

Indian Opinion

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DEBATE ON THE RELIEF BILL

IN the House of Assembly, on Monday, the MINISTER of the INTERIOR (Mr. Smuts) moved the second reading of the Indians' Relief Bill. In the course of his remarks, the Minister said that this subject of Indian grievances had repeatedly occupied the attention of the House since Union. It was unnecessary for him on this occasion to go at any great length over the ground covered on previous occasions. He would ask hon. members, he said, to approach this very difficult and thorny subject as far as possible in a non-controversial spirit. There was no doubt that the matter was one of a very contentious character, and had led to very grave trouble in South Africa in the past. They were now, he said, in a fortunate position in that the opportunity presented itself of, perhaps, finally settling this matter on a satisfactory basis. The recommendations of the Solomon Commission had been accepted as a solution by the Government of India, and tacitly also by the British Government, and, with one qualification, which he would refer to later, the Indian community in South Africa had also accepted it. That being so, the House was now in a position to deal with this question which affected the peace of South Africa once for all. Referring to the circumstances which had led to this Bill, he said he would not go beyond last session. Last session they passed the Immigrants Regulation Bill, and some trouble had since arisen out of the provisions of that Act. Shortly after the end of that session the Department of the Interior received a letter from Mr. Gandhi asking certain questions and raising certain difficulties in connection with the Immigrants Regulation Act. In that letter, dated June 30, Mr. Gandhi

Had Raised Four Points

and it was possible for the Government after consideration to meet him on two of these points which presented no difficulty in the way of administration; but there were two other points which had been dealt with in the House during the passage of the above Bill, and which, of course, it was impossible for the Government, immediately after session, to concede. The first of these two questions was the entry of South African-born Indians into the Cape Province. In previous correspondence it had been generally assumed that there was no idea on the part of the Government to make the position of Indians worse or to take away vested rights. But, after last session's Bill was passed, Mr. Gandhi raised these points, contending that on one matter the position of Indians had become worse in the Cape. Mr. Gandhi pointed out that the alteration made was a departure from a guarantee that vested rights should not be interfered with. The Department pointed out in correspondence which ensued that this question had been raised in debate during the passage of the Immigrants Regulation Bill, and it was not found possible to guarantee old rights. On that point it was not possible to meet the claims of the Indian community. The next point was in regard to

The Marriage Question

Under the Immigration Regulation Act a clause was inserted on the motion of the hon. member for Capetown Castle (Mr. Alexander) to the effect that, where an Indian was legally married according to the rites of any Indian religion, his wife and children of that wife should have the right to come into this country with her husband, and offspring of such marriage should have the same rights. Unfortunately, that amendment said that there should be a legal marriage take place under our law between the parties who were married by polygamous rites or by rites which admitted of polygamous marriages. The result, therefore, was that, although it was clearly the intention of Parliament to allow one wife and the off-spring of that wife to come into this country as a right under the Immigration Act, yet, on a strict interpretation quite rightly put by the Law Courts on the amendment passed by the House, it was found impossible to carry out the clause. The difficulty was not an administrative one, because it had been the old practice of the Immigration Department, both before and since Union, to allow the wife and children to come into the Union. Although that had been the practice of the Immigration Department, the Indian community were not satisfied and claimed certain legal rights and, until these rights were satisfied, they said they would continue to object. It was, however, impossible for Government to satisfy the Indian community on these two points. Trouble arose and further demands were made, and the question of the £3 licence on ex-indentured Indians was raised. In so far as negotiations were concerned, this matter of the licence was raised for the first time. Two years ago, Mr. Gokhale was in South Africa and discussed it with a member of the Government. He (the speaker) did not want to go into that question. Some serious misunderstanding arose as to what the Government did not undertake to do, but before last September the matter was not raised by other Indians in the country. It was impossible for the Government, on being threatened with a strike, with pistols at their head, to make any concessions at all. A strike broke out, a good deal of bloodshed took place, and a good deal of violence had to be resorted to to quell the trouble. Ultimately,

The Solomon Commission

was appointed, the more important part of their reference being to inquire into the grievances which had led to the strike. They now had the Commission's valuable report, in which grievances were exhaustively inquired into and recommendations were made. The Commission had also the benefit of the presence of an officer of the Indian Government, in the person of Sir Benjamin Robertson, who represented the Indian point of view. He (the speaker) knew from a personal knowledge of the proceedings that Sir Benjamin Robertson's presence was of the greatest value to the

Commission. He was able to throw considerable light on the work of the Commission, and clear up a number of important points; and, as a result, they now had these clear and crisp recommendations before them on which it had been possible for the Government to act. (Hear, hear.) The Minister proceeded to deal with the various recommendations of the Indian Grievances Commission which had been embodied in the Bill. It was proposed, he explained, to carry out these recommendations, partly by regulation and partly by administrative action, in their entirety; and so pave the way to securing that peace which they all were longing for, in a matter which was not only important to South Africa, but to South Africa in its external arrangements. One of the recommendations was for legislation on the lines of Act 16 of 1860 of the Cape, making provision for the appointment of marriage officers among Indian priests, for the purpose of solemnising marriage according to the rites of respective parties. Both in Natal and at the Cape—as far back as 1860 in the latter Colony—a law was passed empowering the Government to appoint Mahomedan priests as marriage officers for their co-religionists. Very little advantage had been taken of that Act of the Cape, and for a number of years, he believed, marriage officers had not been appointed. The Indian community claimed the right of marriage by their own priests, and Section 1 of the present Bill carried out the recommendation that such priests should be appointed, and if they married their co-religionists according to their rites, and also according to certain regulations, such unions should be valid. Then there was a recommendation as to legislation for the validation of monogamous marriages. Religious unions celebrated according to a certain rite existed, and were not recognised by the South African law. Indians contended that there should be an opportunity given for these unions to be converted into legal marriages by a simple system of registration. This had been embodied in law. Thus, where marriage already existed between one man and one wife, power was given by simple registration to make that marriage legal.

There was the religious question of unofficial wives, and where a man had two or three others they would be in the position of concubines. Short of recognising polygamy, it was impossible to see what else the Commission could have recommended. This was the most difficult question the Commission had to deal with.

Since the report of the Commission was published he (the Minister) said he had received deputations of various bodies of Mahomedans who were not quite satisfied with the state of affairs, and said that, according to the Moslem faith, it was permitted to them to marry up to four wives. They could not satisfy him that there was a way to meet the claims they were raising. It was mentioned to him that some action had been taken in Mauritius some years ago which might be taken as a precedent for South Africa. He promised to make inquiry, but had not yet received information on the point. It was, he said, a recommendation of the Commission that "Section 5 (g) of the Immigrants Regulation Act of 1913 should be amended so as to bring the law into conformity with the

Practice of the Immigration Department,

which is to admit one wife, and the minor children by her, of an Indian now entitled to reside in any Province, or who may in the future be permitted to enter the Union, irrespective of the fact that his marriage to such a wife may have been solemnised according to tenets that recognise polygamy, or that she is one of several wives married abroad, so long as she is his only wife in South Africa." This was incorporated in the Bill, and disposed of the marriage question, which was the most important question into which the Commission inquired. Another point dealt with in the Bill, said the Minister, followed the recommendation of the Commission in regard to the issue of domicile certifi-

cates. This was as follows: "Domicile certificates which have been issued to Indians in Natal by the immigration officers of that Province, and which bear the thumb impression of the holder of the permit, should be recognised as conclusive evidence of the right of the holder to enter the Union as soon as his identity has been established." This system, explained Mr. Smuts, was abolished in the Immigration Act of last year, because it was found that these certificates had got into the hands of wrong people; but, of course, there were thousands of people entitled to these certificates, and the question was how to deal with them in a way which would not be a hardship to innocent people. This left only one other point, which was the abolition of

The £3 Tax

in Natal, with the history of which the Minister briefly dealt, pointing out that, even from the first, it had not proved a success. The Solomon Commission, after consideration of this question, came to the conclusion that the Indian claim was fair and just and politic, and that it was the proper course to repeal this obnoxious clause of the Act of 1895. Indians had argued the position at great length. They had pointed out that the tax was payable by only a small portion of the Indian population of Natal, and that traders, who were better off than indentured Indians, and whose presence was more objectionable, escaped liability. Another point was that the tax was evaded more successfully than any other tax in the whole of the Union. It could only be collected through the machinery of the police, and in order to collect the tax it was necessary to prove that the Indian in question had entered Natal as an indentured Indian since 1895. In consequence of the ease with which the tax was evaded, a law was passed in Natal laying down that any employer who accepted the services of one of these people without having made certain that this Indian had paid his tax was subject to severe penalties; but this law was a dead letter. It was further pointed out that one effect of this tax was that Indians liable to pay it, on finding their whereabouts were known to the police, wandered from place to place, and the tendency was for them to become vagrants. As to whether the tax had its desired effect in inducing Indians to return to India, the Commission stated that the evidence before them was conflicting; but they pointed out that a large volume of same pointed in the direction of showing it had not such an effect. The Commission's conclusion was that no good purpose would be served by retaining this tax law on the statute book, and the Bill provided for the repeal of the tax. No other alteration would, however, be made in the status of Indians. Clause 6 of the Bill gave power to the Government to give free passes to Indians willing to return to India, and to renounce all their rights of residence in South Africa, the object, of course, being as far as possible to limit the Indian population in South Africa, and to offer an inducement for them to return. Since this matter was raised he had had conversations with members from Natal, who expressed difficulties about it. In conclusion, the Minister appealed to members, especially those from Natal, to assist the Government in getting this Bill through this session. There was, he said, this unique opportunity of finishing one of our historical troubles, which was causing difficulty, not only in South Africa, but in the whole British Empire; and he was very sorry, he said, to see it was arising in another form in another Dominion. He hoped that by means of this Bill they would be able to remove from view one of the most dangerous questions which at present beset this country.—Reuter.

Further Speeches

The debate was continued by Sir Aubrey Woolf-Sampson, Mr. Leuchars, Mr. Chaplin, Mr. Myburgh, Mr. Merriman, Mr. Henwood, Mr. Fawcus, Mr. Meyer, Mr. Steytler, the Prime Minister, Mr. Anderson, Mr. Van Niekerk, Mr. Serfontein, Mr. Clayton, Mr. Boydell and others. These speeches we hope to give

next week. We conclude our report by giving the descriptive notes of the *Natal Mercury's* correspondent in Parliament, as follows:—

Parliament has to-day been unusually interesting owing to the cross cleavage of parties, which soon became apparent in the discussion of the Indians Relief Bill. When the House adjourned for dinner, it had become clear that the Natal members as a whole were opposed to the Bill, as also were the Free Staters of the Hertzog camp. Mr. Myburgh, a Botha man, also declared himself hostile, and Sir Aubrey Woolls-Sampson delivered himself with almost fanatical vehemence to the same effect. Mr. Meyler, on the other hand, gave the Bill his strong support and, having an engagement for the evening, took the precaution of leaving his name with the Government Whip that he might be sent for in due time, so as not to miss the voting. Not a word was said by the Labour members during the whole afternoon, most members going, therefore, to dinner in a state of speculation as to their action. The Premier had intimated the intention of the Government to stand or fall by the Bill, and there was indication of a close division. The resumption of the debate in the evening was, therefore, awaited with a certain amount of suspense. Meanwhile, a discussion of nearly four hours had served to elucidate the question before the House in all its important aspects. Mr. Smuts' speech was marked by calm delivery and statesmanlike breadth of view. In his concluding appeal, he commented on the wide extent of the Indian difficulty—as wide as the Empire—and spoke with regret of the acute form which it had assumed in a sister Dominion. On the taking place of the division, at half-past 11 o'clock, the second reading was carried by 60 votes to 24, the Labour members all voting in the minority, with Messrs. Henwood, Leuchars, Fawcus, Henderson and some of the Hertzog members.

Indians Relief Bill

The following extracts from the Draft Bill and the Bill as now gazetted show important alterations (see editorial note):—

DRAFT BILL

2. (1) If any Indian male or Indian female upon a joint application to any marriage officer (whether appointed under this Act or under any other law) satisfy such officer (a) that there existed at the commencement of this Act between them a union then recognised as a marriage under the tenets of an Indian religion which they profess; . . . such officer shall, . . . register such union in manner so prescribed as a marriage between those parties.

3. (2) In the interpretation of that paragraph, as hereby amended, . . . "the child under the age of 16" shall mean a child who is the offspring of the exempted person and the wife as herein defined.

AS GAZETTED

2. (1) If any Indian male or Indian female upon a joint application to any magistrate or marriage officer (whether appointed under this Act or under any other law), satisfy such officer:—

(a) that there exists between them a union then recognised as a marriage under the tenets of an Indian religion which they profess; . . . such officer shall, . . . register such union in manner so prescribed, as a marriage between those parties.

3. (2) In the interpretation of that paragraph, as hereby amended, . . . "the child under the age of sixteen" shall mean a child who is the offspring of the exempted person and the wife as herein defined, or the child of the exempted person and a deceased woman who, if she had been alive, could have been recognised as the wife (as herein defined) or whose union with the exempted person could have been registered as a marriage under Section TWO of this Act.

The Rev. C. F. Andrews contributes to the *Modern Review* for May an article on the Phoenix Settlement.

From the Editor's Chair

INDIAN GRIEVANCES

THE Bill as originally circulated, but not gazetted, has already been amended in the sense indicated as being necessary in our leading article last week. It will be remembered that the original draft required Indians applying for the validation of a marriage by virtue of its provisions to satisfy the Marriage Officer "that there existed at the commencement of this Act between them a union then recognised as a marriage under the tenets of an Indian religion which they profess." The Bill as amended, and now gazetted, reads that the officer must be satisfied "that there exists between them a union then recognised as a marriage under the tenets of an Indian religion which they profess." This amendment provides, therefore, for the validation of future marriages celebrated within the Union or elsewhere. Then, again, paragraph 3, sub-section 2, of the Bill is amended to provide that "the child under the age of sixteen" shall include "the child of the exempted person and a deceased woman who, if she had been alive, could have been recognised as the wife (as herein defined) or whose union with the exempted person could have been registered as a marriage under section 2 of this Act." The amendment speaks for itself, and the Bill now seems to satisfy the legislative requirements of Passive Resisters. We hope that it will have a speedy passage through Parliament.

BEING CALLED A "COOLIE"

THE Reuter telegram to the effect that the claim for damages of an Indian trader of East London against a European for calling him a "coolie" was not accepted by the Magistrate draws attention to a long-standing grievance of the Indian community. There is no doubt that the term "coolie" has been used for many years, not necessarily in a sense deliberately derogatory to Indians, but in a contemptuous and ignorant manner. With their traditional feelings in a matter of this kind, it is not to be expected that Indians will refrain from resenting the application to them of a term that implies the lowest and most abused classes of the Indian community in South Africa, for they know that in the European mind the term connotes a condition of degradation. If, however, the incident has the effect of rendering Europeans more cautious lest they affect Indian susceptibilities, it will have served its purpose, though, frankly, we consider the legal action taken ill-advised. Speaking for ourselves, after the wonderful example of fortitude, bravery and self-sacrifice shown by the despised "coolie" of South Africa on many occasions, and principally during the war, the Natal Rebellion, and more especially the recent march into the Transvaal, we should consider it rather an honour than a disgrace, to-day, to be dubbed "coolie."

BUTTER SUBSTITUTES

THE *Transvaal Leader* of a recent date, in the course of a special article dealing with the taxation of butter substitutes under the new Finance Bill, writes as follows:

The rule on the Rand is that people in all ranks of life eat butter with their bread, and would not put up with margarine. Even the Indian hawkers, who do a considerable trade in butter with the poorest class of residents, do not use margarine. They buy, it is stated, the cheapest farm butter and wash it and knead it in milk. This gives it a good colour and takes off the strong flavour. The butter thus treated sells readily for 1s. 3d. a pound, and even more. That, it may be mentioned, is the current price of margarine, which is selling readily for cookery now that the fresh farm butter season has practically closed. The manager

of a large baking and confectionery business said that he was not interested in margarine, which is an animal fat, but that the increase of duty affected the vegetable and nut butters which are largely used in making cakes and sweets, particularly caramels. Those fats, he observed, were becoming more in demand in the confectionery business every day. The quality was always the same, and they had the advantage over animal fats that they did not go bad.

Mr. Alexander, M.L.A., did good service in raising the question of the prohibited duty on ghee, which, as is well known, is butter, and not a butter-substitute. There is no doubt that, had this article of diet been consumed by Europeans, instead of by Asiatics, who have no vote in Parliament, the heavy tax of 3½d a lb. would not even have been considered by the Minister. We do not note, however, that any of the various Indian organisations has thought it worth while either to comment upon or to protest against this unfair imposition, and General Smuts may well retort that what the Indian community does not apparently trouble about he need not consider.

Indians in the Empire

Mrs. Annie Besant, in the course of an article on the Indian National Congress Deputation to England, says regarding the question of the position of Indians outside India:—

This cannot be evaded, for on the answer to it the safety of the Empire depends. South Africa—thanks to Lord Hardinge and to the agitation carried on by Indians on behalf of their countrymen—is probably settled for the moment. It has done its work. It has welded together all classes and the two sexes, in public patriotic agitation. Indian women have held meetings, made speeches, collected funds—an unexampled uprising of Indian womanhood of the profoundest significance and moment for the future. All distinctions of caste have equally been flung aside, and all united in a common protest. Lord Hardinge, with a statesman's insight, saw the approaching danger, and, like Richard II., put himself at the head of the surging crowds ere they broke into tumult. The lesson of what India united can do will never be forgotten, and will be utilised in the future. The question remains: Will Great Britain remain idle while the colonies wreck the Empire, and while the United States justify the exclusion of Indians by their example? What have Indians done that they alone, of all the nations of the world, should be pent within their own land, into which every foreigner may tramp unchecked? All may have their will of India, may swarm over her soil, exploit her resources and insult her people with the assertion of their fancied superiority. Indians alone are to find every door shut in their faces abroad, while the highest posts in their own land are also closed against them. Cannot England see the intolerable position into which she is allowing the whole Indian nation to be forced? There are three hundred millions of people in India; education is spreading; communications are open; the people read and understand what is passing all over the world. They are still patient and forbearing, but they are growing more bitter and estranged every month. The situation is becoming maddening, and it cannot last. A whole nation cannot be held for ever in thrall and confined within its own borders, forbidden expansion without while denied freedom within. India sends to England a deputation of worthy, sober-judging, reliable, quiet men. These are no wild extremists, no mad theorists; they are patriots; lovers of liberty, loyal subjects of the Crown, would-be citizens of the Empire. They ask for the primary rights of educated human beings, freedom to take part in the Government of their own country, freedom to travel, as others travel, within the Empire, freedom to earn their bread by the

labour of their own brains and their own hands. They plead for a nation of three hundred millions, which would love England and defend her Empire, if fairly treated. Will England treat their plea with denial or contempt?

Durban Indian Market

At the meeting of the Durban Town Council on Friday last, Mr. Hatton asked if there was any probability of the extension of the Indian market, as desired by the Market-master, being carried out.

Mr. T. Burman said it was quite true that the market was very much cramped, and there was no further available space to let, although they had frequent inquiries for extra accommodation. It was a matter of which he had not lost sight, and probably it would come on next year, with the appointment of a fresh committee. There was space which might be available, and which was now taken up by the native women's hostel. That place might be handed over, and a site for it found elsewhere. The whole, however, required serious consideration, and would have to be tackled by the Council.

A Lover of India

Mr. Andrews is a lover of India (says the *Indian Patriot*). His arrival in Calcutta was the mark of great enthusiasm. People flocked to see the great Englishman who displayed a love for the Indians such as few Indians have towards their own countrymen. Mr. Andrews has been animated by pure love of humanity in his heroic expedition to South Africa; he lost his mother whom he was anxious to see when he started from India. He bore the troubles and the worries of a distant journey all for the sake of the Indians. What can India do for men like him? Indians can only cherish their image and their actions deeply in memory and hold them up for examples for others to follow. Mr. Andrews has become to India a trusted friend; India is full of love and gratitude for him for all that he has done and resolved to do for her. He could not be in the steamer but that the treatment accorded to the Indian lascars should powerfully appeal to him. Many an Indian has been before in the steamer without feeling the righteous indignation that Mr. Andrews felt as he saw how the Indian lascar was treated. That one incident brings us face to face with the large mind of the man. There can be no doubt that India is happy to-day in the thought that a great Englishman has taken his stand in the ranks of the people. Here is one who loves Indians and who is prepared to stand by them. He is anxious to go and see what it is that they suffer from in a distant country like Africa. He goes about proclaiming the greatness of India. To the world Mr. Andrews' example of utter unselfishness and single minded devotion to a foreign people is valuable. It is an asset not to India alone but for all the world that an Andrews should live and work in such splendid heights. The gratitude of India will ever flow for him and the prayer will be that India may deserve the admiration and enthusiastic advocacy of such high-minded men like he. India owes a deep debt of gratitude to the Rev. C. F. Andrews (says the *Modern Review*) for his self-sacrificing labour of love in South Africa. Many of us have supported the cause of the Passive Resisters there with pecuniary contributions. In that respect Mr. Andrews has been among the foremost. For a man of his position a donation of Rs. 1,000 was an act of great self-sacrifice. But he was not content with this gift. Nothing short of that greatest of gifts, the gift of self, would satisfy him. So he proceeded to South Africa to try his best to bring about a settlement. He has also rendered us the inestimable service of con-

vincing some thoughtful South African colonists that India, modern India, has enriched the world with spiritual contributions of the highest value, and that she is not a land of savages. Mr. Andrews had for his companion his friend Mr. W. W. Pearson, whose sincere love for our people is well known. He ably co-operated with Mr. Andrews to bring the struggle of our countrymen in South Africa to a happy close, though that consummation is yet far off.

Johannesburg Vigilants

At a recent meeting of the Jeppe Extension and Belgravia Ratepayers' Vigilance Association, in regard to coloured residents, Mr. Pateman, who had been one of a deputation from the Jeppestown Ratepayers' Association to wait upon the Witwatersrand Township E. and F. Corporation, reported that the deputation had been informed by the chairman that its powers were restricted to a limit of 30 days' notice for the expulsion of coloured residents. He (Mr. Pateman), however, had consulted an eminent firm of solicitors, who had procured for him a case on all fours with the state of affairs existing there. The case came before the Appellate Court at Bloemfontein, the Judges there deciding that the onus lay entirely on the township owners, and costs were given against them, with a perpetual injunction restraining them from allowing, in any circumstances, coloured residents to occupy stands in their township. Proceeding, Mr. Pateman remarked that this cleared the air in regard to this very important subject, as the responsibility was thrown upon the township owners to see that the conditions of their leases were duly observed. Further, the decision of the highest court in this country left it open to individual standholders, who might be injured in their properties through coloured occupants in adjoining houses, to apply to a Judge in Chambers to have the law thus laid down enforced.

Mr. Walters proposed, seconded by Mr. Robinson: "That the thanks of this Association are due to Mr. Pateman for the valuable information just imparted, and that the subject be referred to the Executive Committee for further consideration." The resolution was carried unanimously.—*Transvaal Leader*.

British East Africa

The first meeting of the British East Africa Indian Congress was held on the 7th and 8th March. Mr. Abdulrasul Allidina Nishram, the chairman of the Reception Committee, said in the course of his speech:—

Unhappily, our people to-day suffer from disabilities, which have only comparatively lately been imposed. I need hardly tell you that the Indian is the pioneer community of this Protectorate; that our people have done the spade work which has made progress in this country at all possible. We count among our people some of the most intelligent and public-spirited men within the Protectorate; that the vested interests of the Indian community run into huge sums of money, and that our claims to equality of treatment are irresistible from considerations both of justice and of equity. We desire no more than recognition of these claims for fair and impartial treatment. We claim no undue advantages, but we do most emphatically resist, and intend at all times to resist, encroachments upon these rights.

The President, Mr. T. M. Jivaji, said:—

The object of our Association or Congress is, primarily, to defend against attacks on the rights and interests of our people settled in British East Africa; to keep a watchful eye upon, and to combat, legislation which, in our opinion, may constitute an encroachment upon, or derogation of the rights enjoyed

in this Colony by our people from time immemorial.

We have always been proud of our character as a law-abiding and industrious community. Indians must have in the fullest degree perfect equality in the eye of the law with their European fellow-settlers. We cannot, dare not, acquiesce in any differential legislation directed against our people on the ground of origin, language, race, colour or creed.

More "Moonshine"

Indians are making themselves disagreeable all the world over (says the "Man in the Moon" of the *Natal Mercury*) and seem determined by outside means and aggressive actions to force England to abandon the governance of the Indian Empire. That momentous decision is coming nearer and nearer, whether Britain will hold to her Colonies or cleave to India and let her sons and daughters oversea wander adrift. The so-called Nationalists of India are endeavouring to create trouble in the Colonies, and are raising the cry that because they are British citizens they can go to any part of the British Empire; but they know that they are not wanted, and they are forcing the question simply to create trouble. That is their gratitude for Britain having made them prosperous, for having protected them against the rapacity of their own native rulers, brought peace amongst them, secured them the reward of their toil, and stood a solid phalanx against outside enemies. The Indians force themselves into places where they know that they will cause trouble. In the streets, they invariably take the inside and force European ladies and children to the gutter side. In getting on trams, they show no courtesy to women, and many of them take a keen delight in expectorating in front of European men and women, while their remarks in their own language are far from complimentary. And yet they wonder that Europeans dislike them. They are alone responsible for this contempt and distrust. But do their leaders, venerated with Western polish, know where they are leading the people? Were England once to leave India to her fate, there would be anarchy in Hindustan, and, what is more every Colony would soon force all Indians to leave. South Africa only tolerates the Indians because of Britain's connection with the Indian Empire; and it is certain that Germany would never allow them the liberty in her colonies that they get in British possessions. The Indians are creating their own Armageddon by their desire to injure the hand that has fed them. Nemesis will come to them as sure as the sun rises.

Imperial Parliament

In the House of Commons, on the 8th May, Mr. POINTER asked the Secretary of State for the Colonies whether, in all Crown Colonies and Protectorates to which Indian labourers were admitted under indenture, it was a condition that Indians who had completed their indenture should be in all respects free men, subject to no labour ordinances and with personal and civic rights in no way inferior to those of any other class of people resident in the Colony or Protectorate; and whether encouragement was held out to them to become peasant proprietors of agricultural land and holdings.

Mr. HARCOURT: The reply to both parts of the hon. member's question is an affirmative one. The Committee which reported on emigration from India to the Crown Colonies laid down the general principle that immigration under indenture for private employers should be permitted only to such Colonies as offer an opportunity to the time-expired immigrant to settle in an independent capacity on the land.

Something for Passive Resisters

The Bill "To make further provision as to the administration of criminal justice," now before Parliament, contains the following:—

When any person is convicted before an inferior court of an offence against a bye-law or regulation made by a local authority, or a statute or statutory regulation, or any other offence, if, by reason of the particular facts which constitute it, the court would not have imposed a fine exceeding five pounds or, in default of payment, sentenced the offender to imprisonment for a period exceeding one month, the court may in its discretion order payment of the fine and the enforcement thereof by seizure of moneys upon the person of the offender or known to belong to him wherever they may be found, or, if any amount is due or to become due thereafter as wages from the offender's employer, order that employer to deduct a specified amount from the wages so due, or with the offender's consent, from time to time as they become due, sufficient to pay the amount of the fine in one sum or in instalments.

[NOTE: Is this meant for passive resisters?—
Ed. I.O.]

News in Brief

In the Civil Court at East London an Indian claimed £50 damages from a European because the latter, in giving evidence in a police court case, had referred to the plaintiff as a coolie. The Indian, who is a general dealer, contended that the term, "coolie" denoted a low-caste Indian. The defendant said he used the term, as most South Africans did, to denote Indians generally, and had no intention of wounding the plaintiff's feelings. The Magistrate accepted this plea, and granted absolution from the instance.—Reuter.

London, June 3.—A Reuter telegram from Victoria, British Columbia, states that the lawyer retained on behalf of the Indians on board the *Komugata Maru*, who were prohibited from landing, says that proceedings at the Court of Inquiry indicate that the Government at Ottawa ordered that none of the Indians be admitted, whatever the evidence may be.

In the Krugersdorp Town Council recently, the application of Abdul Raman Lury, a Syrian, for a butcher's licence for premises situate on Stand 299, Burghershoop, was dealt with. The applicant appeared in person, and was questioned as to his knowledge of the diseases of meat and his experience in the butchering trade. The application was refused, says the *Standard*.

In the Senate on the 5th instant, a petition was presented by Senator Whiteside, praying that the colour bar in the Transvaal Mining Regulations might not be removed.

Mr. Polak writes to *The Star*:—The brief interview contained in your issue of yesterday does not completely record my views with regard to the Indian Bill just published, no doubt owing to the necessity of condensation. What I intended to convey was that, so far as I can at present judge, the Bill appears satisfactorily to deal with the two points requiring legislative action, from the point of view of Passive Resisters. If the remaining requirements of the Passive Resisters, which require administrative remedy only, are satisfactorily dealt with, the Passive Resistance struggle will be at an end.

Commenting upon the Amended Regulations of East London, extending the prohibition in regard to Asiatics and Natives using the footpaths, the *Christian Express*

says:—It is surely to be regretted that the Council of a town of such enlightenment as East London has committed itself to the extended operation of a regulation founded on the reactionary basis of racial ill-feeling, a town that has in many ways testified to its respect for Rhodes and its loyalty to his line of policy, not to mention the name of Jesus Christ and Christianity. A regulation such as this is very far from conserving equal rights for all civilized men. No doubt there are Native persons passing through the township of East London and in particular residing in its location that are very far short of being civilized, the more is the pity. But, as the Europeans themselves passionately claim to be judged by the Native race not from their worst but their best, the Natives as passionately claim the same so far as they feel upon it at all, and it is the best and highest that a regulation of this nature hurts most.

Mr. Tom Matthews, the Labour man, addressing a company of miners who had a grievance, said that there would be no strike. It would be a passive resistance movement. The law laid down that there should be no strike, but they could give 24 hours' notice to quit work.

The London Institution is to be converted into a School of Oriental Studies, and, out of a required annual income of £14,000, the British Government have promised £4,000 and the Government of India £1,250. The balance of the necessary funds will have to be contributed by the public.

In the pages of the *Modern Review*, Mr. Manilal M. Doctor writes a glowing account of the advantages of free Indian settlement in Fiji. Writing of the Rewa district, the first populated by Indian settlement, he says: "This district is universally admired by tourists for its picturesque scenery and banana plantations (as well as rice fields), justifying the reputation of Fiji as an earthly paradise."

The recommendation of the Germiston Municipal Council, that power be obtained to enable local authorities to prohibit natives and coloured persons from driving first-class cabs and driving motor-cars or riding motor cycles, does not meet with the approval of the Transvaal Municipal Association. The Committee recommend that the Germiston Municipal Council be informed that the Association is not prepared to recommend the Provincial Council to grant to local authorities the powers referred to.

The Hindu (Madras) states that Mr. Andrews has resumed work at St. Stephen's College, Delhi. He goes to Rabindranath Tagore's School, Bolpur, in June. He will not wholly sever his connection with the College. He hopes to give three lectures during the school holidays which do not coincide with the College vacation. He gives up his College stipend. Mr. Andrews preached at Saint James Church on "Christ our example, in relation to South African experiences," praising Indian conduct as Christ-like.

Speaking at a Conference of Indian delegates from the Indian National Congress in London, Mr. M. A. Jinnah made a very strong and telling appeal for justice to British Indians in the Colonies, and declared that nothing had so roused India in recent years as the rude awakening with regard to the denial of the rights of citizenship to Indians in South Africa, and that only the statesmanlike words of the Viceroy had allayed to a certain extent the indignation which had been provoked.