign in Syria and start a spurious agitation. Much noisy sympathy was expended by the Parisian Press, and there was even open talk about the duty of France to lend her formal protection to a struggling nationality. Funds were freely supplied to the agitators from Cairo and other centres of incitement. French diplomatic pressure was exerted at Constantinople in order to emphasise French pretentions to a "sphere of influence" in Syria. Yet the agitation never became serious and the Ottoman Government speedily got the situation in hand. The patriotic Syrians themselves know the inwardness of the loud protestations of sympathy which were uttered by their "friends" in Europe. Their genuine grievances were removed by the tact and wisdom of the Central Government and the "movement" for autonomy crumpled up like an unsubstantial thing. The Syrian question no longer exists, and we are sure it will not crop up again if the Government is allowed some respite from foreign machinations.

As regards the existence within the Ottoman Empire of the wider movement for an Arab Caliphate, it is an apt illustration of the wish becoming father of the thought. Those who have any knowledge of the real conditions obtaining in Mesopotamia, the Hedjaz and Yemen, would dismiss the very idea as fantastical. The unrest in the environs of Busserah and the intermittent revolts of Syed Idrises in Yemen are chronic symptoms of the state of Arab life and have never had any wide political significance behind them. The wild Bedouin tribes of Arabia have yet to be tamed to the influences of settled life. They resent all interference of established authority with their traditions of lawless freedom and their peculiar mode of living. These children of the desert have never known the fascination of secret societies, of organised revolutions and of the modern aggressive nationalism of Europe. They love to roam at will and live their lives without much respect for legal conventions, eking out their livelihood by robbery or promiscuous labour, indulging their passions in feuds among themselves or defiance of the guardians of the law. The fire of religion burns deep in their souls, but their unsophisticated nature makes them the easy dupes of every charlatan who knows how to play on their instincts. A world-wide movement for domination and empire can not surely be fashioned out of such unpromising material. An Arab movement for the Caliphate of Islam can find little congenial atmosphere for its growth within the Ottoman Empire. It is too modern in its conception to have been born in the primitive minds of the dwellers of Iraq, the Hedjaz, Yemen and the vast desert spaces of Central Arabia. To think of Morocco, Algiers, Tunis, or Tripoli as its birthplace is manifestly absurd. As regards Egypt, the Fellah is not Arab by descent, though he speaks the Arabic language, and his devotion to the Sultan of Turkey as the Caliph of Islam is well-known. The upper classes of Egypt, whether of Turkish or Arab extraction, are too intelligent to be misled by a bolstered-up cry for an Arab Caliphate. Obviously it is a brand-new European conception, and appearances are to be trusted, it would seem to have been born in some fertile brains in Cairo. The promoters of the idea would like to instal the Khedive of Egypt as the Caliph of Islam and ruler of an Arab Empire that would include Egypt, Syria, the who Arabia and Iraq. The integrity and independence of this Empire would possibly be insured under British protection. We do not know whether the temptation to play the rôle of "the Defender of Islam and the Protector of its Holy Places" has invaded the British Foreign Office. We do not think such will-o'-the-wisps can lure any level-headed British statesman. But the idea has been temptingly put in the way of British Imperialists and it would not, therefore, be out of place to state it clearly that the idea is wicked and is abhorrent to the spirit of every true Mussalman, be he an Arab or a non-Arab. The enthusiasts in Europe who are after this dangerous quest do not seem to be aware of the absurdity of their pet proposition. The choice of a Prince of Albanian descent for an Arab Caliphate imparts an unconscious touch of humour to a tissue of sordid aims.

The promoters of the scheme for a so-called Arab Caliphate are at present following surreptitious methods to popularise a "cause" the success of which would spell untold calamity to Islam throughout the world. The Ottoman Government as well as the Arabs within the Empire have to be on their guard. The resources of these enemies of Turkey and Islam are various and great and unfortunately they find little difficulty in securing willing tools for the prosecution of their designs. The Sultan of Turkey is almost universally recognised as the Caliph of Islam and it is the duty of every Mussalman to strengthen the Caliphate and sternly suppress all mischievous movements that may tend to impair its authority. The rise of a rival claimant to the Caliphate would lead to internecine struggles which would destory Islamic unity and jeopardise the safety of the Holy Places. The Turk and the Arab are before everything else Mussalmans, and both should work together for the secular progress of Islam in the spirit of Islamic brotherhood. The Ottoman statesmen should do all that lies in their power to facilitate the progress of the Arabs within the Empire, and the latter should never forget that they are as responsible for the safety and independence of the Empire and the Caliphate as the Turks themselves. Moslems of other countries have an equal regard for the Turks and the Arabs as their brothers in faith, and if they desire their mutual co-operation it is because they cannot see them frittering away their energies in mutual quarrels. The task that lies before them both is not racial or even national; it is Islamic in the widest and most comprehensive sense of the word. It is a matter of great satisfaction that the statesmen now in power at Constantinople are men of great capacity and are thoroughly alive to their duties. The settlement of the Syrian question has been a creditable achievement in every way. Equally great has been their more recent success in dealing with a number of questions relating to the position of Al-Hasa and Nejd. We have learnt the full account of this success from a most authoritative source, and a brief reference to it would be useful in showing that the hands now controlling Ottoman policy are able and resolute.

We publish elsewhere a letter from a Mr. R.W. Lewis on "An Arab Khilafet" in which the writer points out "a new danger to English control of Egypt and the Persian Gulf" which, in his opinion, is taking shape in thepersonof Amir Ibn-us-Saood of Nejd. We received at the same time another letter from Baghdad written in Persian and signed by Abdur Rasul Yezdi which also deals with the growing powers of the Amir of Nejd, his systematic defiance of the Ottoman authorities and his vast ambitions. Both these communications are significant. They might have caused us some concern about the state of things in Central Arabia and Iraq if we had not had the pleasure of meeting Samey Bey, the late Ottoman Commissioner at Nejd, who, after concluding important negotiations with Amir Ibn-u-Saood on behalf of his Government had come toKarachi *en route* for Constantinople and paid a flying visit to Delhi. Before we give the account furnished to us by him of the settlement he has arrived at with the Amir of Nejd, it would be interesting to introduce Samey Bey to our readers. He has had a most eventful and chequered career. His early sympathies with the Young Turk movement marked him out as a dangerous person in the reign of Abdul Hamid and he accordingly tasted the full rigours of the Hamidian regime. We make no apology for reproducing some extracts from Mr. Hanus Vischer's book, "Across the Sahara," which give some glimpses of the vicissitudes of life through which Samey Bey has passed. Mr. Vischer first met Samey Beg in

Murzuk, the capital of Fezzan where he was passing his life as an exile. Mr. Vischer gives the following account of the first meeting:—

> Amongst the traders, who sat in the market in long rows, under small bits of grass mats, as they do in Northern Nigeria, I noticed a European Turk selling small quatities of tea and sugar to the noisy Murzuk ladies. When no customer came, he took comfort in no less a book than a volume of Baudelaire. Not a little surprised to meet a student of European literature amongst the Hausa and Arab sellers of leather-work from Kano and cheap scent from the coast, I made the acquaintance of the trader. It was Samey Bey, a Young Turk from Philippopolis, a former officer in the Turkish Navy, who had been ' condemned to' a hundred and one years of exile and sent to Murzuk. I learnt from him that many of these traders came from various parts of Turkey, and all were men who had held responsible positions and spoke French and German, and, whilst they bargained for a Ghersh with Fatmeh or Zenab inquired anxiously after the state of European affairs and in particular about their own country. Good men they were, who bravely accepted the inevitable, and while cheerfully working for a living among negroes and Arabs, remained loyal to their country and their hopes of its regeneration.

Of Samey Bey's character and his terrible experiences Mr. Vischer writes:

> In the evening I met my friends in Samey's garden, and in the soft darkness listened wonderingly to the hopes and joys and sorrows of lives lived in worlds so different from our own. The place itself where we met each night gave one perhaps the best idea of Samey's wonderful character. A few years before he had arrived in Murzuk with a batch of chained prisoners from Tripoli, where he had lain a long time in an underground dungeon in the old castle. It was the third time that he had been accused and tried for liberal ideas. The first time he was still a boy at the naval school; then he was found to be smuggling secret correspondence to the imprisoned Sultan Murad; at the time of his third and final arrest he was commandant of the Port of Haifa. The European Consul through whose office the post went, wishing to ingratiate himself with his Government and Yildiz Kiosk, was in the habit of opening the Turkish officer's mail and forwarding to Constantinople any compromising matter. The end was that the good Consul, his wife, and daughter were decorated for their pains by the Sultan, and Samey, after years of solitary confinement, which would have killed most people, was despatched to Tripoli, and, as he still refused to die, to Murzuk. And now the wretched prisoner, who had been brought in chains and apparently dying to the Murzuk prison, had the best garden in the whole town, with a cheery pavilion where he and his little family slept at night. Though forbidden by law as an exile to marry, he had found some priest to join him to a young Fezzani, and became father of two sons. He soon found means to make himself indispensable; he was in prison one day and secretary to the Governor the next. With others he founded the school for the children of poor people; he borrowed and lent money, sold humbly in the markets and bought from the big traders—Tubbus, Tuareks, rogues, thieves, and robbers, traders and farmers, slaves and their masters—all alike knew Samey Bey and all seemed to be his friends. His ideas were a curious mixture of the most advanced rationalism, of nihilism, bombs, daggers, and guns, and of a simple, childlike love and devotion to the poor and suffering. Much hardship during his imprisonment no doubt had affected his character. It must have been a sudden change from the quiet life of a Turkish harem to that of a military school, rife with secret plotting and political agitation. He soon became aware of the sufferings of his people and witnessed all the injustices of a fitful autocracy.
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> Secretly the boys secured books printed in Western Europe, which were full of revolutionary ideas, and read them with all the enthusiasm of youth and the feeling that thereby they were helping a good cause. It was clear that such a mental career would somewhat tend to confuse the ideas. The one thing which was remarkable through it all was the extra-ordinary patriotism, the love for his own people, which neither imprisonment, suffering nor exile could alter. Such was my friend Samy, plotter, trader, architect, farmer, officer in the Ottoman navy, married man, political prisoner, and patriot.

After about twenty years of hardships and sufferings cheerfully and heroically borne in exile Samey Bey at last got an opportunity to escape from Murzuk and crossed the Great Sahara in the incredible space of 5 months and 2 days. After the Revolution of 1908 he went to Constantinople and was soon appointed Muttaserrif of Fezzan where he stayed for some time. A short time ago he was sent to Nejd as Muttaserrif and he conducted negotiations under the direction of Talaat Bey for definite understanding with the Amir. He has now concluded his difficult task with the result that the Amir has accepted the direct sovereignty of the Sultan and has been appointed by the His Imperial Majesty as the Vali of Nejd. Samey Bey has assured us that the Amir is devoted to the Caliph and is a true servant of Islam. This should dispose of the rumours that have been set afloat about the the dangerous character of Amir Ibn-us-Saood and his ambitions.

An Arab Khilafet.

A new Danger to English control of Egypt and the Persian Gulf.

A correspondent signing himself "R. W. Lewis" writes to us as follows:—

The same power which was raised in Arabia about 13 centuries ago and which conquered two great empires of Persia and Eastern Rome and the whole of North Africa and Spain, reaching to the heart of France, again is taking a new life, appearing in the person of Amir Ibn-Saaude, and forming in the desert State of Nejd.

Ibn-Saaude, though yet not known to the outside world, is a man of great ambition. His object is to form a great empire by expelling the Turks from Syria and Mesopotamia and England from Egypt, the Sudan and the surroundings of Arabia, and to unite all Arabs scattered in the African desert and Western Asia.

It will be hard to imagine how a son of the desert can perform such a great task, but if we refer to history, we will find the same desert men snatching away the proud crowns of Khosro and the successors of Great Constantine, fixing their banners on mount Pyrenees and beyond Oxus.

At present the resources of Ibn-Saaude are limited and he can scarcely find four thousand men to bring them into field, but if he can effect a union with other Shaiks (as supposed to be trying) such as Sennusi, Imams of Yemen and Oman and Kenwit, and with the Secret Societies of Egypt and Syria, he can do much, though the ultimate result may not be a success to him. His chief centre is at Al-Reyaz, a place situated in the heart of the Arabian desert, where at present it is not possible to reach except by camels—an animal accustomed to hard life—and an advancing army has to face desert-born *bedu* fairly equipped with the modern arms, whose food is simply camel's milk, some time mixed with wheat flour, or dates, who is accustomed to any kind of hardship, can live even without food for several days, and believes by killing an infidel will earn Paradise, and has a natural hatred to anything foreign to his custom, religion, manners, and will hardly adopt any new idea.

Having such followers, Ibn-Saaude, Amir of Nejd, is making plans to constitute an empire upon the same lines as once his predecessors had taken, that is, by preaching a holy war.

The question is, how far this chief will attain his object, and if he succeeded, what will be the result? So far as Turkey is concerned, there is little chance for Saaude and in case of his proclaiming a holy war he will hardly find followers even among his own pople, as Turkish Sultan is an acknowledged Khalif of Islam, and the majority of Moslems are for Turkish Khilafet, especially since the recent Balkan troubles, though Turks have lost much, have at the same time earned general sympathy from every part of the world where a Moslem could be found.

Supposing he turns against England, he will undoubtedly receive help from the whole Arabia, and can easily provoke a holy war and will find the Arabs gathering from every side under his banner, because he fights with non-Moslems.

There is a secret society working hard to capture Baghdad and make this famous city the capital of the new Empire, and to succeed in this aim they will use all means, fair or foul, even accept temporary help from the same infidel whom they despise, or resort to plundering and making disturbances or proclaim a holy war.

The first step Ibn-Saaude has taken is his sudden capture and expulsion of Turkish officers from Al-Hasa and Qutif. He was assisted in this advance by one Taleb Bey, son of Najeeb of Busrah, who is notorious for his intrigues against the Turkish Government, and suspected of killing a military officer of great reputation, and now when the Government is making preparation to send troops, Saaude again is supported by Syed Taleb and some others at Constantinople to make truce upon the basis that Al-Hasa and Qatif should remain in Saaude's possession under Turkish Suzerainty, and if successful in this plan, his next step will be to take Oman and Iraq, and thus bring anarchy and trouble for England and the Turks.

The best method to put this newly kindled fire is to persuade and encourage the Turkish Government to send an expedition and put down this rebellion as quick as possible, driving Ibn-Saaude from Al-Hasa back to the interior; and at present this can be done easily for the reason that the Shaik of Shammer (a powerful tribe in the north of Nejd) called Al-Rashid, who was once the chief at Al-Reyaz, and the Shaik of Aneza and Muntefek and a well-known family of Al-Hasa, known as Ale-Juma, whose chief Haji Abdul Husain was suddenly taken prisoner and treated very badly, even supposed to be murdered, are all loyal to the Government and ready to render their services, so it will not be a hard work for the Turkish authorities to put down Saaude's rebellion, but if let go now, it is possible that the future will be quite different. And for England there is no hope of gaining the same as in Keuwit because a Nejdi will never from his heart become friend to an infidel. His first principle is to kill a non-Moslem and die, and this is the only way they believe to earn *paradise*. Suppose an Arab Khilafet is constituted with a capital at Bagdad, England will never be profited. Turks more or less are Europeanised and have no hatred or prejudice for non-Moslems. In Turkey at present Christians are treated much better than their co-religionists in the Balkan States, for instance in Bulgaria there is a deep hatred for Greek Christians, and so in Greece for those who do not belong to the Greek Church. Again, the Jews receive the best treatment and enjoy equal rights with Moslems, whereas in Russia it is quite the reverse.

I hope our Ministers in England will not adopt the same policy of the lookers-on as in Persia over this side also, the result of which will be the loss of prestige and long earned influence.

The Haj Question.

III.

Synopsis of the opinions of Mahomedan Anjumans, Associations, communities and individuals in the Bombay Presidency regarding the proposals in connexion with the Haj pilgrimage formulated in the Bombay Government's letter to the Government of India, no. 2896, dated the 4th April 1913.

Serial No.	Anjuman, Association community or individual consulted.	Gist of the opinions expressed.
		Bombay.
1	The Haj Committee, Bombay.	It would be a hardship to compel the Hajis to purchase return tickets, as some of them are very poor and many of them do not return by the sea route. They either return by different overland routes or remain in the holy land for a long time, while a few of them pass the rest of their lives there. Those who do not return by the sea route are entitled to a return half of their tickets, but it would not be an easy thing for them in all cases to get it, a fact which would give occasion to much discontent. Moreover, there is a great probability of the Hajis losing the return halves of their tickets. No monopoly should be given to any particular steamship company as it is inadvisable to put a check upon competition in such an important branch of the trade as the pilgrim traffic. Competition in this traffic would be healthy and would be beneficial to the Hajis.
2	Views of the following individual members of the Haj Committee, Bombay:— (1) Suleman Kassim Haji Mitha, Esq., J. P. (2) Haji Yusuf Haji Ismail Subhani, J.P. (3) Haji Suleman Abdul Wahad, J.P. (4) Abdul Kader Khatkhatay, Esq., J.P., B.A.,LL.B. (5) Mirza Mahomed Shirazi, J.P. (6) K. B. Abdur Rehman Kadwani, Esq., J.P. (7) Mia Mahomed Haji Jan Mahomed Chotani J.P.	A system of compulsory return tickets is not advisable as the majority of the pilgrims belong to the poorer section of the community, and those who do not return to India after the pilgrimage will be put to loss. The same will be the case with those who wish to visit Bagdad and return *via* Bussorah, or who visit Jerusalem and return *via* Port Said. Such a system would further stand in the way of pilgrims wishing a speedy return as they would not have the liberty to avail themselves of the first boat that sails soon after the pilgrimage is over. Pilgrims may go out at the same time but cannot be expected to return all at one time. In the event of its being decided to establish a system of compulsory return tickets a monopoly should not be given to any particular shipping company— (*a*) Ship owners should be invited to compete for a contract for five years terminable on the part of Government at one year's notice. This would lead to cheaper rates and better terms. Preference should be given to the company whose ships are best equipped and whose rates are lowest; (*b*) pilgrims should be given the option of purchasing return or single tickets, the rates of which should be fixed. In the case of the former, the charge should not exceed Rs. 120, or a maximum rate of Rs. 100 should be charged throughout the season; (*c*) each pilgrim who purchases a return ticket should receive his coupon in triplicate, one coupon should be with him, another lodged with the Protector of Pilgrims and the third forwarded to the British Consul at Jeddah, so that on his return journey he may present the coupon and receive a ticket for the return voyage. Pilgrims who wish to stay at Jedah or visit other places should on presentation of the coupon to the British Consul at Jeddah, who would ascertain their intentions on that account, get a refund of their money which should be either half of the actual sum paid or half the amount of the maximum rate chargeable; (*d*) the period of return passage should be extended beyond 3½ months.
3	The Loyal Muslim Association, Bombay.	Have passed a resolution approving of the system of compulsory return tickets for pilgrims to the Hedjaz
4	Anjuman-i-Zia-ul-Islam, Bombay.	Tenders should be called for from different shipping companies, fixing Rs. 100 as the maximum rate for the double journey. The fixed rate should be uniform for all periods of the Haj season. The ports of Calcutta and Chittagong should be thrown open to pilgrims. This would give a certain amount of relief to the Bombay Presidency and would also be a convenience to pilgrims resident in the Bengal and Madras Presidencies. In lieu of return tickets, pilgrims should be allowed to deposit money for the return journey in a bank to the credit of the Haj Committee. The period of return to India should be extended to four months, and pilgrims who wish to settle out of India should, provided they give four months' notice of their intention to do so, be entitled to have the amount of their deposit sent to them at their own cost. In cases of death the refunds should be payable to the heirs, and where no claim is made within a year the money should be paid into the "Poor Pilgrim Fund." Three instead of two ships should be despatched from Karachi and the dates of

Serial No.	Anjuman, Association community or individual consulted.	Gist of the opinions expressed.
		sailing should cover the "Ramzan Id" as many pilgrims leave after that festival.
	Anjuman-i-I slam, Bombay.	A monopoly of the pilgrim traffic should not be given to any particular shipping company.
6	The Young Men's Mahomedan Association, Bombay.	A monopoly should not be given to a single shipping company, but tenders should be invited. The rates should be fixed for single tickets each way from Bombay to Jeddah and *vice versa*, subject to a maximum of Rs. 40 to Rs. 50 at any period of the pilgrim season.
7	Mr. M.H. Muckba, one of the leading members of the Mahomedan community of Bombay.	A system of compulsory return tickets is desirable, but the rates should as far as possible be lowered.
8	The Honourable Moulvi Rafi-ud-din Ahmad, Bar-at-Law.	A five-year monopoly should not be given to any one shipping company. The proposal is bad in principle and calculated to discourage competion in the pilgrim traffic. Return tickets should not be made compulsory as about a fourth of the pilgrims do not return to India at all, and it has always been a difficult matter to ascertain their heirs. Such a system cannot altogether prevent indigent pilgrims from visiting the Hedjaz though it may reduce their number to a certain extent. In the present state of Mahomedan feeling in India it would be most impolitic as well as unwise for the Government to adopt any measure, however humanitarian, which is likely to be looked upon with suspicion by the ignorant and indigent Mahomedan public, especially if the same savours of religious interference.
		NORTHERN DIVISION. *Ahmedabad district.*
9	Anjuman-i-Islam, Ahmedabad.	The system of compulsory return tickets should first be given a trial for one year only. The company should issue tickets as half rates to poor pilgrims up to 10 per cent of the total number of pilgrims carried.
		Broach District.
10	Leading men of the Mussulman communities of Broach.	There is no objection to the introduction of a compulsory return ticket saytem, but if a monopoly is to be given to a particular company, the latter should provide a sufficient number of steamers plying and the charge should not exceed Rs. 60 at the most. The period allowed for return to India should be extended to one year. As an alternative scheme it is proposed that pilgrims should be required to deposit their return fare with a Jeddah banker, arrangements being made to ensure that they do not get their money back until they actually return to Jeddah for the return voyage. With regard to depositing the amount with the British Consul at Jeddah it is contended that ignorance of the local language would be a great difficulty and that the many formalities incidental to obtaining payments from a Government department would cause much trouble and inconvenience to pilgrims.
11	Leaders of Anjuman also leading Musslamans of both Broach and Ankleshwar Talukas.	The rates proposed for the return tickets are too high. A system of competition is suggested. As an alternative it is proposed that the pilgrims should be required to deposit Rs. 60 with the Commissioner of Police, Bombay, or with the British Consul at Jeddah as a guarantee of their ability to return to India. The period of return allowed under the scheme should be extended.
	Leading Mahomedans of Kaira District.	*Kaira District.* All are in favour of the scheme but consider that the rates proposed are excessive. The period for which return tickets will be in force should be extended to six months. The company should be required to refund the value of the unused return halves either to Government or to the heirs of the original purchasers. If the heir does not claim the amount, the sum should be utilised for pilgrim relief.
12	Leaders of the different sects of Mahomedans of Panch Mahals.	*Panch Mahals District.* Pilgrims desiring to stay at the holy places of pilgrimage longer than the period allowed by the proposed system should be exempted from the obligation of taking a return ticket and should be allowed to purchase single tickets each way. The maximum rates proposed should reduced by one-half. The refund on unused return halves of tickets should be half the cost of the full return tickets instead of Rs. 50 in all cases as proposed. Pilgrims intending to go to Medina usually prefer the route *via* Anuba, it being shorter and more convenient. An obligation should, therefore, be imposed on the shipping company to carry pilgrims from Bombay to Anuba and back.
13	Anjuman and leading Mohamedans of the Surat District.	*Surat District.* The Anjuman is opposed to the proposals but merely on the general ground that the restrictions which they involve would tend to discourage Mahomedans from undertaking the pilgrimage. Individual Mahomedans are, however, in favour of the proposals. The Bohra High Priest of Surat is of opinion that arrangements are necessary for Hajis who may wish to remain at Mecca for longer than the prescribed three and a half months, and that there should, therefore, be an extension of the period of return by one month. He also urges that the rates to be fixed should involve no substantial increase over the average rates hitherto paid by the pilgrims.

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		Thana District.
14	Mussalmans of Kalyan and Bhiwndi and the Anjumans of the latter pslace.	Are in favour of the Government proposals.
		CENTRAL DIVISION.
		Ahmednagar District.
15	Anjumans and leading members of the Mahomedan community at Ahmednager.	Are in favour of the Government proposals.
		West Khándesh District.
16	Mussalman Anjumans and Associations and some of the Bohras in the district of West Khándesh.	There is a consensus of opinion that the issue of return tickets should be made compulsory not only for the voyage to the Hedjaz but also as regards the railway journey in India between the pilgrims' homes and the port of embarkation. The fares proposed are rather high. Provision should be made to return some portion of the passage money to those pilgrims who do not return by the same route. The guarantee for the return journey should be for six months, and pilgrims should be allowed to produce the return vouchers at Jeddah within three months of the last date of the Haj. In the case of pilgrims who propose to live in the Hedjaz for long time the purchase of return tickets should not be insisted upon, but they should be given the option of buying return tickets available for two years subject to a refund in case of death or non-return or the return tickets should be made transferable.
		East Khandesh District.
17	Leading members of the Mahomedan community of East Khandesh District.	Are unanimously in favour of the Government proposals.
		Nasik District.
18	Mussalmans of Nasik.	Are entirely in favour of the Government proposals.
	Mussalmans of Malegaon.	Are opposed to the proposal on the ground that as the Haj is a religious matter and the Mussalmans are much attached to their sacred places, they should be allowed the same liberty of access to them as before.
		Poona District.
19	Mussalman Anjumans, Associations and leading Mahomedans of Poona District.	All are in favour of the compulsory return ticket system but consider that proper arrangements should be made for the disbursement to the heirs of the cost of the return ticket in the event of the death of a pilgrim. No monopoly should be given to any particular company, but tenders should be invited every year.
20	Anjumans of Wai, Satára District.	Are in favour of the Government proposals.
		Sholápur District.
21	District Moslem League, Sholápur.	Have unanimously passed a resolution recording the opinion that the return tickets system is not desirable unless the fares for passages to and from Jeddah are fixed. Government should fix a maximum rate for the voyage to and from Jeddah. It should be made compulsory for every pilgrim to deposit a sum sufficient to cover the expenses for the return journey.
22	Leading individual members of the Mahomedan community in the Sholápur District.	Are in favour of the arrangements proposed by Government.
		SOUTHERN DIVISION,
		Belgaum District.
23	Leading Mahomedan members of Belgaum Táluka.	Express their readiness to agree to whatever opinion may be given by the Anjumans or Associations in the City of Bombay and consider that the maximum rates proposed by Government should be reduced. Claimants for refunds on return tickets should be paid merely on a sworn declaration with sureties, without being compelled to produce the return vouchers.
	Mahomedans of Chandgod Mahál. Mahomedans of Chikodi Táluka. Mahomedans of Athni Taluka.	These communities are in favour of the system of compulsory return tickets.
	Mahomedans of Gokak Táluka.	Are opposed to the system of compulsory return tickets as some pilgrims depend on charity for their return voyage.
		Bijápur District.
24	Anjuman-i-Islam, Bijápur, and the Mahomedans of the Bijápur and other tálukas in the district.	Are all generally in favour of the proposed arrangements but are of opinion that the rate is too high and urge that it should be fixed at Rs. 60.
	Mahomedans of the Badámi Táluka.	Are not in favour of the Government proposals as they think that the rates proposed are quite prohibitive to the poorer pilgrims who generally make up their passage money by begging.
		Dharwár District.
25	Nawab of Savanur and certain leading Mahomedan gentlemen of the	Are all generally in favour of the Government proposals but consider that the period of three and a half months for which the return ticket is available should

Serial No.	Anjuman, Association community or individual consulted.	Gist of the opinions expressed.
	Tálukas of Dharwár, Ranebennur and Bankapur.	be extended to four months. The return ticket should be issued (registered) to pilgrims by name so as to ensure a return passage even in the event of the loss of the ticket.
26	Mr. Nizamuddin Ahmad Fouzdar, a councillor of the Ranebennur Municipality.	Suggests that the period of two months within which the return voucher is to be presented by a pilgrim at Jeddah should be extended to at least four months. Provision should be made for the grant of refunds to those who overstay the period of the return journey owing to sickness or other reasons. The proposed rates are high and should be reduced by 20 per cent.
		Kanára District.
27	Leading individual members of the Mahomedan community of the Karwár Táluká.	Are in favour of the Government proposals.
	Leading individual members of the Mahomedan community of the Ankolá Taluká.	Are in favour of the Government proposals, but consider that the rates should be lowered.
	Leading individual members of the Mahomedan community of the Kumtá Táluká.	The system of return tickets will be disadvantageous to those pilgrims who go to the Hedjaz with the intention of staying there for a year or two. The rate proposed is too high. The maximum rate should be fixed at Rs. 100. Pilgrims should be insisted on to deposit money sufficient for the purchase of a return ticket. There should be no limit of time within which pilgrims should return.
	Leading individual members of the Mahomedan community of the Honávar Taluká.	Have no objection to the Government proposals.
	Leading individual members of the Mahomedan community of the Sirsi Táluka.	
	Leading individual members of the Mahomedan community of the Yenápur Táluka.	
	Leading individual members of the Mahomedan community of the Haliyál Táluka.	
	Leading individual members of the Mahomedan community of the Bhatkál Táluka.	The supply of free tickets for the return journey to pilgrims in really indigent circumstances should be made a condition of the agreement with the steamship company; otherwise pilgrims should be exempted from the obligation to purchase return tickets.
	Leading individual members of the Mahomedan community of the Siddápur Táluka.	Are of opinion that though the object of the scheme is a good one, still in the interests of the Moslem pilgrims it appears undesirable to enforce it as many of them go to the Hedjaz with the intention of settling down there.

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		Kolába District.
	Mussalmans of Kolába District.	Are generally in favour of the Government proposals.
		Ratnágiri District.
29	Mussalman Anjumans and Associations and the leading members of the Mahomedan community in the district.	Are in favour of the Government proposals but consider the rates of passage money to be excessive.
		SIND.
		Hyderabad District.
30	Mahomedan Anjumans and Associaations and Mahomedans generally in the district.	Opinion is divided on the subject, some giving approval to the proposal with a rider to the effect that the fare should be reduced and a better steamship service employed, and others opposing it on the ground that as many pilgrims die in the Hedjaz the money spent on the return tickets will be wasted.
	Educated and wealthy classes of Mahomedans in district.	Are in favour of the Government proposals.
		Karachi District.
31	Shaikh Wulliji Ebrahimji, member of the Haj Committee and a leader of the Borah community, Karachi.	The period for the return journey should be extended to three months as a large majority of pilgrims go to visit Medina and other holy places after the Haj and it will not be possible for them to present the return tickets at Jeddah within two months as proposed. Provision to be made for the refund of return passage to the relations or friends of the deceased on production from the Sheriff of Meeca or Medina of a certificate of death countersigned by the British Vice-Consul at Jeddah. The rates of passages proposed by Government should be reduced. Passage rates for 1st and 2nd class passengers should also be fixed.
32	Khan Saheb S. G. Haji, Deputy Superintendent, Civil Veterinary Department, Sind.	Government should provide suitable facilities for the prompt refund of the money paid for the return passage to those Hajis who do not return by the Red Sea route or to the heirs of those who die while on the outward journey in the Hedjaz or on the return journey.
33	Dost Muhammad Tokhi, a member of the Haj Committee, head of the Pathan community and agent to His Highness the Amir of Afghanistan.	Opposes the system of compulsory return tickets as he considers that half number of pilgrims going to the Hedjaz are poor and that it will be very difficult for those to pay at once for the return ticket as they have to labour and beg at Mecca for the return fare. Several pilgrims go *via* Karachi or Bombay but return *via* another route. Arragements should be made for the sailing of pilgrim ships from Karachi also.
34	Haji Abdullah Haroon, member of the Haj Committee and leader of the Memon community.	Opposes the system of compulsory return tickets on the ground that the Mussalmans of India as a whole are not so advanced as to realize the utility of the proposal. In the event of it being decided to establish the system he suggests—

Serial No.	Anjuman Association community or individual consulted.	Gist of the opinions expressed.
		(1) The company should provide passages for all persons who present themselves at the time of sailing and should not be permitted at any time to decline to take passengers for want of steamers. (2) Proposed rates of fare are too high. There should be competition. (3) Maximum fares for 1st and 2nd class passengers should be fixed. (4) The period of return should be extended. (5) All moneys refunded on unused return tickets should be utilised for pilgrim relief. (6) The proposed two trips from Karachi are not sufficient. The company should provide an exclusive vessel at Karachi for 100 or more passengers.
35	Anjuman Zia-ul-Islam, Karachi.	The proposed system of compulsory return tickets would prove an additional hardship to pilgrims going to the Hedjaz. The period allowed for the return journey is too short. The procedure proposed for the refund of moneys on unused tickets is tedious. The passage rate proposed is exorbitant. The Association considers that the introduction of a system of compulsory return tickets, though intended to minimize the existing grievance of the Muslim community, would, it is feared, be viewed by the illiterate masses as an interference with the religious duties of Mahomedans. The maintenance by the authorities of a strict watch on intending pilgrims with a view to ascertaining whether they have sufficient means for their return journey will obviate the difficulties experienced.
36	Anjuman Sunatwal Jamat, Karachi.	Are opposed to the Government proposals.
37	Sind Mahomedan Association.	The proposed measures would seriously hamper the pilgrim traffic and cause the pilgrims great inconvenience and difficulties instead of affording them protection. In the opinion of the Association the only practicable solution would be to require all the steamship companies to desist from forming a ring and thus unreasonably raising the rates. The steamship companies should be required to carry a certain percentage of poor pilgrims free of charge in any steamer.
38	The Protector of Pilgrims, Karachi.	A voluntary return ticket system should be given a trial for two years and the pilgrims should be induced to purchase return tickets. The Protector suggests that a monopoly should be granted to a single shipping company for two years, that the rates for different classes of tickets (1st class, 2nd class, saloon, floor, poop and deck) should be fixed, and that a reduction of ¼ of the combined outward and return fares should be allowed on return tickets. Rates should be based on the average rates that actually prevailed in Bombay during corresponding periods of the last five years. No brokers to be licensed. The period of the return journey should be extended to four months, and ships for Jeddah should leave within a given number of days after the advertised date of sailing. Refunds on unused return tickets should be allowed. Four ships at least should be despatched from Karachi, and the company should sell tickets at that port also.

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		Sukkar District.
39	Mahomedan Anjumans in the District of Sukkur.	Opinions are divided. The objections against the proposal to grant monopoly, are that the fares are extremely heavy, that competition is desirable, and that the period allowed for the return journey is too short. Some suggest that pilgrims desirous of making a prolonged stay in the Hedjaz should be allowed to buy single tickets or to claim at Jeddah a refund of half the amount at the end of the season. Half the amount of the full fare should be refunded on the ueturn half and not Rs. 50 only. Children under 12 should pay half fares only, and children under 4, quarter fares.
		Larkana District.
40	Mahomedan Zamindars, Anjumans and chief Mussalman officials of the district.	They are generally in favour of the Government proposals, but consider that very great discontent will be caused among the poorer classes if the cheap passage rates which have recently prevailed are abolished and a Government monoply is granted which would result in an enhancement in the rates. They suggest that the rates should be inclusive of charges for boat hire between the ship and the shore and for quarantine charges at Camaran. The period of two months after the last date of the Haj is not sufficient for the return journey. Those who decide to stay longer should be entitled to claim a refund on their return fares. Pilgrims should be permitted before they leave home to name the person to whom refund is to be made in the event of their death. A fixed period should be named at the end of which refunds should be claimable if nothing has been heard of the pilgrims. The refund should be limited to Rs. 50. Those who have paid at the higher rates should be entitled to the refund of a full half of the fares charged. Unclaimed return fare refunds should be credited to a fund for the assistance of poor pilgrims. Ships starting from Karachi should not go to Bombay; Chittagong and Calcutta should be thrown open to the pilgrim traffic.
		Thar and Parkar District.
41	Leading Mahomedans in district.	Are in favour of the Government proposals.
		Nawabshah District.
42	Mahomedan Zamindars of the Nasrat Taluka.	Are in favour of the poposals, but consider that the proposed fares should be reduced by one-half and that arrangements should be made for refunds in cases where for any reason the return halves of tickets have not been used. If Government fix the fares they should strictly limit the number of pilgrims to be carried on each ship, and should require that proper arrangements be made for the zenana pilgrims.
	Mahomedans of the Sakrand Taluka.	Are in favour of the proposals but, consider that refunds should be allowed in the case of pilgrims wishing to stay in Arabia for a period longer than the one suggested.
	Mahomedans of the Shahdadpur Taluka.	The rates should be reduced.
	Mahomedans of Naushahro.	Oppose the proposals as they consider that it would prevent many poor Mahomedans

Serial No.	Anjuman, Association community or individual consulted.
	Mahomedans the Sinjhoro Taluka.
	Mahomedans Kandiaro.
43	Leading Mahomedan Zamindars in the district.
44	Leading Mahomedans of Ade
45	His Highness the Nawab of Palanpur.
46	Leading Mahomedans of the Native States of Sunth, Chhota Udepur, Balasinor, Kadana and Baria in the Rewa Kantha Agency.
	The Raja and Mahomedons of Lunavada State.
47	Vazir of Khairpur State.
48	His Highness the Nawab Saheb of Radhanpur.
49	Mahomedans of the States of Kolhapur, Sangli, Miraj (Junior) and Mudhol

Serial No.	Anjuman, Association community or individual consulted.	Gist of the opinions expressed.
		who now depend on charity from performing the Haj.
	Mahomedans of the Sinjhore Taluka.	Are in favour of the Government proposals.
	Mahomedans of Kandiaro.	The proposal would prevent many poor Mahomedans from performing the Haj. The system of return tickets would be unfair to the heirs of considerable number of Hajis who die in Arabia. It is undesirable that any one company should have a monopoly of the pilgrim traffic. The time allowed for the return journey should be five months at least.
		Upper Sind Frontier District.
43	Leading Mahomedan Zamindars in the district.	Are generally in favour of the proposed arrangements, but consider that the fares proposed are too high.
		ADEN.
44	Leading Mahomedans of Aden.	Compulsory return tickets and fixed fares are desirable for the pilgrim traffic from Aden to Jeddah. Rates should also be fixed for the voyage from Aden to Jeddah. The period allowed for the return journey should be extended to four months.
		NATIVE STATES.
		Palanpur State.
45	His Highness the Nawab of Palanpur.	Expresses his full concurrence in the proposed arrangements.
		Native States in the Rewa Kantha Agency.
46	Leading Mahomedans of the Native States of Sunth, Chhota Udepur, Balasinor, Kadana and Baria in the Rewa Kantha Agency.	Are generally in favour of the proposals, but that the proposed rates are very high. The Mahomedans of Chhota Udepur are opposed to fares being fixed and to a monopoly being given to any one company. The Balasinor Mahomedans point out that a Haji can ordinarily go to Jeddah at a cost of Rs. 15 to Rs. 30. Provision should be made for extending the period of return in the case of those pilgrims who may be desirous of staying in the Hedjaz longer.
	The Raja and Mahomedons of Lunavada State.	The proposed rates are high.
		Khairpur State.
47	Vazir of Khairpur State.	Four ships should be despatched from Karachi instead of two.
		Radhanpur State.
48	His Highness the Nawab Saheb of Radhanpur.	The transfer of return tickets should be permitted. The duration of a return passage from Jeddah should be extended to one year to enable pilgrims to visit other holy cities.
		Kolhapur and Southern Maratha Country State.
49	Mahomedans of the States of Kolhapur, Sangli, Miraj (Junior) and Mudhol	Are in favour of the proposed arrangements.
50	The Raja of Rajpipla and the leading Mahomedans of the State.	Have no objection to urge against return tickets being issued, but consider that the system should not be made compulsory and that those who desire to go on single tickets should have full liberty to do so. Very few persons from the State go to the Hedjaz.
		Akalkot State.
51	Mussalman Anjumans at Akalkot.	Are in favour of the Government proposals.
		States under the Political Agent, Satara.
52	Mussalmans in the States under the Political Agent, Satara.	Are in favour of the Government proposals.
		Savantvadi State.
53	Leading individual members of the Mahomedan community of the State.	Are in favour of the proposed system of compulsory return tickets.
		Mahi Kantha State.
54	Leading individual members of the Mahomedan community.	Agree to the proposal to establish a system of compulsory return tickets.
		Cambay State.
55	Anjuman-i-Islam, Cambay.	According to the injunctions of the Koran indigent Mahomedans have no right to go to Mecca. There is no objection therefore to the proposed system of compulsory return tickets combined with fixed rates of passage money.
		Porebunder and Junagadh States.
56	The Bantwa and Manawadar Mahomedans.	Approve of the compulsory return tickets system.
	Porebunder and Junagadh Mahomedans.	Opinions are divided. In Junagadh itself and in the Porobunder State the Mahomedans oppose the proposed arrangements. They say that competition is desirable in order to reduce the fares so as to enable the poorer pilgrims to make the pilgrimage. Some pilgrims stay on in Arabia a long time after the Haj is over.

[*To be continued.*]

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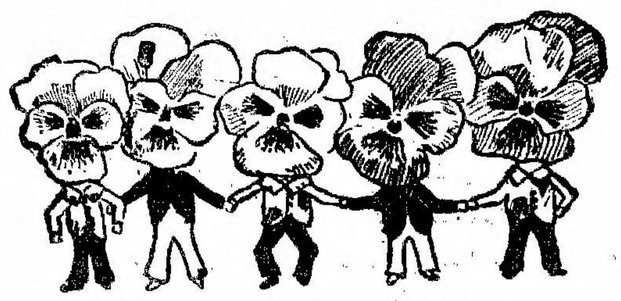
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