

# Indian Opinion

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## OPINION ON THE VICEROY'S PLAN

INDIAN opinion in India has not received with enthusiasm the plan suggested in the speech delivered by His Excellency the Viceroy, in his opening speech at the meeting of the Imperial Legislative Council, for solving the problem presented by the attitude of the self-governing Colonies to the admission of Indian emigrants.

The *Bengals* observes: "The real root of this wrong lies in the differential treatment which the Colonials receive in our own country, from our own Government. While our people are excluded not upon any special or specific grounds as happens in the case of the British or continental emigrants, but on the general ground that they are Asiatics, we allow every Colonial, whether desirable or undesirable, and without any consideration as to whether his residence here will hurt our own economic, political, or cultural interests. But we even do more. We give them special privileges that are not enjoyed by the people themselves. They can enter into all our public services, and can claim preferential treatment in our law-courts and receive it in every walk of life. They can possess arms and ammunition without licence and carry these about them as they please, which we are not entitled to do. It is these differences in our own country which makes our exclusion, *sui generis*, from the Colonies so offensive and irritating. And we would earnestly invite the attention of the Viceroy to these side issues that lend its real sting and complexity to this question of emigration from one part of the Empire to the other, to which His Excellency referred in his speech, and in regard to which his lordship desires to have the considered opinion of the Indian public."

The *Advocate* of Lucknow writes: "We are extremely unwilling to comment upon a proposal emanating from such a tried friend of India as Lord Hardinge is, but nevertheless we deem it our duty to point out that such an arrangement though it will concede something to Indian sentiments cannot be accepted by the people as a full and final settlement of the question. The people of India are not unreasonable enough to demand that they should have the right to free and unrestricted emigration into the Colonies, but what they want is that the restrictions in the case of Indians should be the same as those existing in the case of Englishmen belonging to the Mother country. If this is conceded, the grievances of the people will have been fully redressed. And surely the Colonists should not have a reasonable objection to such an arrangement, seeing that they enjoy the unrestricted right to enter the Civil Service of this country."

The *Tribune* of Lahore writes as follows: "We are grateful to His Excellency for the deep sympathy which he breathes throughout the speech. But Indians are far from accepting the official view of the *Komagata Maru* enterprise. Without endeavouring

to criticise the well-meant proposal now offered we might be permitted to observe that it is not free from controversy and controversial matters are best held in abeyance till a more suitable opportunity offers itself for free and unhampered discussion of their merits and demerits. Any outspoken criticism offered is now liable to be misconstrued and we would earnestly beg the Government of India to drop for the present the proposed system of emigration by passports which has an un-English ring about it."

The *Mahratta* of Poona remarks: "We are sure that the suggestion which the Viceroy has made for the substitution of a policy of co-operation and reciprocity for that of isolation would be highly appreciated by Indians. It seems to be proposed that Indians should agree to certain restrictions on free emigration to the Colonies and that the Colonies should on their part agree to admit a certain number of Indians on the Japanese system. Such a solution has practicability to recommend itself, and we think that if it be distinctly understood that the solution is accepted only as a tentative practical measure to minimise the unhappy friction between the Colonies and India, the solution will be acceptable to most Indians. That India should keep an open door to any Colonist who cares to come and exploit the country and that the Colonies should insist on limiting by law the number of Indian immigrants is not very equitable. But looking facts squarely in the face, one would see the inadvisability of raising objections to a practical arrangement of the nature suggested by the Viceroy, however those objections may be based on justice or fair play. But the question is not a burning one and we need not pursue it further at present, especially when a common danger has made India and the Colonies alike forget differences, merge prejudices and concentrate all efforts towards one supreme end—the safeguarding of the honour and interests of the Empire."

The *Indian Social Reformer* says:—

His Excellency criticised the doctrine that the full rights of citizenship of the British Empire include the right to settle in any part of that Empire irrespective of the existence of local legislation barring or limiting access to the Dominion to which access is sought. If we may venture to say so, the doctrine would be more correctly stated if we said that the full rights of British citizenship include the right to settle in any part of that Empire, and local legislation detrimental to this right is a violation of the principle of a United Empire except as regards criminals, lunatics, disreputables, and persons suffering from contagious diseases. His Excellency said that the doctrine which he criticised was the one for which the Government of India had long and consistently contended, but he thought that the course of events had made it more and more clear that there is no hope of its adoption. We regret if this should

be so, as, in our humble opinion, such a state of things is against all our ideas of imperial citizenship. And not only ours, but also evidently of the Prime Minister's. In his memorable Guildhall speech on the 4th instant, Mr. Asquith, referring to India's co-operation in this war, said: "We welcome with appreciation and affection their proffered aid and, in an Empire which knows no distinction of race or class, where all alike are subjects of the King-Emperor and are joint and equal custodians or our common interest and fortunes, we here hail with profound and heartfelt gratitude their association side by side and shoulder to shoulder with Home and Dominion troops, under a flag which is a symbol to all of unity that the world in arms cannot dis sever or dissolve." We cannot believe this was rhetoric.

There is no statesman living whose words will evoke more implicit acceptance among Indian publicists, but we are constrained to say that His Excellency's generous endeavour to remove what he called the misapprehensions regarding the attitude of Colonial statesmen to India and her people, is not altogether convincing. No one says that the latter are actuated by feelings of "animosity" towards Indians. Animosity is a sentiment which people feel to those whom they regard as their equals. The average Colonial looks on the Indian as being unspeakably his inferior, because the latter happens to be "coloured," and his feeling towards him is one of contempt. We know that European emigrants are rejected from the Colonies as well as Indian, but can it be maintained that the tests are the same in both cases? By the way, Mr. Roche's figures, which His Excellency cited, as to the numbers of English and Indian emigrants rejected by Canada, are misleading. During the last ten years 917 English persons are said to have been rejected at Canadian ports as compared with 376 Indians. What is the total numbers of the two races which sought admission? We have not the figures, but we fancy the English rejected will work out to a small fraction of the total as compared with the Indian.

We do not wish to follow His Excellency in his criticism of the organisers of the *Komagata Maru's* trip to Canada. The law laying down the "continuous voyage" clause, is an obvious subterfuge, and it has seemed to us that the promoters of the *Komagata Maru* trip, had done a service by showing up unmistakably that it is so. No doubt, the adventure entailed sufferings to those who engaged in it, as the Passive Resistance movement in South Africa did on those who followed Mr. Gandhi's lead. But if we may adopt His Excellency's words used in another connection in an earlier part of his speech, there is a worse thing than physical hardships, and that is nation dishonour. We do not think that any solution which does not recognise that the question to the Indian people is essentially one of national honour, is likely to prove acceptable.

The alternative solution which His Excellency has put forward for the consideration of the Indian public is based on the analogy of the arrangement between Japan and Canada. We know that a certain number of Japanese, 400 we believe, are admitted every year on payment of 50 dollars a head, into Canada, but we are not at present in possession of the details of the agreement. His Excellency spoke of the agreement with the Colonies being on "a basis of complete reciprocity." If the reciprocity is really complete, that is to say, if the Colonials enjoy no more and certainly no less rights in India than Indians in the Colonies, the acceptance of such a scheme as that outlined by His Excellency may not be regarded as clashing with the national honour. It is on this point that the country would like to have more information. For instance, would the Canadian or Australian be entitled to compete for the Indian Civil Service, without the Indian enjoying a corresponding right in the Colonial Service? The best thing would perhaps be for the Government of India to issue a full statement of the scheme and to invite the opinion of the public thereon.

## Transvaal Shop Hours and Licensing Ordinance

The following are the principal provisions of Ordinance No. 11 of 1914, Transvaal, to amend the law relating to shop hours, and the granting of licences by local authorities.

"Delivery man" shall mean a person employed about the business of a shop for the purpose of delivering goods to customers outside the shop;

"Hawker" shall mean any person who travels with a wagon or other vehicle (other than a hand barrow or hand cart propelled by himself) and who carries goods for sale;

"Local authority" shall mean a town council, village council, or health committee, constituted under the Local Government Ordinance 1912, or any amendment thereof;

"Occupier" shall mean the person, company, association or partnership employing any person in or connection with any shop and shall include the manager, agent, or other person having charge of any shop or acting or apparently acting in the general management or control of any shop;

"Open" in relation to a shop other than a vehicle shall mean open for admission to a person for the purpose of selling or supplying to him in such shop any goods or merchandise;

"Pedlar" shall mean any person who travels on foot and without a vehicle (other than a hand barrow or hand cart propelled by himself) or with a pack animal or carrier and who carries goods for sale;

"Public holiday" shall mean and include any public holiday established under the provisions of the Public Holidays Act, 1910, or any amendment thereof;

"Shop" shall mean any building or portion of a building, structure, room, market stall, tent, booth, vehicle, other than the delivery van of a shop (as here-in otherwise defined), or any place whatever separately occupied if such building, portion of a building, structure, room, market stall, tent, booth, vehicle, or other place be used for the sale thereon or therefrom of merchandises or goods, food or refreshments, or for the storage of such articles for the purpose of sale or as a hairdresser's shop, but shall not include any premises licensed for the sale of intoxicating liquors under the provisions of the Liquor Licensing Ordinance, 1902, or any amendment thereof;

"Shop assistant" shall mean any person wholly or mainly employed in or about a shop, but shall not include the principal or general manager of a shop or any person employed solely as a delivery-man or caretaker, or as cook, cleaner or other domestic or menial servant; provided that in any shop where not more than three white persons are employed the manager of that shop not being the owner of the business shall for the purposes of this Ordinance be deemed to be a shop assistant as well as an occupier.

(2) Whenever in this Ordinance the following classes of shops are mentioned the expressions hereinafter set forth in inverted commas shall mean shops wherein or wherefrom the sale of all or any of the articles specified in the several definitions thereof as appertaining to the business of those shops is carried on—

"Baker's shop" shall mean a shop wherein or wherefrom is carried on the sale of bread, cakes, biscuits, huns, or other breadstuffs and yeast;

"Booksellers', Stationers', and newspaper shops" shall mean shops wherein is carried on the sale of books, magazines, and other literature, writing materials, stationery, and newspapers;

"Chemist's Shop" shall mean a shop wherein is carried on the sale of medicinal preparations, drugs, patent medicines, and chemicals, surgical, medical, and chemical appliances, instruments and apparatus, disinfectants, antiseptics, and vermin destroyers, prepared foods for invalids and children, feeding cups and

bottles, and toilet and photographic requisites, and of which the occupier is a chemist and druggist;

"Dairy" shall mean a shop wherein or wherefrom is carried on the sale of milk or cream (other than tinned or condensed milk or cream), or eggs, or the manufacture and sale of butter, cheese, and other milk products, but shall not include any premises situated on any farm or land on which such milk or other products are raised by the occupier of these premises;

"Hairdresser's Shop" shall mean a shop wherein is carried on the business of shaving, and of cutting and dressing human hair, and the sale of wigs, false hair, or other substitutions for or additions to the natural human hair, and of preparations for the hair and complexion and toilet requisites;

"Kaffir Eating-house" shall mean a shop wherein is carried on the sale of food and drink exclusively to natives and coloured persons for consumption on the premises;

"Refreshment Shop" (comprising tea-room, cafe, restaurant, and confectioner's shop) shall mean a shop wherein is carried on the sale to white persons of food and non-intoxicating drink for consumption on the premises or the sale of fresh fruit, bread or other food freshly prepared for consumption off the premises;

"Tobacconist's Shop" shall mean a shop wherein is carried on the sale of tobacco, cigars, cigarettes, pipes, and other smoker's requisites.

(To be continued.)

## From the Editor's Chair

### THE LATE MR. ISAAC

WE deeply regret to announce the death of Mr. Gabriel Isaac, one of the most ardent of the European sympathisers with the Indian cause in South Africa, and an advocate of every cause that seemed to him to be a righteous one. If any word could sum up Gabriel Isaac's life it surely is the word "brotherhood." He lived and died the brother of every man and woman, whose sorrows he shared and whose joys he doubled. His sense of fellowship was all-embracing. He rarely criticised, but always had a kindly word of excuse for those who failed to reach the highest in them, and there is no-one who did not have a kindly word to say of him—such a character could have had no enemy. We know that it was one of his dreams to proceed one day to India, to which country he felt he owed so much, and for which he has done such splendid service. We feel that his untimely demise—for he was a comparatively young man—is a loss, not alone to those who knew him personally, nor even to the whole of the South African Indian community. It is a loss to the Indian motherland, for there is little doubt that his end was hastened by his humble self-sacrifice in her behalf. Gabriel Isaac's life should be a beacon-light for young Indians who desire to serve their country in any capacity, however humble it may be. He served India in just that spirit of humility. He was never in the limelight. His was the true spirit of Passive Resistance and his memory is peace.

### INDIAN EMIGRATION

WE publish in this issue articles and extracts from Indian newspapers to hand by the last mail commenting upon the Viceroy's suggestion with reference to the question of Indian emigration to the Dominions. We have already stated that, in our humble opinion, the suggestions made were not altogether timely, even

though His Excellency may have felt that the moment when Indians and European Colonials were fighting shoulder to shoulder on the same battle-field provided an admirable opportunity for endeavouring to arrive at a reasonable compromise. One thing is quite clear from the articles that we reproduce, and that is, that the people of India are not prepared for one moment to offer up any single fragment of their self-respect upon the altar of Colonial exclusiveness. If any settlement is to be reached, Indian public opinion will insist upon its being based upon a real reciprocity, that is to say, a mutual recognition of equality of status. Up to now, Colonial sentiment has been hostile, but the hostility has been contemptuous. That spirit of contemptuousness must disappear if a settlement of this longstanding controversy, even of a provisional nature, is to be reached. What the position will be after this war it is difficult to say, but there is no doubt, we think, that the Dominions will have to regard India from a very different standpoint to that which they have adopted in the past, and in that settlement, which we all hope for, Indian leaders of public opinion must be consulted and their views taken as those of men who speak with authority. We do not wish to see another Imperial Conference where a high Anglo-Indian official is put forward to speak for India. In a matter of this kind, even the Secretary of State, deeply sympathetic though he may be, is not the proper spokesman of Indian patriotic and national feeling. None but an Indian ought really to speak for India in such a matter, and there are many Indians who can speak with knowledge, earnestness, and authority.

## In Memoriam

The late Mr. Gabriel Isaac was born in England, at Leeds, on the 6th November, 1874, and he had, therefore, just completed 40 years at the time of his death. His father, who died not very long ago, was a jeweller in a large way of business, and Mr. Isaac was brought up to this occupation. Feeling the need for greater freedom than he could get in England, he came to South Africa some time before the war, and engaged in various occupations. During the war, he joined the Kaffrarian Rifles, and was one of the besieged in the town of Wepener, in the Free State. Resuming civil life upon the conclusion of hostilities, he came in touch with the Theosophical movement in South Africa, and subsequently became an ardent theosophist and a staunch vegetarian. He read papers before various Lodges of the South African Theosophical Society, and, in his conduct and conversation, endeavoured, so far as he had the strength, to live in accordance with the beliefs that he had gained. It was as a theosophist and a vegetarian that he became closely associated with Mr. Gandhi, and, through him, with the Indian community. Though never an orthodox Jew, Mr. Isaac took the highest pride in calling himself a Jew and living according to what he deemed to be the inner spirituality of Judaism. He felt, as a Jew, that he could not rest whilst another people was being subjected to persecution of a type with which he was racially familiar, and he accordingly devoted his energies in many directions to overcome popular prejudice against the Indian community. By argument, conversation, correspondence, travel, and lecture, he did his utmost to reconcile Europeans and Indians to each other in this country, and no later ago than last Easter he delivered a thoughtful address before the Theosophical Convention at Durban with the object of re-awakening interest in the Indian question amongst South African theosophists, whilst he subsequently addressed to the various lodges an explanatory letter thereon. In 1909, when the situation at Delagoa Bay was critical, during the Passive Resistance struggle, Mr. Isaac proceeded there in order to clear up the position somewhat, and he subsequently travelled

along the East Coast as far as Mombasa, collecting funds for the Passive Resistance cause, having meanwhile thrown up his ordinary work so that he might be free to do so. Whilst engaged thus, he had a severe illness, from which, however, he duly recovered. Towards the end of 1911, he returned to England from which he had been absent for many years, in order to pay a visit to his widowed mother and his other relatives. He declined the patrimony that his father had left him, as he wished to be free to use his life as his conscience might direct him. He had a most serious break-down in health and it took him the best part of a year to recover from this. When the struggle was revived last year, he returned to South Africa, and at once threw himself heart and soul into the movement. He was placed in charge of the Pinetown temporary camp, and devoted himself there to succouring the helpless, and giving such aid as lay in his power. For this he was convicted and sentenced, by an unimaginative and unimpressionable Magistrate, to two months imprisonment with hard labour, at the very time that successful negotiations had been conducted, resulting in an armistice. He served for three weeks with hard labour, during which time, as a strict vegetarian and a strong Passive Resister, he existed on a starvation diet, with the result that he had not been out of gaol for long, before he again had a serious break-down, from which he never subsequently entirely recovered. About a month ago he fell ill again with a severe attack of malarial fever, and in endeavouring to overcome it, he unhappily so weakened his constitution that he was unable to react to the treatment to which he was subjected, and he died early on the 8th instant in Johannesburg Hospital, where he was taken after having been for some time nursed by Miss Knudsen, of the Yeoville Lodge of the Theosophical Society.

### A Personal Note

Gabriel Isaac has gone from us and his absence leaves a pain. His cheery presence, his serenity of mind, his hopefulness of outlook, all combined to render him a generous-natured comrade. He was my first intimate friend in Johannesburg, at a time when I ached for the friendship and the understanding of one moved by like motives to my own. We greeted each other one night at the Johannesburg Lodge of the Theosophical Society, as fellow-Jews, fellow-theosophists, fellow-vegetarians, and we subsequently became fellow-workers in a cause then lying under a shadow. Many a time did we discuss the Indian problem in one or other of its phases, and it was easy to see how Gabriel sought unceasingly for means to help those who were fighting such a uphill fight. When, later on, the crisis came, the Passive Resistance Struggle was in full activity, and I myself was so deeply involved in it, he, realising how essential it was for me to leave those dear to and dependent upon me untended, took my place in the family so far as possible (for he was living with us), and became to my wife dearer than her own brother. He was one of us. We were one with him. He lived with us for about three years, during which time we came to know, to respect, and to love each other more. He was so transparently sincere, so strictly honest, and so hopeful. No friend could have been truer, and no friendship brighter than his, which he extended to all who made demands upon him. He did not wait to be called upon in works of good-will, but rather sought to anticipate the need for his services and his cheery presence. Many are the acts of private charity done by him within my own knowledge. Infinitely more must be those acts of a kindly nature known only to himself and the Spirit of Light and Truth that he adored. Time and time again did he cheerfully surrender his bed to a friend. His habits were simple, and in general he made few demands upon Life. Weaknesses he had, it is true, but who is free from them? Vices he had none, and virtues many! When he heard of the revival of the Struggle

last year, he at once knew that I should be deeply involved in it, and unable, therefore, to attend to domestic affairs and he felt impelled to return to South Africa specially in order to take charge of my family obligations, so that I might be fully relieved for public work. Where are such friends, such brothers, to be found? Those of us who know him intimately weep for our loss, but not for his surrender of life upon which he had for so long now so light a hold. It was my privilege to be the last of his friends to exchange greetings with him before he passed gently into the Unknown. On the fateful Sunday we had seen him in the afternoon, at about 3.30. I was, however, suddenly called to the Hospital three hours later, to find that he had become suddenly weaker, but was then somewhat better under treatment. At 9 o'clock that evening we went again to the Hospital, and I then saw him for the last time alive. He was conscious, and we exchanged a few words. His last words to me were "Good night, Henry". Four hours later, when I was called again, I found but his mortal remains. He had passed quietly to rest. In his last sleep his countenance was peaceful. No doubt he is still in search of that truth for which he had such longing, and which he saw in so many mystical ways and in such strange guises. His spirit will undoubtedly find the great object of its search. Though Gabriel Isaac is gone from us, his memory lingers with us sweetly, and we know that, in spirit, he is serving the same causes for which we who remain behind, live. His end was peace, as we should all have hoped and desired for him, and his most ardent belief may surely be crystallised in those wonderful words of the "Bhagavad Gita", that he always carried with him, and which was ever a source of solace to him:—

Never the Spirit was born, the Spirit shall cease  
to be never;  
Never was time it was not; End and Beginnings are  
dreams;  
Birthless and deathless and changeless remaineth the  
Spirit for ever;  
Death hath not touched it at all, dead though the  
house of it seems.

HY. S. L. POLAK.

### Communal Sympathy

From Capetown Gujarati community:—"The Gujarati Hindu community of Capetown deeply regrets the loss of one of the European supporters of the cause of India in South Africa. Our people will ever remain grateful for the good services Mr. Gabriel Isaac has rendered towards our cause and sincerely beg his relatives to accept our sincere condolences."

From Natal Indian Association:—"Deeply mourn Mr. Gabriel Isaac's death."

From Rustomjee and Zoroastrian Anjuman, Natal:—"Deeply deplore death Mr. Gabriel Isaac."

From Indian Political Association, Kimberley:—"Kimberley Indians learn with deep sorrow the loss they have sustained in the death of Mr. Gabriel Isaac. Kindly convey the community's sincere sympathy and respectful condolence to his family in their sad bereavement."

From the Awakened India Society, Capetown:—"The Awakened India Society of the Cape deeply regrets the passing away of Mr. Gabriel Isaac, one of the stalwart band of Europeans who have sacrificed themselves and worked for the cause of India and of righteousness in South Africa. May God rest his soul in peace and give true consolation to his relatives."

From the Mauritian and Colonial-born Hindu Benefit Society, Port Elizabeth:—"Deeply grieved lamented loss Mr. Gabriel Isaac. His able career and services to Indian cause undoubtedly deserve high praise by Indian community in general. His sympathetic attitude, during his life and especially during the recent upheaval, his display of fellowship will ever be held dear by every

Indian of the Union proud of his race, who derived advantage from his ministrations. His able work demands national mourning for his great loss which is deeply regretted by local community. Society prays that departed soul may attain peace. Convey message relatives."

At a special meeting of the Natal Indian Association, with Mr. Parsee Rustomjee in the chair, the following resolution was passed:—

"That this meeting of Indians deeply deplores the untimely death of an esteemed friend in the late Mr. Gabriel Isaac who though a European had at great personal sacrifice been a worker for a number of years in various parts of South Africa for the amelioration of the condition of Indians in the Union and so recently as the Indian strike was sentenced to a term of imprisonment for assisting and succouring Indian strikers in distress and cheerfully bore his incarceration notwithstanding his having had to adopt passive resistance against certain of the gaol regulations; and that an expression of the community's grief be conveyed to the sorrowing relatives of the deceased gentleman."

### The Funeral

The funeral of the late Mr. Isaac, which was arranged by the Transvaal British Indian Association (with the kind co-operation of the Jewish Burial Authorities), as a tribute to the public services rendered to the Indian community by him, took place on the day of his death at 4 o'clock at the Jewish section of the Braamfontein cemetery. The procession left the Johannesburg Hospital a quarter of an hour earlier. Amongst the mourners were Mr. L. Isaac, the brother of the deceased, Messrs. L. B. Newmann, Lurie, J. Newmann, Bauristhene, Skinner, Mr. and Mrs. Polak, Miss Schlesin, Mr. E. Ritch, Mrs. W. M. Vogl, Mrs. E. D. Van Weenen, Messrs. A. M. Cachalia (Chairman of the British Indian Association), Bhikjee, C. K. Thambi Naidoo (Chairman of the Tamil Benefit Society), P. K. Naidoo, P. Moonlight Moodalier, S. Royeppen, D. Morgan, F. B. Ernest, S. B. Medh, J. P. Patel, G. K. Patel, Jeevanjee Patel and Messrs. C. F. J. Frank, J. Fortoen and Ho Yong (representatives of the Chinese community). A number of other European and Indian friends were also present. Wreaths were laid by the British Indian Association, the Tamil Benefit Society, the Patidar Society, the Koli community, the Chinese community, Mr. and Mrs. Polak, the Natal Indian Association, the Natal Zoroastrian Anjuman, the Yeoville Branch of the Theosophical Society and several friends. Among the pall-bearers was Mr. Polak. The burial service according to Jewish rites was conducted by the Rev. S. Manne.

In a recent address before the Royal Colonial Institute Lord Emmott, lately Under Secretary of State for the Colonies, said, referring to the self-governing Dominions:—On the other hand, I doubt, if they allow us sufficient credit for our success in governing those parts of the Empire where we have direct control, I do not think they quite appreciate what a great task we have performed in providing for the sympathetic and enlightened rule of 350,000,000 of peoples who live within our Empire outside the borders of the United Kingdom and the Dominions. I doubt if they understand fully the fundamental, ethical principle on which our rule is based and they do not perhaps realise how essential a continuance of these principles is, if our rule is to be permanently successful. If I am correct in these views I may say further that they do not grasp how important an understanding of this question may be if some day closer organic union between us and them is to be brought about.

## Indians and the War

London, November 9th.—Reuter's correspondent at Paris telegraphs that a French officer, attached to the Indian troops, contributes to *Le Temps* a description of the battle of Flanders.

The Indian contingent fully shared in the losses and in the glory. They were scarcely lauded when they were thrown into the centre of the furnace. They sustained their losses unflinchingly, and never was there the slightest sign of wavering.

If our Allies wished to experiment in the bringing of troops from India, the experiment has given most decisive results, and the battle of Flanders will prove to be one of the most fatal to the German forces.—Reuter.

### Bengal Lancers' Exploit

London, November 9th.—The *Daily Mail* reports that when the Allied troops were compelled to evacuate Ramscapelle 5,000 Bengal Lancers, on being sent to the rescue, dismounted, and charged lance in hand. The Allied infantry cheered the magnificent sight, then dashed forward, and with their bayonets strewed the streets of Ramscapelle with German corpses, while 12 naval guns and a thousand prisoners were captured.—Reuter.

### Tribute to Indian Troops

London, November 10th.—The *Times* correspondent in West Flanders pays a high tribute to the Indian troops. He says they are fighting with an enthusiasm and dash which has electrified the whole army. The Gurkhas have upon occasion turned superior numbers of Germans out of the trenches after cross-country dashes, and have surprised the enemy by night and crept back to our lines, leaving many Germans dead.

Another *Times* correspondent, telegraphing from Northern France, declares that the enemy is afraid of the Indians. Often in the darkness the Gurkhas discard their rifles, and, armed only with kukris, stealthily leave the trenches. They have their own system of signalling, and often kill sentries without the slightest sound; then a dark mass, without warning, dashes up to the front of the enemy's trenches. Such night attacks make openings for the British troops.—Reuter.

### Lord Mayor's Banquet Speeches

"We have no quarrel with the Mussulman subjects of the Sultan," said Mr. Asquith at the Guildhall banquet on the 9th instant. Our Sovereign claims amongst his most loyal subjects millions of men of Moslem faith. Nothing is further from our thoughts than to encourage a crusade against their creed and their holy places. We are prepared to defend them, should the need arise, against all invaders, and maintain them inviolate, but the Turkish Empire has committed suicide and dug with its own hands its own grave."

Lord Kitchener referred to the good work done by the London Scottish and the Indian troops. The latter were showing, by the utmost enthusiasm, courage, and devotion, the martial spirit with which they were imbued.

He added: "I also wish to testify to the admiration, respect, and gratitude felt for Japan by their comrades in the British Army."—Reuter.

### Maintained the Line

London, Nov. 11 (Reuter)—An eye-witness with the British Headquarters says that the Indians have a soldierly ambition to prove themselves fit to stand side by side with their brave British comrades. They have a proper perspective of their work, and if they have been temporarily checked in one place they made good in another. Their commander has pride in reflecting that they have maintained the line which they were asked to maintain in perhaps the world's greatest

battle. The British officer has undergone precisely the same hardships as the men. Britain is paying a cruel and constant price in the loss of officers, as of men, and nowhere is the price felt more bitterly than in the Indian Army, where there is a friendship and sympathy between officers and men which are unsurpassed in any Service in the world.

Lieut-General Sir J. Willcocks, in an inspiring Army order, reminds the Indians that they are "the first to have the honour to fight in Europe for the King-Emperor. From the mosques and temples prayers are ascending that you will answer by proofs of valour."

### Some Difficulties of Position

London, November 10 (Reuter)—The Press Bureau issues a statement from an eye-witness with the Indian forces in France, who describes a long battle, which has been stubbornly contested, though there are now signs, he says, that the violence of the German offensive is weakening. He emphasises that the Indian troops are experiencing circumstances of special difficulty. They are in a strange country, and from their training and instincts are accustomed to quite different conditions. Even to distinguish a German from a Frenchman in the dark is not easy; and they understand only their own language.

The enemy has been especially instructed to inflict upon them the severest possible punishment. Thus there is great satisfaction that the Indians have so finely fulfilled the promises of their high reputation. But a word of caution should, he continues, be uttered regarding the amazing adventures and exploits attributed to the Indians. Such recommendations are not desired by either officers or men.

### "An Ideal Future"

Sir Valentine Chirol writes in *United Empire* :—

Under the British *Raj*, there is nothing to forbid the most fervid Indian nationalist from dreaming of an ideal future in which India might take her place as a self-governing Dominion amongst the States of the British Empire, however incalculably distant that goal may look to the more practical eye of the Englishman; but under any other foreign rule than ours, how long would the Indian have a chance of retaining even that limited share which he now enjoys in the administration and in the public affairs of his own country?

Who can doubt that, as the result of this generous co-operation in war, there will come, when the war is over, a desire for closer and more generous co-operation in peace between Europeans and Indians? Who can doubt that both sides will approach in a broader spirit and with deeper insight the many social and political problems which have still to be worked out in India? Who can doubt that the delicate question of India's position within the Empire will present itself from a very different angle to the British people not only of these islands but in our great self-governing Dominions, after Australians and Canadians, South Africans and New Zealanders have shared with Indian troops the dangers and the glories of the battlefield.

The vigorous action of the present Viceroy in defence of Indian interests during the unfortunate South African controversy last winter produced an almost equally deep impression upon Indian opinion, for the position which Lord Hardinge of Penshurst took up on that occasion was, to all intents and purposes, just the position which might have been taken up by the head of the Government of one of our self-governing Dominions. Again now the action of the Imperial Government in despatching the Indian forces, not merely, as has often happened before, to fight the battles of the Empire in outlying regions, but to take their place alongside of Sir John French's army on the battle-fields of Europe, bears signal testimony to that closer and more intimate relationship between India

and the other component parts of the Empire which it is the object of both British and Indian statesmanship to achieve.

### News in Brief

News to hand of Mr. Gandhi by the last mail indicates that he has been seriously ill. At the time the mail left, however, he was slowly improving. We earnestly hope that next mail's report will show a continued improvement. What he evidently needs is complete rest.

Lord Roberts died on Friday night whilst on a visit to the Indian Army at the front. Many Indians wept, says Reuter's correspondent, when told of his death.

The Transvaal Indian community has received the grateful thanks of the Committee of the Fancy Fete held at Arcadia "for their kindness in providing such a magnificent show" on behalf of the Belgian Widows and Orphans.

Sir Henry Juta, Kt., K.C., has been gazetted judge president of the Cape of Good Hope.

The Hon. Sir James Rose-Innes, K.C.M.G., has been gazetted Chief Justice of South Africa.

Judge Maasdorp, of the Cape Province, has been gazetted a Judge of appeal in the Appellate Division.

The *Petit Journal* prints a prediction said to have appeared early this year in an almanac in the Indian State of Godpore, and to have been brought to the editor's notice by a Hindu named Värma, living in Paris, whose two sons have joined the foreign legion. "In the month of July," says the prediction, "all Europe will be beset by a war, setting in war all the countries accompanied by enormous disaster. In November, a great Emperor will lose his crown, and the war will end."

The first Indian Good Templar Lodge in England was instituted at the Indian headquarters, Cromwell-road, South Kensington recently (says the *Morning Post*). A preliminary conference was held, when the Under Secretary for India, Mr. Charles Roberts, M.P., presided, and wished the enterprise success. He thanked those Indian students who had formed an ambulance corps for service during the war. The Lodge adopted "Star of India" as its name. Its Indian members are mainly University students. Several English officers joined as associates of the Lodge, which will meet monthly on the premises. Mr. Chinnayya is Hon. Secretary.

The report that the Turkish Government has prohibited the immigration of Jews into Palestine will be received with concern amounting almost to consternation (says the *S. A. Jewish Chronicle*), especially by Zionists, and among Zionists especially by those who were followers of the policy of practical work in the Holy Land. There is unfortunately no reason to doubt the accuracy of this report, and there can be no doubt that such instructions have been given. The same report states that the authorities at Jaffa and Jerusalem have been instructed not to depart on any account from the order prohibiting Jewish immigration.

# INDIA'S GREAT LOYALTY

(The cartoons on this page are reproduced from *Hindi Punch*, Bombay).



"The Young Brother of India"

(LIEUTENANT HARDINGE)

Son of the Viceroy, who was wounded whilst fighting for his country.



A-War Offering

HIND—You will kindly accept this, Sister Britannia, as token of my love and regard for you and yours, and my loyalty and devotion towards my beloved King-Emperor and his Throne.

BRITANNIA—I am simply charmed, my dear Hind. How can I sufficiently thank you for this gracious offer!



Hand in Hand

[In the House of Lords on 28th August, Lord Crewe said that it had been deeply impressed on the Government that the wonderful wave of enthusiasm and loyalty throughout India was largely due to the desire of the Indian people that Indian soldiers should stand side by side with their comrades in the British Army. India was aware of the employment of African troops by France, and there would be disappointment in India if Indians had been debarred from participating in this war. The Army would thus be reinforced by soldiers who were high-souled men of first-class training, and he was certain they would give the best possible account of themselves.]



Private Aga Khan

[His Highness the Aga Khan has offered to serve even as a private.]