

Indian Opinion

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ARRIVAL OF MR. ANDREWS AND MR. PEARSON.

THE S.S. "Umtali," which was due to arrive on the 28th ult., was so delayed by heavy seas and head winds in the Indian Ocean that she was not sighted until early on the 2nd inst. The Indian community, who were awaiting the coming of the Rev. C. F. Andrews and Mr. W. W. Pearson from India by this boat, were feeling anxious at the delay. Before the immigration officer had completed his duties on the boat, a number of friends had assembled on the wharf to welcome, at the first opportunity, the guests. Amongst those present were Messrs. Parsee Rustomjee, Omar H. A. Johari, I. A. H. Moosa, G. H. Miankhan, A. G. Tipnis, G. Isaac, M. K. Gandhi, H. S. L. Polak, A. H. West, Bhana Parshotam, M. S. Randaree, A. M. Shaik, Abdul Hack Kajee, and others. Imam Abdul Kadir Bawazeer, chairman of the Hamidia Islamic Society, Johannesburg, presented bouquets and garlanded the honoured guests. Up to half-past eight friends continued to arrive, and the party then proceeded to the residence of Mr. I. A. H. Moosa, who had kindly provided refreshments for about fifty persons. The Rev. Archdeacon Gregson, the Revs. M. O. Hodson, A. A. Baillie, and H. J. Batts, representing a large body of European Churchmen, were present, and others included Miss Molteno, Mrs. Pywell, Mrs. Polak, Mrs. West, the Misses Graham, Mr. Wasserfal, Dr. Nanji, Mr. Abdul Kadir, and a number of the leading Indians of Durban. The company afterwards gathered on the verandah, when a few words of welcome were spoken. Archdeacon Gregson said he had no intention of making a speech, but he did wish to say that there was a body of Europeans who were trying in their own way to smooth over the difficulties which at present faced the community regarding the Commission, and they were determined to leave no stone unturned to see that justice was done. The Indian question was affecting everyone. "What we want," he said, "is the naked truth; we want facts. Then we may, by God's help, be able to assist in finding a solution of this great problem."

Mr. Andrews said that he had made up his mind to hold his tongue for the present in regard to the matters which he had come to inquire into. He thanked his Indian and European friends very much indeed for the welcome they had given to Mr. Pearson and himself.

Mr. Pearson, in a few words, expressed his gratitude for the warm welcome accorded them. He felt, immediately on landing, that he was among friends. He thought that the Indians of South Africa were doing a great deal towards building up a true spirit of Indian nationality.

We have been able to ascertain that Mr. Andrews proposes to make a stay in this country of at least six weeks and Mr. Pearson of a month, during which time both gentlemen will endeavour to see the conditions under which Indians work on the estates, coal mines, and factories. They will also be shown around the districts where Indians are working independently as gardeners and small farmers, as artisans and traders. Any of our readers who are

able to supply information which may be of use, and who have some special side of the question to show, are invited to make themselves known to Messrs. Andrews and Pearson. During their stay our guests will take every opportunity of discussing the Indian position with Europeans of all shades of thought, and they intend to visit Johannesburg to confer with the committee of European sympathisers and the leading members of the community in the Transvaal.

At the end of the tour, Mr. Andrews will probably stay for about a fortnight in Capetown. He then proceeds to England. Mr. Pearson will return direct to India in February.

RECEPTION BY HINDUS.

On Sunday morning the Indian Hawkers' Association offered its tribute to Messrs. Andrews and Pearson, by gathering together at the Surat Hindu Association Dharmasala, in Victoria Street, an audience of about 500, not only of their own community, but quite a large company of Mahomedans, Parsees, and Christian friends. Amongst the members of the Association present to welcome the guests were the president, Mr. Kalidas Parshotam, Mr. Parag Ooka, the secretary, Mr. Sanghavee, and others.

The President delivered his opening address of welcome in Gujarati, his mother tongue, after which Messrs. Andrews and Pearson, Miss Molteno, Mr. Gandhi, Mr. Polak, Mr. Imam Abdul Kadir Bawazeer, Mr. Rustomjee, and Mr. West were garlanded with beautiful flowers, and a purse containing over £60, collected from the poorest of the Society's members, was handed to Mr. Gandhi to add to the passive resistance funds.

Mr. Gandhi said that, for the past twenty years, it had invariably been his duty to act the part of interpreter of the chairman's speech when it was delivered in the Hindu or Gujarati languages. He had been asked to do so on this occasion. The chairman had said that the small purse of gold represented the hearty sympathy of their people for the movement. They might not all be able to go to prison, but they wished to show that they were heart and soul in the movement. The Hindus of Durban extended a warm welcome to their guests from India. When the announcement was made in the papers of their coming, it gave a new hope to them in a time of darkness. They felt that the hand of God was upon their movement. The Chairman mentioned one grievance which he was desirous of bringing to the notice of Messrs. Andrews and Pearson. That was the fact that many of their caste fellows, who had the right of domicile, had been refused admittance by the Immigration Officer, who took advantage of some slight flaw in their evidence and sent them back to India, away from their friends, to face poverty there.

Mr. Andrews rose, amid a great ovation, and addressed the gathering. He said that he wished to deliver a message from the Motherland, and that message was a message of love. "To-day, for the first time after landing," he said, "I meet, face to face, a large assembly of Indian faces, and my heart leaps for joy because here is India again—the India that I know and love so well." Speaking for Mr. Pearson also, he said that they felt that

they were not strangers, but that they were all one with those present in love and friendship. "You are not neglected by those in India," he continued, "and not a day passes when you are not remembered and prayed for. Your countrymen and also my fellow-countrymen, feel for you and pray that the day may soon come when there may be peace." There were no differences of opinion in India in regard to the South African question. Hindus, Mussulmans, Parsees, and Christians were united on this question. Some of his dearest friends were Mussulmans. Likewise he had amongst Hindus very many close friends, and the one he held most dear was the poet Rabindranath Tagore, who sent as his message a Sanskrit mantram, which Mr. Andrews recited with perfect accent and telling effect. The expression on the eager upturned faces of the audience was one of reverence for the man who had so imbibed the spirit of their sacred writings, and was able to repeat, in tones of sweetness and delicate expression, the message of India. "Shanti," or peace, was the burden of the message. It spoke of the one God, the Eternal, the All-wise, the God of joy and peace. "All must trust him," continued the speaker, "in the hour of darkness and suffering. Peace will be with us in suffering and even in death." The women of India, he said, sent a message of love and sympathy to their brethren in Africa. They felt most keenly the pain and trouble of those who were trying to preserve the honour of Indian womanhood.

Mr. Pearson referred to the warmth of the welcome given to Mr. Andrews and himself. He had already made close friends amongst those whom he had never seen before. The garlands reminded him of India which he loved. The flowers would fade but the symbol would remain. The people of South Africa, he said, were doing more than they knew to build up a great spirit of nationality in India. His ancestors belonged to the Quaker sect, which believed in spiritual force, and he also believed in it. Mr. Pearson referred to a passage in the Bhagavad Gita which emphasised the need for "Shanti" (peace). If they all had peace in their hearts they would gain in the end those things which were right, no matter what might happen in the meantime.

Miss Molteno, who was pressed to say a few words, said: "I have been hearing of India on all sides. And she sends to Africa a message of divine love—infinite, all-comprehending love. And my heart says Africa must clothe this message in her own words—after her own fashion. I have so loved Africa that I have tried to shut myself away from all influences but hers. After the Boer war I saw that Boer and Briton would have to unite, but would they try to do it at the cost of their dark brothers! Broken-hearted I went to England. For eight long years I remained away from Africa—in body—never in soul and spirit. And England and Europe have sent me back with this message to white South Africa: 'Open your hearts—your souls—to your brethren of colour.' We are in the 20th century. Rise to the heights of this glorious century. Try to comprehend the words of Du Bois—that grand and sympathetic soul: 'The 20th century will be the century of colour.' And I say it is also the century of the woman. She, too, is divine and supreme. She, too, must play her God-appointed part—and in this 20th century her part will be a great one."

Mr. Shaikh Mehtab and his pupils then sang poems in English and Hindustani in honour of the guests. These poems had been specially composed by Mr. Shaikh Mehtab as a tribute to the devotion of Messrs. Andrews and Pearson to the Indian cause.

The proceedings throughout were enthusiastic, but there was also a tone of solemnity which gave to the meeting an atmosphere of religious fervour and reverence which so well suited the occasion.

A BUSY DAY.

no rest for Mr. Andrews on Sunday. In the afternoon, at the invitation of the Rev. A. A. Baillie, Mr. Andrews preached in the church of St. Aidan's College, Sydenham. To a crowded audience of Indians and Europeans, Mr. Andrews preached a sermon on charity or love, pointing out that love was a combination of humility, uprightness, or love of the truth, and sacrifice. These were the three primary qualities which went to make up love. The audience carried away with them a very fine appreciation of the definition of love and its application in daily life. At St. Thomas's Church, Musgrave Road, at 7 p.m., Mr. Andrews preached to a large audience of Europeans. This ended a round of public functions which must have been most trying to one who is not by any means in a good state of health.

BIOGRAPHICAL SKETCHES.

REV. C. F. ANDREWS.

The Rev. C. F. Andrews (who has come out, in the name of the Indian people, to express in person his heartfelt sympathy during this time of extreme suffering; and also personally to inquire into Indian grievances in South Africa), was born on Feb. 12, 1871, and is of mixed English and Scotch parentage. He gained his education by winning scholarships at King Edward's School, Birmingham, and at Cambridge University, his father having very straitened means to support a family of thirteen children. At the University he won the highest distinctions, and was made in due course Fellow and Lecturer of Pembroke College, Cambridge, where he had previously studied. Before returning to Cambridge as a Fellow he was ordained in the Church of England and placed in charge of the Pembroke College Mission, situated in one of the slums of London. While working there his health completely broke down, but in the academic life at Cambridge which followed he recovered. During his time at Cambridge he took the deepest interest in the social and labour problems of the day, of which he had gained a practical experience in the East End of London. He was a prominent member of the Christian Social Union. From the year 1891 he had begun to hope eventually to go out to India. At this time he took up seriously the study of Indian history and religion, recognising their supreme importance in the spiritual evolution of the world. He started from the outlook of the great and liberal-minded Bishop Westcott, of Durham. He went out at last at the beginning of the year 1904 to the Cambridge University Mission in Delhi, which Bishop Westcott himself founded, and to which he had given his youngest son, Basil Westcott—an intimate College friend of Mr. Andrews. Basil Westcott died of cholera, contracted while nursing the sick in Delhi, and the death of his friend made the longing for India still more deep in Mr. Andrews's own mind. Soon after arriving in India ill-health again dogged his steps, and he was obliged to come back to seek special medical treatment during the summer of 1905. He was strongly warned by the doctors not to return, but he disregarded the warning, as his whole mind was now bent towards India alone. Though the special trouble which the doctors feared has not greatly increased since then, yet constant attacks of malarial fever have intervened; and Mr. Andrews was obliged, on doctor's orders, again to return to England for the summer of 1912. It was during that summer that he was able to talk over the South African problem with Mr. Gokhale, who had become his close personal friend. He was also able to spend a considerable time with the Bengali poet, Rabindranath Tagore, another intimate friend of Mr. Andrews. During the long vacation of 1913 Mr. Andrews lived, during the poet's absence, at Rabindranath's Ashram, at Shantiniketan, Bolpur, and helped in his school; but

Our Guests from India

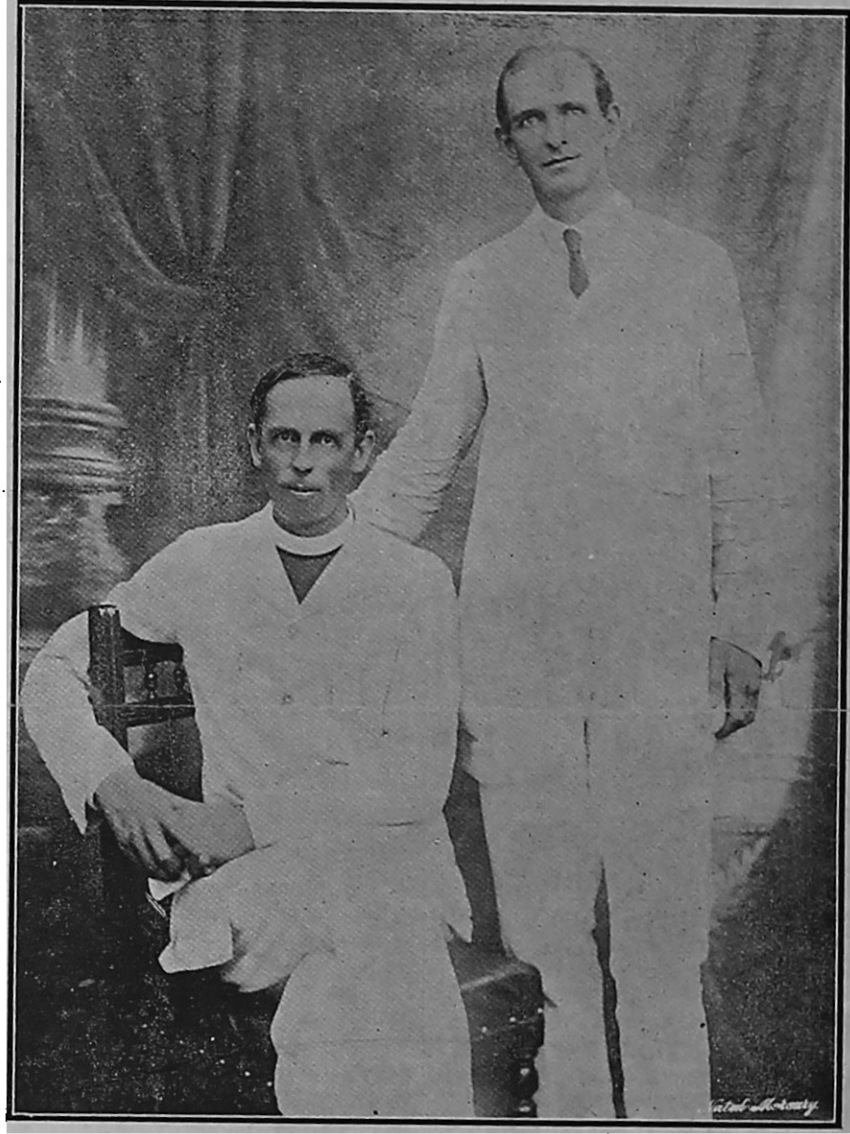


Photo by]

[B. Gabriel.

THE REV. C. F. ANDREWS AND MR. W. W. PEARSON,
Who are at present amongst us inquiring into the Indian question.

श्रीयुत सी. एफ. एन्दरुस अने श्रीयुत डबल्यु. डबल्यु. पीअरसन
आपणी तकलीफोनी तपास करवाने गये अठवाहीये हिंदुस्थानयो आव्या छे.

the autumn, shortly before coming out to South Africa, he was again prostrated with malaria. The rough sea passage which he encountered was especially trying to him on that account, and this has made a quiet week at Phoenix with Mr. Gandhi a necessity before his more active work can be undertaken.

At Delhi Mr. Andrews has been a Professor (during the whole of the ten years he has now spent in India) under Mr. S. K. Rudra, the Bengali principal of St. Stephen's College. For the greater part of this period the vice-principal has been also an Indian. The College has become famous throughout India for the high moral character it has produced among its students; and this is in no small measure due to the fact that the racial problem has been completely removed among those in authority. The happiest possible relations have always been maintained between Indians and English, the English professors being more than glad to serve under an Indian principal and vice-principal.

Mr. Andrews came very early in his Indian career in touch with the Indian National Movement and was the first Englishman to recognise publicly and openly its supreme importance and to take active part in it. His own thoughts and aspirations with regard to it have turned more and more from its political to its spiritual aspects, and he has become the intimate personal friend of Mahatma Munshi Ram, of the Gurukula, Hardwar, and of Gurudev Rabindranath Tagore, of Shantiniketan, Bolpur. His love and friendship for the latter has been evidenced by a remarkable series of articles and lectures which have appeared in the "Modern Review." One of his lectures on the poet was given in the presence of H.E. the Viceroy and was the means of introducing the poet to Englishmen in India and of spreading his reputation through India itself. Probably nothing has done more to bring about a high mutual respect and regard between East and West than the position which Rabindranath Tagore has now attained as a master poet, both in English and in Bengali literature. This one fact has given a new conception of the greatness of India to the most intellectual and cultured Europeans, not merely in Europe but in the Colonies. Mr. Andrews has related to us the fact that the first English book in the first English house he visited after his arrival in Durban was "Gitanjali," the book of religious verse published in English by Rabindranath Tagore. Such a fact is a sign of the times.

Mr. Andrews shares fully and wholly Rabindranath's ideals with regard to Indian nationality and progress. He feels, with the poet, that it must be primarily spiritual, and must be attained by the recovery of the living spirit of India herself, which has lain dormant for centuries, but now is once more awakening. The true pathway of progress is through spiritual education and discipline, such as existed in India herself in the earlier ages of her great history. Mr. Andrews hopes to devote the rest of his own life to this object.

MR. W. W. PEARSON.

Mr. William Winstanley Pearson is a B.A. of Cambridge University, and M.A. and B.Sc. of Oxford. He is 32 years of age. He was educated first at Emanuel College, Cambridge, where he took his honours B.A. degree in science, and afterwards at Oxford, where he remained for four years studying philosophy. He presented a thesis on the subject of evolution, by which his science degree was obtained. In 1907, Mr. Pearson went to Calcutta as a lay missionary, and became professor of botany and English at the London Mission College at Bhowanipore. After four years there, his health broke down, and he was ordered Home by his medical adviser. He spent over a year in England, half of which he spent in London, succeeding Dr. P. K. Roy as personal assistant to Mr. Arnold, the

educational adviser to Indian students in London. Whilst there, Mr. Pearson became very intimate with the great Indian poet, Babu Rabindranath Tagore, for whom he has a very great love and veneration. Babu Rabindranath asked him to join the staff of his ashram (school), called Shanti Niketan, at Bolpur, about 100 miles from Calcutta, and he accepted the offer. Meanwhile, however, he had accepted a post as private tutor at Delhi, where he had been working in close connection with St. Stephen's College, of which his great friend, Mr. Andrews, is a distinguished professor. He also took up work at the local Bengali School and continued his Bengali studies for greater efficiency in his work.

Mr. Pearson was to have taken up his new work at Bolpur this month, and intends doing so upon his return to India shortly. He was the spokesman for the European community at the great Delhi demonstration, addressed recently by the Hon. Mr. Gokhale, against the ill-treatment of Indians in South Africa. When Mr. Pearson learnt that Mr. Andrews was coming to South Africa to study the Indian problem on the spot, he did not hesitate, on being asked if he would accompany his friend and give him the care and attention that his weak state of health required, to throw up his work and leave at once. Mr. Pearson has come into close contact with Mr. Gokhale and Lala Munshi Ram, of the Gurukula, at Hardwar, and, as is evident from the ardent nature of his speeches, a lover of India and things Indian.

EDITORIAL.

BY WAY OF CONTRAST.

We learn that Sir Benjamin Robertson, the Chief Commissioner of the Central Provinces, left Bombay on the 1st inst., en route for South Africa, as the official representative of the Government of India before the "Indian" Commission. He is due at Durban in a few days' time, and will, of course, receive a courteous and respectful welcome from the South African Indian community. If he undertakes, upon his arrival, to read diligently the newspapers of the last few days, he will observe a somewhat amusing, though quite characteristic, contrast from which, we opine, he will learn many things. He will observe that the letter addressed by Messrs. Gandhi, Kallenbach, and Polak to the Government, setting forth the Indian objections to the constitution of the present Commission, asking for the enlargement of its personnel, and warning the Government, as has been done so often by Indians before, of the certain consequences of ignoring Indian sentiment in so vital a matter, has been generally described as an ultimatum, and, whilst the demands made therein have been almost as generally regarded as eminently reasonable, and the Government condemned for not having, of their own motion, anticipated those demands, it has been held impossible to concede anything to Indians who approach the matter in the spirit of an ultimatum. It is the old story—the Government may provoke Indians to the very limit of patience, but, though Indians may (by some) be allowed to protest against such provocation, they may not give point to their protest in the only way that Governments understand. On the other hand, Sir Benjamin Robertson will learn that the white miners on the Natal collieries have either gone on strike or are preparing to do so: they have passed resolutions threatening "drastic action" if their demands are not met forthwith; but, strangely enough, no one seems to have regarded their action as in the nature of the issue of an ultimatum. Moreover, so far from the Government and the mineowners adopting the "non-possumus" attitude assumed by them at the time of the recent Indian strike on the coalfields, they have actually sent post-haste to the scene of action

special representatives to confer with the strike-leaders. Evidently what is sauce for the white goose, in South Africa, is not sauce for the brown gander!

WELCOME!

We tender a cordial welcome to the Rev. C. F. Andrews and Mr. W. W. Pearson, who have just reached South Africa from India, with a view to acquaint themselves at first hand with the tragic condition of their Indian fellow-subjects in this country. Their close connection with the revered Babu Rabindranath Tagore, and the tenour of their few speeches since their arrival in Durban, give ample evidence of the largeness of their hearts and the broad human sympathy that has moved them to come to South Africa. We earnestly trust that they may, by their contact with Europeans in this country, be the means of spreading a gospel of Imperial obligation and responsibility towards the people of India that is so unhappily lacking in this great Dominion.

MR. HOSKEN'S CHRISTMAS APPEAL.

Mr. William Hosken contributes the following "Christmas Appeal" to the European readers of "The Star" (Johannesburg):—

There is so much of error and misunderstanding regarding the position taken up by the Indians in South Africa, and there is such a probability of cruelty and wrong being inflicted on a docile and law-abiding people, that I am impelled to write this appeal. I beg all lovers of justice and liberty, who stand for elementary human rights, to pause, to refuse to be hasty in judgment, and to inquire carefully into the causes that drive such an industrious, docile people to take the stand they are doing. Men do not give up all they hold dear—home, wife, children, means of livelihood, and even life itself—unless impelled by a great and lofty purpose. What is the purpose animating the Indian people throughout South Africa? It is first and foremost to demand human rights, simple elementary human rights, the right to live under conditions befitting free men, and to be treated with justice, equity, and reasonable human consideration. When a whole people are driven to desperation they cannot be expected to be smooth and dulcet in their language. That is the position of the Indian people in South Africa to-day.

Are we who draw our breath and blood from England to find fault with resolute men using resolute language? Have we failed in our day of trial when it was necessary to speak out? From the year of the peasant rising in Norfolk (1549), and even earlier, right down to the Chartist petition in 1848, we, as a people, have not hesitated to say "We demand," and ultimately we have secured; but at what cost in human blood and human misery! Are we to learn nothing from the past? Even "The Star" forgets its role as champion of liberty in former days, and puts forward threats of "taking power to deport dangerous agitators"! Is not this the remedy of all autocrats? "Put them into the Bastille"; "Ship them to the ends of the earth." But do these methods ever succeed?

CONSIDERATION OF THE DEMANDS.

Let us approach the Indian demands dispassionately, and learn their actual meaning. In 1862, when Indian immigration was first sanctioned by the Home Government, it was solemnly promised in a dispatch to the Indian Government still extant that the Indians going to Natal should have every facility to procure land and to settle in that Colony at the end of their period of indenture. That solemn compact is not pleaded to-day, but are we as a people free from responsibility regarding it? The pledges given by Queen Victoria after the Mutiny, and by King George at the recent Corona-

tion at Delhi, must also be borne in mind. We cannot remain inside the Empire and refuse to carry some of the burdens of Empire.

After dealing with the position of Indians subject to the licence, Mr. Hosken says:—In actual operation the re-indenture law compels first the parents to re-indenture and then the children, boys and girls, as they reach sixteen years of age, to indenture, otherwise they must pay the £3 tax out of their meagre earnings, or be sent to India, torn from their parents and family, even though they may have been born in Natal. The indenture period of the parents and of the children, consequently, works out at different dates, and unless the family is to be torn asunder they have no alternative but to re-indenture. The £3 tax in operation, therefore, is, in practice, little short of a slavery law.

Mr. Hosken alludes to the resolution of the Agricultural Union regarding the tax, and quotes Sir Thomas Hyslop, where he says: "We want Indians as indentured labourers, but not as free men." The writer then proceeds:—I am assured by those who know the facts that the £3 poll tax sometimes causes horrible results with girls on their becoming liable to pay at the legal period of thirteen years of age. Leaving the special cases and coming to its broad results, it holds under its driving force the 42,000 Indians, men and women, boys and girls, who are serving under indenture in Natal to-day.

Does the record of the free Indian in South Africa deserve this? Are they not a quiet, industrious, law-abiding people? Is not their criminal record better than that of any other section of the community, not omitting either Dutch or English? Is not their trade reputation with merchants and bankers superior to that of other traders doing a similar class of business? May I appeal to the conscience of the governing race, and ask: Are the Indians treated with justice in our Magistrates' Courts, by trade licensing authorities, and by the governing race generally? Are we of the white race free from blame for the spirit of desperation that has now come over the Indian people in South Africa? We have sown the wind, and unless we take care we shall reap the whirlwind.

TO END THE TROUBLE.

The manner in which Mr. Gokhale was misled; the tricks and subtleties of the Immigration Law; the betrayal over the position of Indian women, "de facto" monogamous wives, but "de jure" polygamous, I will now only mention. From the wired statements in this evening's "Star," I see that General Smuts is following his natural bent of the autocrat. What an object lesson is his action! First a Republican, and resolutely fighting for what he conceived to be liberty; then obtaining power and exercising it ruthlessly, without an atom of human sympathy. It appears that General Smuts is not going to give way. "The consent of the governed" is nothing to him, either with black or white. But I can assure him he is riding for a fall. When men come to the decision that life does not count in comparison with the cause to which they have devoted themselves that cause is bound to win. That is the position of the Indians in South Africa to-day. Such puerilities as that of agitation in South Africa being fanned by the discontented in India should not receive credence. The position here is bad enough without giving thought to such absurdities.

Let us resolve to treat the Indians within our borders with justice and human sympathy, and the present difficulties will vanish. To behave otherwise will tarnish our own ideals, lower our self-respect, and degrade our standard of civilisation. The man that does a wrong to another damages his own self-respect, and the people that do a wrong to another people suffer likewise. Should not this question be: Are these people suffering

wrong, and can we remove it? Or should it be: Are these people defying our laws, even by passive resistance, and shall we crush them before considering their grievances? Is it too much to ask that at this Christmas time the Christmas spirit shall influence us, and that we will say, "Peace on earth, to men goodwill." Let us promote peace in our land of South Africa, among the three hundred millions of India, in our Motherland of England, and in our own hearts. In this spirit would I beg the white races of South Africa to consider the demands of the Indian people.

On Friday morning last a party of 85 men marched from Durban to New Germany, near Pinetown, where they encamped on property belonging to Mr. Rustomjee. The women and children, numbering respectively, 29 and 10, went by train. These men had assembled in Durban from various mines and estates during the past few weeks, and Mr. Gandhi thought it would be better for them to leave the borough. They arrived there without meeting with any interference, but in the afternoon 76 of the men were arrested for being absent without leave, and brought before the Magistrate at Pinetown, who passed sentence of a fine of 10s. or seven days' imprisonment with hard labour. All went to gaol willingly.

Sir Benjamin Robertson, K.C.S.I., who is now on his way to Durban, has been sent specially by the Viceroy of India to represent the Governor of India before the Commission appointed to inquire into the Indian grievances. Sir Benjamin is Chief Commissioner for the Central Provinces. He was President of the Assam Labour Commission in 1906, and has held the office of Secretary to the Government of India in the Department of Commerce and Industry, which Department is specially concerned with matters relating to Indian emigration. Sir Benjamin Robertson is probably the best-informed official in India on the South African Indian question. The troopship "Hardinge," which is bringing Sir Benjamin to Natal, is expected to arrive at Durban about the 11th inst.

The Hill Head inquiry re-opened its proceedings yesterday at Verulam.

A most enthusiastic meeting of Indian women was held last week at Boksburg in connection with the present position of the Passive Resistance Movement in Natal. Mrs. Manuel occupied the chair. About 150 women attended, including several from Johannesburg. The resolutions passed at the meeting of the Transvaal Indian Women's Association on the 21st ultimo, were unanimously agreed with, and a large number of the ladies offered their services, if necessary, to go to Natal, and assist there. A collection was made for the Passive Resistance Fund.

The sole prospect of a stable settlement (says "The Times") lies in a determined effort on the part of the Imperial Government. The question involves the claim of the self-governing Dominions to manage their own affairs and affects the rights of his Majesty's subjects in India as British citizens. These issues are vital to the Empire, and no Government calling itself Imperial can afford to adopt a merely negative attitude towards them.—Reuter.

BOMBAY LADIES' SYMPATHY.

A preliminary meeting of Bombay ladies in connection with the questions raised by the crisis in South Africa was held on the 20th November last (says the "Bombay Chronicle"), in the hall of the Servants of India Society, Sandhurst Road. There were present a large number of ladies representing the various communities of Bombay, Hindu, Parsee, Mahomedan, Christian, Jain, etc.

The proceedings commenced with the proposal of Mrs. Hill to elect Lady Petit as president of the gathering. The proposal was seconded by Mrs. Delustia and supported by Mrs. Pattani. The proposition being unanimously carried, Lady Petit

occupied the chair amid acclamations. The President then called upon Mrs. J. B. Petit to read out the messages of sympathy with the objects of the meeting received from Lady Currimbhoy, Mrs. Kshamabai Rao, Mrs. Madgonkar, and others.

PRESIDENT'S SPEECH.

Lady Petit then rose and addressed the gathering as follows:—

Ladies, we meet here to-day, representatives of all sections of the women of Bombay, to consider what steps should be taken to give expression to our feelings of deep sympathy with our sisters in South Africa and profound indignation at the persecution to which the South African Government are subjecting them. The subject has of late been so deeply exercising our minds that it would be superfluous for me to give the details of the many ways in which they are being harassed. It would be enough for our present purpose to say that the unjust and insulting disabilities, which the Union Government has imposed upon Indian women as well as men resident in South Africa have provoked a movement of passive resistance, in which women have taken their place with men and have not been backward to take their share of the sufferings involved in the struggle. Another way in which our countrymen in South Africa seek to force on the Union Government a sense of the cruel wrongs they are inflicting on their faithful subjects is by means of strikes of Indian labourers on the mines and sugar plantations in South Africa. This movement has extended beyond all expectations, and now includes about 30,000 hands. The weapons with which our countrymen have chosen to fight the deep-seated race prejudice and gross selfishness which have inspired the iniquitous Asiatic Acts are acknowledged on all accounts to be perfectly legitimate and constitutional; in fact, a process of self-suffering is the only means which will enable a people, weak in material but strong in spiritual force, to overcome the oppression practised by a Government which, whatever be its moral state, is much their superior in material strength. But see how the Union Government has elected to crush the passive resistance which our countrymen are offering to their harsh laws! No civilised Government has ever been guilty of the barbarities to which the Indians, men and women, are being subjected by the Union Government with a view to break the force of their passive resistance; no civilised Government has ever converted its mines into gaols and mine-owners into gaolers, and consigned the strikers to the tender mercies of their former employers, who would thus have the power to mercilessly flog them for the offence of continuing the strike. Recent messages from South Africa convict the Union Government of all these grave charges; and an urgent and immediate cry of protest must rise from every part of this country, from men and women alike, calling upon the Imperial Government, if they have any concern for the honour and welfare of a loyal section of the subjects of the Empire, to put their foot down and prohibit these shameful proceedings. The whole civilised world is horrified at these barbarities, and it behoves the Imperial Government, in the interests of the Empire itself, to sternly put a stop to them.

The particular grievance of our sisters in South Africa is, of course, the marriage difficulty, and, touching as it does the honour of the whole Indian womanhood, it is perhaps the most serious of all. The Immigration Act refuses to recognise as valid any marriage according to rites which do not forbid polygamy. All marriages, therefore, performed according to the non-Christian faith are to the Union Government as null and void; and a wife and even an only wife of an Indian who obtains entry into South Africa is not regarded by the Union of South Africa as a wedded wife, and is, therefore, a prohibited immigrant. The issue of such marriages also, it necessarily follows, the Government would consider illegitimate.

The Union Government has hereby sought to perpetrate an insult to the honour of Indian women which they will never meekly suffer to attach to them; our sisters in South Africa are therefore perfectly right—all honour to them—to join the passive resistance struggle rather than suffer such a grievous indignity. It is our manifest duty here in India to hold meetings everywhere to support our brave sisters, and make a supreme effort at collecting funds, which alone will enable them to carry on the struggle. I now call upon Lady Mehta to move the first resolution.

Lady Mehta then proposed: "That a committee consisting of the following ladies (with power to add to their number) be formed to organise in Bombay a public meeting of ladies to express sympathy with the sufferings of Indian women in South Africa, to protest against the cruel treatment meted out to them by the Union Government, and also to collect funds for the purpose of alleviating the distress of our suffering sisters in South Africa and of helping the Indian cause in that Colony generally." The names of members of the committee are: Lady Jamsetjee Jeejibhoy, Lady Petit, Lady Mehta, Lady Currimbhoy, Lady Jagmohandas, Dilshad Begum Saheba, Mrs. Heaton, Mrs. Stanley Reed, Mrs. Ramabai Ranade, Mrs. Jamnabai Sakkai, Mrs. Dehustia, Miss Serenebai M. Kharsetjee, and Mrs. J. B. Petit, the last two serving as secretaries of the committee. In moving this proposition, Lady Mehta said:—In commending this resolution to your acceptance I do not think I shall be charged with exaggeration when I say that the news which we have received of the cruel treatment to which our fellow countrymen in South Africa have been subjected has sent a thrill of horror and indignation through the heart of every man, woman, and child in this city and in the whole of the Presidency. At this time of the day it is not necessary to describe the various reasons and circumstances which have driven loyal and peace-abiding subjects of his Imperial Majesty the Emperor of India to resort to the measure of passive resistance. It is enough to say that a Conservative statesman like Lord Amthill, a former Governor of Madras, has openly and loudly proclaimed in the House of Lords that the demands of the Indians in South Africa were moderate and just, and the promises given to them were not fulfilled by South African administrators. In the struggle which has ensued it cannot but be a matter of pride to us that the Indian women in that part of the country have joined with fearless courage and enthusiasm, braving all the hardships and tribulations to which such action exposes them. All honour to these brave women for their self-sacrificing and suffering spirit! Who would have believed that Indian women were capable of such heroic conduct, standing shoulder to shoulder with their husbands, fathers, and brothers! Really and truly our hearts bleed for them and go out to them in this their hour of harm, pain, and suffering. They have had the courage to leave behind them their families and their children, unprotected, unprovided for, and starving. It is our duty to go to their help in such a time. If we cannot suffer with them let us at least help them by finding moneys to keep them from starvation. Let us call a public meeting, raise subscriptions, and forward them without delay. It is a duty which we owe them and I am certain one that we shall lose no time in performing.

Mrs. Jamnabai Sakkai explained the meaning of the resolution in Gujerati.

The resolution which was seconded by Mrs. Lukmani and supported by Mrs. Reed and Mrs. Kishandas Tribhovandas, was then unanimously passed.

The gathering came to a close with a cordial vote of thanks to Lady Petit, proposed by Mrs. Suffi C. Tayabjee, and seconded by Mrs. S. Taleyarkhan.

THE COMMISSION OF INQUIRY.

The "Manchester Guardian," discussing, in a leading article, the proposed Commission, says:—

We assume that it will not be limited merely to the investigation of the charges of brutal or illegal treatment of Indians, and that, even if the leaders of the Indian community in Natal are not placed on the Committee, Indian opinion, official and unofficial, will have representation upon it. The terms of reference to the Committee need not be so wide as to prolong its inquiry unduly, but it will not meet the situation unless it deals fully with these three subjects. First, what truth is there in the charges of illegal and cruel treatment of Indians? Secondly, is the Immigration Act passed by the Union Parliament this year a fulfilment of the promises made by General Smuts to the Indian representatives in 1911? And, thirdly, what generally are the principles on which the Union Government is prepared to act towards the British Indians within its borders? All three questions are, surely, relevant to a joint inquiry. If South Africa were a foreign Power, we should still claim the right to protect British Indians who complained of ill-treatment; and unless we could not only claim but secure respect for that right from South Africa, the British Empire would be a mere fiction. It would have ceased to exist as a political unit, and would have been sundered into two parts, one consisting of white subjects, the other of coloured subjects. Such a division would be as grave and ominous an event in our Imperial history as the division into the Eastern and Western Empires was in that of Rome. . . . It was the duty of the Imperial Government, as the natural protector of Indian rights, to scan the new Immigration Act very carefully, so as to see whether it was a just and politic settlement. Unfortunately, though the new Act was examined at the Colonial Office, no very serious attempt seems to have been made to give effect to the criticisms of the Indians. On the contrary, the Colonial Secretary, early in May this year, seems to have assured the Union Government that the new Bill would do. "While Indian opinion cannot be expected to be wholly satisfied with the present Bill, his Majesty's Government, having regard to all the circumstances, are prepared to accept it as a settlement of the Indian immigration question." The Bill had then been passed, and this telegram from the Colonial Office would undoubtedly lead the Union Government to think that it had the Imperial Government behind it in its legislation, and that if the Indians objected to the Bill they would not be supported from Home. The Bill was, in fact, sanctioned by Lord Gladstone the moment it passed, without reference to the Home Government. This telegram of May undoubtedly puts the Home Government in a difficulty, should Lord Crewe persuade it to press for an inquiry, and the whole argument will have to be put on the broadest grounds of Imperial policy. But the Union Government will not resist an appeal made to them on the ground of Imperial obligation. They will agree that the promises made to them in 1911 are binding, and there will be nothing derogatory to their dignity in consenting to an inquiry whether these promises have in fact been carried out. It will, of course, be a condition of settlement that the Indians should agree to accept the findings of a Joint Committee and return to work at once. Moreover, it would appear that there is a strong body of opinion in South Africa that favours the repeal of the £3 tax, which is one of the principal Indian grievances. . . . The sole subject of dispute is the treatment of Indians already in South Africa. There is, it seems to us, only one satisfactory policy for the Imperial Government to pursue in their regard. "You may keep out these men if you like," we may say to South Africa, "but if you do bring them in we must insist on their being treated in a manner worthy of British subjects. They should be secured certain elementary civil rights; their religion and their social customs should be respected; and, though we do not ask you to concede them political rights, you might at any rate hold out to them the prospect of enfranchisement in the future."

BISHOP OF MADRAS SUPPORTS THE STRUGGLE.

An Associated Press telegram from Madras to the "Bombay Chronicle," dated Nov. 20, states that the Lord Bishop of Madras has strongly backed Mr. Natesan's appeal to the Anglo-Indian community to help the South African Indian cause. The Bishop concludes as follows:—

"I earnestly hope my countrymen in India will not be misled in this matter by legal sophistries. Indians in South Africa are fighting a hard battle against overwhelming odds on behalf of freedom and justice. It is possible that they have made mistakes, it is only too probable that during the course of this bitter struggle they may be goaded into acts of illegality which we cannot approve, but the responsibility for this must rest mainly upon those who have provoked the conflict by injustice and cruelty. Looking at the broad issues involved,

Indians in Natal deserve the whole-hearted sympathy of every man and woman in India who loves justice and fairplay. I earnestly hope that the sympathy which, I feel sure, that the large majority of Europeans and Anglo-Indians in this country feel for them in their present sufferings, will find expression in liberal financial aid in their time of need."

MR. MARSHALL CAMPBELL AND MR. GANDHI.

The following correspondence, which passed between the Hon. Mr. Marshall Campbell, chairman of Directors, Natal Estates, Ltd., and Mr. Gandhi, has been handed to the "Natal Mercury" by Mr. Campbell, and appears in the issue of the 5th inst.:

110, Field Street, Durban,
Dec. 26, 1913.

Dear Mr. Marshall Campbell,—I learnt only two or three days ago that you had returned from England. Will you allow me to tell you how deeply concerned I was when I learnt that your men were among the first to strike on the coast? At an important meeting, when I was actually asked why I would not advocate a strike on the sugar plantations also, I replied that we were endeavouring to confine the area to the collieries only, in the hope that the strike on the collieries would be a sufficient demonstration to secure relief. Whilst I was at Newcastle organising relief for the collieries' men who had come out I was asked by my co-workers in Durban what answer to give to the coastal Indians who wanted to join the movement, and I emphatically told them that the time was not ripe for them to do so. Later, too, when I was again approached, I made the same statement, and one of my last letters before my arrest was that, as we were so much indebted to you for your efforts to bring about the repeal of the £3 tax legislation, your men should be the last to be called out; but I am absolutely certain that after my arrest the workers found it impossible to control the men, and the movement became not only spontaneous, but it assumed gigantic proportions. I would like you to enter into our feelings. Had I been free and assisted in calling out the men, I must freely admit that I would have certainly endeavoured to call out your men also; but, as I have already stated, yours would have been the last estate.

As you know, in this struggle for honour and self-respect, and for the relief of the distress of my dumb and helpless countrymen, the indentured Indians, it was not possible for us to consider or confine the extent of our sufferings. In this struggle we have not hesitated to invite our own women and children to suffer and lose their all, and we could not very well be expected to consider the interests of individual friends and sympathisers. In all our struggles of this nature the innocent as well as the guilty suffer. I hope, therefore, that neither my countrymen nor I have forfeited the valuable co-operation and sympathy which you have always extended. I may state that I am just now carrying on delicate negotiations with General Smuts, in spite of his rejection of our prayer, and if you have the leisure and could interest yourself in the negotiations, and if you would appoint a time and place, I would come over and discuss the situation.

Both Messrs. Kallenbach and Polak, who have pleasant recollections of the luncheon you gave in honour of Mr. Gokhale, associate themselves in the sentiments I have expressed.—I am, etc.,

(Signed) M. K. GANDHI.

The Hon. Marshall Campbell, Mount Edgecombe.

Mount Edgecombe, Dec. 30, 1913.

Dear Mr. Gandhi,—I am in receipt of your letter of the 26th, and have found great difficulty in answering it.

At the outset I wish to record that your statement that my men were the first to come out is quite incorrect. They were about the last in Victoria County to come out and the first to return to work, and I may add that they were only induced to come out by grave threats of personal violence made by persons whom I believe to be your agents, two of whom were arrested, and fined.

This leaves me free to deal with the rest of your letter, which I take to be an expression of regret that my men had struck, an attempt to justify the course you have adopted, and a hope that you may not have alienated my sympathies.

As regards your regrets, you can hardly expect them to carry any great weight with me, in view of your confession that you would have endeavoured, if free, to call out my men as well. It is true, you say it would have been the last estate, but whether it were the first or the last can make but little difference on a question of principle. Mr. Gokhale and your Committee accepted my hospitality, and ate of my salt less than 12 months ago, and between 10,000 and 15,000 Victoria County Indians did the same. At that time Mr. Gokhale admitted in your presence the obvious contentment, comfort, and happiness of thousands of his countrymen on the coast, and particularly of my own, and confirmed it.

I was a strong supporter of the repeal of the £3 tax at that time, and when in Capetown used every effort consistent with my state of health to remedy what I considered a legitimate grievance. It was, therefore, to my great regret that illness, which made me leave South Africa, prevented my attendance at the debate of the remedial measure, which fell through, partly, I am sure, owing to the absence of those representations on your part, which are usually necessary in the passage of a Bill through a House of whom many are unaware of the actual position of your countrymen. Mr. Polak will remember my impressing this upon him shortly afterwards.

I make no claim whatever upon you or your countrymen in return for what I have felt and done for their cause. I only mention these facts in order to deal with your attempt at justification, and your hope that you have not alienated my sympathy. Now, you have admittedly made innocent and guilty suffer alike; you have admittedly started a movement which grew—through means I need not discuss—till it was entirely beyond your control, and has culminated in riot, turbulence, and bloodshed, and the main sufferers in this carnival of violence have been, and will be, the ignorant labourers and the intelligent Natal-born Indians.

It is no answer that you have invited your women and children to suffer. If anything, it, in my opinion, aggravates the unfortunate blunder of your policy. More than this, no movement can be successful, however high the ideals of its founders, if it involves the suffering of innocent and guilty alike; the inherent injustice of such an effect must work its ruin, and you will pardon me if I say quite frankly, though as a friend, that many of those you lead are realising the weakness of your policy more and more every day, and are coming to the conclusion that to use a large body of, in the main, contented but ignorant people, namely, the indentured labourers, by inflaming their passions with high words, false hopes incapable of realisation, and violent threats, as a tool for procuring political rights by which most of them will never benefit, even if they are over-attained, to put it very mildly, is not a policy dictated by wisdom and far-sightedness.

I think this must be my answer to you—written in all friendliness. I am still of the opinion, as I always have been, that the £3 tax should be instantly and definitely repealed, and any effort I can I will make to that end. I have always endeavoured, and will still endeavour, to make the labourers on our estates contented, and to treat them justly and kindly. I am, and always have been, sympathetically inclined both to the indentured Indian, the Colonial-born Indian, and the Indian traders, and their legitimate grievances, such as the £3 tax to which I have already alluded, and the harsh administration of the licensing laws, have always had, and will have, my strong support in putting right. I have already committed myself to this in speeches, both public and private, and I stand by it.

You have put my sympathies to a severe test, but to the extent I have just indicated, and no further, they are still with you, and I think you will be fortunate if, at this juncture, the Government makes any further concession.

If this is how I (a known sympathiser) feel as regards your methods, I ask you earnestly to consider your position before you perpetuate your error beyond recall by refusing to accept a commission of men of judicial minds and known integrity, and by persisting in the advocacy of methods which are rightly described as "lawless," and which must, to my mind, inevitably bring in their train the complete alienation of the sympathy that matters, here and elsewhere, defeat, humiliation, and ignominy, all of which no protestations of self-martyrdom will obscure.—I am, etc.,

MARSHALL CAMPBELL.

110, Field Street, Durban, Jan. 1, 1914.

Dear Mr. Marshall Campbell,—I am much obliged to you for your letter of the 30th ult., and for frankly expressing your feelings. I see that recent events have caused a breach between my friends and myself which must be left to time and future uniform conduct on my part to heal. I can only give you my assurance that I know of no agent who has been permitted to encourage or advise violence. It is the essence of passive resistance to be free from violent methods even under circumstances the most provoking. I know you will permit me to say that neither Mr. Gokhale's acceptance nor the Indian Committee's acceptance of your hospitality can be allowed to interfere with what Mr. Gokhale or we here might consider to be our public duty.

The strike and the subsequent courting of imprisonment were not intended to be a protest against the general treatment of indentured Indians, but against the Government's breach of promise given to India's greatest representative, and the injustice of perpetuating a cruel tax which has been so universally condemned. Passive resistance, which your letter seems to condemn in unmeasured terms, has been the only weapon of the community for securing redress of grievances for the last six years, and whilst each stage of it in its commencement has evoked such condemnation as you have seen fit to pronounce, reflection that, as time went on, public men were able to give to the struggle, justified it in their estimation. In a large measure it brought about the relief for which the weapon was used. This time it has covered a larger range, it has caused much greater suffering both in intensity and extent, and has, therefore, called forth a great, though not unexpected, outburst of indignation, especially from parties immediately affected. It is

hoped that the Government will in deciding upon the proposals submitted to them after the utmost consideration be guided by wisdom and justice rather than by expedience. Should it, however, be otherwise, and should they reject our prayer, much as I dislike it, I fear that a recrudescence of the struggle is inevitable. Posterity alone will be able to judge as to the wisdom or otherwise of those who are at present guiding the Indians.—I am, etc.,

(Signed) M. K. GANDHI.

The Hon. Marshall Campbell, Mount Edgecombe.

Durban, January, 1914.

Dear Mr. Gandhi,—I am obliged for your letter of the 1st inst., and for your permission to publish the correspondence.

Your letter only calls for reply on one or two points.

1. Your assurance that you know of no agent who has been permitted to encourage or advise violence, coupled with the fact that violence has been freely encouraged and advised by many of them, proves to my mind two things, namely:—

That the movement is not one of passive resistance; and secondly,

That it has obviously grown beyond your control.

2. I am glad to note that the strike was not intended to be a protest against the general treatment of the indentured Indians, for this reason amongst others: that the main plank in the platform of many of your Indian supporters appears to be the allegations of ill-treatment and slavery as regards the Indians in South Africa.

3. Your statement that the movement has called forth a great outburst of indignation from the parties immediately affected seems to imply that this may be the cause of my writing to you as I have done; but in regard to this I will ask you to accept my assurance that the question of pecuniary loss does not affect me in any degree.

If I thought your movement were wise and properly conducted, and would have as its result the welfare of the indentured and Colonial-born Indian, as well as the hard-working trader or merchant whom we first encouraged to come here, I should have been prepared to make a sacrifice much greater than any loss which I may suffer or have suffered at this juncture.—I am, etc.,

(Signed) MARSHALL CAMPBELL.

SHOULD INDIANS HAVE FULL CITIZEN RIGHTS?

Mr. Gandhi writes, under date the 30th ult., to the "Natal Mercury" as follows:—

Your first leader in to-day's issue of your paper invites a statement from me, which I hope you will permit me to make.

You imagine that a more potent reason for delaying the contemplated march is "to be found in the fact that the mass of the local Indian community could not be relied upon to join in the resuscitation of a form of conflict which recoiled most injuriously upon the Indians themselves." There are other inferences, also, you have drawn from the delay, with which I shall not deal at present. I, however, assure you that you are wrongly informed if you consider that the mass of the local Indian community is not to be relied upon to join the march, if it has ever to be undertaken. On the contrary, the difficulty to-day is even to delay it, and my co-workers and I have been obliged to send special messengers and to issue special leaflets in order to advise the people that the march must be postponed for the time being. I admit that speculation as to whether the mass of the local Indian community will or will not join the march is fruitless, because this will be, if it has to be, put to the test at no distant date. I give my own view in order that the public may not be lulled into a sense of false belief that the movement is confined to a few only among the community.

The chief reason, therefore, for trespassing upon your courtesy is to inform the South African public through your columns that, whilst the great National Congress that has just closed its session at Karachi was fully justified in asking, and was bound to ask, for full citizen rights throughout the British Dominions for all the King's subjects, irrespective of caste, colour, or creed, and whilst they may not and ought not to be bound by local considerations, we in South Africa have repeatedly made it clear that, as sane people, we are bound to limit our ambition by local circumstances, we are bound to recognise the widespread prejudice, however un-

justified it may be, and, having done so, we have declared—and I venture to re-declare through your columns—that my co-workers and I shall not be party to any agitation which has for its object the free and unrestricted immigration of British Indians into the Union or the attainment of the political franchise in the near future. That these rights must come in time will, I suppose, be admitted by all; but when they do come they will not be obtained by forcing the pace, as passive resistance undoubtedly calculated to do, but by otherwise educating public opinion, and by the Indian community so acquitting itself in the discharge of all the obligations that flow from citizenship of the British Empire as to have these rights given to them as a matter of course. Meanwhile, so far as my advice counts for anything, I can only suggest that the efforts of the Indian community should be concentrated upon gaining or regaining every lost civic right or every such right at present withheld from the community; and I hold that even this will not happen unless we are ready to make an effective protest against our civic destruction by means of passive resistance, and unless through our self-suffering we have demonstrated to the European public that we are a people that cherishes its honour and self-respect as dearly as any people on earth.

The next day, in the course of a leading article on the New Year, the "Mercury" remarked:—"We are glad that Mr. Gandhi has responded to our invitation to define his attitude towards the claims put forward by the Indian extremists. In the letter from him that was published yesterday, he declared that he would 'not be a party to any agitation which has for its object the free and unrestricted immigration of British Indians into the Union or the attainment of the political franchise in the near future.' On this basis there ought to be no difficulty in dealing with local Indian grievances, not only in a spirit of fairness, but in a spirit of generosity."

NEWS IN BRIEF.

A charge of assault by a native warder upon Mr. Pragji K. Desai, a passive resister now undergoing imprisonment in the Durban Gaol, was heard on Monday, the 5th inst., before Mr. J. Y. Gibson, in the Magistrate's Court. The Magistrate considered that no more violence had been used beyond what was necessary to enforce discipline, and dismissed the case.

Messrs. Gokaldas P. Gandhi, Abdul Karim, Janaki, A. Naidoo, Perumal Naidoo, and Shivpal Singh, all of Tongaat, were discharged yesterday from Durban Gaol.

Hubrutsingh, a passive resister, aged 70, who insisted on going to gaol for the cause, and who was sentenced at Volksrust to three months' hard labour at the beginning of December, died on Monday in gaol of pneumonia and senile decay. Application has been made for the body for cremation.

In publishing the advertisement received from the Government in regard to the Commission, we in no way associate ourselves with it at the present time. So far as we are concerned, the Commission is non-existent, unless and until it is granted in accordance with the requests of the Indian community.

The authorities in Lisbon have cabled to the Government at Lourenco Marques suspending the enforcement of the Asiatic law for four months. This involved a poll tax of £8 annually.

In the Borough and District Court, before Mr. Kirkman, four Indians from Isipingo and two from South Coast Junction, charged with inciting to violence, were released upon the withdrawal of the summonses.

Mr. J. L. Wides, a European sympathiser, Verulam, has given a quantity of food to passive resisters.