

TELEGRAMS.

THE CASABLANCA AFFAIR.

GENERAL DISTURBANCE OF TRIBEMEN.

SITUATION AT MAZAGAN.

PARIS, August 12. General satisfaction is expressed throughout the country at the distinguished gallantry of the troops and marines at Casablanca and the effective continuous shell-fire which has restored confidence in the guns, but there is some anxiety as to the duration and extent of the warfare.

The events in Casablanca have stirred up the tribesmen in all directions, endangering the position of Europeans on the coast and inland.

The Government does not intend to send reinforcements to Morocco, the troops under General Druce being considered sufficient. The movements of transports from Toulon to Oran is merely precautionary.

MAZAGAN, August 12. The population is preventing Europeans from embarking because their presence threatens the town from bombardment. The boats arrived at the gates of the town, and the Moors are demanding money. The commander of the cruiser "Admiral Aube" has been ordered to land and will land men and bombard the outskirts of the town.

TAOUEGH, August 12. Some fresh attacks were made at Casablanca on Saturday night, during the course of which one of the French soldiers was killed and two wounded. The Moors were repulsed with great losses. The number of troops are considered sufficient and a police force is being organised among them.

Every precaution is taken to guard against epidemics. Spain is sending reinforcements. The neighbouring tribes of Mazagan are demanding money and are threatening to attack in case of refusal. Admiral Aube is ready to land troops and bombard.

THE LIBERAL GOVERNMENT.

EARL OF SEFTON RESIGNS.

LONDON, August 12. The Earl of Sefton has resigned the post of Master of the Horse owing to disagreement with the extreme measures of the Government.

THE BELFAST RIOTS.

MORE TROOPS REQUIRED.

BELFAST, August 12. 25 soldiers, including two officers, were wounded in yesterday's rioting. Many arrests have been made.

A riot occurred yesterday evening arising out of an attempt to rescue prisoners; the police made repeated lathi charges and the military were ultimately called out; the military used bayonets, and the cavalry were compelled to charge; the rioters threw ink-bottles, many were wounded on both sides; 500 policemen and 1,500 soldiers were on the scene.

TURKEY AND PERSIA.

TEHRAN, August 12. It was stated in Parliament on Saturday that Prince Firman Fikri had arranged for 10,000 men to be sent to proceed to the frontier shortly. The Prince left here on Sunday. It is reported that half the Turkish force is marching towards Samaulugh.

EGYPT AND INDIA.

COMPARISON AND CONTRAST.

By Sir EDWARD CANDY.

(Continued from August 10)

Discussing Pan-Islamism, with which the Egyptian national movement is deeply tinged, Lord Cromer tells us that Pan-Islamism is generally held to mean a combination of all the Moslems throughout the world to do, and to resist the Christian powers. It is, moreover, a convenient phrase for conveying a number of other ideas more or less connected with its primary significance. In the first place it means, in Egypt, more or less subservience to the Sultan; but the later version of the programme of the leaders of the national movement is that they have no wish to draw closer the bonds between Turkey and Egypt, and their only desire is to maintain the supremacy of the Sultan. In the second place Pan-Islamism almost necessarily denotes a recrudescence of racial and religious animosity; and in the third place an attempt to regenerate Islam on Islamic lines; in other words, to revive and stereotyped the Islamic ideal, the principles laid down more than a thousand years ago for the guidance of a primitive society.

On the other hand, there are, as Lord Cromer points out, a small but increasing number of Egyptians, of whom comparatively little is heard, but who deserve the title of Nationalists, in as much as they possess of a different school of thought and action, men who hold opinions very analogous to those advocated by the late Seyyid Ahmed, who founded the Aligarh College in India.

Their fundamental idea [Lord Cromer says] is to reform various Moslem institutions without shaking the main pillars on which the faith of Islam rests. They are truly Nationalists, in the sense of wishing to advance the interests of their countrymen and co-religionists, but they are not tainted with Pan-Islamism. Their programme involves not opposition to, but co-operation with, European in the introduction of Western civilization into the country. The main hope of Egyptian Nationalism, in the only true and practicable sense of the word, lies with those who belong to this party.

Is there any chance of Pan-Islamism—such as Lord Cromer describes, or in any other shape—being developed in India? According to the last census the total number of Muhammadans is 62½ millions or 212 per cent. per population of the Indian Empire. No doubt, as Lord Cromer says of Egypt, there are some Moslems who would be willing to accept such a course possible, to separate the political from the religious and even possibly from the racial issues. But he adds: If such are their wishes and intentions, I entertain very little doubt that they will find themselves impeded by European in as much as they can convince the Moslem masses of their militant Islamism, they will fail to attract their attention or to attract their sympathy. Appeals either overt or covert, to social and religious passions, are thus a necessity of the existence of the Moslem community, and the political programme.

This is equally true in India. I need not do more than allude to recent events which show that the idea of a Pan-Islamic movement in India, embracing the whole country, and bringing back what I may term the "Moghal Raj" to the Moslems, is a dead issue. For example, the Government resist altogether, and leaves the content to anarchy and confusion, the final result of which might possibly be the establishment of a Muhammadan Kingdom.

Referring to the position of the national movement, independently of any real or imagined connection it may have with Pan-Islamism, Lord Cromer explains how more than doubtful is the extent to which the so-called National party represents the real wishes and aspirations of the mass of people. Nothing could be more ungenerous than to withhold from the leaders of the legitimate aspirations of the educated youth for a greater share in the government of their country; but nothing could be more unwise than to abstain from pointing out the limits which must be assigned to those aspirations. Further, Lord Cromer very properly insists that European agency is needed in Egypt in the first place to supply the technical knowledge which, until very recently, the Egyptians have had no opportunity of acquiring; in the second place to remedy those defects in the Egyptian character which have been developed by a long course of misgovernment.

view, but he does not fail to remind us that the process of substituting indigenous for European agency must be slow. "Any attempt to hurry can only lead to disappointment and eventually to a probability of a reaction, which will be to the detriment of Egyptian interests." Under the second head he shows that the substitution of Egyptian for European agency must necessarily take even more time in those cases than in those where the transfer depends on the acquisition of technical knowledge by the Egyptians. And he adds that amongst the defects which, for purposes of administration, appear most of all to require rectification, are the fear of assuming individual responsibility, the absence of self-reliance, the want of initiative, of firmness, intelligence, and consideration for others, such functions as are usually vested in responsible agents, and the tendency, so common amongst the Egyptians of running to extremes both in thought and action.

Regarding the wider and more strictly political portion of the National programme which is proposed, first, the creation of a Ministry responsible to the chamber, and dependent for its existence on the maintenance of the finances of the country, and secondly complete control over the finances of the country, such as exercised by the elected Chambers in the United Kingdom and in other European countries. The adoption of the first of these proposals, which in Lord Cromer's opinion, produce a state of things which may, without exaggeration, be termed chaotic. Intrigue of all sorts would be rife. The system of bribery and corruption, which at one time so prevalent in the country, and which is even now only dying a lingering death, would receive a fresh impulse. It is more than probable that under the auspices of free institutions the worst evils of personal government would reappear. The adoption of the second proposal—that of handing over complete financial control to the Chamber—would almost inevitably lead to National bankruptcy. Is there then no hope for Egyptian Nationalism? Lord Cromer's answer is that the only way in which the Nationalist programme, which would create a community of interests among the heterogeneous population which inhabits the valley of the Nile, and would thus be the first step towards the formation of an Egyptian National spirit in the only sense in which the spirit can be evoked without detriment to the interests of the country.

May one not apply much of this reasoning to India? When India ruled by Indians? Centuries have passed since the Hindu sovereigns were swept away by Moslem invaders from the North. I need not repeat the well-known facts which show conclusively that there is no such thing as an Indian nation. It is only partially true that there are Indian races. Geographical boundaries, as Sir Alfred Hall says, have no correspondence at all with the boundaries of the provinces of the Indian people, and have comparatively little political significance. The Parsoes—one of the most intelligent races, now classed as Indians, have no country on the Indian continent. So, too, the Muhammadans: one of their number rules an immense tract of territory mostly populated by Hindus, a Hindu Rajah of Kashmir rules a State mostly peopled by Muhammadans, Maratha chief govern States not peopled by Marathas.

Nor do the leaders of the Nationalist movement in India seem to have a very clear idea of the nature of the movement. For example, Mr. Dadabhai Naoroji used to speak of "the very bright side of British rule"; he has also told us how necessary it is "for the important political object of maintaining British rule, to reserve by law for European alone such necessary power of control only as may be necessary for the proper government of the country." The absolute necessity of the maintenance of supervision of British rule, and of the conviction of the natives that a real regeneration, civilisation and advancement of India materially, morally, and politically, depends upon the long continuance of British rule, was not at all at one time his view that the natives should attain to the highest positions of control and power; in fact, he considered that the controlling power of Englishmen in India was wanted as much for the benefit of India as for the benefit of England; he admitted the necessity of maintaining European civil and military services in India, his contention being that the cost should not be wholly exacted from India.

Such was the view of Mr. Dadabhai Naoroji only a few years ago, but now, as the professed leader of the "nationalists," he is of the "extremists," the alteration of the services from European to Indian is the key-note of his programme.

The administration in all services, departments, and details [he says], should be in the hands of the Indian people. As in the United Kingdom and the Colonies, all taxation and legislation, and the power of spending the taxes are in the hands of the people of those countries, so should also be the rights of the people of India.

But does he claim to represent the real wishes and aspirations of the mass of the people? Mr. Dadabhai Naoroji and his friends may collect "a body of able men and good speakers to go into all nooks and corners of India and inform the people in their own language of their British rights and how to exercise them; but will these men be the true friends of the millions of killing peasants and labourers, of petty artisans and traders? This is a very different thing from a genuine sympathy for the legitimate aspirations of the educated youth of India to obtain a greater share than heretofore in the Government and administration of their country. That is just what must be, and is being granted. We know that a definite move has been made with a

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view of giving competent and able Indians the same access to the higher posts as the administration that are given to Britons. We know that proposals have come to the Secretary of State from the Governor General in Council, "framed with the greatest possibilities." But hurriedly or precipitantly, either on the side of the Secretary of State, or on the side of the Governor General, the inevitable effect of setting the clock back. These are the words, not of an undisciplined bureaucrat, but of Mr. Morley, one of the prominent Liberal statesmen of the age, who is fully alive to his responsibilities as Secretary of State for India. He sees just as Lord Cromer sees in Egypt, that the idea of transplanting British institutions wholesale into India is a fantastic and ludicrous dream; even if it could be done, it would not be for the good of India.

Again, Mr. Dadabhai Naoroji tells us that as the Indian rights in British citizens they are entitled to all British citizens' rights, including that of absolute self-government. Of course the flaw in this apparently logical system of government is the theory that all subjects of imperial rule enjoy equal political rights in every part of the King's dominions.

Our British rights are beyond all question. Every British Indian subject has franchise in England as a matter of course, and the right even to become a member of Parliament. A fortiori, therefore, India ought to have universal suffrage and parliamentary institutions. But why should not as Indian enjoy the same rights and privileges in India which he would enjoy when in England? Why has India not been granted in the Imperial Conference as the Colonial Premiers have been?

The answer to this contention is that India is not one of the colonies, "those great countries to the higher posts as the administration that are given to Britons. We know that proposals have come to the Secretary of State from the Governor General in Council, "framed with the greatest possibilities." But hurriedly or precipitantly, either on the side of the Secretary of State, or on the side of the Governor General, the inevitable effect of setting the clock back. These are the words, not of an undisciplined bureaucrat, but of Mr. Morley, one of the prominent Liberal statesmen of the age, who is fully alive to his responsibilities as Secretary of State for India. He sees just as Lord Cromer sees in Egypt, that the idea of transplanting British institutions wholesale into India is a fantastic and ludicrous dream; even if it could be done, it would not be for the good of India.

That is the ideal of the leaders of the so-called "moderate" party in the Indian national movement, and formulated by its ablest exponent, Sir Henry Cotton. But the key-note of the position is the withdrawal of the British Army, and the vesting of the whole administrative, civil and military, executive and judicial in the various local populations. With the British Army replaced by provincial national armies, which are to be recruited from the various provinces and controlled by the native gentry of the provinces, in which they are to serve, we are told that there would be both a safeguard against internal disorder and a protection against attack from without.

But, Sir Henry Cotton argues, there is to be no room for democracy or republicanism in India. The British Government of India are to be on a fraternal footing with the colonies of England, they should be bound together by means of some political organisation other than the colonial supremacy of England. "The country still needs the hierarchical leadership of caste." What is required, in the absence of an emancipating foreign army, is an organisation of small States, each with a prince at its head, and a small body of patrician aristocracy interposing between him and the lower orders of working-men. The existing Native States apparently, it is intended, should remain as they are, becoming federated with the "small States" mentioned above, which are to comprise the rest of India. But what is to prevent these princes from preying on each other, and what is to become of the numerous solemn guarantees by which the British Government is bound towards the chiefs? Sir Henry himself admits "practical difficulties," such as "the general character of the relations between Hindus and Muhammadans, the jealousy which exists and manifests itself so frequently, even under British rule, in local bursts of popular fanaticism."

Then there is the case of the European and Eurasian communities who may choose to reside in the country. Their welfare is to be secured by the formation of separate little settlements, with separate political constitutions at suitable localities at which their collection would constrain them to adopt a more conciliatory demeanour towards the people of the country. I cannot help thinking that, to lay bare some of the details of Sir Henry's "ideal," suffices to show that his views are on a par with the reckless policy of the "extremists" in India.

If space permitted there are other subjects in Lord Cromer's report, in regard to which interesting comparisons might be drawn

between Egypt and India. One of the most important is the venacular Press, to which the authorized license now allowed is considered by the most respectable elements of native Egyptian society to be an unmitigated evil. Lord Cromer admits that the agitators (who use the venacular Press) are wholly unscrupulous as to the methods which they are prepared to adopt for increasing the credulity of the masses and for inflaming their passions, and that "facts are generally misstated, and often willfully perverted," yet it is the Sinai boundary dispute he considered the best course to follow was, not check the freedom of the press, but for the maintenance of public order and to inspire confidence, to increase the British grant at the cost of an additional charge of £40,000 a year on the Egyptian taxpayers.

In Lord Cromer's concluding words addressed to the British officials serving in Egypt, there is much that is applicable to India. British officials may find that certain sections of their own countrymen are disposed to misapprehend their motives, to misinterpret their acts, to undertake the very great difficulties of their positions, to hold them responsible for abuses which they are powerless to remove, to minimise the good they have done, whilst laying exaggerated stress on all that still remains undone, and generally to animadvert on the administration in a spirit, not of fair criticism, but of excessive acerbity.

But there is no ground for discouragement. And as to any widening of the breach between Indians and Europeans, it is capable of repair, not so much by change of policy or by the adoption of any striking measures of reform, as by the action of individuals and the proper understanding of the term "sympathy." ("Empire Review.")

Calendar of Coming Events.

ALEXANDRIA.

August.
Tues. 13 New Alhambra Theatre, "Il Diavolo in Corpo," by the Lombardo troupe. San Stefano Casino, Grand Symphony Concert Every alternate 5.30 p.m. Windsor Hotel, Open-Air Concert by the Ludovic-Poliet orchestra 6 p.m. to midnight.
Frid. 16 "Val Alai" Polite Baquet. 9.30 p.m.
Uranos Cinema-Photograph Entertainment, 6.30 and 9.30 p.m.
Cinephonon Axis and Doris, old Ramish Theatre 6.30 & 9.30.
Palit Cinema-photograph entertainment, 6.30 and 9.30 p.m.
Haine du Max Bohème Orchestra, Tour Eiffel, Variety Entertainment, 9.30.
Crown Casino, Ibrahimieh, Variety Entertainment, 9.30 p.m.
The Lifonit Concert, Rooms, Grand Evening Concert, 9.30 p.m.
Sat. 17 Mustafa Rango B.L.C. Spoons (deltiberating) and 3rd class Challenge Cup Competitions 2.20.
Alexandria Swimming Club, Boat Races, Marina, 8.15 p.m.
Sun. 18 San Stefano Casino Classical Concert.
Pigeon Shooting Club Gahbari, 2.30 p.m.
Pigeon Shooting, Champs Byssé 2.30 p.m.
Tour El-Helwan Theatre, Matinee.
Tour El-Helwan Theatre, 9.30.
Ridwair, Matinée 4.30.
Cinephonon Axis & Doris, Performance 4.30, 6.45.

CAIRO.

August.
Tues. 13 Babish Gardens, Military Band 9 to 11.
Babish Gardens Theatre, 9.30.
Theatre des Automates, 9.30.
Fri. 16 Babish Gardens, Military Band 9 to 11.
Sun. 18 Zoological Gardens, Ghish Boys Band, Afternoon.

NOTICE.

During the absence in Europe of Mr. ROWLAND SNELLING, Editor and Manager of the "Egyptian Gazette," all cheques and receipts will be signed by Mr. G. I. SWANSON, acting Editor and Manager, and countersigned by Mr. A. MARAVELLI, Cashier.

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