

From the Editor's Chair

A REMARKABLE ARTICLE

OUR venerable contemporary, *The Times*, is occasionally guilty of aberrations that make one fear for the future of those whose opinions the veteran organ voices. There are occasions when it rises to lofty heights of Imperial statesmanship, and, alas, there are also occasions when it descends to depths of narrow prejudice unworthy of its great traditions. Not long ago, *The Times* in a leading article actually protested against the protests of those all over Europe and not a few in Russia itself who urged the immediate repeal of all the differential legislation in the Russian Empire against the Jewish people resident there on the ground that to free the Russian Jews would be at the peril of the rest of the Russian people. There are about five million Jews in Russia, there are over one hundred million Russians besides, and *The Times* asks the world to believe that a minority of less than five per cent. of law-abiding people is capable of destroying a great and virile race or amalgamation of races. To be strictly logical, *The Times* should argue against any removal of disabilities imposed upon Indians resident in South Africa, seeing that the same arguments are used by those who are hostile to Indian aspirations here against the removal of those restrictions which still weigh so heavily upon the Indian community. The logic is irrefragable, and yet we do not find our contemporary taking up so outrageous a stand on the South African Indian question; but it is this uncertainty and insecurity of public opinion as voiced by leading organs of the British Press that naturally gives rise to fear in the Indian mind that, in its time of need, the community cannot always rely upon an expression of public opinion that will be able to influence people in this country along lines of Imperial expediency and those of justice and equity.

Relief Act Regulations

The *Union Gazette* of the 24th instant contains the following Government Notice:—

Registration of Marriages under the Indians' Relief Act, No. 22 of 1914.

The Minister of the Interior has approved, under Section 2 of the Indians' Relief Act, No. 22 of 1914, the regulations set forth in the schedule hereto as to the manner in which applications for the registration of marriages shall be made under this section, the keeping of registers for the purpose thereof, and the particulars to be entered in those registers.

SCHEDULE

Regulations under Section 2 of the Indians' Relief Act (No. 22 of 1914).

1. Any Indian man and woman who have been married in accordance with the rites and ceremonies of an Indian religion which they at the time of marriage professed, and who desire to have such marriage regarded as valid and binding in law, shall present themselves before a Magistrate or a Marriage Officer specially appointed for the purpose. Such Magistrate or Marriage Officer shall, on information supplied to him by the parties to the marriage, complete a form of declaration in which shall be set forth:

- (a) the full names, usual place of residence, ages and occupation of those parties;
- (b) the date and place of the marriage; and
- (c) the name of the Indian religion according to the rites and ceremonies whereof they were married; and shall state between either of them and any other person there does not exist any union recognised under

the tenets of such or any other religion as a marriage, and that it is their desire that the marriage be regarded as a valid and binding marriage in law.

2. The Magistrate or Marriage Officer shall, after satisfying himself that the parties clearly understand the nature of the declaration, obtain their signatures thereto, and shall himself sign and date it.

3. The Magistrate or Marriage Officer shall then proceed to register the marriage, completing an Indian Marriage Register form under the following headings:

No., Date of Registration of Marriage, Names of Parties, Age or Approximate Age, Race, Birth-place, Occupation, Usual Place of Residence at Time of Registration, Date of Marriage, Place of Marriage, and Indian Religion under which married;

and such form shall be signed by the parties to the marriage and two competent witnesses as well as by the Magistrate or Marriage Officer (as the case may be).

4. The Marriage Register form shall be completed in duplicate original, the original being retained by the Magistrate or Marriage Officer and filed for purposes of record, and the duplicate original forwarded as soon as possible after completion to the Central Office for the Registration of Marriages in the Province in which the marriage is registered.

Identification Certificates

His Excellency the Officer administering the Government has been pleased under the provisions of Section 26 of the Immigrants' Regulation Act, No. 22 of 1913, to approve of the Amendment of Regulation No. 21 (1) by the deletion of the words "one pound" and the substitution therefor of the words "two shillings and sixpence" and of the accompanying Annexure No. 5 being substituted for the annexure, similarly numbered, to the Regulations issued under the said Act, published by Government Notice No. 1079 of 1913.

FIFTH ANNEXURE

Certificate of identity. Fee, Two Shillings and Sixpence.

It is certified that.....
 having appeared before.....
 for the purpose of supplying the means of identification which are now specified herein, and having intimated that he/she is about to absent himself/herself from the Province of..... for a period of.....
 on a visit to..... this document is issued to the said..... and, subject to the conditions enumerated below and to the verification of the marks of identification, will be accepted by the examining Immigration Officer without further evidence as proof of the identity of the said..... on his/her return.

.....
 Immigration Officer in Charge.

Date.....
 Place.....

Conditions under which this Certificate is issued.

1. That on the return of the person referred to herein to the Province of..... this certificate shall be surrendered to the examining Immigration Officer.

2. That if the person referred to herein seeks to re-enter the Province of..... after a period of three years has elapsed from the date hereof, the protection afforded by this certificate shall be deemed to have lapsed, and he/she shall be required to satisfy the requirements of the Act.

3. This certificate may be held to be invalidated if the person named herein is shown to the Immigration Officer to have made a false declaration in a material point when applying for a certificate.

Identification marks

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The Send-Off at Capetown

On the arrival of the mail-train at Capetown which brought Mr. and Mrs. Gandhi, Mr. Kallenbach, Miss Schlesin and Mr. and Mrs. Polak, on the 18th instant a large number of Indians assembled to meet the party.

The reception (says the *Cape Argus*) was not sensational, Dr. Gool, Dr. Abdurahman, the ladies and the officials of the Association quietly shook hands. Huge baskets of flowers were about, and from them appeared garlands, long wreaths of flowers such as children make of daisies in summer meadows, and these were quietly slipped over the heads and hung round the neck of those whom the people delighted to honour. Miss Schlesin made a little protest, but afterwards submitted. Then the guard shouted "Stand clear," and the train steamed off on its way to the Docks; the Indian party which had alighted walking to the carriages which were awaiting them outside Frascati's.

As they came up the band struck up a tune of welcome. This band, seated in a cart with a banner on which appeared "Greetings to our Patriots," and the wish "God be with you till we meet again."

At the Docks

When the party arrived at the Docks, addresses were presented to Mr. Gandhi and Kallenbach by the Madras Indian Association, and a handsome gold watch, in Morocco case, was handed to Mr. Gandhi by Dr. Gool on behalf of the Moslem community of the Cape Province. The doctor also presented Mr. Kallenbach with a fine pair of field glasses on behalf of members of the Cape Moslem community.

Dr. Gool and Dr. Abdurahman each delivered a short address, thanking Mr. Gandhi and Mr. Kallenbach for the good work they had done in the best interests of the Indians in South Africa, and concluded, amidst cheers, by wishing the two patriots and Mrs. Gandhi a pleasant voyage to England and later on to India, and expressing the sincere wish that they might be able at some future date to again visit the scene of their unselfish but successful labours.

Mr. Gandhi, visibly affected by the enthusiastic cordiality with which he had been received, said that the honour conferred on himself and his wife by the many kind things said concerning them overwhelmed him with feelings of gratitude to his dear countrymen and to the many European friends whom he had in the Cape Province. If he deserved only a tenth part of the good things said of him in the addresses presented to him he would be pleased, but the little he had done was sufficient reward of itself. However, the addresses and presents given to him that day were proofs of love and affection which would ever remain dear to him and be an encouragement in any future efforts he might be able to make for the welfare of Indians in South Africa. He thought the allusion in one of the addresses to the loss Lord Hardinge had sustained in the death of Lady Hardinge was very happily conceived, and on his return to India he would take an early opportunity of conveying to his Lordship a knowledge of the respectful sympathy felt for him by Indians in South Africa. The speaker went on to say that when he landed in Natal twenty-one years ago he had not a single friend in the country, and knew no one. Since then he had made many friends, some of his staunchest and most faithful being amongst Europeans. He had learned to love the country, its beautiful scenery and splendid climate, and while South Africa was able to possess such women as Olive Schreiner, such men as W. P. Schreiner and John X. Merriman, it must have a great future.

Mr. Gandhi concluded by wishing all good-bye, at the same time saying that he would never forget the love and sympathy shown towards him, and that he hoped at some future day to again be in the country, South Africa, which he loved so well (loud cheers.)

Mr. Kallenbach also spoke.

Mr. Gandhi, Mrs. Gandhi and party then proceeded to be photographed, and immediately afterwards went on board the steamer, accompanied by a large number of friends anxious to shake hands with them and say a final word of kindly farewell.

Just before the *Kinfauns Castle* was freed from her moorings, an *Argus* representative was able to ask Mr. Gandhi if he had any final remarks he would like to make.

"Well," said Mr. Gandhi, "let me say that I shall carry away with me the happiest recollections, and that I hope it will be my pleasure while away to find that my countrymen are being treated with justice in South Africa."

The boat left the East Pier a minute or two later, the ship's band playing "Auld Lang Syne" and the large crowd of Indians and Europeans on shore waving handkerchiefs.

Mahomedan Marriage Question

Mr. Mahomed Shariff, Chairman of the Diamond Fields Janjira Anjuman Society has sent us the following copy of a petition that it was intended to send to the speaker and Members of the House of Assembly with reference to the question of Mahomedan marriages but which was not forwarded owing to the news of the third reading of the Indians' Relief Bill:—

To the Honourable the Speaker and Members of the House of Assembly of the Union of South Africa, in Parliament assembled.

The Petition of the undersigned officials and members of the Committee of the Diamond Fields Janjira Anjuman Society

RESPECTFULLY SHEWETH:

1. That Your Petitioners, having read the press reports of the deliberations and recommendations of the Indian Grievances Commission, are fully satisfied with the broadminded recommendations made by the Commission and are entirely in favour of their acceptance.

2. That Your Petitioners especially strongly support the views and recommendations of the Commission upon the marriage question, more particularly as the views expressed are not opposed to, but coincide with the teaching of our Holy Koran, which does not permit of polygamous marriages as a general thing, but only in exceptional circumstances.

3. The following is a translation of words which appear in the Holy Koran dealing with the matter:—

"If you fear to keep justice among your wives, so one wife is sufficient." Also:—"It is impossible to keep justice among your wives, no matter how much you endeavour to do so."

Again, in order to prevent persons from indulging in excesses, which are at all times bad, and sometimes dangerous, and to render it certain that persons so having recourse to polygamy are thereto impelled by real necessity, many stringent restrictions and binding regulations have been established, such as the observance of perfect equality of rights and privileges, and of love and affection, among all wives, etc. etc.,

These restrictions and regulations serve to prevent truly pious persons from indulging in polygamy; for they are aware that in availing themselves of the privileges of a polygamous marriage, they undertake obligations so strict in themselves and so extremely difficult of fulfilment as to give rise to feelings of grave-misgiving in those anxious to duly observe and faithfully discharge their religious duties.

Your Petitioners are desirous that the recommendations of the said Commission may be given effect to and be acted upon in their entirety.

Wherefore Your Petitioners pray that Your Honourable House will be pleased to take their case into favourable consideration, and grant such relief as it may deem fit. And Your Petitioners, as in duty bound, will ever pray.

A Missionary on the Indenture System in Natal

The following article appeared recently in the *Natal Mercury* written by the Rev. Wheeler Boggess. We have been given to understand that this gentleman has been given extraordinary facilities at the estates of addressing the indentured Indians. The writer has made statements which we refer to the leaders in India for confirmation or otherwise:—

During the last six weeks it has been my privilege to visit five different tea plantations and seven sugar plantations, and talk with coolies in their own language and learn from them much concerning the conditions under which they are earning their livelihood in this country. Twenty-two years spent among the Telugus of South India has made me familiar with their life before they came to this land, so I have been able to compare their present with their past conditions. In every place I have found many who have expressed a desire to return to their native land. In each case I have inquired the reason for that desire. In the majority of cases the desire has been born of a worthy love of home and relatives. In no case did any say they could earn a better living in India. A few said that they could live in India on three annas a day as well as they could in Natal on 12 annas (one shilling) a day. Those who said this were chiefly those who left India when grain and other foodstuffs were twice as cheap as they are now. They were surprised when I told them that, while the daily wages of the coolie (in rural districts) had grown in the past ten years from two annas to three annas, the prices of foodstuffs had more than doubled. That which formerly was enough to feed a whole family was now not enough for even the parents. The twelve annas a day which they received in this country was almost all clear gain that could be saved, since all received rations, besides, and were provided with houses, fuel, and free medical attendance. It was very easy to convince the coolies that their financial position in Natal as indentured coolies was very much better than anything they had ever had or could hope for in India.

Others said that their work here was too hard, and they were not treated by their masters with kindness, but were treated with incivility and sometimes with cruelty. When asked frankly as to whether they had been better treated by their Hindoo landlords in India, whether they were ever allowed to touch those Hindu masters or even sit down in their presence, they readily acknowledged that the average English master treated them better. Some of them still remember that their masters in India had not only called them dogs and donkeys, but had treated and beaten them as such. Many of them, too, remembered with bitterness how they had failed to get justice from the Hindu magistrates when they (the pariahs) brought charges against their masters. When I have reminded the pariah coolies of these things which I have seen so many times in India, they have, without exception, agreed that the average white man in Natal has treated them better than the average caste Hindu in India. They never dreamed of claiming equality with the Sudra (the lowest of the four orthodox castes), much less with the Brahmin.

Another reason expressed for desiring to return to India was in order to get wives. When the figures of the Government of Natal show that there are nearly three times as many males as females among the coolies, one can realise the impossibility of finding in this country wives for them all; unless they should degenerate into polyandrists. The conditions of immorality in India, where males are only slightly in the majority, are bad enough; but here in Natal the conditions are not less than horrible. No wonder every right-minded coolie wishes to return to India to obtain a wife who may become the virtuous mother of his children. If

the Indian Government could send, and the Natal Government receive, a few shiploads of coolie women, who may become wives of those men now in Natal, they would help the moral conditions of the coolies very much, and make them more content to abide in this land, even though it must needs be under indenture. Their financial conditions in Natal are so much better than they were in India that I have gladly tried to persuade them to stay. Their moral conditions are the only ones that cause one to hesitate in the least. The fact that several thousand pounds sterling are sent back to India each year by the coolies now in Natal is proof of their improved financial conditions.

The statement made by a few that India is short of coolie labour is far from the truth. Where there may be one village that has been depeted of coolies by emigration, there are at least 50 villages where there is an over-supply of coolies. Indeed many Hindu farmers have taken their whole families out into the field to work rather than pay for coolie labour the enhanced wage of three annas per day. I wish that more of those poor coolies who have no land of their own, and who now have little or no employment in India, could come to Natal.

Passive Resisters' Memorials

Perhaps in the whole history of the Passive Resistance Struggle, there was no more pathetic incident than the unveiling, on the 15th instant, of the memorials erected to the memory of the deceased Passive Resisters, Valiamma and Nagappan, at Braamfontein Cemetery. A representative gathering of Indians, including many ladies, gathered at the grave side in order to pay the last tribute to those who had lived and died for the great cause of Passive Resistance. Their stories were told by those who spoke on the occasion, and perhaps the least tributes to the two were the handsome stones erected to their memory, and which were unveiled by Mrs. Phillips. As she drew aside the covering flags, it was fitting that those flags should be the Union Jack, which has enshrouded many valiant dead of Britain who have fought and lost their lives for the sake of freedom for themselves and for others; and those humble British subjects had done no less. Amongst those present were Rev. Phillips, Mr. and Mrs. Gandhi, Mr. Kallenbach, Mr. and Mrs. Polak, Miss Schlesin, Mr. C. E. Nelson, Mr. R. R. Smith, and others.

After drawing aside the flags, Mrs. Phillips said:— "I esteem it a great honour to be permitted to unveil these monuments to-day. The two to whom they are erected, Nagappan and Valiamma, bravely died in a brave fight. They counted not their lives dear unto themselves, but nobly testified by their sufferings that goodness is better than gold; principle than pelf; honour than ease; and truth than trade. It is sometimes said a man has got to live and this is often made the excuse for every kind of shady trick and dishonest compromise. But it is not true. A man has often got to die, not live. When everything dear to a man is at stake he had better die than basely surrender that which has been committed to his charge. And how can a man die better than "by facing fearful odds for the ashes of his Fathers and the Altar of His Gods." It is because our sister and brother acted in this spirit that we have met to do honour to them to-day. They have not died in vain. By their suffering and death they have helped to bring about the settlement in which we all rejoice to-day. And we are all better for their example. They died for us and their patience, self-denial and devotion have become ours. These monuments you have raised should be the least part of the honour we do them. They should live again in lives made better by what they have endured. "The blood of the martyrs is the seed of the Church" and the blood of these two should be a seed in every heart which shall spring up and fructify and in due time

bring glory to man and glory to God. I have great pleasure in the name of your Committee in unveiling these monuments to Valiamma and Nagappen who so nobly died for their people.

The Inscriptions

The inscriptions on the Memorial Stones read as under:—

In Loving Memory of our Brother
S. NAGAPPA PADAYACHY,
Who died on the 6th July, 1909.

Aged 20 Years,
Of Pneumonia contracted in the Johannesburg-Pretoria
Road-camp Prison, to which he was taken
as a Passive Resister.

In Loving Memory of our Sister
VALLIAMAL MUNUSAMY,
Who died on the 22nd February, 1914.

Aged 17 Years,
Of illness contracted in the Maritzburg Gaol to which
she went as a Passive Resister.

The above inscriptions were engraved in Tamil, English and Gujarati, in the order named.

Mr. Gandhi said he thought that, in Johannesburg, among their intimate European friends, Mrs. Phillips was the oldest, and therefore if they considered her to be the mother of the family they only gave her her due. Mrs. Phillips had set the seal upon that that morning by unveiling those two monuments. He knew that he was uttering a truism when he said that Mrs. Phillips had taken the trouble, but it was not the physical trouble. What he wished to refer to was that Mrs. Phillips had come there with a heart just as sore as any Indian's and he hoped that the noble words that she had uttered would go down into the hearts of every one of them. He personally had never felt tired of repeating his sentiments again and again in connection with that dear sister—a daughter to her, to him a sister—and that dear brother Nagappan, and whenever he had thought of those two and the neglected grave of Narayanasamy, whose bones were now resting at Lourenço Marques, he had felt the littleness of the service rendered by all of them. Mrs. Polak had just reminded him how lightly they had treated the sickness of the girl whose body lay under that cold stone. He recalled also a scene when he left Durban, and when he had paid a hurried visit with Mr. Polak to see Valliamma—that was a most affecting scene. She was just coming out. Her mother was there. Her mother, most loving and attentive, thought that she must hurry forward Valliamma. He felt guilty that there was any hurry at the time, but she was brought out. She was almost in a swoon. They three carried her in in the best manner they could. There was no feather mattress, no stretcher, in the room where she lay, simply the wooden floor; not that they were cruel to her, but their discipline was so rigorous and exacting that those who were in immediate charge, as Thambi Naidoo, would not think of having any other things or taking any other things. That was her lot inside and outside prison, that was her spirit, that was the spirit also he well remembered of the young lady by her side in the same condition, who had just been delivered of a child. He did not know whether they should not now consider themselves criminally guilty. At the same time he did not know, because, as Passive Resisters, they held the soul immortal, and the body merely subject to the spirit, and if the body might be lost for the perfection of the soul they held it was the right thing. Valliamma herself, he fancied, if he knew anything of that soul, would have spurned the idea of being treated

differently from her other sisters. Those scenes would never be effaced from his memory. Nagappan's face he could not recall so vividly as Valliamma's, but he knew full well how that brave lad had suffered in that horrible camp prison, exposed to the most severe weather, and how unnecessary it had been to send him there. But the desire then had been not to do something for Passive Resisters but to bend their spirit. But to-day they recognised the steel of which Nagappan's heart was made. He came out of prison a wreck, but he said: What did it matter? he had to die but once, and he was ready to go to gaol again if it was necessary for him to do so, and so that undaunted spirit died. But yet they were not dead, for they would live, and live for ever in the memory of every Indian. It was a matter for mourning that they were no longer with them to set them a noble example, but when he thought of it a little more deeply, it was a matter for rejoicing that they had amongst them such three noble souls who had usefully lived out their lives for the sake of truth—he would not say for their country. Little they knew of their country. He believed they were perfect strangers to it—they were Colonial-born. They had no idea of their Motherland; to them South Africa was their Motherland; but this they knew, that it was a sacred fight, a religious fight, a fight for truth. They lived for the truth, and for it they died, and therefore he felt that they had every cause for rejoicing and instead of appreciating them by stones, they should erect in their own hearts, every one of them, imperishable memorials, and, whenever they felt like succumbing to temptation, remind themselves of the imperishable names of these three. Then indeed would they have done honour to their graves in the true spirit and then only would it have been worth Mrs. Phillips' while to have come there all the way to perform that ceremony.

The Rev. C. Phillips, who thought it a privilege to be associated with that ceremony, thanked Mr. Gandhi for his kind references to Mrs. Phillips. He trusted the company would go from those humble graves remembering the great ideal these two loved ones set before them, so that it should be said of them also, when they passed away, that they had done something to make the world better for their having lived in it. They rejoiced in the determination shown during that eight years of suffering. Far better than any monument they could raise would be their effort to lead lives guided by the example of those who had died, and he trusted they also would be true to the same spirit, and be ready to suffer even as the two departed ones had suffered, should that ever be necessary.

Mr. Kallenbach further emphasised the lesson of the life and death of the two young people, and Mr. Polak said there was much the European community could learn from these humble souls.

Mr. T. Naidoo also gave an address in Tamil, urging sentiments similar to those previously expressed in English.

The train bearing Mr. and Mrs. Gandhi to Capetown reached Vereeniging shortly before 10 p.m., a few minutes before the scheduled time, and here on the platform were Mr. Smyman, the local Magistrate, the Managers of the local branches of the National and Standard Bank, and the principal members of the Indian Community of Vereeniging, some of whom had travelled with the party from Johannesburg, as had also Mr. Cachalia, the Chairman of the British Indian Association and several other prominent members of the Johannesburg community. After Mr. and Mrs. Gandhi had alighted from the train and the usual gallandring had taken place, an address in a handsome silver frame was handed to Mr. Gandhi by Mr. Smyman, with the words that a great man was great whatever his race or creed, and, as such, he honoured Mr. Gandhi.

Indian Opinion

JULY 29, 1914.

Tributes to Mr. & Mrs. Gandhi, Miss Schlesin, and Mr. Kallenbach

(Continued from July 22, 1914).

TRANSCVAAL BRITISH INDIAN ASSOCIATION.

To Mohandas Karamchand Gandhi, Esq., Johannesburg.

Dear Mr. Gandhi,—It is one of the most painful tasks that have ever been committed to us to bid you, on behalf of the Transvaal British Indian Association that you have served so well and faithfully, farewell on the occasion of your departure from South Africa for the Motherland.

Your labours on behalf of Transvaal Indians commenced shortly after your arrival in South Africa 21 years ago, and long before you had settled in our midst, but you undertook them cheerfully because you felt that you were serving our countrymen in India by so doing, a service that has ever been dearest to your heart.

When you were asked by us, and consented, to work with us and to become the honorary secretary of this Association, Transvaal Indians of all sections rejoiced to know that they had secured a bold and uncompromising advocate of their just rights, and their faith in you has not only never been disappointed, but it has been enormously enhanced by the great episode of passive resistance that has filled the last eight years of our communal history, and in which you yourself sustained a unique and glorious part.

During those dark days, the nobility, steadfastness, self-sacrifice, and indomitable courage that you displayed provided a source of inspiration to us by which we could not sufficiently profit, and we are sure that, but for the lofty example of temperance, self-reliance, and toleration that you showed, the present relations of our community with what is best in the European section of the population would never have been characterised by their present degree of harmony and mutual respect.

To have had you as our leader in a great spiritual fight has been a splendid privilege of which we feel ourselves unworthy, but our admiration and reverence have not been directed towards yourself alone. Every member of your family has borne a most distinguished part in the great struggle from which we have but now emerged, and we desire to take this special opportunity of expressing our humble recognition of the dignified and silent devotion to the cause of Indian womanhood of the gracious lady who shares your joys and sorrows. Her protest against the indignity offered to Indian wives by the interpretation of a law that has now, thanks largely to her wonderful self-surrender, been modified, appealed to the best instincts of the Indian community, and encouraged and sustained them in their struggle for the recognition of Indian marriages.

"Service" has been your watchword throughout the years you have been amongst us, and service of the humblest of the community has been your greatest joy. You must therefore have been greatly rejoiced to observe the results of your efforts to emancipate our unfortunate brothers and sisters, least able to support it, from the burden of the £3 tax.

We have observed with wonder and respect the continued efforts that you have put forth for self-purification and the moral uplift of our community. Your endeavours in that direction at the Phoenix Settlement, of which you were the founder, and which you have dedicated to public use, at Tolstoy Farm, and through the columns of "Indian Opinion" are bound to bear fruit, and we earnestly trust that they will enable you to gain the spiritual heights to which you so strongly aspire, and us to achieve our communal salvation and to ennoble the glorious name of our Motherland.

Being so deeply imbued with the spirit of truth and brotherhood, we recognise that you have always sought to hold even the balance between all sections of which the Indian community is composed, and that you have ever pierced beneath the superficial differences that separate, in order to discover and emphasise the common humanity that proclaims us the children of the All-Father.

We fervently pray that He may bestow upon you and yours His most loving protection, that He may lead you to the noble goal that you have set before you, and that He

may grant you years of health and strength to serve our beloved Motherland.

We are, dear Mr. Gandhi yours most sincerely,

A. M. CACHALIA, Chairman.
H. S. L. POLAK, Acting Hon. Secretary.
C. K. T. NAIDOO, } Members of
S. B. MEDH, } Committee.

Dated at Johannesburg this 14th day of July, 1914.

To Miss Sonja Schlesin, Johannesburg.

Dear Miss Schlesin,—At a time when a most serious crisis in our communal history is drawing to a close, we wish, on behalf of the Transvaal British Indian Association, to tender you our warmest thanks for the invaluable services that you have rendered to the Indian community during these last few years.

It is no exaggeration to say that, in labouring day and night for the success of the Indian cause, you have made it your own and have become wholly identified with it.

Your sense of duty as a woman has compelled you to take the part of the weak and the suffering, and your work amongst Indian women, and especially the families of those who were demonstrating recently to procure the removal of a harsh tax, has endeared you to us to a degree that we cannot easily express.

We trust that you will always feel the need to devote your energies to secure the welfare of the unfortunate, and that God will grant you length of years and the guiding wisdom to fulfil the great promise of the past.

We are, yours sincerely,

A. M. CACHALIA, Chairman.
H. S. L. POLAK, Acting Hon. Secretary.
C. K. T. NAIDOO, } Members of
S. B. MEDH, } Committee.

Dated at Johannesburg this 14th day of July, 1914.

To Hermann Kallenbach, Esq., Johannesburg.

Dear Mr. Kallenbach,—We desire, on behalf of the Transvaal British Indian Association, to express to you our very sincere regret at your departure from South Africa.

By your most generous action in placing Tolstoy Farm at the disposal of the passive resisters during a period of severe trial, and, later, by your whole-hearted dedication of yourself and your possessions to the passive resistance cause at the time of the recent Indian strike, as a result of which you, a European, underwent the hardships and restraint of imprisonment for the sake of your ideals, you have endeared yourself to all Indians and laid our community under an obligation to you that can never be adequately repaid.

You have shown, by your disinterested and enthusiastic advocacy of the Indian cause, a generosity and devotion possessed by few, even in favourable circumstances, and displayed by scarcely any towards an unpopular cause.

Your simplicity of life, as a convinced Tolstoyan, has touched our hearts, and we regard it as the greatest compliment that could be offered to our race that you intend to spend a prolonged period in our Motherland in order to study the principles and traditions of Indian life, with a view to realise the ideals that you are endeavouring so earnestly to make your own.

We pray that the Almighty Father may ever have you in his keeping, and that He will lead you safely along the path that you are now seeking.

We are, dear Mr. Kallenbach, yours sincerely,

A. M. CACHALIA, Chairman.
H. S. L. POLAK, Acting Hon. Secretary.
C. K. T. NAIDOO, } Members of
S. B. MEDH, } Committee.

Dated at Johannesburg this 14th day of July, 1914.

TAMIL MAHAJANA SABHA.

Our Beloved Brother,—On behalf of the Tamil community of Natal, we have the greatest pleasure in acknowledging your services as an unequalled leader of the Indians in South Africa. You have, with your beloved wife, sons, and relatives, worked for the salvation of the Indian nation without caste, colour, or other distinction, imbued with natural love, patience, and grace. You have, for the welfare of the Indians, set aside all physical conveniences, endured bodily pains, and brought the sufferings of the Indians to a conclusion.

At the commencement of the passive resistance movement you not only advised the others, but you personally led the path, with your beloved wife and relatives, which inspired the minds of the whole Indian nation.

You stand as a model in the eyes of the world as a political leader, as you have with your smiling face influenced onlookers and enemies to join hands to work with you. We admire you as a gentleman, who took the public work as the best of ornaments, and who has done good in return for evil.

We deeply regret your departure, but we feel glad to hear that you are leaving to join our Arya Matha after bettering our causes here with your great sufferings and difficulties.

We pray that the Almighty may save you from all dangers in your long journey and voyage, and bless you with health, strength, long life, and prosperity, so as to fulfil all your desires.

You have, without any reward, as the cloud gives rain to the earth, rendered your noble work for the happiness, peace, prosperity, and enlightenment of our countrymen here, and we most humbly beg you to accept our heartfelt thanks with this address of appreciation and a gift of a sacred book, "Tiruvasagam."—We beg to subscribe ourselves,

(Signed)—M. Sinappa Pillay (president), T. Kandasamy Mudaly (secretary pro tem.), C. V. Pillay (treas. pro tem.), S. Doorasamy Pillay; S. Singaravalo Pather, S. T. Gooroosamy Chetty, R. Kannagasabha Pather, and S. Doorasamy Mudaliar.

Durban, July 8, 1914.

DANNHAUSER INDIANS.

To Mohandas Karamchand Gandhi, Esq.

Dear Sir,—We, the undersigned, representing the Anjooman Islam of Dannhauser, Natal, beg to tender you our respectful greetings on the eve of your leaving South Africa, and desire to express our extreme regret and sorrow at your departure from this country. We also regret very much our inability to attend the farewell meeting which is to be held to-morrow in Durban Town Hall.

It is an open secret that, the position of the Indian community in this country being extremely bad, you took it so much to heart that you at once lifted up this huge and responsible burden upon your shoulders and endeavoured for many years to find out some solution of this complicated question.

After having undergone a great many difficulties and troubles for a number of years, you have at last succeeded in bringing about a satisfactory solution acceptable to both the European and Indian communities. The work you have done for the community in this country is such an enormous one that it is known to the whole world. Your sweet, sympathetic disposition, your cordiality and kindness, and your feelings and anxieties towards the community have endeared you to all of us to such an extent that your departure from South Africa is an enormous and unbearable loss to us.

In bidding farewell to you, we beg to assure you that the gracious manner in which during your very long residence amongst us you identified yourself with our affairs will long be remembered with feelings of grateful appreciation, and pray that the Almighty may give you length of days to serve our countrymen at Home and abroad.—We have the honour to be, with the highest respect and esteem, your most obedient servants,

MOOSA HOUSEN RANGILA, Chairman.

N. J. SHAIK, Secretary.

Dated at Dannhauser, July 7, 1914.

VENTERSDORP INDIANS.

To Mohandas Karamchand Gandhi, Esq.

Sir,—We, the undersigned British Indian-Mahomedan and Hindoo residents of Ventersdorp, in the district of Potchefstroom, do hereby place on record

our deep gratitude for the service which you have with great personal sacrifice rendered to the community ever since your arrival in this country.

We hope that the Almighty will spare you for many years to come, so that you may render greater service to the community, and we pray that you, sir, and Mrs. Gandhi, will have a safe voyage to the Motherland.—We beg to subscribe ourselves,

(Signed)—Abdool Rahman, Abdool Razak Noorbhai, A. Halim, Ismail Kalooan, Wally Arvff, Moosa Bihkoo, Mahomed Rassool, Mirza Ahmed Beg Samgoodal, Ismail Ebrahim, Shaik Rahimbhai, Goolob Khan Peenhan, M. Amojee, Galah Hira, Vally Asmal Bagus, and Shaikh Ahmed Goolala.

Ventersdorp, July 12, 1914.

TRANSVAAL MAHOMEDANS.

Mohandas Karamchand Gandhi, Esq.,
Johannesburg.

Dear Mr. Gandhi,—On behalf of your Mahomedan Indian fellow-workers and sympathisers with the great ideals of public life that you have consistently held up to the Indian community, we wish to tell you how deeply grieved we are that you and Mrs. Gandhi are leaving us so soon.

You have always ignored sectional differences in favour of the common unity that binds all classes of the Indian community together for public purposes, and we have admired unstintingly the splendid fight that you have always made for justice to our community and for the triumph of truth.

We have keenly appreciated the work that you have recently done to secure the legal recognition of certain classes of Indian marriages, hitherto regarded in law as invalid, and we desire to thank you in the most cordial terms for the immense services that you have ever since your arrival in this country rendered to Indians regardless of creed.

We note that you are proceeding to the Indian Motherland, and we pray that Allah will grant to you and yours all that will conduce to your welfare, and will enable you to serve our country in India as you have served her in this land.—We are, dear Mr. Gandhi, yours sincerely,

(Signed)—A. M. Cachalia, A. M. Bhyat, Amod Moosaji, S. D. Bobbert, Abdool Rahman, Ismail Moosa Covadia, Abdul Gani, Abdul Gaffor Fazandar, Mahomed Ebrahim Kunkey, Adam Ebrahim, Amoji Hassan, Hidayetmia Dadamia, M. D. Baroochi, and E. M. Patel.

Dated at Johannesburg, July 14, 1914.

To Hermann Kallenbach, Esq.,
Johannesburg.

Dear Mr. Kallenbach,—On the eve of your departure from South Africa for India, we desire, on behalf of your friends amongst the Mahomedan Indian community, whilst expressing our sincere regret thereof, to convey to you our warmest thanks for the most to the Indian cause in this country. You have been a friend of the unfortunate, and have shared their sorrows. Their hearts are with you in the tremendous experiment you have undertaken, and we pray that you may be spared for many years to devote yourself to the cause of humanity.—We are, dear Mr. Kallenbach, yours sincerely.

(Signatures as on Mr. Gandhi's.)

Dated at Johannesburg, July 14, 1914.

GERMISTON INDIANS.

To Mohandas Karamchand Gandhi, Esq.,
Johannesburg.

Dear Mr. Gandhi,—We have been deputed, on behalf of the Germiston Indian community, to express to you their keen regret at the impending departure from this country of yourself, Mrs. Gandhi, and family. We have so long been humble fellow-workers of yours that we feel the wrench of parting most keenly.

In the early days of the war, and later on during the great struggle that has now happily concluded, thanks very largely to your tremendous efforts, we came into most intimate contact with you, and realised something of the greatness and the fineness of your character. Germiston has always been proud to march under your banner, and to acclaim you its leader.

We remember well how grievously you mourned for the death of our poor brother, Harbat Singh, during the recent trouble in Natal, and we felt that valuable services that you, a European, have rendered your heart bled even for the humblest amongst us.

We trust that Almighty God may spare you to live for many days in the service of our country, and for the fulfilment of your ideals, and that He will bless you and yours with His choicest gifts. "Shanti," "Shanti," "Shanti"—We are, dear Mr. Gandhi, yours very sincerely,

(Signed)—Lalbahadur Singh (Chairman), Hazura Singh (Hon. Secretary), Bhawani Dayal, G. Bandhu, Gulabdass Fajari, Tiloki Singh, Sivprasad, Raghuber, and G. Ramdayal Singh.

Dated at Johannesburg, July 14, 1914.

To Hermann Kallenbach, Esq.,
Johannesburg.

Dear Mr. Kallenbach,—We, on behalf of Germiston Indians, who have known you so well, tender you a warm farewell on your departure for India with Mr. Gandhi. Your work for the Indian community will always dwell in our memories. You have held out the hand of brotherhood to us on equal terms, and even the humblest amongst us has found a champion in you.

We trust that in your pilgrimage to our Motherland you will find what your soul is seeking, and that God will give you peace.—We are, dear Mr. Kallenbach, yours very sincerely.

(Signatures as on Mr. Gandhi's.)

Johannesburg, July 14, 1914.

THE CHINESE COMMUNITY.

To Mohandas Karamchand Gandhi, Esq.,
Johannesburg.

Dear Sir,—We, the undersigned, on behalf of the members of the Cantonese Club, desire to express to you our sorrow at your approaching departure from South Africa. The Chinese community of the Transvaal have for many years past now had the advantage not only of your wise counsel but also of the remarkable example of your character and conduct. In you they have always recognised a great leader and a great Asiatic, and during the tremendous and uplifting struggle of passive resistance that you inaugurated in 1906, on behalf of all Asiatics in South Africa, and of which throughout you have been the shining exemplar, you have raised the prestige of the Asiatic name not only throughout the Union of South Africa but in the whole civilised world. We feel that with your departure the Chinese community are losing a dear friend, a valued adviser, and a source of inspiration for nobler things. We trust that our common Father may have you, Mrs. Gandhi, and all those near and dear to you in His keeping, and that you may be spared for many years to continue the work of humanity that you prize so much and that you are so well fitted to perform.—We are, dear sir, yours sincerely,

J. FRANK, President.

JOHN FORTOEN, Secretary.

J. K. YAM, Treasurer.

Dated at Johannesburg, July 14, 1914.

TAMIL BENEFIT SOCIETY.

To Mohandas Karamchand Gandhi, Esq.,
Johannesburg.

Dear Mr. Gandhi,—The Tamil community of the Transvaal, on whose behalf we speak, scarcely know how to express to you their keen sorrow at your departure from amongst us. We have so long leaned upon you and have so frequently sought your wise guidance that we cannot adequately realise that you will so soon be leaving us for a wider sphere of action.

It has been our supreme privilege to have worked with you in a common cause that we hope has added glory to the Indian name, and has revealed a noble son of the Motherland to the gaze of our countrymen there.

The Tamil community has mourned the death of some of its humble members during the struggle that has now happily closed, but none mourned more deeply or sincerely than you at the loss of those who gladly gave their lives that their brothers and sisters might be enabled to live in peace. It is this great bond of brotherhood that has so dearly linked you to us, and it is our earnest hope that we may be given the capacity to make our own the lesson of your humble conduct and loving service.

You are blessed wherever the Tamil tongue is spoken, for it is so largely to your tireless efforts that is due the freeing of the unhappy ex-indentured labourers from the burden of the £3 tax. And we have witnessed with pain mingled with pride the many

months of fasting and mourning that you had voluntarily undertaken, until the repeal of that unjust tax was enacted.

Your saintly life, your meekness, your spirit of self-surrender, your passionate devotion to your conception of duty and to the service of your countrymen will be a constant source of inspiration to us, and the name of Gandhi, borne with such distinction by every member of your family in South Africa, including the noble woman who has throughout been associated with you and with ourselves in the struggle, and has suffered so much for your sake and for ours, will be for us a badge and a symbol of hope and of lofty striving.

We pray most earnestly that the Almighty Father of us all will shield you and those near and dear to you, and that He will grant you length of days to fulfil the noble task that you have set yourself in the service of the Motherland.—We are, dear Mr. Gandhi, yours sincerely,

(Signed)—C. K. Thambi Naidoo (Chairman), V. Moonsamy Moodalair (Vice-Chairman), N. Francis Pillay, K. Murugasa Pillay, E. A. Peters, V. Candasamy Pillay, T. S. Vasen, K. Kallapa Pillay, P. Valoo Padayachee, R. S. C. Pillay, Phillip D. Joseph, S. Veera Padayachee, V. Govindasamy Naidoo, A. M. Andrews, Soobramania Chettier, Moothoo Naidoo, S. Tharmoo Padayachee, Gooroonatha Achary, Candasamy Pillay, Peter Pillay, R. Soobrayaloo Naidoo, S. K. Padayachee, S. Vythilingam Pillay, E. Moonsamy, M. Poonooswami Pillay, V. N. Naidoo, K. Moonsamy Moodalair, D. N. Naidoo, A. A. Team, V. Govindasamy Padayachee, D. Earnest, A. Gooroosamy Naidoo, R. Puckaree Pillay, S. V. V. Naidoo, Nagamuthu Padayachee, P. Vythilinga Chettyar, S. Poonoosamy Naidoo, Ramasamy Padayachee, P. Poonoosamy Padayachee (Committee), P. Sivalinga Padayachee and P. K. Naidoo (Joint Secretaries), and N. Soobramania Pillay and S. Supa Moodaly (Joint Treasurers).

Dated at Johannesburg, July 14, 1914.

Miss Sonja Schlesin, Johannesburg.

Dear Miss Schlesin,—The Transvaal Tamil Benefit Society desires to place on record how deeply they appreciate your splendid services to the cause of the Indian community and to the Tamil people in particular. They have watched your work with increasing admiration, and have observed your generous expenditure of energy on their behalf.

We wish on behalf of the Society to thank you most cordially and to express the hope that you may be spared for many years yet to serve in the cause of humanity.—We are, dear Miss Schlesin, yours sincerely.

(Signatures as on Mr. Gandhi's.)

Dated at Johannesburg, July 14, 1914.

To Hermann Kallenbach, Esq.,
Johannesburg.

Dear Mr. Kallenbach,—On behalf of the Transvaal Tamil Benefit Society, we beg to express to you our sincere regret at your departure from South Africa. You, a European, have so closely identified yourself with us that we cannot feel that you are not an Indian, and our feeling of brotherliness towards you is enhanced by the knowledge that you are about to seek the inspiration of our beloved Motherland.

We can never hope to repay you for the invaluable services that you have rendered to the Indian cause by the grant of the free use of Tolstoy Farm in the time of our trouble, and the unreserved giving up of your time, energies, and even personal liberty during the most recent stage of a struggle that is now concluded.

We pray that you may be granted the strength of purpose and fortitude of mind to persist in the task of self-development that you have imposed upon yourself, and trust that you may be long spared to serve the cause of humanity.—We are, dear Mr. Kallenbach, yours sincerely.

(Signatures as on Mr. Gandhi's.)

Dated at Johannesburg, July 14, 1914.

INDIAN WOMEN'S ASSOCIATION.

To Mr. and Mrs. M. K. Gandhi,
Johannesburg.

Dear Mr. and Mrs. Gandhi,—The Transvaal Indian Women's Association are full of painful thoughts at the knowledge that you are so soon to leave us.

We have ever regarded you as our father and our mother, guided in your work on our behalf by the Great Father-Mother of us all, and we feel that we shall be losing in you the greatest earthly protecting influence that has been given to us. In our own pain and trouble, during these last few sad but glorious years, we have derived our greatest consolation from the fact that you have not only offered us a wealth of generous sympathy, but you have shared our very lives. Our hardships, our sorrows, and our joys have been your own, and when some of us and those near and dear to us have sought imprisonment for the purpose of awakening the public conscience against unjust and humiliating laws, you shared with us even that imprisonment.

Looking back upon the incident of the recent demonstration of indentured labourers, we remember with gratitude, dear Mr. Gandhi, how you shared the hardships of the humblest and how you encouraged and soothed the weakest, giving the inspiration of your presence to all, and we rejoice with you at the removal of a harsh and unworthy tax upon our unfortunate brothers and sisters in Natal.

And yours, dear Mrs. Gandhi, was the first voice raised amongst South African Indian women in protest against an interpretation of the law that placed all Indian marriages beyond the pale of recognition. You, too, must be rejoiced that your terribly severe sufferings have met with so splendid a reward, and we rejoice with you thereat, and at the knowledge that you are recovering the health that you have sacrificed on the altar of domestic purity.

The death of our beloved and ever to be remembered sister Valiamma, after her imprisonment for the same great cause, has brought us all into more intimate association, for you have both grieved with us in our irreparable loss.

The patriotic services of both of you to our dear Mother Country will be ever remembered, and we pray God that He will grant to you and yours the wherewithal to serve India in the future as you have served her in the past.—We are, dear Mr. and Mrs. Gandhi, yours sincerely and affectionately,

(Signed)—Mrs. V. Rama Moodaly (President), Mrs. Nynah Francis Pillay (Vice-President), Miss Sonja Schlesin and Mrs. S. V. Amakanu (Hon. Secretaries), and Mrs. Achi Kanuamal (Treasurer).

Johannesburg, July 14, 1914.

Hermann Kallenbach, Esq., Johannesburg.

Dear and Beloved Brother.—We offer you, on behalf of the Indian Women of the Transvaal, our deepest gratitude for your great and generous services to the Indian cause, and particularly to us, your sisters, and we desire to express to you our regret at losing you, tempered, however, by realising that your impending departure is taking you to our beloved country.

As the donor of the use of Tolstoy Farm to the families of passive resisters, as the friend and comforter of our sisters amongst the Indian labouring classes of Natal, during the recent demonstration there, we have learnt to love you and to regard you as indeed one of ourselves. Greater services than yours could not have been rendered, and all India will be grateful to you for them so unstintingly given.

We pray that you may be enabled in our dear Motherland to follow the light, and that you will find strength and grace to pursue and realise your ideals.—We are, dear Mr. Kallenbach, yours sincerely and affectionately.

(Signatures as on Mr. Gandhi's.)

Johannesburg, July 14, 1914.

GUJARATI HINDUS.

To Mohandas Karamchand Gandhi, Esq.,
Johannesburg.

Dear Mr. Gandhi,—In bidding farewell to you on your departure for India, the Gujarati Hindu community, on whose behalf we are privileged to speak, feels that it is losing its greatest ornament. But you have been much more than a great Gujarati—you are a great Indian and a great-souled man of lofty purpose. During the two decades that you have spent in South Africa, you have done what it is given to

but few to do in their lifetime. You have performed a miracle—the miracle of raising your countrymen here from the position of a despised community to that of one that is now treated with regard and respect.

In Mrs. Gandhi, whom we venerate as our mother, you have had a Hindu wife whose name should be inscribed upon the glorious roll of the heroines of India, for, like yourself, she has suffered and sacrificed nobly, patiently, and humbly, for the sake of us all and of India.

The passive resistance struggle that has now, we thank God, been honourably closed, owing so largely to your own great gifts of statesmanship, has uplifted us all and provided us with an inspiration such as, we believe, but few communities of our day have been granted. We will endeavour, so far as in our power lies, to avail ourselves of the spiritual opportunity that you have helped us to obtain, and, in so doing, we are sure that we shall be expressing to you our grateful recognition of the services that you have ever rendered to us, in the manner that will be best appreciated by you.

We do not altogether feel that we have lost you, for you are returning after many years to our dear Mother Country, and, what is our loss is India's vast gain, and we ask you to greet our countrymen there, on our behalf, with the patriotic cry "Bande Mataram!"

May the Lord who watches over us all bless you with his choicest gifts and crown the lives of yourself and all those dear to you with His greatest rewards.—We are, dear Mr. Gandhi, yours sincerely,

(Signed)—G. K. Patel (Chairman), J. K. Patel (Secretary), J. P. Patel (Chairman Patidar Society), Fakira Bhikha, Vallebha Jagga, Manga Dayal, Vallebha Bhaga, Nager Gopal, Vithal Mangu, J. Y. Naik, Parbhoo Ratanjee, Doolalbhai Veera, Jeevan Deojee, K. S. Garach, Naranjeebhai V. Patel, Gopaljee Naranjee (Boksburg), Ranchhodjee Gopaljee (Benoni), Lalobhia Vasenjee (Krugersdorp).

Johannesburg, July 14, 1914.

To Miss Sonja Schlesin, Johannesburg.

Dear Miss Schlesin,—At the conclusion of the passive resistance struggle, in which, in so many ways, you have taken so prominent a part, we are commissioned by the Gujarati Hindus to offer you their warmest thanks for your great services. We know how you have toiled day and night, and we have been rejoiced to witness the wonderful enthusiasm that you have always displayed.

We earnestly trust that in the peaceful time that, we hope, has now arrived you will, whilst still offering us your sympathetic help, be able to devote yourself to other humane causes that we know are so very dear to you, and that success may crown your efforts.—We are, dear Miss Schlesin, yours sincerely,

(Signatures as on Mr. Gandhi's.)

Johannesburg, July 14, 1914.

To Hermann Kallenbach, Esq., Johannesburg.

Dear Mr. Kallenbach,—On behalf of the Gujarati Hindus we tender you a warm farewell on the occasion of your departure from South Africa for India. We feel it to be a great compliment that you are taking as your guide and guru our noble leader, Mr. Gandhi, and we feel sure that you will thereby be enabled to imbibe the very best that our Motherland has to offer those who come to drink at her fountains of wisdom.

We cannot express to you the measure of our appreciation of the selfless work that you have done for us, but we are certain that our countrymen in India will offer you a fitting welcome, wherever you may go, as one of themselves.

May you prosper in your task of seeking the truth where you may find it, and may God always have you in His keeping is our fervent prayer.—We are, dear Mr. Kallenbach, yours sincerely.

(Signatures as on Mr. Gandhi's.)

Johannesburg, July 14, 1914.

Indian Opinion

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DEPARTURE OF PHOENIX SETTLERS

ON Sunday evening an interesting event took place in connection with the impending departure to India of Mr. Maganlal K. Gandhi and family together with the students of the Phoenix Settlement school who will re-join Mr. Gandhi in India. The Reception Committee formed in Durban to arrange the reception and farewell festivities in connection with Mr. Gandhi's departure had invited about three hundred guests including a goodly number of ladies, to a fruit and sweetmeat banquet in honour of the occasion. The gathering was held in Mr. Rustomjee's spacious hall which was prettily decorated with evergreens, flowers and flags, whilst a band gave selections. Mr. Omar H. A. Jhaveri presided and amongst those present were Swami Mangalanand Purijee, Miss Schlesin, Mr. Polak and Mr. Medh who arrived that afternoon from Johannesburg specially for the occasion, Messrs. Dawad Mahomed, Parsee Rustomjee, G. H. Miankhan, Hajee Ismail Abboobaker, Imam Abdul Kadir Bawazeer, P. V. Sanghavee, G. D. Hansraj, A. Christopher, L. and B. Gabriel, J. M. Lazarus, C. V. Pillay and a fully representative gathering of all sections of the Indian community as well as a sprinkling of Europeans.

The Chairman expressed, on behalf of his Committee, hearty goodwill to the departing guests and hoped that their going to India would be of benefit not only to themselves but to the people of India and the Indians of South Africa. He referred to his close relationship as a trustee with the Phoenix Settlement and spoke very highly of the settlers who were, in his estimation, doing a great and useful work. He then asked Mr. Polak to say a few words.

Mr. Polak referred in cordial terms to the work of those who were about to leave, recalling how some of them had gone to gaol at a critical moment, taking or sending their wives there too, whilst others had fulfilled their duty by remaining at the Settlement in order to devote themselves to the issue of INDIAN OPINION, and in this connection he especially spoke of the quiet and self-effacing work of Mr. Maganlal Gandhi. He made a spirited appeal to those present to appreciate the meaning to the community of the Phoenix Settlement. The settlers had never performed their task selfishly. They had worked solely for the advantage of others. Their ideal had been to bring together more effectively the various sections of the Indian community in South Africa and to bring Europeans and Indians into closer and more fraternal relations. They might not have achieved the whole of their ambition, but it was not for want of trying, and if the ideal was a lofty one, it was rarely achieved in one's own lifetime. Nevertheless, the settlers might take pride in having done a great deal to realise their ideal. They had been excellent passive resisters and he claimed for the Settlement that it had been the heart and soul of the Passive Resistance movement (applause). He was sure that those who were about to depart would carry with them the good wishes,

the blessings, of those present. But the settlers who were remaining even more needed their friendship and sympathetic help. Mr. West and Mr. Chhaganlal, with their fellow-workers who were remaining behind, were carrying on the work that they had taken up with their great leader Mr. Gandhi. Phoenix was not to be deserted. It would and must grow. Those of them who were present, and who could not settle at Phoenix, could do something to spread the Phoenix ideals outside the settlement. But there was room at Phoenix for more settlers and he hoped that they would be forthcoming, in order to carry on the national and patriotic work, the work of social reform and self-sacrifice, for which Phoenix stood and from which it derived its peculiar meaning.

Other speakers followed including Mrs. K. R. Naidoo on behalf of the Hindu Women's Sabha, Miss Sigamoney on behalf of the Indian Women's Association, Messrs. Dawad Mahomed, Swami Mangalanand Purijee, Dulabhbhai, A. Christopher, Parsee Rustomjee, Imam Abdul Kadir Bawazeer, S. B. Medh and C. V. Pillay. All the speakers dwelt upon the work of the settlers as passive resisters and otherwise, and expressed their appreciation of the ideals for which the Phoenix Settlement stands. The references were of a touching character in which the spirit of brotherliness was largely evident. Special mention was made by the speakers of the excellent example set by the young boys in going to gaol in the public cause and the no less useful work of the younger children who helped in no small degree in sharing the burden of extra work that fell upon those who were left to carry on the duties of the Settlement.

The Chairman then asked Mr. Polak to hand over a present to each of the departing guests and perform the pretty ceremony of garlanding. To Mrs. Maganlal Gandhi was presented a beautiful silk shawl enclosed in a carved and embossed sandalwood box of Indian workmanship. Mr. Maganlal and each boy and girl received a suitable book. Mr. Fakira, who accompanies the party to India also received a book.

Mr. Maganlal Gandhi, in thanking the Reception Committee for the very kind reception and the company for their presence, referred to the many kindnesses he had received at the hands of the people of Durban. He thanked them on behalf of his wife, who did not consider that she had done any more than her duty in going to gaol, and when she considered how the Tamil community had suffered and how they had lost by death that brave young woman, Valiamma, she did not feel that she had done anything to deserve so much praise. In regard to his own work at Phoenix and especially his duties in taking care of the children whilst their mothers were in gaol, he could not take the praise. Miss West, whom they all loved to call Devi Bahin, and who, he was sorry to say, was not with them that evening, was the one who did most and worked so unselfishly at all times in acting as a mother

and sister to those remaining under Mr. Gandhi's roof. He would also like to say a word for young Devdas Gandhi who worked quite equal to a man in the press and the house and never seemed tired of doing something to help. Amongst the many friends who had been kind and helpful to them at the Settlement he would like to mention Mr. Omar Haji Amod Jhaveri, one of the trustees. He was much more than that for he had on many occasions shown his keen interest in the welfare of the Settlement by visiting them and becoming a brother to them. Of Mr. Rustomjee he could only speak in the most affectionate terms. To them he was their revered uncle, their *Kakaji*, and he had no hesitation in describing him as the "Grand Old Man" of the Indian community of South Africa. (Applause.)

Mr. West, on behalf of the Phoenix Settlers, said he wished to thank most heartily the Reception Committee for arranging such a splendid banquet in their honour. This was the first occasion on which they had been the subjects of so much honour and he could assure those present that they appreciated it very much indeed. In the departure of Mr. Gandhi and now a number of the Phoenix Settlers there might be an inclination to regard such events as a calamity to the community. But such should not be the feeling. He could say, so far as the Phoenix Settlement was concerned, that the work would proceed. And after all, many who were going to India were students who would join Mr. Gandhi in India to continue their training under his direction. This was necessary and he hoped that some day they would prove worthy sons of India. As for Mr. Maganlal, whom he regarded as a brother as well as a fellow-settler, he did not consider that he was in any way severing his connection with the Phoenix Settlement and its ideals. Some day he would return still better fitted to do the work which he had been doing. His stay in India would be in the nature of a wider and more thorough training for the future. They all regretted the departure of Mr. Gandhi, and it seemed almost impossible to fill his place, but, he maintained, it was the duty of all to fit themselves for leadership. All could be leaders in a sense and exert their influence in their own circle, and so to some extent fill the gap and be of service to the community. In looking round the room he saw so many faces of those who had visited the Settlement and whose kindly interest they appreciated. He hoped and believed that they would continue their interest in Phoenix. Their sympathy and help was needed. Those who could not join them in the work at Phoenix could at least show their appreciation of the work which was being done by visiting the place and offering advice and exchanging ideas. That he and the Phoenix settlers certainly expected of them and he had no doubt that they would not disappoint them.

Mr. Shaikh Mehtab and his pupils sang in their best style original songs in Hindustani and a specially-composed song in English in honour of the Phoenix Settlers and their friends.

The gathering terminated with the singing of "God save the King."

On Monday afternoon the Phoenix settlers gathered together to bid farewell to those departing for the Motherland. Some hymns in English and Gujarati were sung and a few words spoken suited to the occasion. Mr. Polak was present and expressed his regret at losing such a brother and sister as Mr. and Mrs. Maganlal had been to him, but at the same time rejoicing in the knowledge that their departure would only mean a temporary separation. Similar sentiments were expressed by Messrs. West, Chhaganlal Gandhi, Imam Abdul Kadir Bawazeer, S. B. Medh and Pragji Desai. The party, which numbers about thirty, sails by the s.s. *Pundua* to-morrow morning.

A Passive Resister Honoured

On Sunday, the 26th ultimo the Koli community of Johannesburg held a meeting at Mr. Morgan's Bioscope Hall in honour of Mr. Fakira, (an eight-times gaol-bird) on the occasion of his departure for India. Amongst those present were Mr. and Mrs. Polak, Miss Bush, Mrs Murgasa Pillay, and Miss Schlesin. The guest was garlanded in time-honoured fashion, and after speeches eulogising his work had been made by Messrs. Premabhai Jogi (Chairman), Mithabhai (Secretary), Polak, Ramjee, Medh, Chhibha Gopal and Bhanabhai Chanabhai, a cheque was presented to Mr. Fakira by the Chairman. Mr. Fakira suitably responded. A presentation was made to Miss Schlesin at the same time.

Mr. Fakira left the same evening for Natal, whence he leaves for India with the Phoenix party. He was seen off at the station by a large number of friends and well-wishers.

The Press on Mr. Gandhi's Departure

The *Pretoria News* of the 16th ultimo contains the following leading article:—

The articles which have recently appeared in the Johannesburg papers on Mr. Gandhi are as amazing as they are amusing. The whole of the South African press indeed seems suddenly to have discovered his virtues and the righteousness of his cause. Since we ourselves discovered both some years ago, we may perhaps be forgiven for exclaiming, "We told you so." And yet this man who is acclaimed by the *Transvaal Leader* and *The Rand Daily Mail*, and other educators of public opinion as a saint, one living upon a higher astral plane than it is possible for us to conceive, an ascetic, is one of the men that, according to our Municipal By-laws, may not walk upon our footpaths, ride in our trams, or reside in our town.

Like the old Indian priest in "Kim," Mr. Gandhi is about to forsake the turmoil of the political arena, and devote his time to "acquiring merit."

He has gained all he fought for; he has beaten General Smuts by tact, diplomacy and decision, perhaps because the heart of the Minister of the Interior was never really in the fight, since, having the judicial mind, he must have recognised the injustice of his cause. Nevertheless, Mr. Gandhi has won, and won without exciting or leaving behind him any bitter feeling, as witness the eulogies bestowed upon him by the papers.

The policy which we advocated eight or ten years ago has now been brought to consummation, that is, the policy of excluding Indian immigration and treating the Indians in South Africa not only with justice, but with generosity. There still remains something to be fought for. There is the question of the franchise. The Labour Party have enfranchised prostitutes and criminals and loafers municipally. The only qualification for municipal voters is that they shall have resided in the town for three months, and shall be white in colour. The most respected and honoured Indian, no matter how long he may have resided in the town, no matter how deeply he may be involved in the town's destiny, no matter his education, his wealth or his high character, is not permitted a voice in our affairs while, on the authority of the Labour Party, the lowest degenerate criminal brought here to serve his sentence from the slums of Johannesburg or elsewhere, is entitled to a voice and a vote, if he be white. Mrs. Gandhi, an ascetic, a woman of the highest character, could not under any possibility vote for the election of Town Councillors but Doll Tearsheet, light o'love and disreputable, may do so.

Isn't it a little hypocritical to suggest that the Indians have nothing left to fight for? Certainly a truce

has been called. The passive resistance movement has ceased, and the Government has granted all that Mr. Gandhi asked, but so long as injustices of his sort exist we have not finished, and cannot finish, with the Asiatic question.

From the Editor's Chair

THE NEW REGULATIONS

DURING the last fortnight, the Government, in accordance with the undertaking given by them to adopt in full the recommendations of the Commission, have issued new regulations on three of the matters dealt with therein. The Indians' Relief Act provided for the issue of regulations setting forth the requirements to be fulfilled by those desirous of validating their marriages under the Act. These are now published, and appear to call for no special comment. Simultaneously, section 21 (1) of the Regulations issued in terms of the Immigration Act of 1913 is amended by the reduction of the fee for identification certificates, issued to those desirous of obtaining them prior to leaving the Union, from £1 to half-a-crown, and the alteration of the covering period from one year to three years. We understand, however, that the Darban Immigration Officer has commenced to make a demand for photographs from applicants, in addition to thumb-prints, failing which he "exercises his discretion" by refusing to issue the certificate. Such a demand is purely arbitrary, for the thumb-print system was instituted because that of photographs was avowedly unsatisfactory. Only recently, a finger-impression expert of the Government, in giving evidence before the Immigration Board at Pretoria, declared on oath that the risk of two persons possessing the identical thumb-print was one in a million—or, in practice, negligible. To demand, therefore, in addition a photograph as a condition of issue is to demand more than common-sense and the law require, and we earnestly recommend those who value their self-respect to decline to accept these documents on the conditions that the local officer seeks to impose. Moreover, we would suggest to the Natal Indian Association to take urgent steps, if it have not already done so, to draw the Minister's attention to this new requirement, for it was surely never the intention of Parliament that his discretion should be exercised by him or on his behalf against an applicant save in exceptional cases, such as those that have been brought to our notice certainly are not. Lastly, the system of visiting passes to individual Asiatics desirous of paying brief visits to neighbouring Provinces has been reverted to, the charge being reduced to a nominal figure, and the issue being in the hands of magistrates as well as of immigration officers. These documents should be a matter of great convenience to the travelling public and business men generally, but we wish to warn all applicants therefor to refuse to pay the unlawful charge of rs. 6d., presumably the commission on the transmission of the deposit, that is now being made by the Volksrust officer. The matter is, we understand, being brought to the notice of the authorities.

WAR I

THE grisly spectre of war has not crept, but rushed, upon a startled Europe, and we now may see the dreadful spectacle of millions of armed men let loose upon each other like so many ravening brutes. All appeals to reason seem to have fallen upon deaf ears, and at the beck and call of the few who dominate Governments, masses of men are driven against each other in sanguinary frenzy, with all the attendant horrors of carnage and miseries of armed strife. Russia, Austria, Germany and France are at death grips, the Balkan Peninsula will soon be an inferno once more, the neutrality of at least one small state has been

invaded, and whether Italy and Great Britain can escape from the threatening maelstrom no-one dare prophesy. The civilisation of Europe is once more in the melting-pot. What will emerge from it, God alone knows. All that is best, noblest, and most aspiring in the West is about to be submerged, if only temporarily, in the stream of blood that is even to-day flowing—for who can tell what purpose? We are told that this is a conflict between Slav and Teutonic ideals of civilisation. We wonder what conceptions of racial culture the German *bauer* and the Russian *muzik* have been allowed to develop by their rulers! The bloodiest war that Europe can wage cannot destroy Teutonic civilisation or stay the advance of that of the Slavs—if either has any real basis in fact; but Western civilisation is certainly doomed if brute-force is allowed to dominate over and crush reason and wisdom. The only possible hope to-day is that the horror of the cataclysm that has befallen the Western world may even at this late hour give pause to statesmen and thinkers, or, if even this poor comfort may not be granted, that this may be the last great organised murder of which the nations of Europe may be guilty. The brain reels at the mere thought of the outrage against religion and mankind with which they have burdened themselves, and it behoves those who retain any control over themselves to protest with all their might and vigour against a display of criminal folly that may well cause the peoples of the East to stand aghast in shocked dismay.

Transvaal Indian Women and Mr. Gandhi

On the evening the 15th ultimo, at the Ebenezer Church Hall, Johannesburg, Mr. Gandhi addressed a meeting of the Transvaal Indian Women's Association. Mr. and Mrs. Polak were also present. Mrs. Rama Moodaley, the President of the Association, was in the Chair. She said they had met that evening to bid farewell to their leader, Mr. Gandhi, but she did not know whether she should call him leader. He was their Protector. He had protected them as a mother protects her children and that day, the eve of his departure, she felt as if both her arms were broken. She did not know what was in store for them in the future and she did not know how they would carry on life there without Mr. Gandhi. Before the arrival of Mr. Gandhi there had been no Indian Women's Association. He had opened their eyes, he had shown them a standard. That they must never depart from, but they must always remember the advice Mr. Gandhi had given them all that time. Mr. Gandhi in the body would be away from them, but in soul would be with them, and it was their bounden duty to conduct the Indian Women's Association according to the wishes of Mr. Gandhi. In conclusion, she thanked Mr. and Mrs. Gandhi for all they had done for them and prayed that they might be given long life.

Mr. Gandhi said that they had spoken of him that day as a Protector and a *Guru* but he felt that he was undeserving of either title, but if they would accept him as their devoted brother, it was the highest honour that he could claim from them, and he knew that it would be a precious privilege to him to think of them, wherever he might be, as his sisters. And as their co-worker and fellow Passive Resister, but with greater experience than they possessed, he could only tell them to continue the work they had commenced, and that the work they had done was noble. They should hold together as one woman, and, if the call to duty came again, they should not fail to respond and should not fail to do even as Valiamma had done. They should not forget Mrs. V. gl. She had done much selfless work. They could still receive her assistance in taking sewing-classes and much other work. Her companionship too was worth catering for. She was

a true woman who felt for them. She would do more if she could, and she would never fail to do all she could. They owed her a great deal, but the best honour that they could pay Mrs. Vogl was not to pile gifts upon her, but to follow her advice and receive her assistance, which she was most anxious to give in connection with classes and such other matters. In India sisters gave their blessings to their departing brothers, whether younger or older than they. He hoped that his sisters there would give him their blessing, no matter in what part of the world he might be placed.

Additional Regulations under the Immigration Act

The following Government Notice is published in the *Union Gazette*, signed by E. H. L. GORGES, Secretary for the Interior:—

No. 1238.] [28th July, 1914.

His Excellency the Officer Administering the Government has been pleased, under the powers vested in him by section *twenty-six* of the Immigrants Regulation Act, No. 22 of 1913, to approve of the accompanying additional regulation and Seventh Annexure to the regulations issued under the said Act, published by Government Notice No. 1079 of 1913.

REGULATION NO. 24A.

24A. (1) Visiting permits in the form and subject to the conditions set out in the Seventh Annexure to these regulations may be issued to Asiatics who, on reasonable grounds, to be stated to the satisfaction of the issuing officer, desire to proceed from the Province in which they are lawfully resident to another Province of the Union for a temporary purpose or visit. In respect of each such permit a fee of two shillings and sixpence shall be paid, and such person shall further be required to deposit a sum not less than ten pounds as security for the observance by him of the conditions imposed under the permit. The deposit shall only be refunded upon the fulfilment of such conditions and upon such persons returning to the Province in which they are lawfully resident within the period for which the permit is issued.

(2) No such certificate shall be issued unless there be lodged with the issuing officer a properly completed declaration in the prescribed form.

SEVENTH ANNEXURE.

D.I. No. No.

UNION OF SOUTH AFRICA.

IMMIGRANTS REGULATION ACT, 1913.

VISITING PERMIT.

Fee, *Half-a-Crown* (2s. 6d.).

Sum deposited £....., which will be refunded on compliance with the conditions under which this permit is issued.

This permit is granted to..... to enable him to visit..... in the Province of..... subject to the following conditions, viz:—

(1) It shall remain in force for a period of..... only, shall expire on....., on or before which date the said..... is required to return to this Province;

(2) In the event of the said..... not returning before the date specified in (1) above the

deposit will be forfeitable, and the said..... will render himself liable to be dealt with further according to law;

(3) The said..... on his return shall surrender this permit to the officer by whom it was issued.

Magistrate / Immigration Officer.

Date and office stamp.

I/We..... clearly understand and agree to the conditions under which this permit is issued.

Signature of Holder.....

Signature of Depositor.....

Witness.....

General Description of Holder.

Age.....

Build.....

Physical peculiarities.....

(Holder's thumb prints to be affixed on space provided.)

Left Hand. Right Hand.

Mr. Thambi Naidoo Honoured

On his return from Capetown where he had gone to see Mr. and Mrs. Gandhi off, Mr. Thambi Naidoo, Chairman of the Tamil Benefit Society of Johannesburg, travelled *via* Kimberley, where he spent a few days. The local community held a reception in his honour, Mr. P. M. Dawson presiding, when addresses were presented, one in Tamil and the following in English:—

Kimberley,

23rd July, 1914.

Mr. C. K. Thambi Naidoo,
Chairman of the Tamil Benefit Society,
Johannesburg.

Dear Sir,—It is with joy that we, the undersigned, on behalf of the Indian community of Kimberley and Beaconsfield, hail this opportunity of extending to you a most cordial welcome to this city and of paying our respects to one for whom we entertain the profoundest esteem and regard.

We are deeply conscious of the deep and abiding interest you have taken in the welfare of your countrymen, not only in the Transvaal, but also throughout the whole of the Union of South Africa, and of the great assistance you have rendered to Mr. Gandhi throughout the prolonged passive resistance struggle and in the recent Natal strike which resulted in the recent settlement.

Your record of public work and your self-sacrifice and patriotism is certainly a striking and encouraging example to all of us to follow and merit the highest commendation, and your action in recently devoting your four well-beloved sons to the service of India compel our admiration and envy.

We hope and trust that you may long be spared to continue to bestow your devotion and co-operation towards the building up of that national structure of which Mr. Gandhi with your valuable assistance has already laid the foundation.

We are, Sir,

Very gratefully yours,

On behalf of the Indian community of Kimberley and Beaconsfield,

P. M. DAWSON, President.

T. VEDIA PILLAY, Secretary.

V. K. PADAYACMI, Treasurer.

Mr. Gandhi and the Tamil Community

On the 15th ultimo, at the West End Bioscope Hall, Johannesburg, Mr. Gandhi addressed a meeting of the Tamil Community, including many ladies. Others present were Mrs. Gandhi, Rev. Chas. Phillips, Rev. Phillips, Rev. Rodgers, Mr. Polak, Mr. Kallenbach and Miss Schlesin.

Mr. Gandhi said that he felt, in coming to meet the Tamil brothers and sisters, as if he came to meet blood relations. That was a sentiment which he had cherished now for many years, and the reason was quite simple. Of all the different sections of the Indian community, he thought that the Tamils had borne the brunt of the struggle. The largest number of deaths that Passive Resistance had taken had been from the Tamil community. They had that morning gone to the cemetery to perform the unveiling ceremony in connection with the two memorials to a dear sister and brother. Both of these had been Tamils. There was Naryansamy whose bones lay at Delagoa Bay. He had been a Tamil. The deportees had been Tamils. The last to fight and come out of gaol had been Tamils. Those who were ruined hawkers were all Tamils. The majority of the Passive Resisters at Tolstoy Farm had been Tamils. On every side, Tamils had shown themselves to be most typical of the best traditions of India, and by saying that he was not exaggerating in the slightest degree. The faith, the abundant faith in God, in Truth, that the Tamils had shown had been one of the most sustaining forces throughout those long-drawn years. The majority of women to go to gaol were Tamils. The sisters who defied the authorities to arrest them and had gone from door to door, from barracks to barracks at Newcastle, to ask the men to lay down their tools and strike work—who were they? Again, Tamil sisters. Who marched among the women? Tamils, of course. Who lived on a pound loaf of bread and an ounce of sugar? The majority were Tamils: though there he must give their due also to those of their countrymen who were called Calcutta men. In that last struggle they also had responded nobly, but he was not able to say quite so nobly as the Tamils; but they had certainly come out almost as well as the Tamils had, but the Tamils had sustained the struggle for the last eight years and had shown of what stuff they were made from the very beginning. Here in Johannesburg they were a handful, and yet, even numerically, they would show, he thought, the largest number who had gone to gaol again and again; also if they wanted imprisonment wholesale it came from the Tamils. So that he felt when he came to a Tamil meeting that he came to blood-relations. The Tamils had shown so much pluck, so much faith, so much devotion to duty and such noble simplicity, and yet had been so self-effacing. He did not even speak their language, much as he should like to be able to do so, and yet they had simply fought on. It had been a glorious, a rich experience, which he would treasure to the end of his life. How should he explain the settlement to them? They did not even want it. But if he must he could only tell them that all that they and theirs had fought for had been obtained and obtained largely through the force of character that they had shown; and yet they did not want, they had not wanted to reap the reward, except the reward that their own consciences would offer them. They had fought for the Cape entry right for Colonial-borns. That they had got. They had fought for the just administration of the laws. That they had got. They had fought for the removal of the racial taint in the law with reference to the Free State. That they had got. The £3 Tax was now a matter of the past. And, with reference to the marriage question, all those dear sisters who had gone to gaol could now be called the wives of their husbands, whilst but

yesterday they might have been called so out of courtesy by a friend, but were not so in the eye of the law. That was one of the things they had fought for and had got. Truth was what they had been fighting for and Truth had conquered—not he or they. They might fight to-morrow for an unrighteous thing, and as sure as fate they would be beaten and well-beaten. Truth was unconquerable, and whenever the call to duty came he hoped they would respond. There was one thing more. They had sometimes, as every other section of the community had, jealousies amongst themselves. They had petty jealousies not in connection with the struggle, but in matters which had nothing to do with the struggle. All those petty jealousies and differences he hoped would go, and they would rise higher still in the estimation of themselves and of those who at all grew to know them and the depth of character which they had. They had also, as all sections of the Indian community had, not only those jealousies but sometimes many bickerings also, and petty quarrels. He felt these also should be removed especially from their midst, because they had shown themselves so fit to give themselves to the Motherland. And here, of course, it was a Tamil who had given his four sons to be trained as servants of India. He hoped Mr. and Mrs. Naidoo knew exactly what they had done. They had surrendered all right to those children for life, and they could not possibly do anything to advance their material well-being, but had always to remain servants of India. It was no joke, and yet Mr. and Mrs. Naidoo had certainly done that. He could not appeal to them too strongly that they of all sections should rid themselves of all those bickerings, petty jealousies and quarrels amongst themselves. He would also ask them whenever they chose a President or a Chairman to obey him, to follow him, and not always listen to the views of this or that man. If they did that their usefulness would be curtailed. And then too they should not worry if others and not they might reap the reward. Their reward would be all the greater if it was not of this earth; they were not fighting for material reward, and a true Passive Resister never thought of material reward. They should not worry about material prosperity, but always have higher things before them. Then indeed they would be like the leaven working in the community which could raise the community as one to look up to. The privilege was certainly theirs and time also was at their disposal, and if they make good use of that time it would be a splendid thing for the whole of South Africa, and would certainly be a splendid thing for them; and if he heard in India that all those little things to which he had drawn attention had also been got rid of by the Indian community he would indeed be rejoiced. One thing more. He had known something of Madras, and how sharp caste distinctions were there. He felt they would have come to South Africa in vain if they were to carry those caste prejudices with them. The caste system had its uses, but that was an abuse. If they carried caste distinctions to that fatuous extent and drew those distinctions, and called one another high and low and so on, those things would be their ruin. They should remember that they were not high caste or low caste, but all Indians, all Tamils. He said Tamils, but that was also applicable to the whole Indian community, but most to them because most was certainly expected of them.

Mr. Kallenbach also paid a glowing tribute to the Tamil community, and referred to his experiences when he accompanied the first party of ladies to Viljoen's Drift and also at Newcastle, where most of his co-workers had been Tamils. He also urged them to adhere to their simple national customs, and not to adopt the cheap display of the West.

Mr. Phillips next spoke. He said that the community had got all it wanted under the settlement, and what was more the Passive Resistance Movement had put an end to all further repressive measures on the part of the Government. In conclusion, he said that,

if ever the community wanted assistance of any kind, they would find in himself and Mrs. Phillips ready helpers.

Mr. Polak and Mr. P. K. Naidoo also spoke.

Mr. Thambi Naidoo, the Chairman, in closing the meeting asked those present to remember Mr. Gandhi's remarks, and added that it had been said that, if the community here were ever in trouble again, Mr. Gandhi should come back to them, but they should remember also that if they ever heard that Mr. Gandhi was in trouble in India they should immediately pack up and go to India and show who were the followers of Mr. Gandhi and follow him to death.

Transvaal Gujaratis' Farewell

On the afternoon of the 16th ultimo, the Gujarati Hindu community met Mr. Gandhi at the West End Bioscope Hall, Johannesburg, and amongst others present were Mrs. Gandhi, the Rev. Chas. and Mrs. Phillips, Mr. Cachalia (Chairman of the British Indian Association), Mr. Thambi Naidoo (Chairman of the Tamil Benefit Society, a number of the members of the Transvaal Indian Women's Association), Mr. Dantu (Chairman of the Coloured People's Association), and Messrs. Aswat, Baroochi, Lalbahadursing, Amod, P. K. Naidoo, Moosajee, Bhikjee, Joseph Royeppen and Miss Schelsin. Mr. Gopal Patel was in the chair and delegates attended from many of the country districts. After the usual garlanding, Mr. Gandhi addressed the meeting at length in Gujarati, other speakers being Rev. Chas. Phillips, Mr. Dantu, Mr. Cachalia, Mr. Lalbahadursing, Mr. Vassarjeebhai, Mr. J. P. Patel, Mr. Shelat and Mr. Ramjee. The Germiston community and the New Clare Dhobi Society took the opportunity to present purses to Mr. Gandhi.

The European Committee and the Settlement

On the 14th ultimo Mr. Gandhi met the European Committee, which was established several years ago with the object of advising the passive resisters. The terms of settlement were discussed. It was decided to write a letter thanking the Government for its conciliatory attitude in regard to the passive resisters' grievances, and further, to address a letter to Mr. Gandhi congratulating him upon the settlement. The following is a copy of the letter to the Prime Minister:—

Johannesburg,
16th July, 1914.

The Private Secretary,
Right Honourable General Botha, P.C.,
Pretoria.

Sir,—The European Committee of sympathisers with the Indian community that has met from time to time to aid in procuring a settlement of the Indian troubles out of which the Passive Resistance movement arose, desires me to convey to the Government, through the Right Honourable the Prime Minister, its sincere and grateful appreciation of the settlement that has now been reached so patriotically, and with such an earnest regard for the importance of the Imperial principles involved.

My Committee, which has on various occasions made representations on the subject of Indian grievances to the Union Government, takes this opportunity of tendering to the Government its respectful congratulations upon the removal of real and serious grievances of many years' standing, and trusts that, with the passing of the Indians' Relief Act, and the fulfilment of the Government's undertaking of administrative reforms, an era of peace will have arrived enabling the resident Indian community to take its proper place in assisting to promote the welfare of South Africa.

My Committee is confident that with the sympathetic spirit that has been created by the settlement the Government will have the most loyal co-operation of that community.

I have the honour to be, Sir,

Your obedient servant,

CHAS. PHILLIPS,

Acting Chairman.

News in Brief

In reply to a cablegram of condolence sent by the British Indian Association, the Private Secretary to the Viceroy of India cables as under to Mr. Polak:—
"Viceroy sends his grateful thanks to Transvaal Indians for their kind message of sympathy."

Mr. Gandhi has sent the following wireless message: "May I convey on behalf of Mrs. Gandhi, Mr. Kallenbach and self our deepest thanks to hundreds of senders of telegrams from all parts of South Africa which awaited us upon our arrival on board. These telegrams containing messages of love and sympathy will be an additional reminder to us of what South Africa has meant to us. We trust that the goodwill shown to us personally by so many European friends will be transferred to those to whose cause our lives in South Africa were dedicated."

A meeting of Indians at Port Shepstone, convened by Mr. Anthony D. Pillay, was held recently, with the object of establishing a school for Indian children in the district. After discussion, it was resolved to form a society called "Port Shepstone Indian Society," to undertake the management of the proposed school.

A number of articles and lectures by Mrs. Annie Besant have appeared in the *Christian Commonwealth* from the 13th May to the 8th July inclusive on the following and other subjects:—*A Plea for India—The Indian National Congress Deputation,* and *India's Plea for Justice: Shall India be a Buttress or a Menace to the Empire?* We regret that, in our issue of the 10th June we reproduced inadvertently without acknowledgment a considerable part of an article contributed by Mrs. Besant exclusively to the *Christian Commonwealth*.

Sir Ian Hamilton's Speech

The Times, referring to Sir Ian Hamilton's famous speech in New Zealand, says:—"He pictures the Pacific as 'the meeting place, not of nations, but of continents.' 'Here,' he says, 'it may be decided whether Europeans or Asiatics are going to guide the destinies of the world.'"

"He glances at China and sees a vast and mysterious upheaval of new forces which threaten to break the immemorial indifference of its millions. No longer is the East prepared, in Matthew Arnold's phrase, to 'let the legions thunder past,' and to 'punge in thought again.' In the United States, in Canada, in South Africa, the problem of the Asiatic immigrant is acute. He lives, as Sir Ian Hamilton rather brutally puts it, on rice, and monopolises business. The white trader cannot exist in competition with him. He makes 'corners' in all the merchandise of petty trafficking. He can live where the white man would starve. He knows no need of recreation. His hours of work are limited only by legal compulsion. His whole being is one struggle to hoard infinitesimal profits against his return to his own country, free because he is rich."

The Nation regards Sir Ian's speech as "a blazing indiscretion."

Indian Opinion

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ASIATIC QUESTION IN CANADA

MUCH has been written and is still being written on the question of Asiatic immigration into British Columbia, and the recent incident at Vancouver when the *Komagata Maru* was held up with a number of Indians on board, brought the position prominently before the eyes of the world. It is one of those questions which can only be solved by a full knowledge of the facts, and for the purpose of supplying our readers with information we reproduce the following interesting and valuable communication on the subject sent by the Canadian correspondent of *The Times* to that well-known journal:—

The immigration of Chinese into British Columbia began in the early sixties with the gold discoveries in Cariboo. Most of those who came to the country at that period engaged in placer mining in the district. There a few remain. But the active movement against admitting Asiatics arose out of the construction of the Canadian Pacific Railway. There are no traces of serious agitation on the subject while British Columbia was a Crown Colony.

Anti-Asiatic Sentiment

This is not surprising when it is remembered that at the time of union with Canada there were only 12,000 or 15,000 white people in the Pacific Province. As far back as 1872 the Hon. Edward Blake objected to the compact with British Columbia to build the Canadian Pacific Railway in 10 years on the ground that the road could not be constructed within that period except by Chinese labour. At the time Mr. Blake's statement was controverted, but thousands of Chinese were imported into British Columbia and employed in building the railway. From 1881 to 1884 many Chinese were brought into the country under contract to work on the Onderdonk section. It is stated that in 1884 there were 9,629 Chinese labourers in the province, of whom 3,510 were engaged on railway construction. Most of these remained in the country, or at least there was no subsequent decrease of the Chinese population. Mr. Blake argued that the Chinese "do not become real citizens of the country. They do not become Canadians. They do not intermingle with our people. They do not accept our civilization. They carry their earnings away to their own country as soon as they have secured the pittance adequate for livelihood there. Though they live amongst us they are not of us. They hold to their own special customs and to habits of life and a scale of subsistence far below ours, and involving the degradation of white labour."

It was not, however, until the railway was completed that the influx of Chinese became a practical grievance. During construction there was no serious competition with white labour. But when the road was finished thousands of Chinese had to be provided with employment. Permanent colonies were established at Victoria

and Vancouver and New Westminster. Asiatics now constitute one-tenth of the total population of British Columbia.

Distribution of Asiatics

It is estimated that down to 1912 42,754 Asiatics had entered the Pacific Province. Of these 22,240 were Chinese, 14,364 Japanese, and 5,174 Hindus. In the other Western Provinces the Asiatics have hardly secured a foot-hold. When the census of 1911 was taken there were 2,037 in Alberta, 1,014 in Saskatchewan, and 903 in Manitoba. Of these 3,629 were Chinese. In the older provinces Chinese laundries represent almost the total Asiatic population. For example, there are only 1,133 Chinese in Montreal and 1,036 in Toronto. In the whole Province of Ontario there are 2,766 Chinese, 35 Japanese, and 17 Hindus; while in Quebec there are 1,578 Chinese, 12 Japanese, and 14 Hindus. According to the census of 1901 the total immigrant Japanese population of Canada was 4,674, and of these 4,515 were in British Columbia. By 1902 the movement of Japanese into Canada had practically ceased owing to action by the Japanese authorities prohibiting the emigration of labourers to the United States and Canada. According to the report of the Hon. William Mackenzie King, who was appointed in 1907 to investigate the methods by which Oriental labourers were induced to come to Canada, between 1902 and 1904 not more than 250 per annum entered the country. In 1902 3 the chief contractor of Japanese labour furnished 600 labourers to the Canadian Pacific Railway; in 1903-4 about 400; in 1904-5 not more than 200; and in 1905-6 only 170. In all from 1901 to 1907 between 4,000 and 4,500 Japanese came to the Dominion.

A Sudden Influx

But in the next 10 months 8,125 Japanese, hundreds of Hindus, and many Chinese landed in British Columbia. Of the 8,048 Japanese who entered at Canadian ports 3,619, or 45 per cent, held passports for the United States and were admitted to that country. Thus 4,429 remained in Canada, and of these 2,799 came from the Hawaiian Islands, nine from Mexico, and 1,641 direct from Japan. Of those who came direct from Japan 900 were brought out by the Tokyo Emigration Company of Yokohama at the instance of the Canadian Nippon Supply Company of Vancouver. Very natural causes seem to explain the movement of Japanese from Hawaii to British Columbia. Failing in attempts to obtain better wages on the sugar plantations, and inspired by reports in the Japanese Press of Honolulu of better conditions in British Columbia, steamers were chartered by the Japanese boarding-housekeepers of Honolulu to carry Japanese to Victoria and Vancouver. In order to meet the requirement of the Canadian Department of Immigration that each immigrant must have \$25 on

landing, the amount necessary to secure admission was distributed among the passengers before they disembarked.

Indians and Chinese

In 1886 a tax of \$50 per head was imposed on Chinese immigrants. This in 1901 was increased to \$100 and in 1903 to \$500. Between June, 1900, and January, 1904, over 16,000 Chinese paid the tax of \$100, but from January, 1904, to April, 1908, only 1,603 were admitted. Nearly all of these, however, entered the country from June 30, 1907, to March 31, 1908. Down to 1905 there was practically no immigration from India to Canada. But from June 30, 1905, to March 31, 1908, over 5,000 immigrants from India entered British Columbia. Of this immigration Mr. King said in his report:—

The evidence of the Indians who testified before the Commission indicates pretty clearly that the immigration from India, which has been a matter of concern to the people of British Columbia, owes its origin to aims and methods which were anything but Imperial and patriotic, that in fact the influx of recent years has not been spontaneous, but owes its existence in the main to (1) the activity of certain steamship companies and agents desirous of selling transportation and profiting by the commissions; (2) the distribution throughout some of the rural districts of India of literature concerning Canada and the opportunities of fortune-making in the Province of British Columbia; and (3) the representations of a few individuals in the Province of British Columbia, among the number a Brahmin named Davichand and certain of his relatives, who induced a number of natives of India to come to Canada under actual or verbal agreements to work for hire, the purpose being that of assisting one or two industrial concerns to obtain a class of unskilled labour at a price below the current rate, and at the same time of exploiting their fellow-subjects to their own advantage. Some of the natives may have emigrated to Canada of their own accord or because of the advice or desire of relatives who had come to this country, but had the influences here mentioned not been exerted it is certain that their numbers would not have been appreciable.

Riots in Vancouver

As a result of this serious increase in Asiatic immigration and a general, but unsupported, suspicion that Japanese officials in Canada had organized the movement from Hawaii, an attack was made on the foreign quarter in Vancouver; the Asiatics were forced to take refuge in their houses and much property was destroyed. The actual riot occurred on September 7, 1907, but for some days afterwards there was grave fear that the disturbance would be renewed. The Asiatics made energetic preparations for defence, and intense public apprehension prevailed. Fortunately, however, the authorities prevented a second outbreak, which unquestionably would have had far more serious consequences. Subsequently there was a thorough investigation by Mr. King as the agent of the Dominion Government. On his report \$9,036, with \$1,600 as allowances for expenses incidental to the inquiry, was awarded to the Japanese on account of losses sustained, and to the Chinese \$25,990 for losses sustained and \$1,000 on account of legal expenses. Negotiations with the Japanese Government followed. Mr. Lemieux, a member of the Laurier Administration, visited Japan as the special agent of Canada, and, with the assistance of the British authorities, secured an agreement with the Japanese Government to issue only 400 passports per year to immigrants for Canada. This agreement Mr. H. H. Stevens, member of the Canadian Parliament for Vancouver and an advocate of Asiatic exclusion, admits "is working fairly satisfactorily." He agrees with the common opinion in British Columbia that more Japanese secure admission to the province than the agreement permits, but declares that "the ex-

cess is so small that it is not a matter of serious moment."

Mr. Stevens advocates a like agreement with China and suggests that British Columbia would readily forgo the head tax of \$500 if such an understanding could be effected. In order to check immigration from Hawaii and from India, Orders in Council were issued prohibiting the landing in Canada of immigrants who have come otherwise than by continuous journey from the country of which they are natives or naturalized citizens and upon through tickets purchased in that country or purchased or prepaid in Canada.

These regulations were effective until six or seven months ago, but only in checking immigration from India and Hawaii. Despite the head tax of \$500, 6,817 Chinese entered British Columbia in 1911, 7,146 in 1912, and over 6,000 in 1913. During last summer the validity of the regulations was challenged in the interest of 36 Hindus who arrived at Victoria and were refused admission. An appeal was heard before the Chief Justice of the Province, who decided that the regulations adopted by Order in Council were in conflict with the statute under which exclusion was attempted, and were therefore invalid. The judgment was strictly technical, affecting not the Act but the regulations. The regulations therefore were promptly amended in accordance with the decision of the Chief Justice. It was thought advisable to go even further. There was unemployment in the coast cities. The Government thought that this was an adequate reason for preventing increased competition in the labour market. An order was therefore issued prohibiting the admission of artisans and labourers to British Columbia by ocean ports or from the United States until March 31, 1914, and this order has just been renewed for a further six months.

(To be continued.)

Indians in the Dominions

An interview with Mr. Sachchidananda Sinha, who is one of the Congress delegates to England, appeared in the *Christian Commonwealth* of June 10. Asked what view he held on the question of Indian emigration to the Dominions, Mr. Sinha said that the Indian position was plain and simple. It was quite immaterial whether there was or was not sufficient land available for the present Indian population or for the growing population of the future. The Indian claimed by reason of his being a British subject the absolute right of free intercourse for purposes of travel and trade in every part of the British Empire, precisely in the same way as natives of every other part of the British Empire were allowed to go to any part of India they chose. The legal and constitutional arguments that were pressed against the Indian view, on the ground that the Colonies were self-governing and so forth, did not at all appeal to the Indian, who could never bring himself to believe that the Home Government, all-powerful in India, was so absolutely powerless in this matter as it attempted to make itself out to be. At any rate, if the argument was to be accepted, two things followed: first, that to the Indian the privileges of the great British Empire were a myth, and he had no particular reason to be proud that he belonged to it; and, secondly, the Indian was asked to unlearn the lesson taught to him for more than a century, that as a member of the Empire he had the absolute right of all British-born subjects in the matter of emigration and travel. That was to suggest a dangerous principle—for once he began to unlearn one lesson there was no knowing how far he might go in unlearning others, the consequences of which might be disastrous to England and India alike.

From the Editor's Chair

AN UNFORTUNATE TRIP

A FEW months ago a number of Indian labourers were recruited in Durban by Messrs. C. G. Smith and Sons on behalf of a sugar company at Beira. It was reported at the time that three hundred men had gone there under an agreement. We made enquiries at the time but was unable to get at the true facts. The premature return of most of these men to Durban, owing to their having contracted fever, enabled us to get correct information. Instead of three hundred there were between thirty and forty, and twenty-eight of these have returned. Twenty-two landed on the strength of their being domiciled here, five were prohibited from landing because they had only spent from six to nine months in the Province after completing their indentures and one man was not allowed to land as he was considered to be a prohibited immigrant, it being alleged by the Immigration Department that he had originally deserted from a ship and so had no right in the country even though he had lived here for more than ten years and had a wife and family in Durban.

These people were seen on the s.s. *Frontier*, which was lying in the harbour, by Mr. West accompanied by a representative of Messrs. Smith & Sons. The five persons agreed to return to India. They stated that they expected to be sent to India on completion of their agreements and they understood that they had no rights in Natal. They would, however, return to India penniless. The remaining person wished to have his case taken up and this, we understand, has been done.

Although this business turns out to be a comparatively small affair, we would point out once more the danger of men accepting agreements to work outside the Union if they wish to return and remain in Natal.

A STUPID BLUNDER

MR. K. T. GAJJAR of Somerset East, is unfortunate. It is not so long since he had extraordinary difficulty in landing his family in Durban and in obtaining permission to return to his home in the Cape Province. Now he sends us correspondence showing what happened when he asked for the issue of a temporary permit for his son, to enable the boy to study at the Phoenix Settlement School. The Acting Principal Immigration Officer, Natal, was under the impression that Indian children were invariably sent to Government schools here, and accordingly refused Mr. Gajjar's request on the ground that Natal Government Schools could not take Indian children from neighbouring Provinces! So Mr. Gajjar was denied the facility that he desired for his son's education. With the withdrawal to India of the bulk of the students, the Phoenix school is now closed to those from outside, but it would have been all the same if it had not been.

THE GREAT WAR

THE catastrophe that has befallen Europe is so appalling that it is difficult to realise what it means. The thought of millions of human beings hurling themselves in deadly battle against their fellows saddens one beyond words. We are lovers of peace. The weapons we adopt are not the weapons of modern warfare. We have no faith in force as a remedy and we know that those who use force must expect force to be used against them. The present war was inevitable. Sooner or later nations which have been feverishly arming against each other for years must come to blows. An incident of no international importance may be the torch that lights the fire, but the causes lie deeper. The fostering of hatred between man and man, nation and nation, lies at the root of the trouble. This is no time to criticise, however, and we must all realise that we are all members of an Empire which stands for freedom and right. So far as we can judge, England has gone to war only after the most strenuous efforts on her part to preserve peace. But she has obligations which she dare not ignore; promises have been made which must not be broken. We have to admit that, under the present order of things, no other course seemed open to England but to support her allies. There is, however, a gleam of light, appearing through the darkness which envelopes the nations of Europe. We hope and believe that the terrible struggle which is now going on will demonstrate as no arguments can the uselessness, the absurdity and the crime of arming against one's neighbour. The height of perfection to which weapons of warfare have reached and their enormous destructive power show that there must be a time to call a halt. Our prayer is that that time may be near. The awful suffering that will come out of the war will also have its lesson and effect. Nothing can be gained without suffering, and whether it comes through active or passive resistance the lesson is much the same. We live continually in the hope that men and nations will come to realise that it is only by self-suffering that real freedom can be gained. But at the present moment we know that we shall not be listened to. We can only hope that, through the fire, the nations will be purified.

Just a word to our readers in regard to the position as it affects us in South Africa. We do not know in what way we may be called upon to suffer, but it is quite certain that such a calamity cannot pass us by. The Indian community have shown in the past their readiness to help, and if that help again becomes necessary we have no doubt that it will be forthcoming. The question of the food supply is a serious one, and, as we have amongst us many merchants and traders, we feel it our duty to warn them against panic and to ask them on no account to take advantage of a state of war to raise prices beyond what is absolutely necessary. To do so would not only be unpatriotic but selfish and unfeeling. We hope that, so far as the Indian community is concerned, the Government will not find it necessary to step in and control prices. In this matter, as in all others, let our conscience be our guide. A worthy name is more valuable than great riches.

What to Forget

Kipling wrote of one of his characters :

"He had used his wealth and his power for what he knew both to be worth; he had taken honour when it came in his way; he had seen men and cities far and near, and men and cities had stood up and honoured him. Now he would let these things go, as a man drops the cloak he needs no longer."

These words (says the *Times of Natal*) contain the kernel of the secret of the strange peculiar influence exerted by M. K. Gandhi, the Hindu, who was banqueted by a number of Durban compatriots, and to whom farewell greetings were also extended by representative European colonists. "To know what to forget is the secret of learning well," said Thring of Uppingham, and Gandhi has made this pedagogue's dictum applicable to the broadened sphere of life. Since he landed on South African soil and first entered the lists on behalf of the people from India, he has known what to forget; indeed, the knowledge of forgetting was the heritage which his fathers bequeathed unto him, and which in the days of the making of his manhood he cultivated with care. A supreme illustration is furnished by this Durban banquet, at which white men and brown men broke bread and ate salt at the selfsame table in order to do a brown man honour. Gandhi has been denounced and tossed into the depths one day and carried on the crest of the wave of public approval the next; yet, whether buffeted or belauded, whether treated as a convict or a conqueror, he has known what to forget. With him luxury is a mere accident. Gandhi is no Christian—he has definitely stated that he is unable to accept a creed which limits itself to One Incarnation—but, as in the case of the Carpenter's Son, it is only the essentials which count. The essentials are the things of the spirit. One of the first principles of his faith is that no outward circumstances or happenings can alter or injure a man. To him all experiences are education, and whatever they may be he welcomes them with calmness and with confidence. According to Robert Louis Stevenson we all take a donkey about with us in some form or another, but Gandhi belongs to that rare assembly of men, limited to no one race or colour, who walk through life often burdened, as the beholders would imagine, but, inwardly, absolutely free. For twenty years Gandhi the man has perfected the resoluteness and unswerving purpose of Gandhi the youth—to lose himself so that he might find himself as the champion of his fellow-countrymen—and such moral and mental concentration has enabled this Indian to wield a power not only amongst the mass of his fellow-countrymen, but to exert a strange and peculiar influence amongst Europeans with whom he has been brought into contact. To those who dismiss, with smug complacency, all thought of people of another race or colour than their own, these words will be foolishness, but to those who though no apologists for the presence of the Indian in this already complicated land of South Africa, seek to be fair and honest, truthful tribute must be paid to the personality of M. K. Gandhi. The way in which this man is leaving South African shores is a supreme proof that even in this material age things of the spirit count: yet it is as clear as the noonday sun that, though Gandhi has been palpably gratified by this send-off by Europeans and Indians alike, his character is such that if he had thought that there was anything in that farewell which would mar the brightness of his principles, he, like the Kipling character, "would let these things go as a man drops the cloak he needs no longer." Gandhi is one of the most interesting character studies of the century, as far as South Africa is concerned, and though he is returning to India, he assuredly will not be swallowed up and disappear into the obscurity of its teeming millions. It is evident that he leaves South Africa carrying the confidence of the great majority of

his compatriots, and, as regards his share in the negotiations which led to the passing of the Indians' Relief Act, the gratitude of all.

More Farewell Addresses

The Pretoria Indian community presented the following address:—

TO MOHANDAS KARAMCHAND GANDHI, ESQ.

Sir,—It is with mixed feelings of sorrow and pleasure that we assemble here to-day to bid you farewell, sorrow in the knowledge that we are losing a trusted friend and one who has done so much for us, pleasure in knowing that you are going back to our native country to partake of the rest you so thoroughly deserve. It is nearly 21 years since you commenced your good work in this country, and since then we have followed your movements and trusted implicitly in your guidance, and in bidding you good-bye and Godspeed we can say that our confidence in you has not been misplaced.

It is not our intention to dwell upon any particular victory you have gained for the Indian community of South Africa—victories which you in your generosity to your opponents, term "honourable settlements"—though an instance of your good and noble work is seen by the settlement of the difficulties embodied in the Indian Relief Act. Doubtless your consistent advocacy of our cause has at times caused you bitterness and sorrow, but you can rest assured that you have fought our battle well and have earned the respect and esteem of every one of the Indian community.

You have proved your loyalty to the Empire and you will indeed be difficult to replace. In bidding you good-bye we all combine in expressing the hope that, if we have need of you again, you will hear our call in far-a-way India and again give us of the assistance which you have so generously and untiringly given us for so many years.

To Mrs. Gandhi we also extend a feeling farewell. A loving wife, she has doubtless been your guiding star in much of your good work, and has suffered imprisonment for the cause of the Indians.

Again, good-bye and Godspeed.

M. V. PATEL, Chairman.

M. L. DESAI, Secretary.

G. P. Vyas, P. M. Joshi, Cassim Adam, Hajee Habib, Ramlal Mooloo, V. S. Pillay, Jeeva Mahomed, Vital Perrotam, G. A. Vithaldas Multani, Boboolal Maharaj, N. S. Padiachy, H. C. Goosa, Alli Ismail, H. Tar Mahomed, N. M. Kassim, R. K. Padayachey, N. Gopal.

On behalf of the Indian community of Pretoria.
Pretoria, July 16th, 1914.

Mahomedan Community of Vereeniging

TO MOHANDAS KARAMCHAND GANDHI, ESQ.

Sir,—On behalf of the Mahomedan community of Vereeniging we pray your acceptance of this small souvenir of the occasion of your departure from amongst us.

Words fail us to express adequately our fervent admiration and heartfelt appreciation of your untiring energy and fearless integrity during the long period in which you have so conspicuously laboured, without thought of recompense on behalf of your countrymen in South Africa. We return thanks to the Almighty that your efforts on our behalf have been crowned with success, and we deeply feel the heavy loss we sustain in the removal of your unfailing influences and efforts. May God grant you as well as to Mrs. Gandhi long life and happiness in your new sphere.

E. M. ASVAT,
E. M. PATEL,
S. E. SOOJEE.

16th July, 1914.

Cape Province Indians

Greetings to our noble patriot and fellow-countryman.
To M. K. GANDHI, ESQ., Barrister-at-Law and Indian Leader.

Dear and Respected Sir,

The Madras Indian Association of the Province of the Cape of Good Hope in meeting assembled have resolved on the eve of your departure from South Africa to present you with this address. We have heard with much regret and concern that you have made up your mind to quit our shores, if not for good, for some years; and we avail ourselves of the opportunity to express to you our deep gratitude for all you have done for us and our countrymen in this land, and our assurance that your name will always be treated in our memory as a high-minded, noble-hearted gentleman who has secured our admiration, our respect and esteem as long as life lasts.

It is many years since you first came to South Africa, and we know that during all that period, conscious of the grievous troubles of our people here and mindful of our claims as British subjects you have done all you could for us. Your single-hearted devotion, and the strenuous manner in which you have espoused and pleaded our cause at all times have evoked praise and appreciation, not only in this country, but throughout our Motherland. It is true that in the settlement by Government vexatious questions that affect our welfare in this country remain still to be attended to; but we are pleased to know that, owing to your unabated efforts under the guidance of an all-wise Providence, a great deal has been achieved and our hearts beat high with hope that these first fruits of a long-outstanding claim to consideration will prove an earnest of greater and better things to come, such as would enable our countrymen in South Africa to take their rightful place here as loyal and staunch sons of our King's Empire.

Sir, in connection with the law that has just been passed by Parliament for the relief of our disabilities the greatest credit, we know, is due to the high-minded sympathy and unstinting endeavour of the great and noble soul who now guides the destinies of our dear Motherland, India, and our hearts are stricken with grief at this moment at the irreparable loss that our Viceroy has sustained in the demise of his dear consort; and we beg that you will take an early opportunity to make known to his Lordship our poignant sorrow and convey an expression of our respectful sympathy and condolence in this great bereavement.

We pray that our great God will go with you wherever you elect to stay and pursue your life's work, and that you and yours may receive His abundant blessing.

Wishing you and your family a pleasant voyage, and assuring you of our constant prayers for your welfare and happiness,

We are, dear sir, always your devoted servants,

K. M. Naidoo (president), V. Naidoo (vice-president), N. Samy (vice-president), P. G. Padayachy, R. Moodley (treasurers), A. M. Benjamin (secretary), P. A. Moodley (assistant secretary); and members of committee: S. S. Chetty, S. Pillay, M. J. Naik, G. Bhana, S. S. Vassen, J. G. Chetty, C. A. Carley, N. T. Chetty, N. S. Chetty, V. C. Moodley, and S. Naidoo.

To H. KALLENBACH, ESQ.

Dear and Respected Sir,

"It is a source of sincere regret to us that our beloved and respected leader, Mr. M. K. Gandhi, is leaving us for what appears to be a protracted season, and we feel that during this time your absence from South Africa will be an added blow to our countrymen in this land. We are not unmindful of the heroic manner

in which you have for many years stood by our people. We cannot ever forget the noble-hearted way in which you have voluntarily associated yourself with our great leader and co-operated in all the tireless efforts to ameliorate the distressful conditions of our existence as a community in this country.

"Our hearts are aglow with gratitude to you, sir, for we feel that the recent settlement by the Government is due in no small measure to gentlemen like yourself, whose chivalrous attitude and ungrudging action have meant so much to the Indian people in South Africa. We pray that God may bless you abundantly, ever keep you under His protecting care and bestow upon you the rich blessing of health, long life and every prosperity."

We are, dear sir, always your devoted servants,

K. M. Naidoo (president), V. Naidoo (vice-president), N. Samy (vice-president), P. G. Padayachy, R. Moodley (treasurers) A. M. Benjamin (secretary), P. A. Moodley (assistant secretary), and members of committee: S. S. Chetty, S. Pillay, M. J. Naik, G. Bhana, S. S. Vassen, J. G. Chetty, C. A. Carley, N. T. Chetty, N. S. Chetty, V. C. Moodley, and S. Naidoo.

Port Elizabeth Indians

Copies of the following telegraphed address from Port Elizabeth were presented by Dr. Gool to Messrs. Gandhi and Kallenbach:

To Mahatma Mohandas Karamchand Gandhi.

Dear and beloved sir,—We, the undersigned, representing the Veda Dharma Sabha and the Mauritian and Colonial-born Hindu Benefit Society of Port Elizabeth, beg unitedly to express our deep satisfaction with the result of your settlement of the Indian grievances, as embodied in the Indian Relief Bill, and the correspondence between the Government and yourself had our keen interest.

Undoubtedly the Bill is an honourable settlement of the problem that was effected by the weapon of passive resistance, adopted by yourself with the assistance of Messrs. Kallenbach and Polak and adopted by Shrimati Gandhi for uplifting the claims of Indian womanhood in South Africa. In view of your impending departure for India via London, we feel it our duty to show our deep feelings of sincere appreciation of the signal services, which are too numerous and varied to particularise, rendered by you during the last 21 years of your sojourn in this sub-continent; your life-long devotion to procure just rights and privileges for your countrymen without a single thought to the pleasures natural to man: the unparalleled patriotism and the heroic self-sacrifice you have displayed throughout the prolonged struggles of the passive resistance movement for the honour of India and the self-respect of her sons and daughters.

It is with regret that we viewed your approaching departure for India shortly without the opportunity of seeing you personally. We pray that the merciful Providence will guide you safely to your Motherland through your long and tedious voyage, and that He may spare you for many a year to continue the service to your countrymen which you have so patriotically made the work of your life.

Our sincere thanks are due to all the co-workers during the past struggle in South Africa, including the services rendered by the Hon. Mr. Gokhale, and to the members of the Union Government as well as to the Imperial and Indian Governments and also to the sons and daughters of India for their able assistance. Govindji C. Merchant and M. Pillay (chairmen), J. B. Desai and V. A. Pillay (secretaries), S. K. Merchant, R. G. Verma, A. G. Moodaly, N. M. Pillay.

Colour on Cars

The writer of the "Man in the Moon" column in the *Natal Mercury* who is, we believe, a responsible member of the permanent staff, referring to the question of Indians travelling on the Durban Municipal tram-cars, says:—The Town Council must take the matter up in dead earnest, and not shelter themselves behind antiquated regulations. New ages and new dangers demand new enactments and new laws, and the struggle is by no means finished when the Indian Relief Bill is passed. The Indians, going on Queen Victoria's conciliatory document, intend to demand equal rights with Europeans, and this feeling is being tentatively put forward in the tram-cars, and must be resisted. The natives, imitators as they are by nature, are following in the same line. They are British subjects, and as a matter of fact, being the true natives of the country, as compared with the alien race of Asiatics, have a greater right, and it is further to be imagined that the natives contribute more to the revenue both of borough and State, according to their means, than the Asiatic. At any rate, they do not send thousands a month to a distant country. The Town Council should take the nettle in hand strongly, and personal considerations and transcendental ideas about Imperialism must not stand in the way of hard facts. "East is East and West is West, and never the twain will meet," and that must be the rule adopted by the Town Council. If the Asiatics had cars allotted to them they would soon see that the coolie class were sanitarily dressed, more amenable to the needs of comfortable travelling, more fit to ride on the cars. Now the Town Councillors paternally protect the higher class Indian, who smiles and does nothing. Give him the polite control of a system and he will soon see that it is something different to a coolie den. Put the onus on him to keep the amenities pure, and he will soon do it, but naturally he will not stir himself while somebody else does it for him.

Portuguese Tax on Indians

Some time ago (says the *Bombay Chronicle*) the Portuguese Government sought to impose a tax of £3 on all Asiatics of non-European habits in Mozambique, and immediately the Indians there raised a protest against the tax. They made representations to the Foreign Minister in Lisbon, stating that the tax was unfair, and would press very hardly upon them and as a result of these representations the Act under which the tax was to have been imposed was suspended for four months. Meawhile the Indians in Mozambique and Delagoa Bay continued their efforts to get the tax repealed. They made further representations to Lisbon and also wrote to Indian leaders in Bombay and elsewhere asking them to approach the Government of India on the subject. They asked that the Indian Government should be requested to approach the Portuguese Government with a request that the tax might be repealed, and further requested that if the tax were persisted in, the Indian Government should be asked to tax all the Portuguese Indians at present in India. It may be mentioned in this connection that there are about 35,000 Goanese in Bombay alone. Senhor Alfredo Casanova, Consul General for Portugal in Bombay, was appealed to as a result of these requests, and he promptly represented matters to his Government, with the result that the tax is now, we are informed, in a fair way of being abolished. Senhor Casanova has now received from the Foreign Minister in Lisbon a communication informing him that the imposition of the tax has again been suspended, this time pending a report from General J. J. Machado, present Governor-General of Mozambique and former Governor-General of Goa.

News in Brief

On Monday, the 3rd instant, Mr. Parsee Rustomjee gave a largely attended dinner to Kajee Sayed Peer Saheb Saifulla Refai, of Rander, at his premises at 110 Field Street, which were tastefully decorated for the occasion. Amongst those present were Mr. Polak, the local Moulvis, the principal merchants and representatives of the Natal Indian Association. Over 150 guests were present.

A communication has been sent to the Durban Town Council from a number of hairdressers conducting businesses in West Street, protesting against certain premises in West Street being let to an Indian for the purpose of conducting therein a hairdressing business. The Committee directed a reply to be sent to the effect that the protest had been noted, but that as the Council has no jurisdiction in this matter it can take no action thereon.

London, July 22.—Reuter's correspondent in Vancouver (British Columbia) telegraphs that the problem with regard to the Indian immigrants on the *Komagata Maru* who were refused permission to enter Canada, has been solved. The Indians, through their leaders, have agreed to offer no further resistance to deportation, on the Canadian Government agreeing to pay the passage money for their return to Hong-Kong and fully provision the ship. The grounds for the order of deportation were that the Hindus had, (1) by coming indirectly from land to which they belonged, (2) by not having £40 in their possession, and (3) by being labourers, contravened the Orders in Council.—Reuter.

In the first Criminal Court, Durban, before Mr. Bernard Hodson, on the 1st instant, Munsamy Naidoo, an Indian, was charged (says the *Natal Advertiser*) with declining to return to his work at Sir Duncan Mackenzie's at Nottingham Road. This was about the thirtieth appearance of the accused on the same charge. Mr. Mallinson said that the Court had done all that could be done in the matter, and the fullest inquiries had been made by the Protector of Indians, with the result that it was found that there was no foundation for the allegations put forward by the accused. The accused again asserted his mortal terror of Sir Duncan Mackenzie, and said that the very name inspired him with fear of the most dreadful kind. His Worship adjourned the case until August 8th, and in the meantime undertook to examine into the whole affair.

The Indian question in German East Africa is growing, and the most recent complaint comes from the north of the Colony, along the Usambara Railways (says the *African World*). It would appear that recently, during the transport difficulties occasioned by a breakdown on the line, the Indian traders, immediately and of one accord, increased the price of all articles by about 50 per cent., whereas the German traders maintained their ordinary prices. Why there should, in the circumstances, be any complaint at all it is difficult to understand, considering that the German traders sold cheaper than their competitors, but, nevertheless, a case is made out against the Indian on the assumption that he has formed a "ring" which will eventually control the market. It is for the German trader to do likewise, and either to force the Indian down to his price or else to raise his with that of his competitor. There can be no doubt, however, that the Indian question, as we have frequently pointed out, is one of the racial problems of German East Africa in the near future.

Indian Opinion

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COLOURED PASSENGERS ON CARS

IN the Supreme Court, Pretoria, on the 10th instant, before Mr. Justice Bristowe and Mr. Justice Curlewis, judgment in the appeal case with regard to the right of coloured people to travel in Johannesburg trams (*Williams and Adendorff v. Johannesburg Municipality*) was given. Applicants, who were Cape coloured people, had applied to Mr. Justice Ward for an order restraining the respondent from refusing to allow them to travel on tramcars. Mr. Justice Ward dismissed the application.

Mr. Justice Bristowe yesterday first read the judgment of the Hon. the Judge-President, which stated, *inter alia*: The real issue between the parties seems to be whether a well-behaved coloured person was entitled to board an ordinary tramcar, and whether it would make any difference if there was a notice on the car to the effect that the car had been specially reserved for Europeans. As the sole right was given to the Council to run the tramways for public use, every member of the public had, in his opinion, a right, upon tendering the fare, to demand to be conveyed as a passenger. It was urged that the refusal to take a person as a passenger on the ground that he was coloured was *justa causa* in the circumstances obtaining in Johannesburg. It was said that the whole fabric of society was based on a colour discrimination, and that if natives or coloured persons were allowed to ride in the trams, the whites would refuse to patronise the trams, and the tramway system would break down. The case of the hotel-keeper was said to be parallel. It was urged that as such he was bound to receive any well-behaved traveller who was prepared to pay for his board and lodging. But if he could prove that by putting up a native, for instance, and allowing him to dine in the public dining-room, the white members of the public would cease to patronise his hotel, he would be justified in refusing to receive and harbour the native. If the fact of race or colour feeling could be established, the hotel-keeper, it was contended, would have sufficient grounds for refusing to receive a native or a coloured man.

Separate Cars

Reliance was placed by the Municipality upon by-law 33, under Ordinance 2 of 1906. It was urged that the by-law was void on the ground of uncertainty and of unreasonableness. The cases quoted did not appear on all fours with the present case; for if, by virtue of the by-law, the Council had indicated by notices on the tramcars or otherwise which cars were destined for Europeans and which for coloured persons, there would have been no uncertainty. Whether the by-law was unreasonable was a matter which, in the absence of evidence of what may be held to be *justa causa*, appeared to him to be concluded by authority. In the case of *Moses v. Boksburg Municipality*, the Court laid down that where the enabling Statute did not give the Municipality power of discrimination between natives

or coloured persons and whites in reference to the establishing of compounds, a by-law purporting to so distinguish was *ultra vires*. This decision, unless *justa causa* could be established, would seem to cover the present case. But if there had been clear proof of circumstances justifying the Court in drawing the inference that there was reasonable ground for refusing coloured persons in the same trams with Europeans, he would not be able to hold that the by-law in question was unreasonable. He would like to point out, however, that the Legislature had expressly empowered the Council to discriminate between whites and natives or coloured persons. As this was his view, it became unnecessary to discuss whether Section 176 (b) was *ultra vires* the powers of the Provincial Council.

The result was that, in his opinion, the Council was not entitled on the day in question to refuse to convey the appellants in the tramcar, but for the reasons given above found himself unable to grant the order asked for. But, as the majority of the Court were of a different view, the order would be as stated in the reasons of Mr. Justice Curlewis.

No Other Cars Available

Mr. Justice Bristowe then delivered his own judgment to the following effect:—

The appellants, who are Cape coloured men, were removed from one of the Municipal tramcars on the ground that, being coloured, they could not travel on the same car with white persons. They applied to the Witwatersrand Local Division for an interdict restraining the Municipality from refusing to allow them to so travel. The application was refused, and from that refusal the appeal was brought. The alleged power to exclude coloured persons from Municipal tramcars depended on the tramway by-laws, which were originally made under the Johannesburg Municipal Ordinance, 1906, and which conferred on the Council the right to make by-laws or regulations for regulating locomotives, tramcars, omnibuses; and all private vehicles. This statute was repealed by the Local Government Ordinance, 1912, which enabled by-laws to be made for regulating the use of tramways and for appointing separate tramcars for the use of white persons and of natives or Asiatics or other coloured persons respectively, and restricting the use of such cars to such persons, and prohibiting the use of any tramcars by persons who are not respectably dressed or well-conducted. By-law 33 provided that the Council might set apart and licence any carriage, or portion of a carriage, for the use of passengers of European race only, and made it an offence to enter or travel upon any carriage set apart and licensed for a class of passengers to which one did not belong. And at the end of the by-law was the proviso "that nothing in the by-law shall be deemed to relieve the Council of any obligation that may attach to it to provide reasonable accommodation for every class of passenger." The car in question was a car for

the use of Europeans only, but there was nothing on the car itself to indicate this, nor was there anything to show that there was any other car available for the appellants' use.

Provincial Council Powers

He took the view that whether the by-law in question was authorised by the Ordinance of 1906 or not, it was clearly authorised by Section 176 of the Ordinance of 1912, and therefore valid, unless the last-mentioned section itself was *ultra vires* the Provincial Council, which he held was not the case. The attention of the Court did not appear to have been called to the case of *Germiston Municipality v. Rand Cold Storage Co., Ltd.*, where it was held that an existing by-law, in order to be preserved, must be within the powers of the statute under which it purported to have been made. It was not disputed that, in the absence of authority in the enabling statute, a by-law which discriminates between different classes of the population was bad on the ground of unreasonableness. There was, he thought, no question that the power conferred by the Ordinance of 1912 was wide enough to cover by-law 33. The only question that could arise was whether Section 176 itself was within the legislative authority of the Provincial Council. He was in accord with the view that the status of Provincial Councils under the South Africa Act was analogous to that of the Canadian Provincial legislatures under the British North America Act, 1867. In his opinion, there was nothing in the status of Provincial Councils to incapacitate them from creating or authorising the creation of colour distinctions in cases which their powers were otherwise wide enough to include. That the powers vested in the Provincial Councils were wide enough to cover Section 176 of Ordinance 9 of 1912 was assumed in the Court below. The South Africa Act gave Provincial Councils power to legislate in relation to Municipal institutions, but it did not enable them to vest in the local authority "fancy" powers, nor would it necessarily include all and every power which Municipalities frequently possess. The point seemed to be whether the maintenance of a tramway service was a special function or whether it came within the ordinary management of Municipal affairs. Having regard to modern ideas, and taking into account the advance of public needs, a tramway system might now be regarded as an almost necessary adjunct of the Municipal institutions of every large town. For this reason, he came to the conclusion that the power to legislate included power to authorise the establishment and maintenance of a Municipal tramway service. It seemed that the power to make tramway by-laws must be read in connection with the power to maintain a tramway system. Section 31 (that giving power to maintain a tramway) contains nothing in express words to warrant the view that any distinction based on race or colour was intended. They were to be for the benefit of the public generally.

By Implication

It was, in his judgment, just as impossible to say that the section would be satisfied by a tramcar service for the exclusive use of Europeans as it would be to suppose that it would be satisfied by one which was carried on only for the benefit of natives, or was confined to persons of a particular age, or sex, or trade. If, therefore, any authority was to be found in the section for any form of colour distinction, it must arise by implication; and it was settled that a provision could not be implied unless it was necessary to imply it—unless it was otherwise impossible for the enactment to have the effect which it was intended to have. Some regard might be properly paid to the feelings and the sensitiveness, even to the prejudices and foibles, of the general body of reasonable citizens. Persons who use tramcars might fairly expect some protection from dirty and offensive neighbours. It seemed to him that on similar grounds some degree of colour distinction

might also be justified. In the existing state of public feeling the segregation of natives might be essential to an efficient tramway system. But it was quite a different thing to extend the segregation to all persons who were not of European race. Such a distinction was entirely artificial. Again, what was the meaning of European descent, and what amount of alloy constituted a departure from pure European blood? As matters stood, the decision rested with the tramway conductor, and could only be based on a rough-and-ready comparison of shades of facial colouration. Cases might arise where brothers and sisters would have to be placed on opposite sides of the colour line; and even the same person who was permitted to travel one day might be excluded the next. He could not think that there was any justification for extending the segregation to persons like the appellants, if they were respectable and well-behaved. In his opinion, the by-law was not within the powers of the Ordinance of 1906; and, if that was so, then it was not preserved by the Ordinance of 1912, and it was not a valid by-law. It was no part of the respondents' case that any tramcar accommodation whatever was provided for coloured persons. And he was disposed to think that the proper inference was that there was none. It was not necessary to decide the point, but he wished to say that it seemed extremely doubtful whether the by-law justified the total withholding of coloured accommodation. A tramway service for white persons only would hardly be one "for public use" within the meaning of the Ordinance of 1906, and even Section 176 of the Ordinance of 1912, though it contemplated segregation, certainly did not contemplate exclusion. For these reasons he thought the decision of the Court below wrong, and should be reversed. He agreed with the form of order proposed by Mr. Justice Curlewis.

Mr. Justice Curlewis delivered a concurring judgment.

The appeal was accordingly allowed with costs, and the Court made an order restraining the respondent or any of its servants from preventing or from refusing to allow applicants from travelling on any of the respondent's ordinary service cars for the conveyance of passengers on payment of the usual fare, and subject to complying with the other by-laws; leave was given to the respondent to bring an action for setting aside the interdict, costs of the application and of the appeal then to be costs in the cause; if such action were not instituted within one month from date of judgment, the respondent to pay costs of appeal and of the lower Court.—*Transvaal Leader*.

Indian Labour in the Colonies

In the House of Commons on the 2nd June 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 ordinance and with personal and civic rights in no way inferior to those of any class of people resident in the Colony or Protectorate; and whether encouragement was held out to them to become 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.

From the Editor's Chair

A SURPRISE VISIT

MANY were disappointed by not being allowed to pay their respects to His Highness Sir Aga Khan during his brief stay in Durban last week. His Highness has shown on many occasions his keen interest in our welfare and we all gratefully remember the mass meeting at Bombay during the passive resistance campaign, over which he presided. During the time of Mr. Gokhale's visit to South Africa, His Highness was invited to come to this country but it was not found convenient. He promised, however, to come at a later date. The community have since lived in hope that one day His Highness would favour us with a visit when the community would have the opportunity of honouring so great a son of India. No wonder, therefore, that disappointment is felt. Nevertheless we cannot blame His Highness, under the circumstances, for declining the invitation of the Indian community. Coming as he did, not of his own will but by reason of the steamer in which he was travelling being sent back to Durban by the British Naval authorities, it was not possible for him to accept anything in the nature of a public reception at a time when all attention was drawn to the sad state of affairs in Europe. Had His Highness accepted even a private reception at Durban, the news would have flashed across the country and at every place he would have been met by enthusiastic admirers bent on doing him honour. This would have been embarrassing to him, and at the present time not desirable. His desire to travel as a private gentleman was, therefore, reasonable. When, however, the war is over and things have become normal once again, we think that, if the Indian community were to invite His Highness to pay his promised visit to this country, he would accept it and we have no doubt that the Indian community would unite in doing him honour. We hope that the leaders of the community will take the opportunity, whilst expressing their regret at not meeting him at the present time, of inviting him at a more convenient season.

THE JOHANNESBURG TRAMWAYS

THE Transvaal Division of the Supreme Court has just delivered a most important judgment to all people of colour living in Johannesburg with reference to the powers of the Johannesburg Municipality to exclude non-white persons from the use of the municipal tram-cars on grounds of colour alone. The Court has directed the Municipality to allow certain two Cape coloured persons to have equal facilities with Europeans as regards the ordinary service of municipal tram-cars and subject only to the same restrictions as white persons. It is clear that the present Johannesburg Tramway Bye-law that has hitherto excluded coloured persons is held by the Court to be *ultra vires* of the Statute under which the Municipality has acted. We understand that it is the intention of the Municipality to appeal against this judgment, and we strongly urge the members of the Indian community to refrain meanwhile from taking advantage of the present position. The situation is a very delicate one and, even if the Municipality be defeated in the highest Court, it will still be necessary and expedient for an agreement to be arrived at between the various organisations representing non-whites and the Johannesburg Municipality as regards the use of the tram-cars without undesirable friction. We trust, therefore, that the Johannesburg Indians will realise their responsibility and not act selfishly or precipitately.

H. H. Sir Aga Khan

There arrived quite unexpectedly in Durban, on Thursday by the Union-Castle liner *Llanstephen Castle* from Zanzibar, His Highness Sir Sultan Mahomed Aga Khan, G.C.S.I., G.C.I.E., etc. As soon as the leaders of the Indian community became aware of the arrival of the distinguished visitor efforts were made to get into touch with him to ascertain his wishes in regard to the arrangements for his reception. It was thought that, owing to the disturbed condition on account of the war and the fact that the visit of His Highness was accidental, any reception would necessarily be of a private character. Letters were therefore addressed to His Highness by the Natal Indian Association, Zoroastrian Anjuman, Anjuman Islam, Colonial-born Indian Association, Hindu Women's Sabha and others, expressing their hearty welcome and requesting His Highness to meet representatives of the various bodies. Later, telegrams were sent respectfully requesting a reply and stating that there would be great disappointment if the community had no opportunity of doing him honour. After several unsuccessful attempts on Friday morning to find His Highness on board the steamer, at the Marine Hotel and elsewhere, a representative of the Indian community "captured" the object of his search seated in a motor-car, perusing the many telegrams received from all parts, welcoming him to these shores. After a brief introduction the business of the "scout" was disclosed. Would His Highness kindly accept the invitation of the Indian community to a private reception at which the leaders would attend and pay their respects to one who was held in so high esteem by all sections? They felt that it was impossible for them to allow him to pass through Durban without some recognition of his valuable services to the Indian cause in South Africa. These and other suggestions were smilingly refused with many thanks and profuse apologies. His Highness said that he was very much obliged for their kindness but it was quite impossible for him, under the circumstances, to accept their very kind offer. He had decided to travel strictly *incognito* through South Africa. He had come to Natal not by arrangement but by reason of the conditions prevailing. He was also not well, having undergone an operation on his leg and was greatly upset at the enforced alteration of his plans. He intended to reply to those who had sent messages declining all receptions which might be contemplated. "Will you please thank the Durban friends," said His Highness, "and tell them how much I appreciate their good wishes, but it is impossible for me to accept their hospitality. I am leaving by this evening's train for Johannesburg, *en route* to the Cape where I shall board the steamer for England. Good-bye." And with a hearty hand-shake, and a snort of the motor-horn, he was flying away up the street and lost to view.

Replies were afterwards received by the Durban public bodies as follows:—

"I thank you heartily and am much gratified by kind offer to do me honour of visit and reception but am travelling strictly *incognito*, was forcibly brought here and specially made a rule to go through as a private gentleman, besides am not well and am very sad by events."

His Highness, while in Durban, was in telegraphic communication with General Botha, whom he met at the last Imperial Conference, and with whom he received his LL.D. at Cambridge, and, as representing the Premier, he was seen off at the station by Mr. James Dick, head of the Immigration Department, and Mr. Bernard Hodson, magistrate (on behalf of Mr. Percy Binns) and by the Mayor (Mr. W. Holmes).

At Johannesburg

His Highness had telegraphed saying that he was travelling *incognito*, and that accordingly he did not wish to receive any deputations or be the object of any demonstration, and, therefore, with the exception of

a few members of the Khoja community, practically no-one met him at Park Station. Mr. Polak, however, who had met him in India, and who had placed himself at the disposal of the distinguished visitor, showed him the principal sights of the town in the short time available, as it was nearly nightfall, and His Highness subsequently left for Capetown by the Cape Mail at 9 p.m. on Saturday. It is his intention to travel by one of the Portuguese mail-boats, and to visit Morocco before his return to India. Prior to his departure, the Aga Khan desired Mr. Polak to convey to the Indian community his grateful thanks for the many expressions of goodwill that had been received by him, and to explain that his visit to South Africa, which was purely accidental, imposed upon him complete privacy.

At Capetown His Highness was met at the station by several of the Indian leaders but there were no speeches.

More Farewell Addresses

The European Committee of sympathisers in Johannesburg presented the following address:—

DEAR MR. GANDHI,

On the eve of your departure for India, we, the undersigned members of the European Committee of sympathisers with the Indian Community during the recent Passive Resistance Struggle, desire to convey to you our most sincere regards for your qualities of self-sacrifice, moderation, devotion to duty, and statesmanlike action.

During these troublous times, in which it was our very great privilege to co-operate with you, and use such influence as we possessed to procure a settlement honourable to all parties, we had your loyal assistance and most valuable advice.

It must be a matter of intense satisfaction to you to know that your self-sacrifice, and that of the community of which you are an ornament, have resulted in complete success to the cause that you have consistently and conscientiously advocated, and we tender you our sincere congratulations upon this happy event.

We wish you and yours long life and happiness and many opportunities of extending your energies on behalf of your countrymen and suffering humanity at large.

We are, dear Mr. Gandhi,

Yours very sincerely,

CHAS. PHILLIPS,
Acting Chairman,

JOHN A. ROGERS,

J. HOWARD,

A. BROWN,

D. POLLOCK,

C. E. NELSON,

H. ROBINS,

A. S. JUDD,

H. KALLENBACH,

H. S. L. POLAK,

R. J. HALL.

DEAR MISS SONJA SCHLESIN,

On behalf of the Transvaal Indian Women's Association, of which you are the honoured Secretary, we desire to offer you our heartfelt thanks for the splendid work that you have done during all these years, on behalf of the Indian Women of the Transvaal.

You have served our Association with a love and devotion that are rare indeed, and you have added to our many obligations towards you by your splendid work at Volksrust and at Charlestown, where you tended the women and children who were members of the families of the indentured and ex-indentured labourers. Such pre-eminently woman's work you have made your own in a manner that has won our hearts and our affections. Now that the strain and stress of the crisis through which we have passed is over, we trust you will enjoy some release from the strenuous labours that you have cheerfully undertaken.

We are sure that we shall always have your sympathy and help, and we pray that you will enjoy many years of life in which to continue your humanitarian work.

We are, dear MISS SCHLESIN,

Yours affectionately,

MRS. V. RAMA MOODALY,

„ NYNAH FRANCIS PILLAY,

„ S. V. AMACANOO,

„ ATCHICUNOO AMAL.

Johannesburg, 14th July, 1914.

Asiatic Question in Canada

(Concluded)

Demand for Complete Exclusion

Sir Richard McBride, Premier of British Columbia, with the practically unanimous support of the Legislature, demands the complete exclusion of Asiatics. Probably this demand expresses the general sentiment of the Pacific Province. For this the labour organizations agitate. For years the trade and Labour Congress of Canada has passed resolutions in favour of exclusion. The feeling for exclusion is as strong, if less active, among organized labour in the other Provinces as in British Columbia itself. Nor is the agitation confined to labour. There is a common conviction that Indians are unfitted for conditions in British Columbia. Thus far the appeal of Indians to have their wives admitted has been denied. It is held that these people are polygamous and that for this reason alone the demand should not be conceded. But it may be doubted if that is the chief motive in the demand for exclusion. The very efficiency of the Japanese excites apprehension. The Chinese are favourably regarded as domestic servants and perhaps now arouse less hostility in British Columbia than other Asiatic races. At the moment, however, there is intense feeling in Vancouver over the brutal murder of a woman by a Chinese servant. The City Council has instructed the Board of Education to provide a separate school building for Asiatic children, and has adopted a resolution to give civic contract only to contractors who employ no Asiatic workmen. It is also reported that many Chinese servants have been dismissed from the households in which they were employed. The panic will pass, but there could not be a better illustration of how quickly feeling against Asiatics is aroused. The broad and vital objection to Asiatics in Canada, as in every other country where white standards of civilization prevail, is that they do not assimilate and on moral, social, and national grounds, and do not belong where they cannot be permitted to enjoy free and full citizenship.

Asiatic Competition

Twenty years ago most of the sawmills of British Columbia were operated by white labour. To a great degree the white workmen have been displaced by Chinese, Japanese, and Hindus. Fifteen or 20 years ago there were 8,000 or 10,000 white fishermen on the Pacific Coast. To-day the fisheries are practically controlled by Japanese. Neither the Chinese nor Japanese are deficient in commercial qualities or lacking in genius to take advantage of conditions in the labour market. The Chinese are willing to be servants, but more and more the Japanese enter into mining and fishing and control the industries in which they engage. They have the genius of industrial masters: the efficiency which outruns competition and establishes industrial sovereignty.

Legislative Devices

But whatever may be the qualities of Asiatics, or however necessary under existing conditions may be Oriental labour on the Pacific Coast, it is certain that British Columbia demands severe restriction, if not

absolute exclusion. At the last General Election for the House of Commons every Liberal candidate in the Province was defeated, and chiefly because the Laurier Administration was suspected of laxity in dealing with Oriental immigration. Provincial Governments, whether Liberal or Conservative, have attempted by various legislative devices to effect exclusion. From time to time Provincial Acts have been passed to prevent the employment of Chinese or Japanese on railways and other undertakings, public and private, subsidized by the Government, to prohibit the use of such labour underground in mines, and to prevent the issue of liquor licences to Orientals. There was firm and continuous protest from Japan, and endless correspondence both between the Provincial and Federal authorities and between the Canadian Government and the Colonial Office. Repeatedly the Acts were disallowed by the Dominion and re-enacted by the Province. Mr. Chamberlain, while Colonial Secretary, expressed sympathy with the desire of British Columbia to prevent any excess of Oriental immigration, but treated the Provincial measures as needlessly offensive to Japan, and urged that by adoption or variation of the Natal Act the object of the Province could be achieved. A Bill resembling the Natal Act was adopted, but, as an educational test in the language of Japan was not permitted, that also was made the subject of Japanese and Imperial remonstrance and was disallowed. In the same way there was protest from Japan against the denial of the franchise to its people, but in provincial elections no power to interfere lay in the Federal Government.

The Dilemma

The problem which embarrassed the Laurier Administration now confronts Conservative Ministers. Sir Richard McBride, as has been said, still demands exclusion, but for Imperial and commercial reasons alike the demand cannot easily be recognized. There is an agreement with Japan to restrict immigration, and this has been observed. No doubt a similar agreement with China is desirable, but it may be difficult to obtain and probably would carry no adequate guarantee of enforcement. There is no prospect that the restrictions upon immigration from India will be relaxed. The existing regulations provide for practical exclusion, and British Columbia will tolerate no modification of the policy. It is in British Columbia that the immediate active feeling against admission of Asiatics is centred. This will be understood when it is remembered that the total population of the province is only 392,480. If Asiatics should begin to swarm across the mountains a feeling as intense as now prevails in British Columbia would develop in the Prairie Provinces. A Bill passed by the Legislature of Saskatchewan to prohibit employment of white girls by Chinese is now before the Imperial Privy Council. If it is found to be constitutional a similar prohibition will be adopted in Ontario.

It has also to be remembered that in the American Pacific States the antipathy to Asiatics is even more pronounced than in British Columbia. Regardless of political boundaries, the whole coast would unite against any serious increase of Oriental immigration. Indeed, there is even now a demand in British Columbia for just such legislation to refuse land titles to Asiatics as California has adopted against the protest of Washington and in defiance of the diplomatic representations of Japan. In Canada, however, there is a power to disallow state legislation which does not exist under the American Constitution. In the fruit districts of British Columbia there is no co-operation between white and yellow farmers. Indeed, there is a practical boycott of Asiatics. They engage freely in vegetable growing, on isolated plots surrounding the cities, but are not allowed to establish themselves as owners in the fruit country. A Royal Commission has just reported that Oriental ownership or leasehold of farm lands is detrimental to truck farming by white settlers. It

is alleged that Hindus have become serious competitors with dairymen who supply Victoria and other communities with fresh milk. It is urged that the facts should be impressed upon the Dominion Government. A further recommendation is that in order to increase the supply of efficient farm labour the head taxes upon Chinese should be drawn upon to assist immigration from Great Britain. The Canadian Government, as has been said, has the whole embarrassing question under consideration. At its elbow is the Conservative Provincial Government of British Columbia, and on the benches of the House of Commons is a united Conservative delegation from the province. Whatever is done, therefore, the regulations against admission of Hindus, Chinese, and Japanese will not be relaxed.

Magistrate Severely Censured

"The accused was an incorrigible rogue. He had been convicted 14 times, and it seemed proper to apply ordinary jurisdiction to the sentence. I was quite aware that this was not strictly legal, and the matter would not have been questioned had it not been for the officiousness of the superintendent of the Durban Gaol. What business it is of gaol officers to criticise magistrates' sentences I have yet to learn. There has been no appeal or objection by the prisoner." This (says the *Natal Mercury*, was the statement made by the Resident Magistrate of Verulam in his reasons for sentencing an indentured Indian named Powlett to six months' imprisonment, with hard labour, on a charge of failing to produce his pass when called upon to do so by a duly authorised person.

The said Indian, Powlett, appealed against the sentence, and the case came on for review in the Natal Provincial Division of the Supreme Court, before the Hon. the Judge-President (Mr. Justice Dove-Wilson), Mr. Justice Broome, and Mr. Acting Justice Bird.

Mr. Shaw was for the appellant, and Mr. Douglass, K.C., Attorney-General, for the Crown.

The grounds of the appeal were that the charge as laid down disclosed no crime, and that the judgment or sentence was *ultra vires* and illegal.

The Attorney-General said that he could not uphold the finding of the Magistrate.

The Judge-President, in giving judgment, said that in this case the appellant was sentenced to six months' imprisonment, with hard labour, for an offence which at the most would have entailed imprisonment for only 30 days. The extraordinary part of the case was that the Magistrate admitted that he was quite aware at the time he passed the sentence that it was not strictly legal. How then Magistrate could proceed to do what he was aware was not strictly legal was beyond his (the Judge-President's) comprehension. But he was not content with saying that he was aware that what he was doing was not strictly legal, but went on, in effect, to express his censure of what he termed the "officiousness of the superintendent of the Durban Gaol," to whom he (the Magistrate) ascribed the fact that his illegal sentence had been called in question. He asked: "What business is it of a gaol officer to criticise magistrates' sentences?" It was obviously within the province of anybody who found that an illegality had been committed, even by a magistrate, to criticise that illegality, and if it were a fact—he (the Judge-President) did not know if such was the case—that it was due to the superintendent of the Durban Gaol that this illegality had been exposed, then that officer was only doing his duty in taking the proper steps to have it exposed. This was the first time in his (the Judge-President's) experience that a magistrate had contended that he knew what he did was illegal, and had complained of the officiousness of the person who had been the means of exposing his illegality, which, had it not been exposed, would have resulted in the appellant being detained in prison for five

months longer than the Legislature had thought sufficient.

Mr. Justice Broome said he had nothing to add, and Mr. Acting Justice Bird also concurred. The conviction, therefore, was quashed.

The Rice Supply

A meeting of the Natal Sugar Growers' Association was held on Wednesday, says the *Natal Advertiser*, for the purpose of considering what action, if any, should be taken to conserve the supplies of rice. The chair was occupied by Mr. C. B. de Gersigney, and the attendance was composed of representatives of practically the whole of the principal sugar growers of Natal.

The chairman explained that as soon as it had become known that war had been declared it was felt to be the duty of the employers to ascertain how the food supply of those they employed would be affected. At one time it was evident that a panic had set in, and indiscriminate buying was resorted to, but that had happily passed. Now however, it was their duty to see that their Indians suffered as little as possible until the country was more settled, and the meeting had been called together to learn the wish of the employers as to whether other rations should be given to their Indians, or whether anything could be done to ensure full rice supplies in the near future.

Mr. Saunders thought they were working in the dark for no one seemed to know really what the position was. They did know that rice was likely to be scarce, and he was of the opinion that the meeting should come to some understanding with a view to conserving the supply of rice in the country, and so to increase its value. He suggested that it be agreed that the ration of rice be reduced, but be made up by an equivalent amount of meal. There was little difficulty in the way, and he was sure if the Indians were told how the country stood in regard to its rice supply they would willingly forego a portion of the rice ration now rather than run the risk of being without a month hence. He would not countenance any action which deprived the Indians of any portion of their rice ration without their sanction. If all went well the full ration could be resumed in a very short time. He proposed:—

"That the rations provided by Government scale, namely, 6 lbs. of rice and 7 lbs. meal, shall be adhered to, and, with the consent of the Indian, in cases where extra rations are being issued, such extra rations shall be replaced by issuing meal in the ratio of 4 lbs. of meal to 3 lbs. of rice, and in the meantime the Sugar Association communicate with the Government in regard to the whole position."

The resolution was seconded by Mr. Tucker, who, along with others, endorsed the remarks of Mr. Saunders, but Mr. Askew said it was a question as to whether the resolution would adjust the position. Some of them had never been in the habit of giving their Indians more than the minimum allowed by Government. He thought the Indians should be asked to accept a half ration of rice.

Mr. Saunders impressed upon the meeting that any arrangement made could only be with the concurrence of the Indians, but suggested that it would be better if any resolution arrived at was unanimous, and pointed out that if it was agreed to conserve the supply in the manner named it would have a deterrent effect upon those who were now asking exorbitant prices for rice.

Mr. Townsend said that there would be no difficulty as far as the Indians were concerned. The men in his district had already agreed to the reduction of the rations, but another speaker thought the question of a reduction in rations was fraught with difficulty. It was already seeking trouble to reduce the ration of rice. He suggested that the question be postponed until the position became more clearly defined.

Mr. J. Kirkman explained that some estates gave more than double rations, and pointed out that under the proposed alteration the Indian would get the same bulk, but a larger proportion of meal.

After a desultory discussion upon the financial position, the chairman summed up the debate, and said as far as he could see there were two important points bearing upon the position, the first of which was what was the consumption, and then what stocks were held in the country? They had also to take into consideration that many of them had undertaken to provide their Indians with a certain quantity of rice per week. He took it for granted that stocks were running short, as exorbitant prices were now being asked. They were aware that large quantities of rice were on order, but they had heard of the financial difficulties in the way of securing this rice, and unless these were removed there would follow a famine of rice. He thought it would be far better if every means of securing a sufficiency of rice were exhausted before asking the Indians to consent to a reduction of rations, and in this connection he thought the Government should be asked to assist them. It was the prime duty of the Association to prevent famine being brought upon any section of the community, and as the question of a reduction in rations must necessarily be a delicate one, and might lead to complications not now thought of, he suggested that the Government be approached upon the subject. They were willing to pay cash for their supplies, but the difficulty was in the transmission of the cash to the seller on the other side, and it was there that Government could assist. If facilities were available there would be no need for any such resolution, and even if these were not forthcoming there was still a question as to whether the Indians should be approached by the employers or by the Government.

Mr. Kirkman took practically the same view, and pointed out that the coal companies would be glad to avail themselves of the labour now used on the sugar estates, so that they should proceed very warily in the matter of reducing the rations.

Mr. Saunders altered his previous resolution so that it included an instruction to the Sugar Association to approach the Government in reference to the whole position, and the resolution was then adopted, there being only two dissentients.

Indians and the War

The Indian farmers and stall-holders at the Durban Indian Market have subscribed over £58 to the Mayor's War Relief Fund. The Committee, with the Market-Master as chairman, has expressed the desire that the money should be used specially for the benefit of the distressed in England. The following amounts contributed by Indians to the Mayor's Fund also appear in the official list:—M. M. Kharsany £5 5s., Parsee Rustomjee £16 16s., G. H. Miankhan & Co. £15 15s.

The Indian storekeepers at Ladysmith have voted £100 to the local War Relief Fund and passed a resolution affirming their loyalty to the British Empire

A Reuter message from London, dated the 15th instant, which, however, had been delayed by the Censor, states that Mr. Gandhi and others are organising Indians who are offering themselves for unconditional service.

Indian Opinion

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INDIANS AND THE WAR

AN enthusiastic meeting of Indians was held on the premises of Mr. Parsee Rustomjee on the 17th instant, under the auspices of the Natal Indian Association. The hall was over-crowded, and many could not gain admittance. Among those present were: Messrs. O. H. A. Jhaveri, Parsee Rustomjee, Abdul Caader, Lazarus and Bryan Gabriel, V. Lawrence, V. R. R. Moodley, G. D. Hansraj, Imam Abdul Kader Bawazeer, R. Bughwan, S. Lutchman Panday, R. Lugenberthy, A. S. Sing, V. S. C. Pather, S. Goolabsing, Sorabjee, and A. Christopher. A report was submitted by the secretaries of the Committee, who had already taken the initiative in collecting subscriptions from the members of the Indian community in aid of the Mayor's Relief Fund, and stated that the first instalment of the subscriptions collected had been handed to the Mayor. The work of collecting was favourably proceeding. Everything possible was being done to collect as much as the present state of affairs born of the war would permit. The meeting resolved to support the movement as best they could. There was a general expression to offer their services to the Government, but in connection with this and other matters, arrangements are being made for the holding of a monster meeting of Indians, of which the time and place will be duly notified to the public.

The Indians were not slow in coming forward to assist in the flower selling effort on behalf of the Mayor's Fund in Durban on Saturday last. Members of the Natal Indian Association: Messrs. Parsee Rustomjee, Sorabjee, V. Lawrence, R. Bughwan, M. B. Lazarus, S. M. Moodly, B. L. E. Sigamoney, S. Goolabsing, Purshotam, and A. Christopher, with members of the European Men's Committee made a shop-to-shop and practically house-to-house visit, selling flowers. Several touching incidents happened where poor people, learning the object of the movement, brought out their last sixpence in order to do their share. Some who could afford paid their sovereign for a buttonhole. Though a good sum was realised by sale in the Indian localities, a large number of Indians were buttonholed in the streets and thus also contributed to the proceeds.

At the suggestion of the Natal Indian Association, Messrs. M. Rawat & Co., proprietors of the Union Bioscope, in Victoria Street, Durban, have offered to give a star programme for to-night with the object of handing over the proceeds of the night's performance to the Mayor's War Relief Fund. There is every hope that there will be a full house to enable the proprietors to pass over a goodly sum to the Fund. This will not be the first occasion that Messrs. M. Rawat & Co. have generously placed their Bioscope proceeds to the public cause.

In regard to the co-operation of the Indian sellers, in the matter of refraining on Saturday, it was pleasing to note (says the *Mercury*) that they adhered to their word not to sell in the streets, and not a single breach

was reported. Moreover, they helped considerably by their contribution of flowers, and the growers from the outside districts also responded very well indeed.

Arrangements are being made by the Natal Indian Association for the holding of Ambulance Classes.

The *Cape Times* London correspondent cables that the magnificent action of the Indian students at the English Universities in volunteering in a body for active service has intensified the loyal enthusiasm in India.

We understand that the offer made by Mr. Gandhi and other Indians in London for service in connection with the present unhappy conditions in Europe, has been accepted for hospital work by the Imperial Government. Mr. Gandhi is, therefore, staying in London for the present.

We understand that several Durban Indians have offered their services to the Government in connection with the war.

In Johannesburg a movement is afoot to form an ambulance corps.

The Indian community of Durban has already contributed over £330 to the Mayor's War Relief Fund. Collections are still proceeding. The Chinese community in Durban, which is only small in numbers, has contributed £55 4s.

Governor-General's Relief Fund

Pretoria, August 22nd (Reuter).—The following memorandum explanatory of the scope of the Governor-General's Fund has to-day been issued by Mrs. Botha: "As the public will have gathered from the letter addressed to me by his Excellency the Acting Governor-General, and published in the Press, it has been decided to inaugurate a fund, called the 'Governor-General's Fund,' for the sick, wounded, and needy in the Union during the present terrible war.

"A great amount of distress prevails in the Union as a result of the economic conditions consequent upon the war, and it has become quite impossible for the various charitable organisations in the comparatively few centres where they exist, to cope with the urgent demands which are made upon them, and there can be no doubt that the longer the war continues the more accentuated this state of affairs will become. It is felt that it is the first duty of those in the Union who are able to spare something towards the relief of distress to help the indigent dependents in the Union of those who have been or still may be called out in the service of the country and the Empire, and also those in the country who are in distress through no fault of their own as a result of curtailment of business.

"It is felt, moreover, that by assisting the distressed in the Union, for which unfortunately there is ample,

and in all probability will be still more, scope in the near future, the people of the country would be discharging a duty which they owe, not only to South Africa, but also to the Motherland; and that a great service would be rendered by maintaining business conditions as healthy and normal as possible.

"An urgent appeal is therefore made to the people of South Africa for their help in the good cause which has the approval of His Excellency Lord Buxton, and also of the Acting Governor-General.

"It has been suggested that the best way to establish an organisation throughout the length and breadth of South Africa would be if the magistrates and mayors in all the towns and districts would be prepared to help in forming any local committees to explain to the people the object for which the fund is being raised, and to circulate subscription lists and an earnest appeal is made for this co-operation."

The British Columbia Question

The editor of the *Canadian News* writes in his paper:—

I wonder if the British people generally, both at home and in the Empire overseas realise the tremendous significance and the overwhelming possibilities that are involved in Gurdit Singh's attempted landing of 400 Sikhs on the shores of British Columbia. To the thoughtful mind there is no limiting the eventualities that may arise from this apparently, and at first sight, insignificant event. One cannot blame the Canadians for their action in the matter. They have resolved that not only British Columbia but the whole of Canada shall be reserved for the white races alone. And in many respects and from many points of view, such a decision is absolutely commendable. Both racially and morally it is well that white and black should not be too intimately associated or intermixed. But, as I have pointed out before, Gurdit Singh has much to be argued on his behalf also. He says in effect: "We are British subjects and as devoted to the King as the nobleman in Park Lane or the coster in Whitechapel, possibly more devoted than either. We are members of the Empire and we feel we have a right to live where we like within the bounds of the Empire. My people on board this ship are mostly Sikhs, who have fought loyally and heroically for England in many parts of the Empire. We, therefore, claim our right to be treated as fairly and justly as all the other people living under the British Crown and marching beneath the Union Jack." Can we say him nay? Another thing has to be reckoned with. If we refuse these men admittance to Canada or to South Africa where much the same kind of trouble has been going on in Natal, we may have to face the horrors of revolution and mutiny in India. And then comes the consideration: How would China and Japan regard such an event and would they not feel perhaps bound to take the part of their coloured brethren in India? Remember India is part of Asia, and a coalition of China and Japan against England would mean practically the whole of the East against the whole of the West—white versus black and yellow; that means Armageddon and the end of all things so far as this present constitution of the world is concerned. All these possibilities lie hidden within the cabins of that comparatively small Japanese steamer the *Komagata Maru*. Not the advent of William the Conqueror's ship on the shores of Sussex or the first glimpsing of the *Mayflower* from the wild hills of North America, or any of the voyagings of Drake's beautiful vessels meant more to the history of the world than may possibly the arrival of Gurdit Singh's ship at the gateway of the New West. I trust that the British authorities will be able to handle the position with all the skill and delicacy and sympathy at their command.

The Right to Decide

In an editorial examination of the position arising out of the appeal of the Hindus on board the *Komagata Maru* against the order for their deportation made by the Canadian authorities *The Times* says:—The judgment finally disposes of the idea, which we have already had occasion to examine and reject, that British citizenship in itself confers an unrestricted right of entrance into any part of the British Dominions. This misunderstanding of the rights inherent in subjects of the Crown seems lately to have had considerable vogue in India. Its fallacies are exposed upon the most superficial examination. Each part of the British Dominions which has received the grant of self-government has the right to decide whom it will admit and whom it will exclude. It is an utter misconception to think that the right of exclusion is exercised by the Dominions exclusively against Asiatic subjects of the Crown. That is not so. Canada excludes white men who are British citizens if they are not thought suitable for admission. Such edicts of exclusion are constantly made and rigidly enforced, without any regard to the fact that the persons excluded are citizens of the Empire. It would be well, we think, if this simple fact were more generally realized in India.

On the other hand we do not ignore the important point that the determination of the Dominions to exclude Asiatic British subjects is wholesale and directed against a race, whereas the exclusion of white men is particular and applied only in individual cases of undesirability. Here is an issue which should not be shirked. The Indian seizes upon it at once and points to it as a triumphant vindication of his view. His case is that such a wholesale exclusion of the Asiatic *qua* Asiatic is tantamount to a brand of inferiority. Nor indeed is it at all unnatural that the action of the Dominions should seem to the Indian to be an assertion of racial superiority. But though this is his natural point of view, it is surely not too much to ask him to remember that there is another point of view. "East is East and West is West;" and, though we may hesitate to accept as inevitable the corollary that "never the twain shall meet," it would be futile to deny the immediate difference between them. There is the answer. The European is inevitably conscious of the difference between the Asiatic and himself. He cannot help realizing that difference. It is fundamental, at least as things are at present. It affects the whole fabric of civilization. The things that the European thinks important the Asiatic believes to be less than dust in the balance of the spheres. And, where the European is engaged in building up new communities, where he has to ask himself day by day whether the foundations are well laid and the growing fabric secure in each successive story of its structure, there he is compelled to exclude alien influences and the inevitably corrosive action of social materials that resist assimilation.

A Settlement Possible

I am told (writes the correspondent of the *Glasgow Herald*) that there is now every prospect that the vexed question of Asiatic immigration into Canada will be settled in a satisfactory manner. Negotiations are taking place between the Home Departments and the Canadian, Indian, and Chinese Governments, the aim of which is to reach a settlement under which uniform conditions of admission into Canada will be applied to Asiatics of all nationalities. That is to say, the existing regulations governing the admission of Japanese will be applied to British Indians and Chinese. The Act by which Canada became a party to the Anglo-Japanese Treaty of 1911 was passed by the Canadian Legislature to safeguard the right of the Dominion to control the Immigration of Japanese. In negotiating the Treaty the British Government did not make a specific stipulation regarding the restriction of labourers or other immigrants from Japan to Canada. The Canadian Government, therefore, inserted a provision

in the Act stating that nothing in the Canadian Immigration Law was repealed by the Treaty, and in accordance with a previous understanding the Japanese Government made a subsequent declaration maintaining the limitation and control which Japan has exercised during the previous five years in regulating emigration to Canada. This arrangement was come to in order to avoid complications arising out of the Treaty, which conferred equal rights and privileges on the subjects of the contracting Powers. I am told that both the Indian and the Chinese Governments are prepared to agree to a similar arrangement.

From the Editor's Chair

INDIANS AND THE WAR

THERE is a growing desire amongst the Indians of South Africa to render assistance to the Government during this time of war. Some are anxious to bear arms, others to assist in ambulance work, whilst others offer their services unconditionally. We understand that these offers have been forwarded to the Government. Meanwhile the Indians of Durban have contributed over £330 to the Mayor's War Relief Fund. This fund has been organised for the purpose of relieving distress amongst those suffering from the effects of the war. It is, therefore, a fund that will commend itself even to passive resisters of the strictest type. Mr. Gandhi, we learn, has offered his services, along with other Indians in London, and these have been accepted for hospital work. Had Mr. Gandhi still been in South Africa he would have called together the men of the former ambulance corps for service in this country, and we have no doubt that he would have found no difficulty in getting together a large number of sturdy young men for the job. It now remains for others to come forward and qualify as leaders for this work. A European friend who served in the Boer War and who has since spent some years in the wilds of West Africa, offers his services and co-operation in the formation of an Indian ambulance corps.

As will be seen from our columns, the Governor-General has opened a Relief Fund to render assistance to the sick, wounded and needy in the Union. We suggest that those who have not already subscribed to the local funds in their district should contribute to this fund. Our first duty is to those around us and we feel that, before sending money elsewhere, those in need in this country should be provided for.

May we, however, without appearing to be disloyal, raise a note of warning to those energetic and enthusiastic collectors who may be tempted to swoop down upon poor people and induce them to part with their last sixpence. A little thought will convince them that these very people may themselves need assistance. It is an easy thing for an influential committee of well-to-do men to call upon a poor struggling man and induce him to part with his last penny, but it would be criminal folly to practice such methods of extortion. What is given let it be given voluntarily and without pressure. Each man knows his own business best and knows how much he can afford to give. Therefore, let all who can contribute to the Governor-General's Relief Fund do so cheerfully and of their own free will.

THE NEW REGULATIONS

WITH reference to the operation of the new regulations as to visiting passes, recently published, application for these documents must be made to a Principal Immigration Officer, or to a duly authorised Magistrate and that a declaration has to be made in each case by the applicant therefor. These permits are not available for Indians proceeding from the Transvaal to India by way of Natal, as will be seen from the correspondence on the subject appearing elsewhere in this issue. Identification certificates are issued which render it unnecessary for any deposit to be made by those desirous of passing through Natal, and we are also informed that applicants therefor will not be required to give photographs. Whilst it is quite unnecessary for any Transvaal Indian to take out these identification certificates, as he will be fully identified by his permanent Transvaal Registration Certificate which enables him to return to the Province at any time, will probably be a matter of convenience to many to avail themselves of them, and thereby avoid the necessity of making the deposit either when proceeding to or returning from India. The matter will be entirely in the discretion of individual Indians, but even if those who take them out fail to return within the period of three years, this will not in any way affect their legal right to return to the Transvaal. So far as the Natal practice is concerned, with reference to the issue of identification certificates, we would strongly urge applicants for them to insist upon their issue without photographs, or else to refrain altogether from taking them. Official representations have already been made to the Government on the subject and we await with interest the reply thereto.

AN ILLEGAL SENTENCE

SOME strange things have happened at Verulam from time to time but the illegal sentence of six months' imprisonment with hard labour imposed on an Indian by the Resident Magistrate (Mr. Maynard Matthews) and reported by us last week is extraordinary. The cool effrontery of this "dispenser of justice" is astounding. "I am quite aware that this was not strictly legal," he says, and goes on to refer to what he was pleased to call the "officiousness" of the Superintendent of the Durban Gaol in calling attention to the illegal sentence. The poor victim, we understand, was not even indentured, but was arrested, whilst proceeding along the highway, for not being able to produce a "pass." For this crime, if crime it be, he was liable to imprisonment for not exceeding thirty days. "The accused was an incorrigible rogue," says the Magistrate, in his reasons. Of that we have no evidence before us and we question whether the Magistrate had. We have so often seen the procedure in Court when men have been charged with not having a pass. The man is asked: "Do you plead guilty or not guilty?" He attempts to explain, but is cut short. "Did you have a pass or not? Answer 'yes' or 'no.'" And, if he answers in the negative, down drops the guillotine and he has either to pay a fine or be marched off to gaol. "There has been no appeal or objection by the prisoner," states the Magistrate, and he evidently thinks that some justification for the cruel and unjust sentence. Had it not been for the alertness of the Superintendent of the Durban Gaol, the poor man might have suffered the full sentence. Somehow the matter came to the notice of the Attorney-General and he instructed Mr. Shaw, on behalf of the Crown, to bring forward the appeal. Thus a great injustice has been exposed.

For the Magistrate we have no words strong enough. His action is contemptible. If he is capable of feeling the severe strictures of Justice Dove-Wilson, who described his action as "beyond comprehension," he should be humiliated enough. But we have no hesitation in saying that Mr. Matthews should be removed from the Bench.

Visiting Permits and Identification Certificates

The following letter from the Principal Immigration Officer, Transvaal, has been received on the above subject, and we give publicity to it for general information:

"I have the honour to point out that visiting permits granted under Government Notice No. 1238 of the 29th July 1914 are intended to allow Asiatics domiciled in one Province of the Union of South Africa to visit some other Province and to return within a stated period to the province of their domicile where the permit was issued. These visiting permits are in consequence unsuitable for the purpose of allowing Asiatics to pass through Natal with the object of embarking on steamers at Durban. The difficulty could, however, be overcome if Asiatics domiciled in the Transvaal were to apply to me by letter for a certificate of identity which would be granted for a period not exceeding three years and without any deposit at all. They would have to complete the ordinary form of declaration and affix to the certificates a 2/6 stamp. They need not apply personally at this office—it would only be necessary to write within a reasonable date before their departure.

Asiatic Traders at the Cape

At a recent meeting of the Port Elizabeth Town Council it was agreed that applications from 137 Indians, 17 British, 11 Cape Coloured people, 5 Europeans other than British, 2 natives, and 2 Chinese for certificates for food hawkers' licences, be sent to the Chief Sanitary Inspector to enable him to have them classified according to the nature of the foodstuffs hawked and to have the premises on which the applicants reside thoroughly inspected.

Mr. Gumpert, referring to Chinese and Indians, thought it unfortunate that they had to grant a lot of these licences, and he felt sure they would find, as at Capetown, that it would be necessary to frame strict regulations applying to greengrocers. They ought to protect the European as much as possible because he was harassed and driven to the wall. He did not want to see them put facilities, more than they could help, in the way of the Chinamen and Indians. He pointed out that there was a large number of Chinese shopkeepers trading under a power of attorney, and recently a decision had been given in the Supreme Court that under such circumstances the Council was not obliged to grant a licence—that was to say where the original owner of the shop was not likely ever to return to the country, the Council were justified in refusing a licence. Undoubtedly a large number in this town carried on trade under power of attorney, and the decision of the Supreme Court had put a different complexion on the matter. He wished to ask the Sanitary Inspector whether he had made investigations in that connection, and how many were trading under a power of attorney.

Mr. Kemp replied he had been through every case individually with the Detective Office, and they found that five Chinamen traded last year under power of attorney. Two went bankrupt, and ceased to trade, and consequently had not obtained a renewal of their certificates this year. Of the other three, two were still out of the country and the other could not return under the provisions of the Chinese Exclusion Act and was not included in the present list.

Mr. Young also did not wish to see issued to Chinamen more licences than they could legally avoid.—*Rand Daily Mail*

More Farewell Addresses

The Parsi Community

To Mr. and Mrs. M. K. GANDHI, Johannesburg.

Dear Mr and Mrs. GANDHI,—We, the undersigned, on behalf of the Zoroastrian community of Johannesburg, on the eve of your departure from South Africa, beg to express to you our heartfelt thanks for all that you and yours have done and undergone for us.

The story of the passive resistance struggle, with its attendant glory and suffering, is too well known to dilate upon here. But at last, after 21 arduous years, your labours here have come to an end, crowned with success. May God grant that all that you may take up hereafter will terminate in the same happy manner.

We hail you, Mr. Gandhi, as one of the noblest sons India has ever produced, and you, Mrs. Gandhi, as one of India's noblest daughters. You have given us your all. We can never thank you, but we shall ever pray God that he may reward you for all that you have done for us, and give you long life and health to continue your service of the Motherland.

Now that we are to lose you both, and all your noble family, we feel sad indeed. But our sadness is lightened by the knowledge that wherever you may be your thoughts will ever be with us.—We are, dear Mr. and Mrs. GANDHI, yours sincerely,

(Signed) A. F. CAMAY,
 " A. D. MISTRY,
 " J. E. TAVARIA,
 " N. H. NOGAMA,
 " M. R. WADIA,
 " N. T. TAVARIA.

Johannesburg, July 14th, 1914.

Maritzburg Indians

To MOHANDAS KARAMCHAND GANDHI, Esq.,

Our Respected Countryman and Leader.

On behalf of our countrymen in Pietermaritzburg we wish to convey our respectful greetings to you upon your departure from South Africa to our Motherland.

We have learnt with sorrow the news of your intended departure from South Africa, the field of your continuous political activity for the past twenty years, during the whole of which time you have unsparingly devoted your energies towards the elevation of the status of our people. You have shared with us our sorrows and our joys, and have done for us—out of your generous love—yeoman services, the recollection of which, we assure you, will always be enshrined in our hearts.

We hope that the recent settlement, arrived at after the loss of the valued lives of our people and after the experience of untold misery, may be productive of real liberty, peace, and justice.

We pray that the Almighty, who wields the destinies of nations, may long spare your life that you may attain the aims and ideals upon which your heart has been so long set—the welfare of our people.

We also pray that Mrs. Gandhi, who is esteemed and loved by us all, will long be spared to assist you in all your labours and efforts on behalf of India's children.

We hope that you will be pleased to accept this address as a sincere mark of our love for you and of our appreciation of your work for us.—We beg to subscribe ourselves, on behalf of the Indian community of Pietermaritzburg,

(Signed) D. K. SONI (Chairman),
 " N. DUKHIE }
 " S. R. NAIDOO } (Secretaries),
 " M. C. DADA }
 " J. SINGADHU } (Treasurers).

Pietermaritzburg, July 12th, 1914.

“Jews and Racial Prejudice”

The *Jewish World*, whilst paying a tribute to Mr. Polak's indirect services to Judaism by his work on behalf of Indians in South Africa, reproduces from the *American Jewish Advocate* an article on the above subject by Mr. Jacob de Haas, from which we quote the following, which has a significant bearing upon the Indian problem in this country:—

Ever since time began there has been race prejudice, and race prejudice always takes more or less the same form. Pharaoh feared that the Jews in Goshen would grow too many for the Egyptians, in point of numbers, in possession of the land, and finally, they might help an enemy who attempted to invade his territory.

We know, from the story in the wilderness, that the Jews never harboured such ideas.

Nations or philosophers who disliked the Jews accused them of having a peculiar odour. It is known in history as *mostagalia Judæorum*; they had, it was alleged, a dental defect which prevented them spitting straight; they had a mental defect which prevented them telling the truth; their industry and perseverance were dangerous; their numbers conspired against the well-being of the State; their clannishness created a community within the community; if they were permitted to own land they would soon buy the whole country; their religion was a mystery; their *morals* were peculiar; they had no sense of commercial probity; they presented themselves in a meek manner but were very proud; and, lastly, there always came the jingo or Chauvinist, who, peering into destiny, would exclaim: “If we do not destroy these people they will surely destroy us.”

Now these attacks upon the Jew have not been unique except in so far as he has been the unfortunate victim of the prejudice of all the nationalities at the same time. When an Englishman wants to think of a tenacious arch conspirator with a peculiar smell, he thinks of a Russian. When the Frenchman dreams of an uncanny, ever resourceful, perpetually menacing, always bewildering creature, his dream takes the form of an Arab. Down in the Levant, where the races come as close together as they come at Five Points in New York, each of the races sets up another estimate as to the peculiar cunning of all the others. The common agreement, if I recall it aright, is that a Jew can cheat two Turks, that a Greek can cheat two Jews, and an Armenian can cheat two Greeks.

It is quite certain that the average American has a host of racial prejudices. He is convinced that the coloured people have an odour—no doubt the dirty ones have, and all those humans of all colours and lands who are afflicted with personal smells; he believes that the Chinaman has a musk smell, and the Chinaman reciprocates in kind by claiming that he can smell a white man. Now I am not writing the philosophy of the nasal organ, but I am quite sure, in my own mind, that all these smells are imaginary as racial attributes or defects; that all the details of the prejudices set up against the coloured brother are as lacking in point—except that he has only newly come into the world of culture and civilisation as far as he is descended from Congolese—as are all those now being manufactured against the Japanese; as were all these prejudices against the Jews.

You cannot very well have a cake and eat a cake. You, as a Jew, cannot very well protest against prejudice aimed at yourself, and then close your ears when the same verbal bombardment is hitting another race. When a Jew settles in a village the objectors say they have nothing against him, but they fear the other Jews he will bring there. That is all there is to that Californian rumpus, the fear of other Japanese who will be brought in by those Japanese who are now obliging us by raising onions and cucumbers. Now you do not go out of your way to invite the other Jew to the village, you are not seeking to aggrandise your power

in the village, and therefore you have not the slightest reason for believing the other fellow, just because he is a slant-eyed, and yellow of skin, has a motive in life differing from yours.

Of course, some one will rise in his place and tell me that I am not prejudiced because I really know nothing of the Japanese. Rubbish! Ignorance, not familiarity, is like to be the forcing ground for prejudice in a serious person's mind. I neither idealise nor derogate the Japanese. They are to me just common folk like the rest of us, cleaner than most, more frugal because they had to be, and for the same reason more industrious. They are just the victims of senseless fear and hair-brained alarm in California as the Jews were in ancient Goshen. The world has not changed a hair in all those thousands of years.

What I do not believe against my own people I am not ready to believe against any other race, condemned out of hand because of its racial peculiarities. It may be the negative acceptance of Hillel's Golden Rule, but it works, which is more than happens to another Golden Rule much vaunted but apparently more often honoured in the breach than the observance.

Indians in Portuguese East Africa

Mr. W. W. Pearson contributes to the *Modern Review* for June his impressions of his visit to South Africa and adds the following regarding Mozambique:—

On my way back from South Africa I spent about 10 days in Portuguese East Africa, where I was able to get some idea of the condition of British Indians in Portuguese Territory. Three days of my time was spent at Lourenço Marques and seven days at Beira. To one who has been accustomed to think with some pride of the British Empire and the benefits of justice and equity which the British flag is supposed to confer on all British subjects alike it was humiliating to find that the treatment which British Indians receive at the hands of the Portuguese is much better than that which they receive in British Colonies.

In Delagoa Bay, both in Lourenço Marques itself and on the railway, Indians were treated with a courtesy which is very rare in British South Africa. One or two incidents will perhaps illustrate this.

I was travelling on the railway from Lourenço Marques to a place about 20 miles inland where the Government Agricultural Farm is situated. The Indian gentlemen with whom I was travelling (there are no separate carriages for ‘coloured persons’ on the Portuguese railways) had occasion to make some complaint to the Portuguese ticket collector, who listened to their complaint with such politeness and good humour that things were at once smoothed over.

At the Government Farm the chief official received us all politely and allowed us to see over the farm and chatted with us on the station platform before we left.

On the return journey a Portuguese boy of 14 or 15 got into our carriage and I confess I was agreeably surprised when he began to chat pleasantly with my Indian friends telling them how he had only just recovered from fever, etc. I was surprised because it was such a complete contrast to the behaviour of most European boys in South Africa towards Indians.

Another incident occurred in Beira, where the roads are so sandy that every one has to go about on trolleys which run on small rails. I noticed one trolley which was like a high box with ventilators at the top and I asked my Indian host what it was. He replied that four years before it was the custom for the meat to go through the town on open trolleys but when the Hindu community protested on the ground that it was offensive to them to see meat continually passing through the streets orders were at once passed prohibiting butchers from placing their meat on open trolleys. This incident

spoke volumes for the *considerate* attitude adopted by the authorities in Beira towards their Indian fellow citizens.

Both in Lourenço Marques and in Beira the Indians told me they had had nothing to complain of until quite recently when in certain directions the influence of Transvaal anti-Asiatic legislation was being felt in Portuguese territory.

It is impossible for one who was so short a time there to explain the reasons for this difference between Portuguese and British territory, but the following suggestions may indicate some of the reasons:

(1) There is amongst the Portuguese very little insularity or colour prejudice. The Portuguese seem to mix freely even with the natives of the country, especially in the interior, and they treat Indian merchants and traders much as they do European settlers.

(2) The Goanese element being largely Roman Catholic and consisting of Portuguese subjects helps to form a connecting link between British Indians and Portuguese. In Beira Goanese are to be found holding important official positions.

(3) The Portuguese are not very progressive as colonists and have depended largely on Indians for opening up trade, etc. They realise the great benefit the Portuguese territories have derived from the work of Indian traders. Further as many of the Indian merchants, especially in Lourenço Marques, own considerable property, they cannot be ignored.

(4) In Delagoa Bay I was told that more than 60 per cent. of the Portuguese were in official posts and therefore the majority of the Portuguese residents are not brought into severe competition with Indians.

(5) The British flag flies over the British Consulate, which proves to be a more satisfactory court of appeal for British Indians than the Parliament of a British self-governing colony. The British Consul can refer any cause of complaint to his Home Government which can at once bring pressure to bear on the Lisbon Government.

I wondered, after my experiences in British South Africa and Portuguese East Africa, whether Froude's ideal of an Empire really united under the British flag would ever be realised.

Manufacturers' Licences

Ordinance No. 10 of 1914 (Natal) "To amend the Licence and Stamp Act, 1908," adds the following items:—

30. *Manufacturer*, being any person who, not being the holder of a wholesale or retail dealer's licence for the premises concerned, or other licence specially authorising the business there carried on, makes, prepares, fashions or constructs articles of any sort for sale, barter or trade £3 0 0

Provided that if the applicant for a licence satisfies the Licensing Officer that the capital invested in the business does not exceed £250, and also that it is a new one, or if not new, that the gross sales of the previous year did not exceed the rate of £250 a year, the licence fee shall be reduced to 10s.

EXEMPTION

- (a) The manufacturer of *foodstuffs* made from agricultural or pastoral products of the South African Union.
- (b) Articles manufactured by pupils attending Manual Training Schools or other scholastic institutions.
- (c) Articles of Native workmanship (not including lethal weapons) when sold or supplied for use by Natives only and not for purposes of general trade.
- (d) The manufacture of any article mentioned in Section 15 of the Financial Relations Act, 1913.

The regulations, now published, provide that the applicant for a new manufacturer's licence shall ad-

vertise the same in the usual manner and be able to satisfy the Licensing Officer regarding suitability of premises, sanitation, etc.

Regulation No. 16 states that an applicant claiming issue of licence at the reduced rate as provided by Section 1 of the Ordinance shall lodge with the Licensing Officer a duly sworn affidavit setting forth the amount of capital invested in the business, or, in case of the renewal of a licence, the gross sales of the previous year.

News in Brief

We understand that Mr. Gokhale has returned from Vichy to London and that his health is middling.

Indians resident in the Transvaal and having more than one wife are requested to send their names as soon as possible to the Chairman of the British Indian Association, B x 6522, Johannesburg.

Through the Anjuman Eshatul Islam, Durban, we have received the hearty good wishes of the Mahomedan community on the occasion of the Id Festival. We reciprocate the good wishes.

The Natal Indian Association and the Natal Anjuman Islam have addressed letters of protest to the Government against the demand for photographs in support of identification certificates. In each case the Under Secretary for the Interior replies that the matter is receiving attention.

We deeply regret to note the untimely death of the Hon Rai Gunga Prasad Varma Bahadur of Lucknow, one of the principal leaders of Indian public opinion in Northern India. His death is a severe loss to every popular and responsible cause in India; and we tender our deep sympathy to the bereaved family.

London, August 18th.—A Simla telegram states that the Viceroy of India (Lord Hardinge) announces the formation of an Imperial Relief Fund. His Excellency is himself presiding over the Central Committee, which includes the heads of local Governments, leading native chiefs, etc.—Reuter.

The Stanger correspondent of the *Natal Mercury* writes:—"The Indian retail dealers of Stanger were directed to appear at the Magistrate's office last Monday morning, when a message from Government was conveyed to them by the Magistrate to the effect that if they raised the price of foodstuffs abnormally Government would take drastic action. The Indians stated that they had not raised prices except when the merchants had increased the wholesale prices to them." We are not informed why the Indian storekeepers were specially singled out for this threat.

Rabbi Eliezer Ben Azariah taught that the one whose knowledge surpasses his good behaviour is comparable to a tree rich in its wide-spreading branches, but with poor and scanty roots, so that a slight wind easily shakes, and soon causes it to fall. While the one whose right conduct is more pronounced than his learning is comparable to a tree the branches of which are few, but the roots of which are sturdy. Over such a tree a very hurricane may blow, and it will be left standing. Ben Azariah's doctrine, so proved in the experience of the world, is the right key to true culture. "Conduct," declared Matthew Arnold, "is nine-tenths of education." Thus we do wrong when we look only to scholastic attainments as the test of culture. Right behaviour, good conduct, worthy spirit, all that go to make the roots of the lives of men and women strong, are infinitely more important than the mere leaves of academic distinction.—*Jewish World*.

Indian Opinion

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MR. GANDHI ON SPORTS

AT the time of Mr. Gandhi's departure from South Africa we gave only a brief report of his speech at the Albert Park, Durban, on the occasion of the children's sports. We think, however, that the speech is of such importance that, for the sake of the children, the teachers and the young men, it is worth while giving a full report now.

Mr. Gandhi said that he was deeply grateful to the Farewell Committee for having organised those sports and for having set apart that day for the sake of the Indian children and gathered them together at that short notice, and he must confess that he was not at all equally grateful for the function that they had had in the Town Hall. For him that had been insipid, but that function that afternoon would carry with it or would send with him the pleasantest recollections of his stay in South Africa. He knew the community of South Africa, but he scarcely knew the community of India. He felt confident that, if he wanted to give a knowledge to anybody as to how the Indian mind in South Africa would run on a particular occasion, he should be able to state accurately the direction in which it would go, but he had no knowledge at all as to what the Indian mind in India itself could do or would do on a particular occasion. To that extent he knew his countrymen in South Africa, and it gave him very great pleasure that afternoon to see those around him when he was about to say good-bye to South Africa and to say good-bye to his dear countrymen and to all those boys and girls. He then addressed the children. He said they had come there that afternoon to indulge in sports, and sports were good, they were excellent, if they knew the meaning of those sports, but he would leave those alone that afternoon and would like to direct their attention to the real sport in life. They had raced for prizes and, as Mr. Baillie had just reminded him, that prize-giving might have a demoralising effect upon those who had the training of the children in their hands as well as upon the children themselves. He shared that fear, but, if they had raced that afternoon for the sake of racing in order to show that during the past few years they had been endeavouring to keep the physical portion of their being in a fit and proper state, it showed also the value of the industry, the courage and the time that they had put forth in a disciplined manner in order to gain that particular purpose in life. But in life there was a better race for them and for him to run—did they know what that race was? All the children who went to churches if they were Christians, or all the children who were Hindus if they had any Hindus to teach them what their own religion taught, or if they were Mahomedans and had priests to tell them, he felt sure that they would all tell them that there was that race in life where they had to make themselves good in future and behave themselves if they grew up as men and women. In his opinion, if he might address a few remarks to the teachers also, having played at teaching himself for

a number of years, it seemed to him that the real teaching consisted not in giving the children a knowledge of letters merely, but in developing their character, and that, in so far as the boys and girls developed their character whilst they were still tender and whilst they could still be moulded, and, if their teachers told them that character was the first, the middle and the last and that their knowledge of letters was purely and simply an aid to develop that character, then he thought that they were doing well in attending those schools and it was well for their parents also to do that; but, if their parents sent them, if they went to school, merely to have a knowledge of letters, so that they might earn a few pounds anyhow in future, then he was afraid that their education was not education and he felt that he should say that little word to them that afternoon.

Presently they were going to receive prizes, but they had been told that the Sporting Association of the Natal Province was about to receive a wandering trophy from Mr. Rustomjee, and he understood that it was not a trophy which was intrinsically valueless, but that it had actually cost a sum of over £30. He hoped that the Natal Sporting Association deserved that trophy, but he did not dwell upon the trophy because it was a valuable thing, but he did hope that the Natal Sporting Association would behave in a sportsmanlike spirit, and in that real sport in the world and in that race in life would set a noble example to the children, the boys and girls who had gathered together there that afternoon, by gaining trophies not from one Parsee Rustomjee but from everyone of their countrymen in South Africa by placing themselves at their disposal and by serving them in a sportsmanlike manner. And, even as these schools had run the races and put their whole spirit into the race, so he hoped that the Association would do so, and he thought that they had given him an earnest of what they were doing from the manner in which they had conducted those proceedings, because it was, he thought, on their shoulders that the brunt of the burden had fallen, led as they had been and still were by Mr. Rustomjee. And one word for Mr. Rustomjee. Friend though he was to him, client though he had been to him, trustee though he was of the Phoenix Settlement, he did wish to commend to them the services of Mr. Rustomjee. He knew that he had worked himself practically to death in connection with that farewell, but he did hope it had not been because a friend of his was going away from South Africa, but in order to show what they had got to do in South Africa, in order to show that South Africa had a reputation, or the Indians in South Africa had, in keeping up the reputation of the Motherland, and he showed also by his energy and by his supporting all such movements what they had got to do. He knew that Mr. Rustomjee was at times hard to please. But if they did please him, he (the speaker) knew also that they had no better, no more

constant, leader to work with in South Africa. Mr. Rustomjee knew no distinction of race or religion. He was a Parsee among Parsees, but also a Mahomedan among Mahomedans in that he would do for them, die for them, live for them. He was a Hindu amongst Hindus and would do for them likewise. There were many others whom he (the speaker) might point out in South Africa who could equal Mr. Rustomjee in many respects and surpass him, but none his equal in constancy and courage. And before he left the Port of Durban he would leave that parting word with them. If there was anything of public work to be done, let them trust Mr. Rustomjee, but let them also obey him. They should bear with Mr. Rustomjee, but also with his faults. There was no human being without faults. Even the sun and moon had spots. God alone was spotless; it was not given to any mortal being to be spotless. Let Mr. Rustomjee's faults take care of themselves, and let them see his merits, and they knew what he had been to them during the gigantic strike. In conclusion, he asked them to pray for him, to give their love to him, and send him nice messages, and in return he promised that in whatever part of the world he might be, he would not forget his countrymen with whom he had mixed in South Africa and how they had loved him, and he prayed that God might give him strength to love them in return. God alone knew him and could see his heart. It may be that he had loved them wisely, it might be that he had loved them ignorantly, and thereby performed a service or disservice to them; then God was also great enough to forgive him, but they should also forgive him if he had not loved them well enough, served them well enough, but he knew that all he had done and endeavoured to do had been done from the bottom of his heart. Mistakes he had committed, for which they should pardon him. But if they had seen traces of love in him, let them pray to the Almighty that that love might grow abundantly and come forth to them also as some poor return of the love and generosity and consideration they had shown to him and Mrs. Gandhi in their darkest hours.

Departure of Mr. Omar H. A. Jhaveri

On Monday, the 24th ult., quite a number of representative Indians met at the premises of Mr. Parsee Rustomjee, at the invitation of the Natal Indian Association, to bid farewell to Mr. Omar H. A. Jhaveri, one of the Secretaries of the Association, who was leaving for India on a health trip of a few months. Mr. M. S. Randaree presided and was supported by the officials of the Association. Messrs. Randaree, Lazarus Gabriel, Moulvi Fateh Mahomed, Dawad Mahomed, Abdul Hack Kazi, G. H. Miankhan, Abdul Kader, C. V. Pillay, P. V. Sanghavee, Parsee Rustomjee, R. Bughwan, V. Lawrence, M. S. M. Sydick, E. M. Paruk, S. Goolabsingh, and A. Christopher spoke in eulogistic terms of the guest of the evening and bore testimony to his catholicity of spirit in the communal life of the Indian in this country, making no distinction against any of his countrymen on the grounds of religion and working for the upliftment of them all. He had ever endeavoured to serve the community and occupied the responsible offices of chairman of the Hon. Mr. Gokhale's Reception Committee and also of Mr. Gandhi's Farewell Committee. During his joint Secretaryship with Mr. Lazarus Gabriel, of the Association, much important work had been done by that body, both during and after the strike demonstration, and the work in the interests of the community still continues. The Chairman garlanded the guest and Mr. Rustomjee asked his acceptance of a gold chain as a memento from him. Mr. Omar Jhaveri briefly returned thanks to the Community remarking that

little did he expect that his small efforts to do his duty would have been thought worthy of mention. He felt that he had not done much but he hoped on his return to show his appreciation of their kindness to him by greater efforts on his part. Mr. Omar Jhaveri left by the s.s. *Pentakota* and there was a number of co-officials and friends at the Point to bid him bon voyage and a speedy return.

Mr. Gokaldas Gandhi's Departure

Our Tongaat correspondent writes that a series of farewell receptions have been given in honour of Mr. Gokaldas P. Gandhi who is leaving for India by the s.s. *Kathawar* to-day. Mr. Gandhi has been eighteen years in Natal and of these fourteen were spent at Tongaat. He is a popular man at Durban, Verulam and Tongaat and always took an active part in all public functions. On the 16th ultimo a meeting was held at Mr. Nichhabhai's residence at which the leading Indians attended. Ramdat Pundit presided. Addresses were presented by the Temple Committee, the School Committee and the Tongaat Indian Library. Several presents were also given by friends and societies. A number of speakers dwelt upon the services rendered by Mr. Gokaldas. He had always attended and nursed the sick, acted as adviser and taken a lead in public matters, setting aside religious differences in the common cause of his countrymen. He went to gaol as a passive resister during the last campaign and several others from the district followed him.

Mr. Gandhi, in reply, said that he had only done his duty. He presented ros. each to the Temple, School and Library. Refreshments were served at the close.

The following day another similar gathering was held at the same place when Mr. Valjee Veljee presided. People of all sections were present also delegates from Verulam. Mr. Purshotam Desai read an address on behalf of the Hindus. Another address was presented by the Madras community and with that was included a leather hand-bag. Mr. Ismail Bhabha presented an address and a rug on behalf of the Mahomedan community. There were several speakers and Mr. Gokaldas replied suitably. He presented ros. each to the Mahomedan and Tamil Societies and also gave souvenirs to his gaol companions. Refreshments were served.

The Case of Joseph Louis

It will be remembered that, a few weeks ago, we alluded to the case of a Mauritius-born Indian named Joseph Louis who, along with five other Indians who had returned from Beira, was pronounced by the Immigration Officer a prohibited immigrant. The case of Louis differed from the other unfortunate people in that he had been in the country for some ten years and had married a Natal-born woman, by whom he was the father of several children. He was once before prosecuted as a prohibited immigrant after he had been here some years but the prosecution was subsequently withdrawn. He has since been in and out of the Port of Durban and on the last occasion of his return from his trip to Beira under contract was again prohibited. The Natal Indian Association took the matter up and Mr. Polak, who happened to be in Durban at the time of the second prohibition, had his attention drawn to the matter by the Association, and, upon the representations made, Louis was landed on a temporary permit. The Minister has now been pleased to exercise his discretion, in the extraordinary circumstances in this matter, in favour of Louis who is thus enabled to join his family once more.

From the Editor's Chair

INDIA'S CALL TO ARMS

THE news that Indian troops are being sent to the seat of war to co-operate with the allied armies has been greeted with enthusiasm both here and in India. Such recognition of Indian valour is pleasing in the highest degree. The knowledge that Indians and Europeans are fighting side by side, suffering in a common cause and laying down their lives for their King and country, is inspiring. We believe, with Ruskin, that a soldier's business is to be killed rather than to kill others, and so we regard this war as a huge sacrifice from which, let us hope, a saner idea of international relationship will arise. The tribute by Lord Crewe to the Indian army is unique. To describe soldiers as "high-souled men" is not usual. Let us hope that they will act up to the standard and emerge from the conflict free from any mean or unworthy action. To act as men and human beings under the hellish conditions of war needs character and soul-force. We would rather that every man be left stretched dead on the field than that Indian soldiers should belie the trust placed in them and escape unhurt. Our patriotism runs along these lines. As passive resisters, war is abhorrent to us; it is brutal and opposed to the spirit of all religions. We cannot gloat over victories caused by bloodshed and cruelty. We can only rejoice when brave men do their duty and, if needs be, lay down their lives for others.

FRIENDS DEPART

WE record this week the departure to India of Messrs. Omar Haji Amod Jhaveri and Gokaldas P. Gandhi. The former goes on a health trip to the Motherland. We trust that the rest and change will restore him and that we shall soon see him back again amongst us. Both as a public man and a friend we greatly esteem Mr. Omar. He is one of the quiet—we might say timid—members of the Indian community. Whenever he was called upon to act in a public capacity we always found him unwilling to be pushed forward as the first man. Recognising his true worth, the community have placed him in responsible positions and he has always proved himself to be a safe and reliable man, one who would exercise care and discretion. To others might be left those duties which called for bold and aggressive action. It was impossible for him. Such men are of the greatest value to a community. We know that there is not an Indian, be he Mahomedan, Hindu, Parsee or Christian, who does not honour in the highest degree Mr. Omar Hajee Amod Jhaveri.

Mr. Gokaldas Gandhi goes to India after a long sojourn in Natal. He is known as a kind-hearted, public-spirited man, and many will regret his departure. He does not expect to return to this country. His family are in India and he feels that it is there his duty lies. We shall be sorry to lose Mr. Gokaldas. At Phoenix he has always been a welcome guest and we have spent many pleasant times together. In public work he has done his duty faithfully and well. During the last stage of the struggle he went cheerfully to gaol, taking others with him. When he came out of gaol, shattered in health, a mere shadow of his former self, we realised what a sacrifice he had made and we shall ever remember with gratitude his work in the public cause.

PHOTOGRAPHS NOT NECESSARY

WE understand that instructions have been given to the Natal Principal Immigration Officer to the effect that the issue of identification certificates shall not be made to depend upon the giving of a photograph by applicants for these documents. Nobody is under any

obligation whatever to give a photograph, and if he is in future asked for one he is quite entitled to refuse to comply with the request. We shall be glad if our attention is drawn to any case in the future where the giving of a photograph in this connection is insisted upon. We congratulate the Natal Indian Association and the Anjuman Islam upon the result of their timely representations, and we tender on behalf of the community thanks to the Government for removing one more cause of friction in the administration of the Immigration law.

Indians and the War

On Wednesday last, Messrs. M. Rawat & Co., proprietors of the Union Bioscope, devoted the proceeds of the evening show to the Mayor's War Relief Fund. Over 500 persons attended, popular prices being charged. Mr. Parsee Rustomjee paid 25s. for his ticket and a few others paid more than the usual prices. The response was good. The proprietors will hand over the takings to the Mayor's War Relief Fund without making any deductions on account of expenses. The proprietors of the Victoria Bioscope, just opposite, at the suggestion of the Natal Indian Association, readily consented to close their show for the night and have expressed a willingness to devote a night's proceeds from one of their performances to the Mayor's Fund. Messrs. M. S. Randaree, Lazarus Gabriel and A. Christopher returned thanks on behalf of the Indian Association to all concerned for the amount realised. Messrs. V. Lawrence, Sorabjee Rustomjee, R. Bughwan, S. Goolabsingh, Sullappen and others assisted in the arrangements.

The Natal Indian Association has addressed an offer to the Government of the Indian community's services in connection with the present War. Colonial-born Indians particularly are, we understand, desirous of serving on the Defence Force, as they feel that, born and brought up here, they should bear their share of such work as may be necessary according to the conditions incidental to or of the War. Some are of a mind to serve in an ambulance corps. Quite a number, in anticipation, in addition to those who signed on at the meeting of which a report appeared in these columns, are signing on with the Secretaries of the Natal Indian Association, at 110 Field Street, Durban.

The following letter has been received by the Association from the Private Secretary to General Smuts:—
"I am asked by General Smuts to thank you for your letter in which you offer to assist the Government at the present critical juncture. Your offer is cordially appreciated, but, at the present time, I am unable to say more than that your communication is being recorded and, in the event of the Government deciding to take advantage of your offer, a further communication will be sent to you."

Mass Meeting of Indians

Under the auspices of the Natal Indian Association, the Indian community met on the Indian Recreation Ground on Sunday last to demonstrate their loyalty to the Crown. Amongst those present were: Messrs. Parsee Rustomjee, V. Lawrence, Abdool H. Kajee, V. R. R. Moodly, R. Bughwan, Goolab Singh, M. B. Maharaj, Lutchman Panday, G. D. Lalla, A. S. Singh, Lazarus Gabriel, and others.

Mr. Christopher, who presided, said that they had met on the same grounds on various occasions to protest against legislation affecting them, and to ask for the redress of their grievances. But that day they had forgotten their suffering of, as it were, yesterday, when they were out fighting by peaceful methods for the communal honour, and, as time moved, so would they ever endeavour to secure fuller recognition in the life of the State. But these considerations with them had

given way to the performance of their duty to the Empire. (Cheers.) Great Britain had taken the side of the weak in the great European war, and she expected every subject to do his duty; and they, as part of the Empire, would, when required, he hoped, not be found wanting. Most of them had already, at a meeting of the Natal Indian Association, signified their willingness to bear arms, or to assist in any humanitarian services the Government may require of them. Their services had been offered to the Government, and the reply had come giving them hope that when occasion arose their services would be availed of. They had with them on previous occasions, when there were internal wars, Mr. Gandhi to organise and to lead them in the service of the country. But that day he was not among them, but what he had done here in those times he was at that hour doing in Europe, and he was, as they must be, glad to observe that those who had served under Mr. Gandhi in the wars were present among them that day, and would be found at the post when required. In the meantime they had a class for the teaching of ambulance work to those who were desirous of such information, and it was a duty to do their best to fit themselves, as far as their resources permitted them, and quite a number had signed on. It was a matter of pride to them that their brethren from their homeland, India, were on the water on their way to the seat of war, and it appeared superfluous to remark that they would distinguish themselves in the present war as they had done in the past, and uphold the prestige of the Indian Army, and the honour of their Motherland. In India their countrymen, like themselves here, it would appear, had forgotten their troubles, and had come to the assistance of the King-Emperor. (Prolonged cheers.) They had no doubt that, in the end, right would conquer, and the allied nations, with Great Britain at the head, would be victorious, and the Indian nation would have taken a worthy part in the struggle for supremacy. (Cheers.)

The following resolutions were unanimously passed:

"That this mass meeting of Indians, assembled under the auspices of the Natal Indian Association, declares its loyalty to the King-Emperor, and its readiness to serve the Crown and to co-operate with the Government in the defence of the country."

"That this meeting desires that the authorities be respectfully requested to convey the following message to the native Indian regiments on their arrival in Europe: 'Indians, through Natal Indian Association, proud of you; confident you will uphold India's honour.'"

The meeting dispersed with cheers for the King-Emperor and for the success of the British arms.

Johannesburg's Offer

The following telegram has been addressed by Mr. A. M. Cachalia, the chairman of the Transvaal Indian Association, to the Government: "The Transvaal Indians respectfully and loyally offer their services to the Government in any useful capacity."

The following reply has been received from the private secretary to Mr. Smuts: "I am asked by Mr. Smuts to thank you for your telegram, in which you, on behalf of the Transvaal Indians, offer to assist the Government at the present critical juncture. Your offer is cordially appreciated, but at the present time I am unable to say more than that your communication is being recorded, and in the event of the Government deciding to take advantage of your offer a further communication will be sent you."

Governor-General's Fund

Pretoria, August 27.—The following, subject to the assent of his Excellency Lord Buxton, has been agreed on as the Central Committee of the Governor-General's Fund: Chairman, his Excellency Lord Buxton; vice-chairman, his Excellency the Acting Governor-General,

Lord De Villiers; committee, the Administrators of the four Provinces, and the Mayors of Capetown, Pretoria, Maritzburg, Bloemfontein, Johannesburg, Port Elizabeth, Durban, Grahamstown, and Kimberley.—Reuter.

A Handsome Donation

London, August 28 11.15 a.m.—The Maharajah of Mysore has offered to donate £330,000 for the Indian forces, and also offers his troops for active service.

The Viceroy of India has gratefully accepted the Maharajah's offers, and has promised that the Maharajah's troops will be used if required.

India's Troops to be Used

London, August 28th.—It is now announced that Native troops from India are coming to participate in the War.

London, August 28th.—In the House of Lords today Lord Crewe, in the course of a speech, made the following explanation regarding the employment of Indian troops. He said that it had been deeply impressed on the Government that the wonderful wave of enthusiasm and loyalty throughout India was largely due to a desire of the people of India that Indian soldiers should stand side by side with their comrades in the British Army.

Lord Crewe, continuing, said that India was aware of the employment of African troops by France, and added that it would have been a disappointment to India if Indians had been debarred from participating in the war. The army would by this means be reinforced by soldiers who were high-souled men and had undergone a first-rate training, and he (Lord Crewe) was certain, he said, that they would give the best possible account of themselves.

In concluding his speech, Lord Crewe said that, despite heavy drafts from the Indian Army, her frontier would be adequately secured. He also firmly believed that the enthusiasm pervading all classes and races in India would render internal trouble absolutely impossible.

London, August 28th.—The Government has decided to send a force of native Indian troops to France.

Enthusiasm in India

London, August 29th.—In India the spirit animating the people is illustrated by the attitude of the great agitator Tilak, who is exhorting every Indian to support the Government.—Reuter.

Coloured Men to Raise a Regiment

Capetown, August 19th (Reuter).—Dr. Abdurahman, M.P.C., has received a cablegram from Mr. Wm. Hosken, of Johannesburg, who is now in London on a visit, stating that he offers to bear the expense of organising a corps of Cape coloured men for active service.

On the outbreak of the trouble the Union Government were approached with offers to raise such a corps, and a reply was received that the offer was appreciated, and would be kept in mind in case of need. In view of Mr. Hosken's offer, however, all branches of the African Political Organisation are now being circularised with a view to ascertaining the number of men willing to join the corps in question, and it is hoped that in a week's time the organisation will be able to put some substantial proposition before the Government.

Dr. Abdurahman expresses confidence as to his ability to find 5,000 men at once, and claims that Cape coloured men demonstrated their efficiency in the field in Matabeleland.

Verulam Items

The *Natal Mercury's* Verulam correspondent writes: A party of Greenwood Park natives, male and female, were on Thursday sentenced by the Magistrate to £3 or three weeks for drinking native liquor. On Monday a similar batch got off with ros. or a week before the Assistant Magistrate. These delinquents will doubtless try to ward off trial by Mr. Matthews in future.

Mr. E. G. H. Rossler, Assistant Magistrate, has been promoted to the sub-magistracy of Babanango, and Mr. H. C. Ward, of the City Court, has succeeded him.

A craze for registering marriages has seized the Indian community, and the Indian interpreter's offices are daily besieged by couples of all ages with varying families to have their unions legalised.

The Demand for Photographs

The Hon. Secretaries of the Natal Indian Association addressed the following letter, dated the 10th ultimo, to the Minister of the Interior:—

"On behalf of the Natal Indian Association, we have the honour to draw the attention of the Government to the practice that has grown up of late in the local Immigration Office, of making the issue of Identification Certificates conditional upon the giving by applicants thereof of photographs, in addition to thumb-prints.

"Our Association is informed that the Principal Immigration Officer takes up the position that, as the issue of these documents is entirely within the discretion of the Honourable the Minister, he is justified in refusing to issue them unless all his demands as to identification are complied with.

"Our Association respectfully ventures to submit first, that, on evidence supplied on frequent occasions by Government experts, thumbprints alone suffice to identify—which, after all, is the object of the documents—and, further, that it surely never was the intention of Parliament either to force applicants to give unnecessary means of identification which, in the opinion of a considerable section of the Indian community is open to grave religious objection or to place administrative officers in a position to refuse to issue these certificates save in rare and exceptional cases.

"Our Association feels that, to make superfluous demands upon Indians returning to India and desirous of protecting themselves by these documents, is not calculated to encourage their popularity and that an undesirable occasion of friction is likely to be created in respect of the administration of a law whose operation, it is confident, the Honourable the Minister wishes to be as little harsh as possible against those and especially the humbler members of the Indian community, who are anxious to avail themselves of those of its provisions to which reference has been made.

"Our Association therefore respectfully requests that instructions may be given at an early date to discontinue the demands for photographs."

The Anjuman Islam, Durban also wrote as follows:

"The attention of my Anjuman has again been drawn to the practice of the Principal Immigration Officer, Natal, to demand photographs in addition to thumb-prints, from applicants for certificates of identity issued under the Immigration Law of 1913.

"Apart from what is in my Anjuman's humble opinion a wholly unnecessary demand, it views with alarm the requirement of a means of identification which for religious reasons is objectionable to many Moslems for whom my Anjuman is privileged to speak.

"My Anjuman is aware that ignorant persons in circumstances over which they deemed they had no control may have felt under the obligation—as some have done—to submit to these demands, but my Anju-

man respectfully urges that it is undesirable to enforce demands which it regards as unnecessary and provocative of irritation at a time when it is anxious, as it is sure the Government are, to remove all possible causes of friction."

"My Anjuman therefore trusts that the Minister will be pleased to give this matter his early consideration with a view to the stoppage of the practice above referred to."

H. H. the Aga Khan

His Highness Sir Sultan Mahomed Shah, G.C.S.I., G.C.I.E., comes of an illustrious and distinguished family. He is a Sayed, for he derives descent from the Great Prophet of Islam, through the latter's daughter, Fatima, and his cousin and son-in-law, Ali, who was his first follower, and the fourth Caliph of the Faithful. His ancestry for forty-eight generations is traced, through the Fatemite Caliphs of Egypt, his ancestors, to Ismail, the son of Jaffer Sedik, the sixth Imam. He is thus an hereditary Imam by long descent, and is the acknowledged head of the Shiah Ismaili sect of Mussulmans. He bears in his veins the blood of the ancient Sassanian monarchs of Persia, and, as such, and by reason of his enlightened interposition with the late Shah on behalf of the Persian Zoroastrians he is *persona grata* with the Parsi community of India. His grandfath-r, the first Aga Khan, married a daughter of the Persian monarch, Fateh Ali Shah, and was subsequently appointed Commander-in-Chief of the Imperial Persian forces, but in later years was obliged to flee to India, where he signally vindicated his devotion to the British throne.

The present bearer of the hereditary titles of "Aga Khan" and "His Highness" is the third son of the second Aga Khan, and was born at Karachi on the 2nd November, 1877, and is now therefore just under 37 years old. He received a broadly conceived and liberal education in both oriental and western studies, and he is known as a valued and responsible contributor to serious periodical literature. He is a highly cultured man, and a thorough sportsman, whilst his linguistic capacities are great. During the plague outbreak of 1897 he rendered useful services to the Khoja community most of whose members acknowledge him as their spiritual leader, and his services to Mussulman education, male and female, elementary and higher, are well-known. His recent activities on behalf of the Mussulman University that he hopes to see erected at Aligarh showed how keenly he appreciated the educational needs of the Indian Mahomedans, and he has thrown himself heart and soul into the task of bringing about more fraternal relations between Hindus and Mahomedans, as was testified to by his presiding over the famous Hindu-Mahomedan Conference at Allahabad, in 1912. He is, and has been since its inception, the President of the All-India Moslem League, and it is largely under his guidance that there has been the recent *rapprochement* between the League and the Indian National Congress. He is a most loyal servant of the throne and he exercises great political as well as spiritual influence. He has received honours from British Sovereigns, the German Emperor, and the Sultan of Turkey. His spiritual followers, who number some millions, are to be found in India—he is the head of the Ismaili Khojas of Bombay, Sind, Cutch, and Kathiawar—Persia, Arabia, Afghanistan, Turkestan, Khorasan, and in East, Central, and South Africa. From these he derives a large revenue, freely granted to him, much of which he devotes to charitable and educational purposes. It is said that he gives annually six lakhs of rupees in this way, and his manner of giving is liberal and catholic.

When the South African War broke out, he offered his services as a Volunteer, and besides contributing generously to the Passive Resistance Fund, in whose organisation he co-operated with the Hon. Mr. Gokhale,

he has frequently spoken and written strongly in condemnation of the treatment of Indians in this country, presiding over the famous Bombay Town Hall meeting, in January, 1908, when he urged retaliatory measures. He has expressed great gratification at the recent settlement and, in connection therewith, paid a bribe to General Botha, with whom, in 1911, he received the degree of Doctor of Laws of Oxford University. He trusts that, in the present crisis, the South African community will put their grievances aside, and loyally offer their services to the Crown.

The Rice Supply

Attention has been drawn (says the *Natal Advertiser*) to the increase in the rates of freight on Indian products, and also to the fact that the date of the sailing of the Indian African liner, *Naneric*, had been extended to the 5th September. The increase in the freight was expected, but the extension of the sailing date appears to be rather unfortunate, and will have the result of causing a shortage in the supplies towards the end of September. It is also unfortunate from another point of view. The higher freight, about 8d. per bag, will be applied only on new bookings, which means that a portion of the cargo on the *Naneric* will be paid for at the rate of 25 per cent. more than the other, and this will enable the more fortunate shippers to undercut his competitors.

News in Brief

Mr. Jogi Fakir sends us 5s. from Johannesburg for the Durban Mayor's War Relief Fund.

Mr. Jacobus Smuts, the father of Mr. Smuts, Minister of Defence, and formerly member for Malmesbury, died at Riebeeck West on Wednesday, says Reuter.

It is always a pleasure (says *South Africa*) to record the triumph of sane co-operation and compromise. If words mean anything, this is the position reached between the Indian immigrants and the South African Government and Parliament.

Those anxious for the preservation of a good understanding between the British Raj and our Indian fellow-subjects will be delighted to notice that a cordial agreement has at length been arrived at between the South African Union Government and the leaders of the Indians in that country, says the *East-Anglian Daily Times*.

The New Zealand Minister of Marine, Mr. Fisher, has introduced in the House a Bill designed to prevent the right of entry of Hindus and other Asiatics from countries within the Empire. The intending immigrant must write an application form in any European language selected by the Customs officer, and in the presence of the officer, not less than 50 words, the substance of which is to be dictated by the officer in a time allowance of 20 minutes.

London, August 26th, 11.10 a.m.—Indian Moslems offered congratulations to the Sultan of Turkey, on the occasion of the Feast of Bairam, and expressed gratification at Turkey's neutrality, and the British assurance of Turkey's integrity. They affirm that loyalty to the British Crown is their first and paramount duty, and they would greatly deplore any estrangement between Britain and Turkey.

Pretoria, August 26th, (Reuter).—All contributions to the Governor-General's Fund should be addressed to J. D. Dougall, Box 542, Pretoria, and all cheques made out to the Governor-General's Fund; and forwarded to the aforesaid address.

When a man is physically ill he is sent to a hospital. When he is mentally ill he is sent to an asylum. When he is morally ill he is sent to jail and plunged deeper into the depths, when, in most cases, what he needs is treatment.—Judge Henry McGinn, Portland, Or.

On his arrival in India from South Africa, the Akola municipality presented Sir Benjamin Robertson with an address. Replying to the reference made in the address regarding Sir Benjamin's work in connection with the South African settlement, he said:—"It is a source of great gratification to me that I should have contributed in some small measure to bringing about a settlement of this difficult subject. The settlement is due, gentlemen, to the reasonableness with which both sides to the controversy approached the discussion of the questions outstanding and to the practical and thoroughly fair-minded way in which the Commission of Enquiry investigated the various problems submitted to it. It is this spirit of reasonableness and fair-mindedness which brought about the happy result to which you have alluded and I hope and trust that it will continue to govern the relationship which subsists between the Indians in South Africa and the people of the Union."—*Punjabee*.

Mr. Wadia on Indian Education

In a review of Mr. Wadia's "Reflections on the Problems of India," the *Spectator* says:—

Mr. Wadia weighs the democratic fetishes of the day in the balance, and he finds them all wanting. He rivals Burke in his vigorous denunciation of the fallacy that all men are born equal. Any such idea, he says, is a "most palpable and most delirious absurdity." But it is the "modern fetish of knowledge," of which Mr. Gokhale is such an impassioned apostle, that more especially excites his wrath. Indeed, his treatment of this subject constitutes perhaps the most interesting portion of his work. Many leading natives of India are wholly opposed to a rapid extension of elementary education, and Mr. Wadia is able to quote with great effect the staid official testimony which has recorded that "it is not easy to see how India would benefit by a sudden diffusion of spurious literacy." It cannot, in fact, be doubted that the principle which Mr. Wadia advocates, if capable of being carried out in practice, is infinitely more adapted to the real requirements of the Indian population than that of which Mr. Gokhale is the chief exponent. Mr. Wadia holds that Indian children should, in the homely and familiar words of the English Church Catechism, be brought up to do their duty in that state of life unto which it shall please God to call them. One of the main reasons why he is warmly in favour of the maintenance of caste is that it greatly facilitates the execution of this programme. The children of farmers should, he thinks, receive practical instruction in agriculture, and throughout the country small training schools and workshops should be established where technical and industrial instruction should be afforded.

As for industrialism, in the sense in which that word is generally understood, Mr. Wadia thinks it has been a complete failure in England and threatens to become the bane of India. The factory system "has gradually dehumanized the operative into a mere animated tool." Such industrial progress as has been achieved in India, far from being a subject for congratulation, should be a cause of deep regret. When Sir John Hewett expresses a hope that India will eventually "be studded with factories after the manner of flourishing countries of modern Europe," he is aiming at an ideal which is altogether false. On the contrary, every possible effort should be made to maintain hand industries and to resist the introduction of machinery.

Indian Opinion

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PREFERRED DEATH

AN indentured Indian servant, named Munsami Naidoo, made his periodical appearance in the First Criminal Court on the 29th ultimo, (says the *Advertiser*) before Mr. Armstrong. He was originally charged with deserting from the service of his master, Sir Duncan McKenzie, of Nottingham Road, and was ordered to be imprisoned for a short term and then return to his work. The Indian served his term, but resolutely refused to go back, and from that time to the present he has been before the Court—in all about thirty times—on the charge of refusing to return when ordered to do so, and on each occasion has been sent back to prison. The man is absolutely determined not to return to the employ of Sir Duncan, but is willing to be transferred to any other employer. Various Magistrates, including Mr. Gibson, Mr. Cauvin, Mr. Hodson and Mr. Armstrong, have endeavoured to reason with him, but Munsami is a stoic. To one and all he says that he prefers death in any form to going back. Some time ago his case was laid before an official known as the Protector of Indians, but that authority is apparently equally obdurate, and sees no reason for arranging a transfer, so that Munsami was again in the dock on Saturday. Asked if he would now return, he firmly but courteously declined, stating that he still preferred death but would willingly agree to being transferred to another master. He declined to consider the suggestion that Sir Duncan had altered his disciplinary methods, but declared that he feared worse than death if he went back.

His Worship had no option but to send Munsami back to prison for seven days with hard labour, at the end of which period he will probably come before the Court again.

[NOTE: We refer to the above in our leading columns.—Ed. I.O.]

Mr. Matthews Again Censured

A missing pass-book formed the subject of severe comment by the Judge-President (the Hon. J. C. Dove Wilson) at the Supreme Court last week, when he sat with the Hon. Justice Bird. The case was one in which Alfred Summers, of Red Hill, a book-keeper, applied for an amendment of the record in regard to the decision of the Magistrate at Inanda, in sentencing him to four months' imprisonment on a charge of theft.

Mr. Rowland Bristow Chapman, of Messrs. Lewis Byron and Co., appeared for the applicant, and the Attorney-General represented the Crown.

In an affidavit, Mr. Chapman said that on the 5th and 19th of May and the 3rd of June he appeared in the Court of Mr. Maynard Matthews, at Inanda, in defence of Summers. He asked leave to amend the record of the evidence of Albert Honeysett with regard to the words:—"I made an entry of 4s. 9d. to square the ledger, and to my great regret the pass-book shows the

balance to be 14s. 11d." The pass-book, which was known as "Chillot's" pass-book, was then put in, although the record made no mention of it. He was cross-examining a witness at the time, and the fact that the pass-book was put in was well within his memory, as he considered it to be very material evidence in favour of the accused, and until it was put in the pass-book was in his possession.

He said that in cross-examining a witness he asked for the production of the pass-book referred to, and it was found to be missing, no explanation could be given by the Magistrate, Clerk of the Court, or the Prosecutor as to its disposal.

In giving judgment, the Judge President said: "In this matter application was made to have the report amended, in order to show that a certain pass-book, known as 'Chillot's' pass book, was put in. There had been no mention of that fact. The affidavit upon which the application was made states that in cross-examination he asked for the production of the pass-book, and it was found to be missing, and no explanation could be given by the Magistrate, the Clerk of the Court, or the Prosecutor as to its disposal. That application was intimated to the Magistrate on the 20th of August, and the matter came before the Court on August 24th. There was no information from the Magistrate on the subject, and the Magistrate was then given an opportunity of dealing with the matter.

"All that the Magistrate has done since is to address a note to the Registrar of the Circuit Court at Durban, on August 27th, which says: 'Will you kindly inform the Court, in reference to the application, that the affidavit is quite correct.'

An Extraordinary Thing

It is difficult to understand," said the Judge President, "that the Magistrate was dealing adequately with the important and serious allegations made in the affidavit supporting the application. He apparently admits the statement that the pass book was put in, and that when it was asked for subsequently it was missing and he admits that no explanation could be given by himself, the Clerk of the Court, or the Prosecutor, as to its disposal. Certainly it is a matter which the Court cannot allow to rest there. It is an extraordinary thing that a document in the custody of the Court should be allowed to go outside, and no explanation is forthcoming.

"We shall remit the matter to the Magistrate to inform us as to the circumstances in which the pass-book came to be missing, the circumstances in which it was first discovered that the pass-book was missing, to state any possible explanation which could account for the absence of the pass-book, and further what steps have been taken in order to discover its whereabouts, and he will claim, for the purpose of supporting his report, reports by the Clerk of the Court and the Prosecutor, stating similarly every fact which bears upon the disappearance of this pass-book.

"It is altogether a matter which cannot be allowed to rest where the Magistrate has left it, and it ought to have occurred to the Magistrate, out of regard for the proper conduct of cases, that a full and detailed explanation was necessary, and not a mere brief and cursory note such as he has sent, stating that the affidavit was true."

Judgment was accordingly given, asking for a statement as to the missing pass-book, the other Judges concurring.—*Natal Advertiser*.

[NOTE: Although the above incident has no direct connection with Indian matters, it again brings to notice the incapable and insolent manner in which Mr. Matthews conducts the Court business at Verulam and bears us out in our contention that he is no longer fit to occupy the Magisterial Bench.—Ed. I.O.]

Indians and the War

Subscriptions are being raised by Indians in Johannesburg for the Governor-General's War Relief Fund.

Numbers of young Indians of Johannesburg have signed on as members of an ambulance or similar corps when the Government may call for them.

The Mayor's Relief Fund

The Natal Indian Association is in receipt of the following letter:—
The Joint Secretaries of the Natal Indian Association, Durban.

Dear Sirs,—I am directed by his Worship the Mayor to convey to you his very sincere thanks for the great assistance rendered by your Association in collecting from the Indian community the handsome amount subscribed in aid of the War Relief Fund. The splendid response of the Indians of Durban to the Mayor's appeal is appreciated by the Town Councillors and the burgesses alike.—Yours faithfully, (Sgd.) J. GOLDSMITH THOMPSON, Hon. Secretary, Mayor's War Relief Fund.

We are informed that the Association continues in its endeavours to collect further funds in aid of the movement started by the Mayor. The Indian schools are, at the suggestion of the Natal Indian Association, subscribing their mite towards the fund, which will in due course be handed to his Worship the Mayor. Arrangements are in course of completion to assist also in other ways, details of which will be announced later.

Indian Women to Help

At a large meeting of Durban ladies, held in the Town Hall on Wednesday evening, presided over by the Mayoress, it was announced that the Indian women of the borough were both willing and anxious to assist in every possible way in furthering the objects for which that meeting was convened, and were prepared to undertake work, such as sewing, knitting, etc., as the Committee might desire. This announcement evoked applause.

Greytown and Umvoti Indians

Greytown, September 2.—At an enthusiastic meeting of the Indian community this afternoon, in the Court-house, convened by the Magistrate, splendid donations were made, and the following resolution was moved by Mr. M. Lakhi, a prominent merchant: "On behalf of the Indian community, I desire to express our absolute loyalty to the throne and person of his Majesty the King. We are prepared in Greytown and Umvoti to do our utmost to assist the Empire. We are proud to know that our brethren of India are on the water, and will be given the opportunity to fight for the Emperor of India on European soil. We shall do our all to assist with both money and kind the relief fund being raised in Umvoti."

There was an unexpected scene in the *Times of Natal* office the other morning, when some 30 Indian boys, newspaper sellers, filed in and deposited 6d. each towards the War Relief Fund. Appreciation of the thoughtfulness of those not able to afford even so small a sum was expressed on all sides.

Capetown Indians

Capetown, August 31st (Reuter).—A large representative meeting of Indians was held yesterday, when resolutions were adopted expressing loyalty to the King, and offering the services of the Indian community in the Cape Peninsula in support of the British Raj.

A further resolution urged the extension of the period provided for identification certificates granted for the return of men who had gone to India and who might be delayed owing to the war.

Protests were made against the granting of trading licences to enemies of the country while refusals even to grant removal licences were upheld against British Indians.

A subscription list was opened for the Governor-General's Fund.

A Stretcher-Bearer Corps

In connection with the offer made by Colonial-born Indians of Cape Town to furnish a corps of 20 stretcher-bearers, and which offer has been acknowledged with appreciation by General Smuts, Mr. V. A. Pillay of Port Elizabeth, writes to the effect that steps will also be taken at that centre to secure volunteers for this service.

Cape Moslems' Offer

Capetown, September 6th (Reuter).—The Cape Moslem Association has resolved to offer to the Union Government a corps of 2,000 men to serve either as town guards or in any other capacity as the Government may desire.

Coloured Men's Loyalty

Capetown, August 31st (Reuter).—Under the auspices of the African Political Organisation upwards of 2,000 coloured citizens of Capetown attended a patriotic mass meeting in the City Hall. Sir Frederick Smith presided, and many prominent Europeans were on the platform.

Dr. Abdurahman said that, though the coloured people had grievances they had always recognised that they had the same measure of liberty, of freedom, and of political equality under the Union Jack. The time had come for them to put aside their grievances and to consider the greater issues at stake. He spoke of the security they enjoyed owing to the British Navy, and moved a loyal resolution, which was carried with acclamation, and which stated, *inter alia*, that they trusted that the British nation would meet with success.

A further resolution was moved appealing to the coloured people of South Africa to contribute to a fund to be administered by a committee representative of coloured citizens.

The meeting also unanimously approved of the raising of a corps of 5,000 coloured men for active service at Home and abroad, and expressed its loyalty to the Union Government.

A Pretoria Meeting

A meeting of Cape coloured people was held on the 28th ultimo in the Cape location, Pretoria, says the *Pretoria News*; for the purpose of enrolling the names of men willing to serve in the African Political Organisation Volunteer Corps (Hosken Division.)

Mr. Samuals, the Chairman of the A.P.O. Location Branch, explained to the men the object of the meet-

ing. Mr. Keiller, Chairman of the town branch, read a letter from Dr Abdurahman with reference to the raising of a corps of 5,000 Cape Coloured men. The enrolment, he explained, was only a preliminary step to ascertain the number of men willing to assist.

Speaking to the men, Mr. Keiller said that this was a call from their Mother Country, and it behoved them as British subjects to give ear to that call. It was without hesitation that he could say that the coloured people were born with that instinct of loyalty to the King and country. He knew that a lot of disabilities had been placed on them, but now was the time for them to answer to their call of duty.

Messrs. Esu, George, F. Jacobs, Miller and Noah spoke in the same strain. The enrolment then took place and 105 men came forward to sign the forms.

London, September 2nd.—The Japanese forces have occupied seven islands in the vicinity of Kiao-Chow. They are also sweeping the surrounding seas for mines, a thousand having already been removed from the water.—Reuter.

From the Editor's Chair

TO THE G.O.M.



MANY HAPPY RETURNS

YET again it is our great privilege to tender respectful congratulations to the Honourable Dadabhai Naoroji and to our fellow-countrymen in India upon the birthday anniversary of India's "Grand Old Man" who reached his ninetieth birthday on the 4th instant. No doubt, congratulations have been pouring in at the humble villa at Versova from all quarters. We are sure, however, that none will convey a deeper meaning than those he will receive from South Africa to which he has been even in his advancing years so true, so inspiring, and so loyal a friend. When Mr. Polak was last in India and visited Mr. Dadabhai at his home, he took special occasion to send a message of encouragement and good-will to his countrymen here. We earnestly pray that the Almighty may spare him yet for many years to live as a symbol of patriotic labour for the beloved Indian Motherland.

A SCANDALOUS CASE

MUNSAMI NAIDOO, the indentured servant of Sir Duncan McKenzie, of Nottingham Road, is a thorough passive resister. He has been sent to gaol again and again—in all about thirty times—for refusing to return to his employer when ordered to do so. Each time he is brought forward, he has one reply and that is that he prefers death to returning to his employer. It appears that the Protector of Indian Immigrants has considered the case and sees no reason for transferring the man elsewhere. Consequently, there is a deadlock. A more scandalous state of affairs could hardly be imagined. One would naturally think that the man's fear and constant refusal to return were sufficient to justify his transference to another employer—an arrangement which the man is agreeable to. But no, red tape and cold officialism stand in the way. For our part, we do not care whether the poor man's fears are well-founded or entirely groundless. All we can say is that either the man has cause for his fears or he is mad. Whichever is the case, it is time that this scandal of sending the man to gaol needlessly should cease. If the Protector still fails to find a remedy it will be the bounden duty of the Natal Indian Association to bring the matter to the notice of the Government.

THE GOLD LAW

IN January last, a measure amending the Transvaal Gold Law came into force which repealed the definition of "unwrought gold," and replaced it by one of the most far-reaching character, the object of which was to attack Indian jewellers, and simultaneously new regulations were framed which confined the issue of jewellers' licences to white persons. As our readers will remember, a test case was recently brought in the Witwatersrand High Court with the object of compelling the Commissioner of Police to issue a licence to an Indian jeweller, but the Court held that the law provided for racial differentiation in other respects, and that therefore the regulations were not *ultra vires* in this respect also. At about the same time that this case was decided, an Indian jeweller named Chinathambi was arrested in Johannesburg for carrying on the occupation of a jeweller without a licence. The case was the first taken under the new regulations and was therefore in the nature of a test case. Evidence was led to show that the man knew nothing whatever about the regulations, which had been published in the *Union Gazette*, and that he could neither read nor write English. It was also shown that he was a jeweller, not only by occupation, but by caste, and that he was unacquainted with any other method of earning his livelihood. It was urged on his behalf, that as this was a test case by the Crown, and in view of the undisputed statement for the defence, a nominal fine should be imposed, but the Magistrate imposed a fine of £25, with the alternative of three months' imprisonment with hard labour, and as the unfortunate man was unable to pay the fine, he has had to go to gaol. Moreover, owing to a legal technicality, in spite of the fact that he has been in this country for the last 17 years, he is not eligible for registration, and is to be deported. It is quite evident that the object of the authorities has been gained, namely, to ruin the Indian jewellers in the Transvaal, by making it impossible for them to carry on their occupation.

The G.O.M.

On the occasion of the ninetieth birthday of the Hon. Dadabhai Naoroji, the Natal Indian Association addressed a congratulatory message and the Zoroastrian Anjuman sent the following cablegram to Versova:—
"Accept hearty congratulations birthday Natal Zoroastrians."

The Transvaal Indians cabled congratulations to the Grand Old Man.

The Use of Indian Troops

In a leading article on the war, the *Sunday Times* makes the following comment on the use of Indian troops:—

Magnificently as the British have fought upon land and sea, it is still imperative that the Empire should utilise the whole of its strength. The greatest military nation in the world is striving to crush the British Empire, and it would be foolish not to employ all the resources of the Empire in resisting the attack. It is this consideration which has influenced England in allowing Indian troops to take part in the war, thus following the example of France in employing Algerian regiments. The Indian regiments include some of the finest fighters in the world, and their behaviour in the field is always admirable. The decision to employ some of them in Europe is proof of the absolute confidence which England has in the Indian army. It is probably true that England would not use Indian troops in a country in which an acute colour problem existed. But in any case, when engaged in war with a country whose written promises are worthless, whose soldiers drive women and children before them in order to protect them from the guns of the enemy, and whose Government three weeks after the beginning of the campaign is forced to excuse its own brutalities to its own people, it matters little whether the troops employed come from the West or the East. If Great Britain's Indian regiments meet the Germans in battle, we are convinced that it will not be the Indian soldiers who will be convicted of the methods of savages. Moreover, the offers from India—and America—are significant. They give evidence of the world-wide indignation which has sprung up against the policy of the mad dog of Europe. The Germans are fighting desperately. But the end is certain. There will be no Kaiser of Europe.

"Rand Daily Mail"

Although much of the news from India in the last few years has related to the doings of malcontents, it is plain to-day (says the *Mail*) that the loyalty of the great mass of the people has remained unshaken. The Ruling Chiefs have been vying with one another in the generosity of their offers of men and money to the cause of the Empire. The Maharajah of Mysore has placed the whole of his troops at the disposal of the British Government, besides making a princely donation of fifty lakhs of rupees (over £330,000) towards the war fund of Great Britain. There has indeed been, as Lord Crewe said, "a wonderful wave of enthusiasm and loyalty throughout India," due largely "to the desire of the Indian people that Indian soldiers should stand side by side with their comrades in the British Army." As France has been employing African troops in the great war, there is naturally a strong feeling in India that England should not refuse the services of Indian regiments. The British Government has therefore decided to increase the English force in France by adding to it two divisions, and one cavalry division, from India. In the ranks of the Indian Army are found some of the finest soldiers in the world. Not only are the men splendidly trained, but their general conduct is such that the Government can use them in any country with perfect confidence. The decision of the English War Office will enable India to take part in the defence of the British system which has given her peace and prosperity, and will at the same time strengthen the Allies by giving them a magnificent fighting force. In a crisis of the nature of the one which faces the Empire, it is necessary that the whole of our resources should be used in order to make the terrible conflict as brief as possible. The sending of Indian troops to France affords additional proof of England's stern resolve to resist the German menace to the bitter end. The whole weight of the British Empire must be thrown into the struggle, and it is

pleasing to find that the Asiatic subjects of the King realise the supreme importance of every part of the Empire doing its duty. The Indians in South Africa have placed themselves at the disposal of the Union Government, thus showing that past controversies here as in Ireland, have not diminished the loyalty of the Indian peoples to the Empire.

The Right to Register

In the Supreme Court of the Transvaal early last month before the Judge President, Mr. Justice Curlewis and Mr. Justice Gregorowski, the case of *Registrar of Asiatics v. N. M. Moosa* was heard.

The Court gave judgment in this appeal against an order of Mr. Justice Mason directing the appellant to receive and consider an application by the respondent, an Asiatic, for a certificate of registration, under the Asiatic Registration Act, 36 of 1908, in circumstances recently reported.

The Judge-President, in the course of his judgment, said it must be assumed, for the purposes of the appeal, that the respondent was resident and actually in the Transvaal on the 31st of May, 1902, which under section 4 (3) (b) of Act 36 of 1908, would have entitled him to apply for a certificate of registration. Thereafter he returned to India, and on his seeking to re-enter this Province recently he was ordered to be deported, and the Registrar refused to accept his application for a certificate on the ground that, having been deported, he was a "prohibited immigrant" under the Immigrants' Restriction Act, 22 of 1913, which it was argued for the appellant tacitly repealed the right to obtain a certificate of registration under the Act of 1908. His Lordship could not agree with this contention. On the assumed facts, the respondent had a right under Act 36 of 1908 to make application for a registration certificate, and nothing in the Act of 1913 took away the right. The respondent's right to obtain a certificate must be determined under the Act of 1908. The appeal must therefore be dismissed with costs.

Concurring judgments were delivered by Justices Curlewis and Gregorowski.—*Star*.

Farmers and the War

While the veritable tidal wave of patriotic offers of service, irrespective of colour, creed or party bias, is literally overwhelming the Union, there is a question still more paramount than even the colossal and almost universal warfare itself, and that is the question of our food resources, (says a writer in the *Post*). It is already ancient history that during the January strike mostly every farmer in the districts adjacent of the railways was commandeered for service, with the consequence that in the majority of cases whole farms were denuded of their masculine representatives. The existing circumstances are admittedly dissimilar, but with the practically unanimous enthusiasm and patriotic sentiment now prevailing, the result is likely to be the same in the end, and although it would be a thousand pities to in any way damp this extremely gratifying and laudable ardour, yet, bearing in mind the unfortunate seasons experienced by the agriculturalist during the past few years, it is nevertheless certain that preparation of the soil on an increased scale would, in the ordinary course of events, have been necessitated this year in an attempt to recoup losses over previous seasons.

That at least is no doubt the reasonable view held by most husbandmen, and, in addition, in face of the unparalleled and unfathomable developments now confronting all of us, the South African public generally must necessarily concern itself with the vital importance of provision being made for raising adequate crops during the coming season.

General Smuts' Bereavement

Telegrams of sympathy with General Smuts on the occasion of the death of his father, have been addressed by the Chairmen of the Transvaal British Indian Association and the Tamil Benefit Society.

The following personal letter has been addressed to Mr. A. M. Cachalia by General Smuts:—

The Treasury, Pretoria,
1st September, 1914.

Dear Sir,—I thank you very much for your kind expression of sympathy at the death of my father. It was good of you to send me your condolences which my wife and I much appreciate. Please communicate with the individual members of your Association who have so courteously addressed me.

Believe me,
Yours sincerely,
J. C. SMUTS.

Letters of sympathy were also addressed by the Natal Indian Association and the Zoroastrian Anjuman, expressing sympathy with General Smuts and the members of his family.

Governor-General's Fund

Pretoria, September 3rd (Reuter).—A minute of the first meeting of the Central Committee of the Governor-General's Fund, held in the Union Buildings on Tuesday, has just been issued. Those present were General Smuts, the Hon. the Administrator of the Transvaal, Mrs. Louis Botha, the Mayors of Pretoria, Johannesburg, and Krugersdorp, Mr. A. B. Roberts, the Provincial Secretary, and Mr. Jno. Dougall. Owing to the absence of the Acting Governor-General, the gathering took the form of a conference, presided over by General Smuts. The resolution constituting the Central Committee was read, as follows: "As the Governor-General will ordinarily reside in Pretoria, the Central Committee will be there. He or his representative will be a member and preside. The Central Committee will include the Administrators of the different Provinces, and the Mayor or other representative of each town which contributes towards the fund. The Mayors will be requested to form local communities. The fund to be devoted primarily to dependents of those who go to the front, more especially those who may be killed or otherwise die in the war. In the distribution of the fund in different localities, effect will be given as far as possible to the wishes of the local committee, and in such a manner that the distribution to sufferers in each locality may bear reasonable proportion to the amount of the contributions from such locality."

The following omnibus resolution, dealing with the questions of the supervision and the distribution of the fund and the scale of relief, was adopted: "As being more economical, speedier, and efficient, the collection of contributions and gifts for the special objects of the Governor-General's Fund, and the careful distribution to parties rightly entitled to relief from the fund within the several municipal areas, these functions should be entrusted to the Mayors and local committees of and within such areas. The amounts so collected and expended to be advised from time to time to the hon. treasurer, Mr. John Dougall, Box 54*, Pretoria, for record, and the information of the Governor-General and the Central Committee. All other contributions and gifts to the Governor-General's Fund, from whatever source, will be received by the hon. treasurer, Pretoria. These will be administered by the Central Committee (a) to those families of dependents not receiving relief through local committees and (b) when

the central fund will permit, to supplement any of the local funds." With regard to the measure of relief to be given, it was resolved that this should be left to the good judgment of the Mayors and local committees, so that the necessities of each and every case should, as far as possible, be promptly and fairly met and provided for.

Representative Government for Indians

A telegram from Lisbon received by the Consul-General for Portugal states (says the *Mahratta*) that the Portuguese Parliament has approved of the financial and administrative autonomy of the Colonies. The limits to the autonomy relate only to military and international affairs and any reasonable man would recognise them as necessary and beneficial, for the colonies themselves. For, taking an instance near home, is it conceivable that tiny Goa could without danger be left to defend its own autonomous Government? Unless that Portuguese colony wanted to be engulfed in another empire it could not have reasonably asked for complete autonomy. But administrative and financial autonomy stands on a different footing altogether; and it, like air and water, may be as beneficial in India as in Europe, though the coats Indians wear may not be of the same stuff or fashion as those of Europeans. Such, at least, seems to be the belief of the Portuguese Republic, which has generously extended to all her colonies the independence which, it knows, is as worthy of being cherished and loved in India as well as in Portugal. And so Goa henceforth will have a representative assembly, with a Governor at the head sent from Portugal, to administer its own affairs. The position will correspond to that of the self-governing colonies of the British Empire. We congratulate the people of Goa, Christian as well as others, upon the right they have now gained,—a right which they have the proud distinction of being the first people in India to gain.

A Successful Indian Scientist

Following upon his success at Oxford, Professor J. C. Bose of the Presidency College, Calcutta, has achieved another in his discourse, on Plant Response, given on June 2nd before the University of Cambridge (says the *Leader*, Allahabad). The interest in his lecture was so keen that the Botanical Department of Cambridge imported some soil from India in order to give his plants the best possible conditions for exhibiting their specific reactions. The Tripos examination was proceeding at the time and a special request was made that Prof. Bose should delay the hour appointed for the lecture for ten minutes in order to allow advanced students who had been sitting for their Tripos to reach the lecture-room in time. The large Botanical Theatre was filled with scientific specialists, dons and advanced students who followed with great attention the experiments with which the lecturer illustrated his discourse. The applause which greeted each demonstration was led by the eminent botanist Sir Francis Darwin, who in proposing the vote of thanks said that he was filled with admiration, not only for the brilliancy of the work but for the convincing character of the experiments. The lecturer was an experimentalist of rare skill and ingenuity, and it had moreover to be remembered that he had been obliged to work in great isolation, and to depend entirely upon himself, even for the training of his mechanics who had constructed for him instruments of such extraordinary delicacy and precision. The problems he had attacked were of wide interest and much might be expected from the furtherance of this work.

Death of Lord De Villiers

Lord De Villiers, Chief Justice of the Appellate Court of South Africa, died at Pretoria on the 2nd instant after a brief illness.

The Natal Indian Association forwarded the following telegram to Lord P. De Villiers:—"Natal Indians grieved death your revered father. Irreparable loss South Africa. Deeply sympathise with you."

The Natal Zoroastrian Anjuman sent the following telegram:—"Natal Zoroastrians tender heartfelt sympathy in your bereavement."

The president of the Natal Anjuman Islam telegraphed:—"Anjuman Islam deeply sympathises in your great loss."

A telegram of sympathy with the family of the late Lord De Villiers was addressed by the Chairmen of the Transvaal British Indian Association and the Tamil Benefit Society.

News in Brief

On the 24th ultimo, Mr. Polak delivered a lecture before the Yeoville Branch of the Johannesburg Theosophical Society on the Indian question. A sympathetic discussion followed.

The list of Natal Indians who have plural wives should be sent to the Natal Indian Association, 110 Field Street, Durban, and those of the Transvaal to the British Indian Association, Box 6522, Johannesburg.

Mr. and Mrs. Gandhi and Mr. Kallenbach arrived in London from South Africa on the 4th ultimo, says *India*, and were received at Waterloo Station by a number of Indian and English friends. They were garlanded both at Southampton and at the London terminus.

A reception in honour of Mr. and Mrs. Gandhi and Mr. Kallenbach was to be held at the Hotel Cecil on the 8th ultimo. Included in the reception committee were Princess Sophia Duleep Singh, Mr. Gokhale, the Congress delegates now in England, and all the leading Indians resident in London.

London, September 2nd—Jews to the number of 244 have been given commissions in the Russian Army. Their co-religionists held a thanksgiving service and prayed for the success of the Russian arms.—Reuter.

London, September 1.—Justice Sir William Solomon, the chairman of the Indian Grievances Commission, has been appointed a Knight Commander of the Star of India.

London, August 31, 3.30 p.m.—The Government's decision to employ Indian troops was received with the utmost gratitude throughout India, whose peoples are proud of the compliment paid them, and especially of the confidence shown in the stability of their soldiers.

Mr. Maurice Verne, a Parisian journalist, has started a campaign against the fashion of wearing starched collars.

London, September 4th.—A great wave of passionate loyalty has swept over India, surpassing all expectations. Meetings attended by tumultuous crowds have been held in the large centres throughout the country. Papers of all shades of opinion agree that England's cause is India's.

The Queen has honoured Mr. S. Fyzee Rahamin (says *India*) by an inspection of some of his Indian drawings, which are being exhibited at the Goupil Gallery (5, Regent Street, London).

The following affecting message was addressed by Lord Hardinge to the people of India on July 16th:—"In the midst of the sorrow and heavy burden of grief that it has pleased the Almighty in His infinite wisdom to place upon me and my family in taking my dear wife to her eternal rest, I wish to convey to the people of India my profound gratitude for the countless expressions of deep love and true affection for Lady Hardinge that have reached me from every class and creed throughout India, and for the sympathy offered to me and my family in our great sorrow. In her I have lost a truly devoted wife and a most noble helpmate, and the people of India have lost a very loving friend. She loved India, her women and children, the suffering and the poor—few can realise how much. Though gone to her eternal home, her love for India will, I know, remain and bring its blessing from above."

The Jamaica Legislative Council recently passed a law prohibiting Chinese, Syrians or other aliens from landing in the Colony, except they could show £30. The so-called Alien Bill has not yet become operative, it not having received the Royal Assent, but the *Gleaner*, Jamaica, urges that pressure should be brought upon the Imperial Government to pass the bye-law or, if it be disallowed by the King on the advice of the Secretary of State for the Colonies, that the popular representatives in the Legislative Council should pass at the earliest possible opportunity a strongly worded resolution claiming for Jamaica the same rights and liberties to deal with undesirable Asiatic Immigrants as are enjoyed by the great self-governing Colonies of the Empire.

Mr. Gandhi and the Colonial-borns

Mr. Gandhi, speaking at the farewell reception given to him by the Gujarati community of Durban in July, said that he would take the opportunity to address a few remarks to the Colonial-born Indians, as he did not know whether he would have another opportunity to speak to them. To them his first words had been when he came to South Africa and to them his last words would be when he left it. It was they who had assisted him with his first piece of political work in South Africa, when a petition signed by some 10,000 Indians had been addressed to Lord Elgin, the then Secretary of State for the Colonies, against the disfranchisement of Indians. That petition had been successful in its object, the Bill being vetoed, though the Government of the day subsequently in another form achieved its purpose. The Colonial-borns had since also borne their share of the communal work, but they could, if they would, do more. It was they who were the permanent Indian settlers of South Africa. To the Colonial-borns, South Africa was their birth-place and home, and it was essential to the well-being of all other sections of the community that they should work together with the Colonial-borns. Their responsibility was great. It was they who would have to nurse the settlement, to maintain the happier tone, which had now been established between the European and Indian communities and to live down the prejudice which to day still existed in South Africa. This they would accomplish in time if they did their duty at all times. He referred to the fact that Nagappan and Valiamma had both been Colonial-borns, as had the ladies who did such noble work at Newcastle. He urged upon them to preserve their national characteristics, to learn their mother-tongue and study the history and traditions of their Motherland, where he would hope to see them some day.

Indian Opinion

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INDIA'S ENTHUSIASTIC LOYALTY

A REUTER'S telegram from London, dated the 9th instant, states that Mr. Charles Roberts, the Under Secretary for India, read an important statement in the House of Commons from the Viceroy of India.

This created a tremendous sensation in the House, and the stirring record of the loyalty of India was greeted with cheer after cheer as the long roll call of the splendid response to the needs of the Empire was read out.

The Viceroy's statement was as follows: The following is a summary of the offers of service and money made in India to the Viceroy: The rulers of native States in India, who number nearly 700 in all, have with one accord rallied to the defence of the Empire, and have offered their personal services and the resources of their States for the war. From among the many princes and nobles who volunteered for active service, the Viceroy has selected the Chiefs of Johdpur, Bikanir, Kishangarh, the Regent of Jodhpur, the heir-apparent of Bhopal, and a brother of the Maharaja of Cooch Behar, together with other cadets of noble family. The veteran Sir Pertab Singh would not be denied his right to serve the King and Emperor, in spite of his 70 years, and his nephew, the Maharaja, who is but 16 years old, goes with him. (Loud cheers.) All these have, with the Commander-in-Chief's approval, already joined the expeditionary forces. The Maharaja of Gwalior and the Chiefs of Jaora and Dholpur, together with the heir-apparent of Palanpur were, to their great regret, prevented from leaving their States. Twenty-seven of the larger States of India maintain Imperial Service troops, and the services of every corps were immediately placed at the disposal of the Government of India on the outbreak of the war.

The Viceroy has accepted from 12 States contingents of cavalry, infantry, sappers, and transport, besides a camel corps from Bikaner, and most of them have already embarked.

As particular instances of the generosity and the eager loyalty of the chiefs, the following may be quoted. Various Durbars have combined together to provide a hospital ship, to be called the Loyalty, for the use of the expeditionary forces; the Maharaja of Mysore has placed 50 lakhs of rupees (333,000) at the disposal of the Government of India for expenditure in connection with the expeditionary force; the Chief of Gwalior, in addition to sharing in the expenses of the hospital ship, the idea of which originated with himself and the Begum of Bhopal, has offered to place large sums of money at the disposal of the Government of India, and to provide a thousand horses as remounts. From Lahore, in the Punjab, and Lasbela and Kelat, in Baluchistan, come offers of camels with drivers, to be supplied and maintained by the Chiefs and Sirdars. Several chiefs have offered to raise additional troops for military service should they be required, and donations to the Indian relief fund have poured in

from all States. The Maharaja of Rewa has offered his troops, his treasury, and even his private jewellery for the service of the King-Emperor. (Cheers.)

In addition to the contributions to the Indian fund, some chiefs, namely, those of Kashmir, Bandi, Orchha, Gwalior, and Indore, have also given large sums to the Prince of Wales' Fund. The Maharaja of Kashmir not content with subscribing himself to the Indian fund, presided at a meeting of 20,000 people held recently at Srenagar, and delivered a stirring speech, in response to which large subscriptions were collected. The Maharaja of Holkar offers free of charge all the horses in his State army which may be suitable for Government purposes. Horses are also offered by the Nizam's Government, by Jamnagar, and other Bombay States. Every chief in the Bombay Presidency placed the resources of his State at the disposal of the Government, and all have made contributions to the relief fund. Loyal messages and offers have also been received from the Mehtar of Chitral and the tribes of the Khyber Agency, as well as the Khyber Rifles. Letters have been received from the most remote States of India, all marked by a deep sincerity of their desire to render some assistance, however humble, to the British Government in its hour of need. (Cheers.)

Last, but not least, from beyond the borders of India have been received generous offers of assistance. From the Nepal Durbar the military resources of the State have been placed at the disposal of the British Government, and the Prime Minister offered a sum of three lakhs of rupees to the Viceroy for the purchase of machine guns or field equipment for the British Gurkha regiments proceeding overseas, in addition to large donations from his private purse to the Prince of Wales' Fund and the Imperial Indian Relief Fund. To the Fourth Gurkha Rifles, of which the Prime Minister of Nepal is the Honorary Colonel, he offered 30,000 rupees (£2,000) for the purchase of machine guns in the event of their going on service. The Dalai Lama of Tibet offered a thousand Tibetan troops for service under the British Government. His Holiness also states that Lamas innumerable throughout the length and breadth of Tibet are offering prayers for the success of the British Army and for the happiness of the souls of all the victims of war. (Cheers.)

The same spirit has prevailed throughout British India. Hundreds of telegrams and letters have been received by the Viceroy, expressing loyalty and a desire to serve the Government either in the field or by co-operation in India. Many hundreds have also been received by the local administrations. They come from communities and associations, religious, political, and social, of all classes and creeds, also from individuals, offering their resources, or asking for an opportunity to prove their loyalty by personal service. The following may be mentioned as typical examples: All India Moslem League, the Bengal Presidency Moslem League, the Moslem Association of Rangoon, the

trustees of Aligarh College, Behar, the Provincial Moslem League, the Central National Mahomedan Association of Calcutta, the Khoja community and other followers of the Aga Khan, the Punjab Moslem League, the Mahomedans of Eastern Bengal, the citizens of Calcutta, Madras, Rangoon and many other cities, the Behar Landholders Association, the Madras Provincial Congress, the Association of Orissa, the Punjab Chiefs Association, the United Provinces Provincial Congress, the Hindus of the Punjab, Chief Khalsa Diwan, representing the orthodox Sikhs, the Bohra community of Bombay, the Parsee community of Bombay.

The Delhi Medical Association offers a field hospital that was sent to Turkey during the Balkan War. The Bengalee students offer their enthusiastic services for ambulance corps, and there were many other offers of medical aid. The Zemindars of Madras offered 500 horses.

Among other practical steps taken to assist the Government may be noted the holding of meetings to allay the panic, to keep down prices, and maintain public confidence and credit.

Generous contributions have poured in from all quarters to the Imperial Indian Relief Fund.

Mr. Roberts added that, in addition, similar offers had been made by chiefs who happened to be at present in Europe—the Gaekwar of Baroda and Maharaja Bharatpur, to mention two only, had placed the whole resources of their States at the disposal of his Majesty's Government. The Indian community in England, including Indian students, had made loyal offers of their services. Mr. Roberts concluded: "I feel confident that the House and the country will feel a deep appreciation of this magnificent demonstration of loyalty with which the princes and the people of India have identified themselves with the cause of the Empire." (Loud cheers.)

Lord Crewe on India's Loyalty

London, September 9th.—In the House of Lords, to-night Lord Crewe read the statement by the Viceroy of India, which was given in the House of Commons.

Lord Crewe also gave an account of the Viceroy's Council meeting, dwelling on India's intense loyalty and magnificent help to the British.

Lord Crewe concluded: "This demonstration of true and heartfelt loyalty to the King-Emperor and the Government is one of the most gratifying facts as an outcome of the present war." (Cheers.)

Lord Lansdowne eulogised India's response.

Lord Crewe, in the House of Lords, and Mr. Roberts, in the House of Commons, had congratulations showered on them by the members.

At the conclusion of the reading of the Viceroy's statement in the House of Commons one member shouted: "Send a copy to the Kaiser."

India Offers Her All

London, September 9.—In the course of his speech in the Council (as read by Lord Crewe in the House of Lords), the Viceroy of India said: "India rejoiced that she was able to fight for the Empire. It was clear that we were put at the end of our military resources, seeing that practically all the ruling chiefs had also placed the military forces and resources of their States at the disposal of the Government.

"The Indian Government had decided to meet such portion of the cost of the Expedition as would have fallen upon India in normal circumstances, roughly a million sterling, to the end of the financial year, which was additional to providing for the defence of India, and meeting losses consequent upon the war."

India Sends 70,000 Men

London, September 9.—The Viceroy of India, in the course of a great speech at Simla, said that it was no longer a secret that India had already despatched two splendid divisions of infantry and one cavalry brigade to Europe, while three more cavalry brigades would follow immediately.

It was a source of the utmost pride and satisfaction to the whole of India that they had already been able to send over 70,000 combatants to the front.

He announced that six Maharajahs and three Nawabs and other Indian nobles were accompanying the force.

London, September 9.—Lord Crewe has announced that the Gurkhas will participate in the campaign.—Reuter.

The Aga Khan Offer
London, September 13.—His Highness the Aga Khan has offered to the British Raj his resources and personal service, and expresses willingness to serve as a Sepoy in any infantry regiment.—Reuter.

Unjust Magistrates

There seems to be cause for most serious complaint with regard to some of the Natal Magistrates. In these columns we recently recorded the condemnation of the Verulam Magistrate, by the Supreme Court for illegally sentencing an Indian to a term of imprisonment, knowing the sentence to be illegal, and only last week we reported a case wherein the same Magistrate was severely censured by the Judge-President for negligence and extraordinary indifference regarding a missing pass-book. The Natal Law Reports just to hand show how, in spite of a decision of the Supreme Court, that in the absence of any evidence to show that the offence was committed, a plea of guilty was not sufficient to support the decision, the Magistrate of New Hanover nevertheless convicted and sentenced an unfortunate native against whom no evidence had been led. In giving judgment in the case referred to, the Judge-President said: "It may be, although it is difficult to understand how it can be, that the Magistrate on the 23rd of December was unaware of the decision given by this Court in an appeal from himself, upon the 3rd of December. It may be that he had not at that time seen a report of the decision. At any rate I will give him the benefit of the doubt. But in stating his reasons for his judgment, which he did on April 15th, 1914, he says:—'I may say here, in this Province, it is not obligatory for evidence to be led when a plea of guilty is tendered.' I cannot take it that at this later date he was unaware of the decision of the Court; I could only do so by ascribing to him a degree of neglect or indolence in informing himself which I will not readily impute. But he must understand for the future that it is his duty to accept and apply the decisions of this Court; and when a point has been directly decided, more especially in the case of an appeal from himself, it is altogether improper for him to get his own view against that of this Court and say that that is not obligatory which the Court has declared to be necessary. The conviction must be quashed, and I shall expect in future that the Magistrate will see the propriety and necessity of conforming to the decisions of this Court; and I must express my regret that he should have made it necessary to tell him so."

Surely there is room here for investigation by the Department of Justice whose attention should undoubtedly be directed to cases of this nature. There is no doubt that some Magistrates are suffering badly from what in unjudicial language is called "swelled head," and until they are severely checked by departmental action, they are quite capable of ignoring even such pointed advice as that which we publish above.

From the Editor's Chair

INDIA AND THE EMPIRE

THE lengthy telegrams from England that we publish elsewhere, recording statements made in the Imperial Legislative Council at Delhi, and the Imperial Houses of Parliament, Westminster, must have amazed those who have hitherto not realised the significance of the part that India plays in the Empire. We are not for the moment going to discuss the ethics of warfare or the advantages of Passive Resistance. We have to look at the matter from the point of view of two unquestionable facts, the first of which is that the Empire is at War, and the other that India is an integral portion of the Empire. In these circumstances India's duty was clear, and she has responded, not to any outside appeal, but to her own sense of what is fitting, having regard to those circumstances. How spontaneous, how generous, how wholehearted, how regardless of grievances her response has been Reuter's telegrams indicate with a gratifying degree of detail. There have not been wanting those suffering from perpetual and incurable negrophobia who have deplored the use of Indian troops, not in the least because they did not wish India to be contaminated by the brute force that is sweeping Europe like a plague, but solely because the coloured races must never be allowed to feel that they are on terms of equality, even on the plane of physical force, with the European peoples, and this in spite of the lessons of the Russo-Japanese War. But these critics will, we opine, hardly contend that Indian troops are likely to be less self-restrained, less chivalrous, in a word, less civilised, than the Vandals and Huns who destroyed Louvain, and who, if the reports that have been published be even one-tenth true, have mutilated, pillaged, murdered and ravished. After Port Arthur and Liao-yang, the East could not stand where it did before these gruesome events, and not the least important of all the consequences of the historic war that is now proceeding so furiously, will be the inevitable re-adjustment of the relations between the East and the West, on the basis of diminished Western racial arrogance and augmented and justifiable Eastern racial pride. And to this result India will have contributed in such a degree as to compel a new consideration of her place and function in the Empire to which, in its time of need, she has contributed with a lavishness that has hitherto been unexampled in history.

A CHARACTERISTIC OFFER

We publish elsewhere the correspondence between Mr. Gandhi and others on behalf of Indians resident in or visiting England, offering their services, and the reply of the Under Secretary of State for India. The first letter is a fine example of the principle for which Mr. Gandhi, whose hand may be seen in every line of it, has stood for so many years, and the following words finely represent the spirit of the offer:—"We would respectfully emphasise the fact that the one dominant idea guiding us is that of rendering such humble assistance as we may be considered capable of performing, as an earnest of our desire to share the responsibilities of membership of this great Empire

if we would share its privileges." Lord Crewe's suggestions indicate that the Imperial Government are anxious to avail themselves of this offer of service in the spirit in which it was made. We have before us the draft of the circular letter that was sent to those who made the offer. The words: "We advisedly use the word 'unconditionally,' as we believe that, at a moment like this, no service that can be assigned to us, can be considered to be beneath our dignity or inconsistent with our self-respect," amply reveal the true meaning of a word liable otherwise to be misunderstood. An Empire that can produce men and women of such extreme self-abnegation is an Empire that must stand because of the majesty of the principles to which these self-sacrificing citizens are devoted. It is significant that this trumpet call of duty is sounded by two such remarkable women as Mrs. Gandhi, who has already suffered so much in her own person, and Mrs. Sarojini Naidu, the great poetess of India.

VISITING PERMITS AGAIN

We publish in this issue the relevant particulars of the form of application that has to be completed and declared to formally by applicants for Visiting Permits. We also publish some interesting correspondence on the subject, which shows that the representatives of the Indian community are alert to the dangers of the Indian community's being a party to the erection of an official inquisition into the movements and history of individual Indians from the time of their arrival in this country. We are strongly of opinion that the preparation of such documents should not have been entrusted to the departmental officials until the Indian community, through its leaders, had been consulted, in order to avoid the friction and suspicion that are bound otherwise to be created. We trust that other public bodies besides the Transvaal British Indian Association will register their protests with equal emphasis, so that the Government may have no excuse for ignorance of the feeling of Indians in this matter. Meanwhile, we would earnestly recommend to them the undesirability of applying for Visiting Permits so long as the present form of application is in use.

"WHOM THE KING DELIGHTETH TO HONOUR"

We understand that, upon the recommendation of Lord Hardinge, supported by Lord Crewe, the Secretary of State for India, the name of Mr. Gokhale was included among those upon whom the dignity of a Knight-Commandership of the Indian Empire was to be conferred on the occasion of the last celebration of the King's birthday. *India*, however, states that Mr. Gokhale, on being apprized of His Majesty's intention, wrote to say that whilst he was deeply grateful to His Majesty the King-Emperor for the same, he must humbly beg to be excused the high honour as he preferred to continue under his present simple designation, if his wish was not likely to be misconstrued; whereupon His Majesty was graciously pleased to allow the withdrawal of his name from the list. Lord Crewe, at the same time, intimated his regret that the Government could not mark their high sense of appreciation of Mr. Gokhale's public services. The incident is still one more illustration of Mr. Gokhale's extraordinary modesty and his sense of what is appropriate for men who serve their country with no thought of reward. Like that other great Indian, Mr. Dadabhai, Mr. Gokhale's name will go down to history as that of a simple, devoted, self-sacrificing patriot who had at heart only his country's good.

Visiting Permit Monstrosities

The following is a copy of the form D.1.4 issued by the Immigration Department of the Union:—

1/- stamp to be cancelled by
Officer taking this declaration.

No.....
(to be left blank).

Nature of document applied for.....
Period (if any) for which required.....
Port of Entry.....(if any reply to these questions is in the negative, this should in each case be clearly stated).

1. Name of applicant in full. 2. Applicant's age. 3. Sex. 4. Race. 5. Nationality. 6. Country of origin. Documents and references submitted in support of this statement, especially as regards residence in South Africa. 7. (a) Date and place of applicant's first entry into South Africa. (b) Full particulars with dates of applicant's subsequent movements within and beyond the Union. Description of person for whom permit is desired. Height. Build. Distinguishing features and marks. 8. Particulars of fixed property, or other vested interests of applicant in South Africa or elsewhere. 9. Applicant's occupation and means of subsistence. 10. Is applicant able to read and write in any European language? If so, in what language? 11. Has applicant ever been refused permission to enter any Province of the Union or expelled from it? 12. Has applicant ever been convicted of any crime in any country? If so, for what offence? 13. Is applicant suffering from any physical or mental infirmity? 14. State whether applicant is or has been married. 15. If married state (a) name of wife or husband, as the case may be; and (b) if alive, the present place of residence. 16. Has applicant's wife, or any of his children ever been in South Africa? If yes, give particulars with dates. 17. If applicant has any children give details. (This reply should include adult as well as minor children.) If applicant has lost any children by death their names should be given with the remark "dead" under the heading "present residence." 18. Particulars of any permit or certificate previously obtained or applied for in any Province of the Union. 19. Any other particulars relevant to the case.

I,.....having been duly cautioned, hereby solemnly and sincerely declare that I fully understand the above questions and that I have answered them truthfully and that they have been interpreted to me in.....which I hereby declare to understand.

Signature (or mark) of applicant.....

Address in full.....

I hereby certify that I acted as Interpreter for the purpose of this application.

Signature.....

Address.....

Thumb impressions
where required
left right.

I hereby certify that the person
.....affixed his
signature (or mark) to this
document after the said docu-
ment had been read over and
interpreted to him in my pre-
sence and that the contents
hereof have been declared be-
fore me at.....this.....
day of.....1914.

Justice of the Peace.

The Justice of the Peace should delete these words where an interpreter has not been required and add to the certificate a note that the applicant understood the language used for the application.

The following correspondence in regard to the above has passed between the Under Secretary for the Interior and Mr. Polak:—

31st August, 1914.

"I have seen a copy of the form D.1.4. that applicants for Visiting Permits are required to complete. May I suggest that they appear to be extremely cumbersome documents and are, in my humble opinion, liable to deter Indians from applying for these facilities except under extraordinary pressure? It scarcely seems necessary for an applicant for a Visiting Pass, who may have to proceed to Natal for, say, a fortnight, to visit a sick relative, or for some urgent business matter, to answer questions 7, 8, 14, 15, 16, and 17, and in the case of Transvaal Indians, beyond a formal declaration as to the purpose and period of the visit, are any other particulars required than those contained in the Certificate of Registration? I do feel that a simpler document than this should meet the exigencies of the case, and especially where applicants are holders of Transvaal Registration Certificates.

"May I ask that you will be so good as to give this matter your early attention having regard to the fact that there are likely to be many applicants for Visiting Passes who will be terrified at having to undergo an examination of their past and present from the time that they entered South Africa?

(Sgd.) "H. V. S. L. POLAK."

3rd September, 1914.

"With reference to your letter of the 31st ultimo, on the subject of the form to be filled in by applicants for Visiting Permits, I have the honour to inform you that the system was adopted only after careful consideration, and the Minister is not prepared to make any alteration therein until it has had a fair and full trial.

(Sgd.) "J. W. SHAWE,

"Under Secretary for the Interior."

British Indian Association's Letter

The following letter to the Secretary for the Interior, dated the 5th instant, has been addressed by the Chairman of the British Indian Association:—

"My Association has seen the letter addressed by Mr. Polak to you dated the 31st ultimo, with reference to form D.1.4. being the form of application for Visiting Permits and other documents, and your reply thereto of the 3rd instant. I desire, on behalf of my Association, to remind you that Visiting Permits are now issued in lieu of the Temporary Permits formerly issued to those entering the neighbouring Province of Natal. In order to facilitate the passage of Indian travellers, the practice had been created that they should deposit with the Immigration Officer at Volksrust £10 together with £1 the fee on the Temporary Permit which was subsequently issued by the Natal Immigration Officer at Durban upon production of the receipt. There was no inquisition at the border or by the Natal Immigration Officer at Durban, and the facilities thus granted were much appreciated by the Indian community, nor has my Association learnt that they were in any way abused. The whole object of the issue of the new documents, my Association believe, was still further to facilitate the movements of Indian desirous of proceeding to a neighbouring province for a temporary purpose. My Association very much fears that that object will be frustrated by the new requirements to fill up and declare to a document such as form D.1.4. which purports to make an investigation into the whole past of the applicant from the time of his arrival in South Africa. My Association ventures respectfully to represent that to compel applicants for Visiting Passes to undergo an examination of this kind, is calculated to arouse the gravest suspicions in the minds of the community, nor does there appear to my Association to be any valid reason for the creation of an entirely new practice so far as the Transvaal is concerned.

"I have the honour to refer you to the spirit of the remarks made in paragraph 5, page 34, of the report of

the Indian Enquiry Commission. It appears clear therefrom that, so long as a Resident Magistrate was satisfied of the *bona fides* of the applicant, it was the desire of the Commissioners that a Visiting Permit should be issued to him by the Magistrate, and, so far as Transvaal Indians are concerned, my Association is strongly of opinion that these *bona fides* can be most easily tested by the production of the applicant's Transvaal Registration Certificate, and a statement of the purpose for which the Visiting Permit is required.

"My Association finds it extremely difficult, having regard to past history with reference to visits of a temporary nature to neighbouring provinces, to recommend members of the community, that it has the honour to represent, to answer all the questions printed on the face of the form herein referred to, and in view of the complaints that have already reached my Association on this subject, I venture to hope, on its behalf, that the Honourable the Minister will be pleased to re-consider this matter, and consent to the substitution for the present form of application of another document more suited to the occasion for which it is used.

(Sgd) "A. M. CACHALIA."

Government Obdurate

The Under Secretary for the Interior replies, under date the 11th instant, as follows:—

"With reference to your letter of the 5th instant with reference to form D.I.4. used in connection with inter-provincial visiting permits, I have the honour to inform you that the procedure in question applies equally to applicants in all Provinces of the Union and no differentiation can be made in the manner suggested by you in favour of Transvaal Asiatic residents.

"I am to add that it is considered that your fears on the subject are entirely groundless and that you must realize that these visiting permits will be issued by Magistrates throughout the Union and not only through one Immigration Officer."

Indians and the War

In connection with the offer of the Indian community in London to render assistance to the British Government in the war, a confidential circular was sent out to Indians. "We, the undersigned," states the circular "have, after mature deliberation, decided for the sake of the Motherland and the Empire to place our services unconditionally, during this crisis, at the disposal of the Authorities. We advisedly use the word 'unconditionally' as we believe that at a moment like this, no service that can be assigned to us, can be considered to be beneath our dignity or inconsistent with our self-respect."

The following letter dated the 14th ultimo, was subsequently addressed to the Under Secretary of State for India:—

"It was thought desirable by many of us that during the crisis that has overtaken the Empire and whilst many Englishmen, leaving their ordinary vocation in life, are responding to the Imperial call, those Indians who are residing in the United Kingdom and who can at all do so, should place themselves unconditionally at the disposal of the Authorities.

"With a view of ascertaining the feeling of the resident Indian population, the undersigned sent out a circular letter to as many Indians in the United Kingdom as could be approached during the 30 hours that the organisers gave themselves. The response has been generous and prompt and, in the opinion of the undersigned, representative of His Majesty's subjects from the Indian Empire at present residing in the different parts of the United Kingdom.

"On behalf of ourselves and those whose names appear on the list appended hereto, we beg to offer our services to the Authorities: We venture to trust that the Right Hon'ble the Marquess of Crewe will approve

of our offer and secure its acceptance by the proper authority. We would respectfully emphasise the fact that the one dominant idea guiding us is that of rendering such humble assistance as we may be considered capable of performing, as an earnest of our desire to share the responsibilities of membership of this great Empire, if we would share its privileges.

"It may be added that some of those whose names are sent herewith, are already doing work in connection with some of the organisations that are already rendering assistance, and we have no doubt that if our humble offer is accepted, as the news permeates the Indian community, many more volunteers will come forward.

The above was signed by M. K. Gandhi, (Mrs.) Kastur Gandhi, (Mrs.) Sarojini Naidu, M. M. Gandeia, Jivraj N. Metha, Sorabji Shapurji, N. R. Khan, D. Virana, Khushro S. Ghandhi, R. L. Lalvani.

The fifty-three signatories (says *India*) include six physicians and surgeons, one surgical dresser, two engineers, one stenographer, four merchants and traders, three barristers, one journalist, seven holders of University degrees, and three ladies.

Government Accepts Offer

The letter brought the following reply from the Under Secretary, Mr. Charles Roberts:

"Dear Mr. Gandhi.—Lord Crewe desires me to thank you for your letter of the 14th, and to express his warm recognition of your loyal offer of service.

"His Lordship desires to accept the offer in the spirit in which it has been made, and he has given his earnest consideration to the manner in which the services of the Indian community can be utilised to the best interest of the empire.

"He is disposed to think that it would not be advisable for Indian students to volunteer for military duties. If they enlist in the force which Lord Kitchener is now raising they may not be able to leave it for three years; time. His lordship is very averse to encouraging them without the sanction of their parents to take a step which would so seriously interrupt the purpose for which they came to this country, and which might prejudice their whole future. Neither is it possible to advise them to join the Territorial Force, as the establishment is now complete, and a long waiting list is already in existence, so that at the present it is impossible to secure enrolment in that force.

"There is, however, another sphere of public duty not less important for which in this country we are in the habit of depending very largely upon voluntary assistance, and this consists in rendering aid to the sick and wounded. The number of these in the present war may, unhappily, be large, and if that should prove to be the case the military hospitals and military staff may have difficulty in coping with the demands made upon them. It will, therefore, be necessary to create temporary and voluntary organisations to meet this emergency. This duty is already being undertaken by a very large number of Englishmen and women in the voluntary aid detachments of the British Red Cross Society, and it is to work of this kind that Lord Crewe would direct your attention.

"His lordship suggests that a committee should be formed among the Indian residents and visitors in London, and that they should undertake to get up an Indian voluntary aid contingent. It is understood that Mr. James Cantlie, who has taken an active part in the organisation of the voluntary aid detachments of the Red Cross Society, has offered to train and drill an Indian voluntary aid contingent if a sufficient number of persons are prepared to undergo a course of instruction. Lord Crewe notices that several of the signatories to your letter are qualified medical men, and if they will co-operate with Mr. Cantlie there is reason to hope that the Indian voluntary aid contingent would become one of the most efficient detachments in the kingdom.

"It is, of course, quite impossible at the present moment to guarantee that the services of the Indian voluntary aid contingent will be utilised in any given direction. If the number of sick and wounded should, fortunately, not be large, the ordinary military and charitable hospitals will be able to deal with them. But the prevalent feeling in this country, which, as your letter shows, is shared by Indians, is that we ought all to prepare ourselves to render efficient service to the empire should the necessity arise.—Yours truly,

"(Signed) CHARLES ROBERTS."

Steps were taken on receipt of the letter of the Under Secretary of State for India, to act upon the suggestion made by Lord Crewe. A meeting of Indians was held at the house where Mr. Gandhi is staying, and a committee was appointed; Mr. Gandhi was chosen as chairman, Mr. M. M. Gandevia as hon. secretary, and among the members are: Mrs. Sarojini Naidu, Dr. J. N. Mehta, Mr. Sorabji Shapurji, Major Sinha, Colonel Kanta Prasad, Mr. Bhupendranath Basu, Mr. J. N. Sahay, and others. It is expected that work will begin at once with Dr. Cantlie.

Indians in Action

A Reuter cablegram from Nairobi states that during the fighting in East Africa on the 6th instant the British made a most gallant bayonet charge against most fierce machine-gun fire. The 29th Punjabis suffered somewhat heavily.

Dr. Pearson has kindly consented to give instruction in ambulance and Red Cross work generally to those who have offered their services in Johannesburg.

The members of the Transvaal Indian Women's Association are engaged in making pillow cases in connection with the Red Cross work.

The Condition of England

An article appears in *The Optimist*, an English quarterly review, by St. John G. Ervine, from which we make the following extracts:—

"Why is it that England to-day is so unsatisfactory? Why is it that in spite of the remarkable development of the amenities of life, existence in England is, on the whole, a rather cheerless thing? When the minds turn towards such an age as that of Elizabeth, and compare it with this age, one instantly feels that, generally speaking, that age was a happier age than this one is. I do not believe that that feeling arises from the natural tendency of people to exalt the past at the expense of the present. My own bias is towards my own times; but when I try to prove to myself that it is better to be alive now than to have been alive then, I fail to convince myself of the truth of my argument. England undoubtedly is richer to-day than it was in the seventeenth century, but I imagine that wealth to-day is less widely distributed than it was then; if we have a greater number of millionaires than the Elizabethans had, we also have a greater number of paupers. There were fewer machines in the reign of Queen Elizabeth, but there were also fewer industrial diseases. We produce a great many more articles than they produced, but our productions wear less well than theirs did. The Elizabethans made fabrics which lasted for at least a lifetime, and in most cases were so durable that they were bequeathed from family to family; we make fabrics which are worn-out at the end of three months. We spend an enormous amount of energy and money in organising factories and workshops for the manufacture of goods which are either trivial or of poor quality. They did not expend a tenth of the energy and money spent by us, and they produced goods of supreme value. There is very little in this age that men three hundred years hence will collect and

cherish; but there was very much made in Elizabeth's day for which we will gladly pay large sums of money.

It is ludicrous to say that a workman in a modern factory, performing some minute operation in a long and complicated process, which culminates in the production of a box of chocolates or a piece of shoddy cloth, has "progressed" beyond and is superior to the workman who, in the Middle Ages, produced stuffs which seem incapable of wearing out.

If we are not, on the whole, a happier people than the Elizabethans were, then we have not progressed, we have retrograded.

And why have we retrograded (for I believe that we have)?—When I compare the Elizabethans with the Fifth Georgians, I discover that there is lacking in our life a very vital thing which was abundant in theirs; and that is religion. I am using the word "religion" here in a sense which is foreign to the mind of the bulk of modern religious people. When I say "religion," I do not mean the Church of England, nor do I mean the Strict and Particular Baptists. The word conveys to me an impression of an exalting force which unifies a race and inspires it. When I speak of a religious people, I speak of a people who are so possessed of a spiritual emotion that they are compelled to expend themselves in the service of some power outside themselves. It is that power which empties a man's spirit of all mean and petty things, and fills it with an indomitable desire to live largely.

The Christian Religion died in England on the day that Arkwright invented the spinning-jenny; and it is very interesting to observe how good taste in drama so far as religion is concerned, grew up thereafter.

We in our day have allowed good taste to be substituted for a natural joy in God, and the result is that England is empty of religion. Turn your eyes where you will in this country, and you will almost certainly find doubt and denial and self-concern. The politicians are so insincere that they do not attempt to disguise their insincerity; an honest man in the House of Commons is regarded as if he were a prig; he is told that he has not got a sense of humour. The bulk of our newspapers are rotted with lies. The bulk of our drama is so foolish that men of intelligence ignore it. Our industrial life is so horrible that one longs for the judgment of God upon it. The mass of people are permanently ill, permanently partially starved, permanently denied access to the amenities of a decent life. In the churches, men are busy over-hauling creeds and recasting beliefs; the men of letters are examining established institutions and finding them wanting; our painters and musicians are carelessly trampling on the accumulated beauty and concord of centuries. One looks at Wigan and Warrington and the little dark towns of the Potteries, and sees instantly that God has fled from them.

A telegram of welcome to Lord Buxton, the Governor-General, on his arrival at Cape Town, has been sent by the Transvaal British Indian Association.

Telegrams of welcome were sent to His Excellency the Governor-General by the Natal Indian Association, Anjuman Islam and Zoroastrian Anjuman.

The Natal Indian Association sent a letter of condolence to the relatives of the late Mrs. Maurice Evans.

Mr. Rustomjee and the Secretary of the Natal Indian Association have received nice letters from General Smuts thanking them for the kind expression of sympathy at the death of his father and thanking the members of the communities.

Indian Opinion

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A RECEPTION IN LONDON

REMARKABLE, indeed, was the gathering of British and Indian friends at the Hotel Cecil, on the 8th ultimo (writes the London correspondent of the *Amrita Bazar Patrika* of Calcutta), all drawn by the same bond—admiration for the splendid service which Mr. Gandhi has been able to render to his countrymen in South Africa, to the Empire, and to his Motherland, and mingled with admiration and appreciation was reverence for the great moral lesson he has taught Government and peoples, that there is a spiritual force which, through personal suffering and earnestness of purpose, overcomes physical force, and wins a victory that is not sullied by the infliction of wrong. It was an object lesson at a moment when physical force was in the ascendant, and one of the guests of the afternoon, who has travelled the wide world over, said to me afterwards that to hear Mr. Gandhi's speech was a spiritual upliftment after the strain and stress, the horror and anxiety of the week.

The large reception rooms were thronged; the reception committee, with Mr. M. M. Gandevia as hon. secretary, included Indians of all creeds and provinces in India, and the visitors were equally representative of the Motherland. The absence of Mr. Gokhale was much regretted. It is impossible to give all the names of those present; a few must suffice: H. R. H. Princess Sophia Duleep Singh, Mr. Ameer Ali, Sir Krishna Gupta, Mrs. Sarojini Naidu, Mr. Sachchinanda Sinha, Mr. Bhupendranath Basu, who presided when the speeches were made, Dr. Coomaraswamy, Mr. Jinnah, Lady Muir Mackenzie, Mrs. Despard, Mrs. Montefiore, Col. Warliker, and a large number of Indian students, in addition to many other European and South African friends including Mrs. Wybergh and Mr. Cartwright.

For the first hour, as the guests were arriving, Mr. and Mrs. Gandhi and Mr. Kallenbach received everyone and an opportunity was thus afforded for all to have some conversation with the Dauntless Three—an opportunity which was warmly appreciated by many to whom Mr. Gandhi was unknown, Mrs. Gandhi, a brave woman who had not shrunk from prison for the honour of the Motherland, and Mr. Kallenbach, the devoted friend who had stood by the Cause with money and service, and who had also been to prison for the sake of justice to his Indian friends.

After tea and light refreshments had been served, the more formal part of the proceedings followed; it was not formal in any uncomfortable sense; it was simply an expression on the part of Indians of their honour of a great fellow-countryman, and his repudiation of special merit, giving praise to those who worked and suffered unknown.

There was a remarkable list of names of prominent members of the Government and other politicians who wrote to express their special regret for inability to be present; with most of them it was the extreme urgency of public affairs owing to the war, and they expressed their great disappointment in being unable to meet

Mr. Gandhi. Here are some of the names: The Prime Minister, Lord Crewe, Lord Curzon, Lord Harris, Lord Sydenham, Lord Lamington, Lord Ampt-hill, Sir William Wedderburn, Sir James Dunlop Smith, Lord Roberts, Mr. Lionel Abrahams, Mr. Ramsay MacDonald, and Mr. Keir Hardie. Two letters I will quote; one from Lord Gladstone, the other from Mr. Harcourt, Secretary of State for the Colonies.

Lord Gladstone wrote a personal letter as follows:—
“I much regret that my wife and I leave London to-morrow and cannot accept your courteous invitation to meet Mr. and Mrs. Gandhi and Mr. Kallenbach on Saturday.

“I regret this for the occasion will be a happy one as marking the settlement of outstanding British Indian grievances in South Africa in which your guests have taken so leading and so effective a part. Mr. Gandhi has shown a single-minded devotion to his cause which has won the admiration of all who understood the difficulty and danger of the position.”

The letter conveying Mr. Harcourt's regrets ran thus:—“It would have given Mr. Harcourt very much pleasure to attend the reception if he had been able to do so, but he fears, with great regret, that the pressure of public business will make it impracticable.”

After Mr. Bhupendranath Basu, who presided, had paid his tribute of welcome and esteem, Mrs. Sarojini Naidu garlanded Mr. and Mrs. Gandhi and Mr. Kallenbach.

The Hon. Mr. Bhupendranath Basu (from the chair) said:—“It is easy on occasions like this to say a few words with reference to the gentleman in whose honour such a function is held, but it is not easy to say what we feel with reference to Mr. Gandhi; still less to Mrs. Gandhi. It is not given to every man or woman to realise in their own lives, to demonstrate before the world, the great doctrine, preached 2,000 years ago, of returning love for hate. Sri Krishna said that we should treat enemies and friends equally. We think such ideas to be the dreams of visionaries; we say: ‘Under certain conditions, but not in actual daily life.’ It is something to have men who show after all these great truths in life. Indians in South Africa are a small body of men amongst aliens, and differing from them in race, religion, and colour. In face of stupendous difficulties, Mr. Gandhi followed a course of conduct which evoked the warmest appreciation even from his strongest opponent. In our own lives we may realise the great truth of all religions—the greatness of moral force; Mr. Gandhi has not only realised it but has aroused a similar conviction among his followers, men who are not always literate, men who are ex-indentured labourers or poor hawkers. Mr. Gandhi not only suffered himself, but infused sufficient enthusiasm among both men and women to do the same against desperate and overwhelming odds. No words can express our appreciation of the heroic efforts Mr.

Gandhi put forward in this cause. If words fail to express our appreciation of Mr. Gandhi, how much more when we refer to his devoted wife? She reminds us of Sita, who followed her husband into exile, of Draupadi, who infused courage into her husband in time of trial, of Savitri, of Damayanti. So long as India has such women as Mrs. Gandhi, she can look forward to a bright future.

We recognise that they could not have achieved the same measure of success if it had not been for the outsiders who stood by them in the name of humanity. Among such friends, we honour here to-day Mr. H. Kallenbach. So long as the world produces such men, who rise above self, race, colour, and creed, and are ready to put forward the true inwardness of humanity, we need not lose faith in humanity. They hasten the day when universal peace will be preached; our thanks are specially due to them and to our compatriots in South Africa. I pray that they may long live to add glory and lustre to our ancient country. They have given us a new foothold in life, the belief that, however difficult circumstances may be, if we walk forward in their footsteps the Cause of India cannot be lost. Our descendants will stand together before the world as true and honourable sons of India.

(To be continued.)

How the Indian Stretcher-bearer Corps Came into Being

The following extract *in extenso* from Mr. Gandhi's speech at the Durban banquet, is particularly appropriate at the present time. We publish it for general information.

The Chairman (the Hon. R. Jameson) had recalled an instance which he (the speaker) thought he might have forgotten, and that was when the scene was laid in his office and he had approached him tremblingly but also in the fullest faith that he was a friend of the community, that he had guided him, as he well said, as a father would guide his child in many things which he wanted to do as a humble Burgess of that beautiful borough, the garden of South Africa, he had approached him first with that proposal of his in connection with the offer of forming an ambulance corps and he, naturally, as a soldier, had put a damper on his enthusiasm. He had uttered words of caution. The speaker had gone away chastened but he had gone to another friend. He did not know whether he was a soldier, but he knew that he was an Imperialist and also that he had a kindly corner in his heart for him—Mr. Laughton. His eyes beaming with delight, because he had never thought that the Indians could ever make any such offer, he had said, never mind what Jameson said, he should make the offer and he would see that the Government would probably accept it, but even if they did not, his countrymen would rise in the estimation of the Colonists of Natal. That sealed their fate. The offer was made and was rejected. He went over to Dr. Booth who was then in charge of St. Aidan's Mission, and asked him whether he would give them ambulance lessons. He formed the class and gave them those lessons for three or four weeks. They continued to have them. Most of those who made the offer were Colonial-born Indians. Just then they all had the fear that the enemy, now the friends of the British Empire, were descending upon Maritzburg and finally might take the Port of Durban also. The offer was renewed, this time with better hope. Dr. Booth went over to the Bishop of Natal, who intervened—and he would not take no for an answer—till at last the offer was not only accepted but they were able to form a very decent Stretcher-bearer Corps which, as they all knew, did its humble share. If he had dealt with that matter in some detail it was in order to render a humble tribute to the European

friends and to say that at that time as on many other occasions there had been a perfect blending, a perfect harmony and a perfectly friendly tone, that at that time they were not without European sympathy and without European friends. With what a heavy heart then would he leave South Africa when he had all those rich memories. If he dwelt upon that incident he also dwelt upon it in order to show to his countrymen that, if they always clamoured for their rights, if they always wanted to resist any encroachment upon their rights, they had also to recognise their obligations as members of a state. That was an occasion which offered itself for such a recognition on the part of the Indian community, and though they had been only a few thousand, he thought that they had done whatever it was in their power to do, and he wished to remind his countrymen of that occasion and wished them to understand that the settlement also carried with it obligations.

The Permit Question

The Joint Hon. Secretaries of the Natal Indian Association have addressed the following letter, dated the 12th instant, to the Secretary for the Interior:—

"Our Association has had submitted to it a copy of form D.1.4. which we understand is the form that applicants for visiting permits are required to complete prior to the issue of these documents. Our Association has carefully examined the form which in its humble opinion is scarcely appropriate to its alleged purpose. That purpose, our Association has understood, was to facilitate the movements to and fro between the various provinces of the Union of Indians desirous of visiting any of these provinces temporarily on business or domestic affairs. Our Association is of opinion that this object is not at all likely to be secured by the requirement of the form above referred to. It must be well known to Government that Indians are easily rendered suspicious by a catechism of the nature contemplated by these forms and it ventures strongly to urge the undesirability of an examination ranging over the career of an applicant for a visiting permit since his arrival in this country. Provided that the issuing officer is satisfied, either from documentary evidence or otherwise, that the applicant for a visiting permit is a fit and proper person and also that *prima facie* he has legitimate reason for applying for one of these documents, our Association feels that it should be issued without further demand upon him.

"In these circumstances, and with the desire to avoid needless friction or misunderstanding, we are desired to request that the Honourable the Minister will be pleased to withdraw form D.1.4 and to substitute for it a document of a simpler and more appropriate character."

The Reply

The following reply to the above, dated the 18th instant, has been received:—

"With reference to your letter of the 12th instant relative to form D.1.4. used in connection with inter-provincial visiting permits, I have the honour to inform you that the procedure in question applies equally to applicants in all provinces of the Union and it is considered that your fears on the subject are entirely groundless.

"I am to add that you must realise that these visiting permits will be issued by Magistrates throughout the Union and not only through one Immigration Officer."

It has been roughly estimated that there are now about three hundred Indian students in American colleges and universities.

From the Editor's Chair

"TO THE RESCUE"

ON many occasions British Indians have had cause to be thankful for the existence of the superior Courts of Justice in this country. One of the latest occasions for thanksgiving may be found in the report of the case of *J. Patchlosky v. the Minister of the Interior and another*, heard on the 9th instant, before the Transvaal Provincial Division of the Supreme Court. The applicant had contended that the question as to whether or not he was South African-born was a matter for determination, not by the Minister, but by the Court. Counsel for the Minister, on the contrary, contended that the determination of the place of birth was part of the administrative act of the Minister, and that the jurisdiction of the Court was ousted unless it was contended that the Minister had not acted *bona fide*, as the applicant fell under the definition of "prohibited immigrant." The Court held that it had jurisdiction in this matter and Sir John Wessels is reported to have said: "I am not going to take away the jurisdiction of the Court over individual citizens of the country unless the Legislature says so in special terms, distinctly and clearly; otherwise we shall be reduced to the state that every head of a department will be able to do just as he pleases. If you take away the jurisdiction of the Court, why not say the Minister shall have plenary power to deal with people as he pleases, because he would practically have that power under the Act; he would be responsible only to Parliament."

HAWKERS AND PEDLARS

THE Boksburg Municipality has just received another snub from the Supreme Court. We publish in another column the report of the appeal of one Bhika Hira against a conviction for breach of a by-law of the Boksburg Municipality which prohibited his entry upon private property for the purpose of selling his wares. The judgment of the Court speaks for itself. The Boksburg Municipality is not alone in its attempt to harass hawkers and pedlars. The by-law in question is to be found in the by-laws issued by the Johannesburg and other Municipalities and has acted directly in restraint of trade. Transvaal Municipalities appear to be constantly endeavouring to go beyond the limits of the powers that the legislature has thought fit to grant to them, and it is as well they should be brought up from time to time with a round turn. We are grateful to the *Transvaal Leader* for its comments on the situation which we also publish.

A New Indian Church

An event of interest to the Indian community took place on the 11th instant, when a new Wesleyan mission church was dedicated by the Rev. Henry Cotton, assisted by the Revs. S. H. Stott, W. Wynne, C. S. Lucas, and L. S. H. Wilkinson. The Rev. E. Nuttall said that he had been authorised to inform them that Lady Greenacre had made a gift of the church in memory of her father, the late Rev. Ralph Stott, who had founded the Indian mission in Durban. The cost of the building had been about £1,450 exclusive of the site. The scheme included two model cottages, a small church and evangelist's house at Sea View, and a school-church in the neighbourhood of Reunion. The total cost of the scheme would be about £3,250. The church has been built at the corner of Grey Street and Lorne Street, Durban.

Indians and the War

At Newcastle Mr. Chas. C. S. Ephraim has been elected to represent the Indian community on the War Relief Committee formed by the Mayor and other Europeans. An Indian sub-committee consisting of Messrs. C. S. Ephraim (chairman,) Dwarkasingh and M. R. Tommy was also appointed. Amongst the donations were two oxen, presented by Mr. Dwarkasingh to be sold by auction. If the price realised did not reach £30 for the pair the donor promised to make up the amount. Other subscriptions were collected at the same time.

The Umvoti War Relief Fund, started ten days ago, is being well responded to (says the *Natal Mercury* correspondent). At the time of writing it has reached nearly £300 out of which over £100 comes from the Asiatic community.

Two of the leading members of the Charlestown Indian community, Messrs. Cassim Suliman, and I. Essack, have consented to collect for the War Relief Fund.

At a recent meeting of the Mauritius and Colonial-born Hindu Benefit Society, Port Elizabeth, a vote of condolence was passed with the family of the late Lord de Villiers. At the same meeting it was announced that several members had given their names in connection with the proposed Cape Stretcher-bearer Corps.

Mr. D. Lazarus at Dannhauser is collecting for the War Relief Fund. About £30 in cash, 50 bags of mealies, fowls, potatoes and sundry goods have been given. The goods together with those collected at Newcastle were to be sold in the Newcastle Town Hall on Saturday last in aid of the Fund.

India's Enthusiasm

The largest and most enthusiastic meeting of citizens held for a generation in Bombay (says *India*) tendered on the evening of August 14 an expression of loyalty and devotion to the Crown, and prayed for the success of the British arms.

Sir Phirozeshah Mehta, presiding, said that all races and religions were merged into one proud denomination of loyal and devoted subjects of the Crown, who laid at the feet of their beloved Sovereign their unswerving fealty, unshaken allegiance, and enthusiastic homage. As such, they proffered with cheerful, eager alacrity all their national resources and individual service.

The Calcutta town meeting on the evening of August 15th was characterised by similar expressions of absolute solidarity from speakers of every rank and faith, and the greatest enthusiasm was shown. Mr. Surendranath Banerjee spoke and aroused the audience to a high pitch of fervour.

At a mass meeting of Mohammedans held in Calcutta under the presidency of the Nawab of Murshidabad, a resolution was passed placing the services of the community at the disposal of the Government. In other parts of Bengal, meetings have also been held, expressing loyalty to the Crown. The numbers of volunteers pouring into the recruiting stations are described as amazing.

The Maharaja Scindia of Gwalior has given £10,000 and the Begum of Bhopal £6,000 to the Prince of Wales's Relief Fund. In India itself, it is stated that Sir Cowasjee Jehangir, Bart., and Sir Shapurji Broacha have each given £2,500, and two local firms £1,000 each, to open a fund in the Bombay Presidency to provide a field hospital. The Maharaja of Bobbili has offered a lakh of rupees (about £6,600) towards the war expenses.

An Indian ladies' loyal league has been inaugurated by the Maharani of Vizianagram in the Madras Presidency, with a view to collecting subscriptions throughout the country to assist Great Britain in the war.

Field-Marshal Earl Roberts, who will be eighty-two years old this month, has been appointed to be Colonel-in-Chief of the forces from the over-sea Dominions and India.

A striking feature of the recruiting in British Columbia has been the offer of the Indians there to raise a regiment of 500 men for active service, all of whom are old soldiers from India.

A Reuter's cablegram to the *Standard* (London), dated August 9th, states:—

The largest public meeting ever held in Karachi was held in the Khalik Dina Hall yesterday, when the President of the Municipality moved a resolution declaring Karachi's eager readiness to make any or all sacrifices necessary to defend and preserve the integrity of the Empire. The crowded audience was fully representative of every community, Hindus and Mussulmans predominating. Hundreds were unable to gain admission. The resolution was enthusiastically carried. The English, French, and Russian flags were unfurled on the platform, and there was prolonged cheering, terminating with cheers for the King-Emperor.

India's Gift to the Empire

London, September 16th.—A motion accepting the offer by the Government of India to bear the cost of the Indian expeditionary force has been adopted by both Houses of Parliament this evening, amid scenes of the greatest enthusiasm. Mr. Asquith gave expression to the Government's sincere and heartfelt acknowledgment of the spontaneous offer.—Reuter.

The Aga Khan and Moslem Loyalty

London, September 18.—The Aga Khan, who is now in England, has been interviewed by Reuter. He said that the devotion of the inhabitants of India to Britain could not be shaken by any fluctuations that there might be before the Allies proved victorious. The loyalty of the Indian Moslems, he continued, was proof against any attempt on the part of German diplomacy to create a bastard sentiment in favour of the "Mailed Fist." The Aga Khan paid a warm tribute to Lord Hardinge, Viceroy of India, and his administration of the Indian Empire, and expressed the conviction that there will be a permanent and loving union between Indian and British sentiments.

An Illegal By-law

In the matter of *Bhika Hira v. Boksburg Municipality* which came before the Transvaal Division of the Supreme Court last week Mr. Justice Gregorowski read the Judge-President's considered judgment with which he concurred. The Boksburg Municipality, under the provisions of Ordinance 9 of 1912, Section 72, Sub-section 20 (by-laws "for regulating and licensing pedlars and hawkers"), and Sub-section 48 (by-laws "generally for the good rule and government of the Municipality"), issued certain Public Health By-laws, Section 11 whereof provided that "no hawker or pedlar shall trade or exhibit wares in either such capacity anywhere except in a street or place under these by-laws within the surveyed boundaries of a township." The appellant was convicted by the Magistrate of Boksburg of a contravention of this by-law, in having sold fruit to natives on private property.

The learned Judge-President held that Ordinance 9, 1912, did not give a municipality the power to make such a far-reaching by-law. The essence of a hawker's or a pedlar's trade is the conveyance of his wares from door to door, to sell wherever he finds customers. The power to regulate such a trade does not give the Municipality the right to effect such a drastic change in the nature thereof as to make it unlawful to carry on a lawful trade in a lawful manner. The by-law takes

no notice of the consent of the owner of the private property to the hawker's entrance thereon. A by-law of so drastic a character is not essential in order to regulate the carrying on of a hawker's trade. The by-law in question is therefore *ultra vires* the Municipality, and the conviction and sentence imposed on the appellant were set aside.—*Transvaal Leader*.

It should be said, in justice to the Town Council of Boksburg (says the *Leader*), that it is not alone in these extraordinary views as to the proper way of "regulating" the hawker's calling. A by-law almost exactly similar to that which the Supreme Court on Monday declared *ultra vires* exists in Johannesburg. Of course, in view of the judgment in the present case, it will have to be withdrawn. Such harassing legislation is not only unfair to the trader concerned, but is highly inconvenient to the public as well.

Anomalous Position Removed

Cases have occurred in the Transvaal where Indians were brought before the Immigration Boards and declared by those Boards to be non-prohibited immigrants, but who, for technical reasons, were unable to obtain Certificates of Registration, and whose position was, therefore, insecure. In some instances, although they had been so declared by the Boards, proceedings were actually taken against them under the Registration Act, and it became necessary to have their position regulated. Accordingly, on the 31st ultimo, Mr. Polak addressed a letter to the Secretary for the Interior drawing his attention to the anomalous situation that had been created and suggesting that redress might be granted. Mr. Polak has now received the following reply to his representation:—

"With reference to your letter of the 31st ultimo, the position of Indians in the Transvaal who are declared by the Immigration Appeal Board to be non-prohibited immigrants, I have the honour to inform you that the matter has received careful consideration, and the Principal Immigration Officer, Pretoria, has been instructed to issue temporary permits to these persons without requiring any deposit thereon."

Central Red Cross Committee

An appeal has been issued by the Secretary of the Central Good Hope Red Cross Committee from which we print the following information:—

The above Committee is the Central Red Cross Committee for South Africa under the auspices of the British Red Cross Society for the aid of sick and wounded in war.

All funds collected will be used in South Africa, unless especially donated for European use, until such time as it is found that there is no further call on them. The balance will then be despatched for European use.

The Committee make an appeal for funds to enable them to meet the requirements of the Hospitals (Field and Base), for such extra comforts as may be required over and above those supplied by the Government and to enable them to supplement the regulation allowance in case of urgent need.

Cash is preferable to gifts in kind, as it has been found that goods can be purchased more cheaply from wholesale dealers than it is possible to make them, if the Committee have to supply the material. Clothing made up from workparties' own materials will, however, always be welcome.

Donations in cash may be sent to John Fairbairn, Hon. Secretary, Houses of Parliament, Cape Town.

When Parcels of Clothing, etc., are ready, the Hon. Secretary should be notified and labels will be forwarded with full instructions.

Indian Strike in East Africa

The correspondent of Reuter's Agency at Nairobi, British East Africa, writing on July 25, says:—

An extensive strike of railway employees at present prevails. An Indian was recently summoned at the Magistrate's Court for the non-payment of the non-native poll tax of fifteen rupees (£1) per annum per head, and as a result all the indentured Indians employed in the railway workshops have struck work, over a thousand being out. The strike has extended to the Public Works Department, where the Indians, numbering nearly two hundred, have also come out, whilst the firm of Messrs. Lamberts Ltd., engineers, has suffered in a like manner. Mass meetings are being held, at which the Government is being urged either to rescind the poll tax or to pay the tax for those concerned, the contention being that with the wages obtainable it is impossible to pay the tax.

The Mombasa Indians have joined hands with those at Nairobi, and at a mass meeting all Indians under indenture took an oath not to work until their demands had been granted. A deputation waited on the Hon. Blake Taylor, General Manager of the Uganda Railway, when their views were placed before him. The result of his recommendations is awaited with interest, but none of the strikers have as yet returned to work.

Suggestion for the Emigration Problem

There are about 185,000 whites in India, including the army of occupation, writes G. H. Lepper, in discussing the problem of Indian emigration in the *Empire Review*. If this number were increased to 320,000 the proportion of whites to Indians would be one to 1,000. Might it not satisfy the sentimental claims of Indians if it were to be mutually arranged between India and the Dominions that the number of white men in India should not be allowed to exceed one in 1,000, and that, conversely, the proportion of Indians in each Dominion must not exceed a similar ratio. It could be stated categorically in the agreement embodying this arrangement that the incompatibility of Oriental and Occidental civilisations, and the impossibility of their existing side by side without friction when the numbers of each race are fairly equal, were the grounds upon which it was entered into, and that no implication of the inferiority of Indians was intended.

How would such an arrangement work out? The present population of Canada is about 8,000,000. The number of Indians to be permitted to reside in that Dominion would, therefore, be 8,000—an addition of about 5,000 to the present community. Taking the population of Australia as 5,000,000, that of New Zealand as 1,200,000, and that of South Africa (whites only) as 1,300,000, the number of Indians to be admitted by each of these Dominions would be 5,000, 1,200 and 1,300 respectively. South Africa must be ruled out for special treatment, as there are already many more Indian residents in that country than this ratio would allow even if the total population of the Union were made the basis to which the 1: 1,000 scale is to be applied.

Is it asking too much of Canada, Australia, and New Zealand to suggest that they should agree to some such solution of the problem and to give full rights as citizens to the Indians who may make their homes within their borders, who would be unlikely to become sufficiently numerous to cause trouble? In all parts of Canada, except British Columbia, natives of India, in common with naturalised Chinese and Japanese, are accorded all the rights of citizenship, including the exercise of the franchise. It would not mean a great sacrifice on the part of Canada (or even on the part of

British Columbia) if, as would probably be the case, 90% of the Indians in the Dominion chose to reside in that province) to allow 5,000 more Hindus to make their home in British North America, while in the case of Australia and New Zealand, the present Indian population is practically identical with the numbers indicated by the proposed ratio.

Maritzburg Licence Refused

An appeal by the firm of Amod Bayat against a decision of the Licensing Officer, who refused a licence for premises in the lower end of Church Street, was heard by the Maritzburg Town Council on the 15th instant, says the *Natal Advertiser*.

Mr. Janion, with Mr. J. Hershenssohn, appeared for the appellants and Mr. Hime represented the objectors.

Mr. Janion, in his address, said that the appellants were well known merchants in the City, and had been there for the past 25 or 30 years. They were people of great respect financially. They had carried on a wholesale business for many years at the top end of Church Street. Some years ago they purchased a property at 460, Church Street, at the corner of Retief Street. They paid over £1,000 for the property, and, at the time of the purchase, the premises were licensed and was licensed until last year, when the licence was refused, and at the present moment the premises were not licensed. The evidence of the Indians showed that the licence was absolutely necessary. The premises were situated in a portion of the town which was known as the Indian quarter, and had existed for many years, with the approval of the Council. There were over 2,000 Indians there, and with one exception there were no European traders in the district.

The officer, in his reasons for refusing the licence, said that the firm were Asiatics, and it was intended that no more new licences should be given to Asiatics, and that it was intended to restrict the licences held by that community.

After Mr. Hime had addressed the Council against the granting of the licence, the Council retired, and on resuming, the Mayor intimated that it had been decided to uphold the Licensing Officer's decision, and the application for the licence was accordingly refused.

Dutch Preacher and Passive Resistance

The Rev. H. J. Bosman, in a sermon preached at the memorial service to the late General De la Rey in Pretoria on the 18th instant, said that never before had they seen more critical days. The foundations of Church, State, school, and home were shaken, and it was the duty of the people to-day to do what God desired them to do, and to obey their rulers. To-day he did not understand why their Parliament had taken the decision it had come to, and he prayed for light to guide them. They might all have hoped that the decision of Parliament might have been a different one; but, notwithstanding that, they should not speak of rebellion, mutiny, or uproar. That was a Socialistic idea. Whatever they did let them act constitutionally, and if their Government and their Parliamentary representatives were not right, let them kick them out at the next general elections. But to-day the present Government was in authority, and it was their duty to obey the rulers of the State. But, while he emphasised that necessity, he did not wish to say that they should agree with everything. They had other constitutional means at their command. For instance, they could hold conferences, and, furthermore, they had a most powerful weapon at their command—a great weapon—that of passive resistance. Passive resistance, he reminded his audience, was not unknown to the world,

and for many years it had been practised in England, and had proved successful; and even here in South Africa it was not unknown. But let them be quiet, and do their utmost to drive away that dark cloud which was at present threatening them.—Reuter.

Coloured People's Corps

Johannesburg, September 13th.—Representatives of the coloured people of South Africa are proud of the response to their call to arms in the name of the British Empire. They set out to obtain a corps of 5,000, and that total has been far exceeded. No reply has yet been received from the Government as to whether the corps will be accepted, but the enrolment continues brisk, and the problem which will arise of sorting out the most acceptable for the corps increases correspondingly. Volunteers have come from all parts of the Union, and practically all who have had experience of German West Africa have volunteered.—*Natal Mercury*.

What is Patriotism?

In an address on "A Cure for Patriotism," delivered by the Rev. R. J. Hall, Unitarian Minister, Johannesburg, he said that people were far too slipshod in their use of such words as patriotism; it so often betokened a slipshod mind. Patriotism was not confined to the physical defender of one's country against an outside enemy, for civilisation required constructive forces, as well as destructive, and the man who told his country freely and fearlessly of its own evils, who endeavoured to point out the way to eradicating the canker in its own body, was often a greater patriot than the soldier who died on the battlefield. When this present terrible war was over, he went on, and they had time to turn their eyes inwards again, they must look to it that they build up their Empire with peace in their midst, and peace could not be theirs while they talked of justice and liberty and yet denied to their fellow-subjects the very principles the Empire stood for. India, with its millions, could not be bought to them long, unless they gave to her the right to live and move and have her being as an equal part of the Empire. They must eradicate this canker of hypocrisy, this talk of justice and liberty if they would stand firm, and the men, who led the way to its cure, were true patriots, they made for the health of the Empire, and the real well-being of the largest number.

Indians in the United States

Mr. Sudhindra Bose, President of the Hindustan Association of America, who is, we believe, a Professor in the State University of Iowa, makes the following statement in the course of an article on the Raker Bill which places restrictions on the admission of Indian students in the United States:—Early last March, I wrote an open letter to the Secretary of State, Hon. William Jennings Bryan, in which I pointed out some of the manifest injustice from which the Indian students would suffer, if the proposed measure is enacted. In reply the Secretary informed me "the proper channel through which the representation on the subject should come to this Government is the British Embassy at Washington." Immediately I sent a letter to the English Ambassador, Cecil Spring-Rice, asking his co-operation. This was the comforting reply that came to me after a long delay: "I have received no instructions from our Government to make any representations on any part of the Bill."—*Indian Social Reformer*.

News in Brief

A message of condolence to General Smuts on the death of his father was also sent by the Transvaal Indian Women's Association.

We deeply regret to learn that Sergeant Mansfield, who was for some years Immigration Officer at Volksrust and well-known to and respected in that capacity by members of the Indian community, was murdered in Johannesburg on the 13th instant in the execution of his duty.

The following telegram has been sent by the Natal Indian Association to the Prime Minister (General Botha): "Natal Indian community has heard with profound regret the untimely tragic death of General De la Rey, whose services to South Africa are so universally recognised by all classes in the Union, and respectfully requests you to convey to the relatives of the deceased statesman the expression of our sincere and deep sorrow thereat."

The Natal Zoroastrian Anjuman has sent the following telegram to Mrs. De la Rey and family, Pretoria: "The Parsee community offer deep sympathy and pray God grant you strength and courage to bear your bereavement."

Paul Krüger had a law in the Transvaal which debarred Asiatics from purchasing land in his Republic; yet Paul Krüger, in all his alleged wickedness, never proposed anything half so drastic as to fine a farmer one hundred pounds for allowing a landless Indian to plough or graze his cow or horse on a farm. This General Botha does to the aborigines of the country under the "protection" of the British flag.—Sol. T. Platje in an article in the *Brotherhood Journal* on the position of South African Natives under the new Natives' Land Act.

An application from the Ladysmith Indian population for a site across the river for a crematorium has been granted, Councillor Carter objecting that the place suggested was too near the town to be pleasant, and with this Councillor Doig agreed. Councillor Cochrane was surprised at the opposition of enlightened Councillors to such a health measure. Such a progressive measure should be encouraged, even if it be at the slight inconvenience of those who take a morning walk along the river banks. Fires were kindled by the discussion (says the *Times of Natal* correspondent), which were suggestive of the crematorial fires which we may expect to see on the banks of the Klip River in the near future.

It ought not to be impossible (says the *Montreal Star*) to find a *modus vivendi* by which the self-respect of the people of India and any budding pride in British citizenship may be preserved. We ought, if at all possible, to discriminate in favour of British subjects when dealing with the question of Asiatic immigration. The Asiatic born under the Flag ought to feel that he gets better terms than any other Asiatic, and gets them because he is British born. That is the way to popularise and strengthen the Empire in our Asiatic possessions. Hindus of education should visit Canada with the freedom they enjoy in England. There is a common-sense idea at the basis of the whole problem, the idea that the civilisations of far-differing standards should not be asked to mix on equal terms, and the three Governments concerned should be able to work out that idea in a spirit of conciliation, courtesy, mutual respect, and a common British citizenship.