

Indian Opinion

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AGRICULTURISTS IN CONFERENCE

THE Natal Agricultural Union's annual conference, was held at Maritzburg on the 21st instant. The President, in his speech, said:—"The labour supply still remains a constant source of worry and anxiety to the farmer. During the last year the leaders of the coal and sugar interests have met with your representatives and with the Government representative on several occasions, to see if nothing could be done to meet this labour shortage. The Government has made several alterations in the touting regulations, etc., but, after all, if there is only enough bread to properly feed four, and if six have to eat of the loaf, however carefully you cut it, some or all must go short. Here in Natal the position has been made worse by the loss of the Indian labourers. Our supply from oversea has been cut off, and our policy in the past has been, in dealing with the rising generation, to do all in our power to unfit them for the work in the fields where they are badly needed, and to enable them to compete in office and general town life, where they certainly are not wanted. The cost of labour is steadily rising; each year finds the wages bill higher, but the output no more *pro rata* to the number employed. Those industries which are well protected, and have not yet reached the limits of internal consumption can possibly pay still further increased wages, but, for the mealie and wattle-growers and others similar, whose markets are now, or soon will be, open markets of the world, the outlook is very serious. The number of Europeans in Natal remains most regrettably small; it is a question if the gains quite make up for the losses now. I don't think anyone can ponder on the last census returns without terrible misgivings. In the seven years, the white population had increased by about 1,500, the Indians by 30,000, and the natives by about 50,000. Round nearly all our towns and villages the lands are passing into the hands of Indians. A law has lately been promulgated preventing the natives buying land from Europeans, but Indians are free to buy as much as they care to. Market gardening, which should provide a living for hundreds of European families, has quite passed into the Asiatics' hands. Sugar lands are being taken up in bulk by Indians, who now propose putting down their own mills. Thanks to a recent judgment in the Natal Courts, the door has now been opened to flood the country districts with Asiatic traders, while more than half the protected industries of the Province get their skilled labour supply from the same direction. And we, who are of the same blood as those who fought at Blood River, Isandhlwana and Ulundi, fold our hands in helplessness and babble about 'white immigration' and this being 'a white man's country.'"

Executive's Report

In the report of the Executive Committee, the most important matter dealt with was the labour question. In regard to this it stated:—"Labour difficulties were gravely accentuated by a strike of Indian labourers on

the coal mines and sugar estates in October last. As far as was possible, your Executive assisted the sugar-growers and coal-owners in handling the matter. The attitude adopted was that the alleged grievance—the £3 licence—was outside of the control of the employers, and that all energies should be concentrated in advising means for suppressing the revolt. The action of the Government in heartily and swiftly supporting the employers resulted in the complete collapse of the strike. Arising out of the trouble, a Commission was appointed to inquire into Indian grievances. Evidence was taken principally in Durban. Your secretary gave evidence on behalf of the Union. In general, this evidence was to the effect that it would be to the detriment of the industry to abolish the £3 licence; that if it was decided to abolish the licence then the Indian Government should agree that Indians should, at the conclusion of their indentures, either re-indenture or return to India. An opportunity was taken of placing before the Commission the resolution passed on several occasions by the Conference asking that no new trade licences or transfers of trade licences should be granted to Indians. The Commission appeared to consider that this subject was outside the scope of their reference. Arising out of the strike, interviews were obtained with the Director of Native Labour, first in Durban, and then in Johannesburg. Further, a deputation waited on the various labour organisations in Johannesburg, as a consequence of the negotiations the deputation recommending to a joint meeting of the various labour-employing interests that a body be formed to be called the "Natal Labour Association," from which delegates should be selected to wait on the Government at Capetown to discuss the subject of labour as affecting Natal. The President and Messrs. W. J. S. Newmarch and E. W. Evans were selected for the Executive, and Mr. Geo. Leuchars, C.M.G., M.L.A., with another gentleman, whom he might select, was nominated to act on the deputation to the Government. Mr. Leuchars wired his acceptance of the duty. The deputation arranged to meet the Minister concerned on March 16th. In due course the results will be reported.

Coloureds on Trains

A resolution was passed in 1912, and reaffirmed in 1913, on account of the unsatisfactory manner in which the arrangements notified in the letter of the General Manager of August 10th, 1912, are being carried out: "That this Conference presses upon the Government the urgent necessity, for social and hygienic, reasons of discontinuing the present system obtaining on the South African Railways under which coloured persons travel in the same carriages as are used by Europeans, and also use the same bedding as is supplied to Europeans; and that the Government, as soon as possible, set aside permanently for use exclusively by coloured persons railway compartments and bedding."

The reply was: "The General Manager of Railways states: The Administration fully recognises the desirability of obviating the mixing of European and coloured passengers when travelling by rail, and to this end sets aside compartments on every train, as far as practicable, for the exclusive use of respectable coloured passengers, such compartments being labelled 'Reserved.' With regard to the provision of separate coaches, etc., for coloured passengers, I have to state that during the last Parliamentary session a sum of £198,550 was voted by Parliament for the provision of separate rolling stock for coloured passengers. The Union will appreciate that it will take some considerable time for the saloons and coaches to be built. Bedding is not issued to coloured passengers."

Trespass

In view of the recent trespass cases reported by us, the following resolution and reply will be of interest:—

"That in the opinion of this Union when a native is placed under the Trespass Law, in respect of certain property, he should under no circumstances enter such property whether for visiting or otherwise."

Reply.—Secretary for Native Affairs states: "Attention is drawn to proviso to Section 1 of Law 13 of 1874 (Natal) which permits tenants to receive visitors. Without further legislation, which is not at present contemplated, it would not be possible to give effect to the suggestion put forward."

Indian £3 Tax

There were three resolutions on the agenda strongly opposing the repeal of the £3 Indian licence. Several speakers emphasised the possible effect on the natives and the undesirability of having a free Indian population, and one resolution embodying all the points was carried.—Condensed from the *Natal Mercury*.

A Letter from Mr. Pearson

S.S. *Umvoloss*, March 23rd, 1914.

To the Editor, INDIAN OPINION.

My Dear Friends,—We are at last nearing the shores of India, for to-day when, early in the morning, I went out on to the deck a bird was circling round the ship,—the first messenger from the Motherland. And, as I return to India once more, I want to write to my Indian brothers and sisters in South Africa who showed me such kindness and hospitality during my stay in that country. I feel that the affection shown to both Mr. Andrews and myself by the Indian community in South Africa has formed a bond which time cannot slacken nor accident break. Even here on board this steamer, the sad death of an Indian baby, Mr. Ismail H. Moosa's youngest child, has made me feel that I am still bound to the Indian community in South Africa by links of living sympathy, for I am still able to share their sorrows as well as their joys. As the steamer stopped in mid-ocean for the burial service of this little Indian child, the sudden silence was broken by the clear cry "Allah o Akbar!" God is great! And surely through all the mystery and struggles of life we may hold fast to that great truth "Allah o Akbar!" Yes, He is great—greater than all the worldly pomp and power of men, stronger than all the strength of mighty Empires, more loving than even the deepest love of a mother. God is great and He will not allow wrongs and iniquity to flourish always. The brotherhood of man, the true symbol of the solidarity of the human race, is going to be felt more and more as the years roll on, and if in the birth-throes of that new ideal men and women have to suffer it is with a suffering that purifies and uplifts. And so to my friends in South Africa, to whose many messages of goodwill sent before I sailed I am unable to reply individually, I would say "continue in the path of sacrifice and be constant in your

willingness to suffer for the sake of your community and your Motherland, for it is only through suffering that your country can be made perfect."

And above all in endeavouring to bring into the world that new idea of universal brotherhood may the message of peace and goodwill to all men ever prevail. If our minds are in harmony with the spirit of peace we cannot fail to advance the Kingdom of love and brotherhood.

With deep gratitude and affection.

Your sincere friend,

W. WINSTANLEY PEARSON.

The Coming Brotherhood

There shall come from out this noise of strife and groaning

A broader and a juster brotherhood;
A deep equality of aim, postponing

All selfish seeking to the general good.

There shall come a time when each shall to another
Be as Christ would have him, brother unto brother.

There shall come a time when brotherhood grows
stronger

Than the narrow bounds which now distract the world;
When the cannon roar and trumpets blare no longer,
And the ironclads rust and the battle-flags are furled;
When the bars of creed and speech and race, which
sever,

Shall be fused in one humanity for ever.

SIR LEWIS MORRIS.

Fined for Visiting His Wife

We now give the report of the trespass case, already briefly reported by us, wherein an Indian, named Muruga Goundan, was charged with trespassing on the Estate of Gilbert Wilkinson at Ottawa, on the 28th March. The accused pleaded not guilty and was undefended.

Harold G. Bazley, manager of the Ottawa Estate, stated that he warned accused, about the end of November last, never to return to the estate. To his knowledge, accused had not been on the estate since that time, until the previous Saturday, when he was arrested. He did not know that the accused was married. When the accused left, he informed the woman with whom he lived that she could follow him. Accused did not ask for permission to come on to the estate.

He was going to give the woman a pass as soon as accused knew where he was going to.

An estate constable gave evidence as to the arrest.

For the defence, the accused elected to give evidence. He stated that, on hearing that his wife was ill, he went to see her. He worked at present for the Tongaat Sugar Company. He did not ask permission to go on the estate, and he had not been warned not to go there. He saw his father-in-law at Verulam and he told witness to come and see his wife. He had been away from the estate for four months.

Pounamah stated she was the lawful wife of accused and was indentured to Mr. Wilkinson. Her husband came to see her and he was arrested and charged with trespass. She had asked Mr. Bazley every day for about a month for a pass to go to her husband, which he refused to give. She did not know that her husband was working at Tongaat until he came to visit her.

The accused was found guilty and sentenced to pay a fine of twenty shillings or to suffer imprisonment for ten days with hard labour.

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

From the Editor's Chair

IMMIGRATION DEPARTMENT

CASES dealt with by the Natal Immigration Department have been brought to our notice which show that the working of this Department continues to give serious trouble and cause irritation among the community. Residents of long standing are, upon their return from India, being rejected as prohibited immigrants on flimsy grounds. Indians who can write their own well-formed signatures are being made to give thumb-prints, thus making a class distinction. Children are prohibited on puerile grounds. These pin-pricks are hard enough to bear, but the community is bearing them in the hope that the Government will right the wrong when they have fully considered the report of the Commission. The patience of the community is being unduly strained when Immigration Officials ask for photographs of our wives. We cannot imagine a greater insult to Indian womanhood. Nor can there be any reason for any such demand. There are surely other ways of securing identification than compelling a husband to supply a portrait of his wife. The case arose this wise. An Indian has recently arrived with his wife. He has produced a duly-issued certificate from a Magistrate. This certificate does not contain any identification particulars about the lady in question. Obviously it did not occur to the Magistrate in India that the authorities here would question the *bona fides* of the person producing the certificate. The officer here is satisfied with the wording of the certificate but wants the lady's photograph in order that he may send it to the Magistrate in India to certify that the lady whose portrait is sent was the lady about whom he issued the particular certificate. We hold that the Immigration Officer should have known Indian susceptibilities and refrained from making any such ridiculous demands. We now hope that the matter will be righted by its being referred to head-quarters.

THE LAW OF TRESPASS

THE trespass case reported in another column is, in our opinion, even worse than that of Muthu, reported recently. Here we have a man going to see his wife, who is ill, and he is arrested for trespass. We understand that it was decided to appeal against the decision of the Magistrate in this case but, through a misunderstanding as to the date, the time for noting appeal expired. Section 1 of Law 13 of 1874, after setting forth the definition of wilful trespass, contains the following proviso:—

"Provided always, that every labourer or other person having or occupying any house or cottage, kraal or hut, or any room, or part in or of any house or cottage, kraal or hut, on any farm or estate having an open path or road authorised by the owner or other lawful authority leading from the public road

to such house or cottage, kraal or hut, and his relations, family and visitors shall not be considered a trespasser or trespassers by passing along or upon such authorised path or road."

This proviso makes it quite clear that relatives and visitors cannot be trespassers within the meaning of the law. And this fact is well known, for we find that the Natal Agricultural Union recently passed a resolution requesting the Government to make it possible to prosecute a native for trespass even when he is paying a visit. The Secretary for Native Affairs, in his reply, stated, "without further legislation, which is not at present contemplated, it would not be possible to give effect to the suggestion put forward." Here we have a responsible officer of the Government stating that even visitors (no mention is made of relations) may not be prosecuted for trespass.

It is most unfortunate that the appeal was not noted in time for it appears that the Magistrate convicted the man illegally. But a useful purpose will be served if this case is brought prominently before the Government, Parliament and the public, and we have no doubt that this will be done. It is evident that this prosecution would never have taken place against anyone but an indentured or ex-indentured Indian. The estate-owners and Magistrates are so accustomed to the drastic and unjust provision of the indenture laws, that it hardly occurs to them that Indians come under the common law of the land in the matter of trespass. We present this case to the notice of the Protector.

The White Miner

Writing in the *Nineteenth Century* on "The Labour Problem in South Africa," Mr. William Blaine, who has had over twenty years' experience on the Rand in almost every capacity up to that of general manager, says of the white miner:—

The first thing these men discover is that they have white skins while those they see doing the work they did in the Old Country have not that advantage. On this all their future ideas are based. They gradually pick up a few 'Kaffir' words and one or two strong and not over polite phrases in which to express orders, but rarely is any time devoted to the study of the Native languages. When this meagre linguistic stock-in-trade fails, their own colloquial expletives are freely requisitioned, for it is remarkable how quickly men in this position lose their tempers when not understood. And the Native, however resentful he may feel, must not retort by word or gesture—he is a 'Kaffir.' His intelligence, or want of it, is no factor. He must do as he is told, and as a rule he grasps the position so well that he does nothing else, if as much.

These white overseers have no fear of being overtaken from the rear. Those under them may never aspire to take their places, hence they themselves seldom advance. This is perhaps the most unhealthy condition that could attach to industrial life. The man behind is the forcing factor in every well-regulated concern. As he must advance, those ahead of him may not stand still. After a few years of this, a man is good for nothing else. He could not do a day's work in any other country and would not in South Africa. He has acquired a dictatorial maner and would resent being ordered about. Even if he could work at home, he could not exist on his earnings, for his wages are three or four times what they would be in the Old Country. His wife has acquired the habit of spending

money. If she has been with him in South Africa, she, has become accustomed to having a servant to wait on her, and his children have been encouraged to order men about with insolence and with impunity. These and others too well known are heavy penalties to pay for the maintenance of a position that results in the permanent industrial subjection of the great majority. And, be it said in their defence, this position, at once false and demoralising, is not made by the men themselves. It is there for them when they arrive in the country, the result of custom and convention instituted in the days of Van Riebeck and fostered by Dutch and English alike through two hundred and fifty years, the least progressive that could well be imagined.

The £3 Tax Prosecutions

On the 22nd instant Mr. Gandhi telegraphed as follows to the Minister of the Interior:—

"I have just received record of convictions at Verulam Magistrate's Court about £3 tax. These convictions have taken place during the current month. I venture suggest least Indian community expects from Government is that these forced collections of tax should be suspended, pending legislation. Record being published. If I can have reassuring answer it will avoid much irritation, ill-feeling."

General Smuts replied as under:—

"Your wire to-day on subject of prosecution of Indians for failing to take out £3 licence. Representations have been made to the Minister for Justice with view to suspending action re prosecutions, pending consideration of recommendations of Indian Enquiry Commission by Parliament."

On the 24th instant, Mr. Gandhi wired again as follows:—

"Tender my thanks for prompt reassurance about £3 tax. May I suggest that those men who during recent prosecutions were imprisoned because they could not or did not pay the instalments be discharged, whether at Verulam or elsewhere?"

The *Natal Mercury* of the 24th instant has the following leaderette:—

According to a report appearing in INDIAN OPINION, a number of ex-indentured Indians have been brought before the Magistrate at Verulam during the past fortnight, and have been committed to prison in default of payment of arrears of the £3 tax due by them. So far as we are aware, this is an isolated procedure on the part of the authorities of this division, and we confess we are quite unable to understand their action in the matter. Some four or five months ago an upheaval occurred amongst the Indian population of the Province which was, to all intents and purposes, a protest against this tax. At that time payments and collections ceased. Since then a Commission has investigated the whole matter, and has advised the Government that the tax is not realising the object for which it was intended, and strongly advised them to repeal this unpopular impost. Government have at present made no statement on the matter, but it has been generally understood by both Europeans and Indians alike that they proposed to accept the recommendations of the Commission and repeal the tax; and we believe that the exact form legislation is to take has been under the consideration of the authorities at Capetown during the past few weeks. This being the position, it was neither wise nor equitable for the authorities in one division to enforce the payment of the arrears of the tax. Under the strict letter of the still unrepealed law they have, of course, a right to proceed with its collection, but such action as that

which has occurred can but have the effect of causing unnecessary irritation amongst the Indians. The tax having been to all intents and purposes in suspense for some months, it is most desirable that it should remain in that condition until the Government has announced its decision. We have always urged the repeal of the tax, and we have every hope that the Government will accept the report of the Commission in this regard, but, whatever the decision of the Government may be, it is altogether inadvisable that local magistrates or collectors of revenue should take drastic action until that decision has been announced.

An Indians' Right to Work Gold

The following is the full text of the judgment delivered by Justice Ward in the case of *Hussen vs. the Receiver of Revenue*, reported by us last week:—

This is the application of Mahomed Hussen for an order from the Court directing the respondent to grant him a jeweller's permit under sections 3 and 4 of the Regulations annexed to Proclamation 18 of 1914.

The applicant is a Hindu (?) and coloured and the respondent is the Receiver of Revenue for the District of Johannesburg. The applicant is a jeweller by trade and has been engaged as a working jeweller in the Transvaal since the year 1903. This trade, which he learnt from his father, has been followed by his ancestors, as he says in his petition, "from all time."

On the 20th January, 1914, certain regulations were promulgated in the *Gazette* by His Excellency the Governor under the powers vested in him by Section 4 of Act 18 of 1913.

Under these regulations provision is made for jewellers' permits.

Under paragraph 3 of these regulations it is provided *inter alia* that "no person shall make up, smelt or change the form of material containing gold whether such material be wrought or unwrought unless he is the holder of a jeweller's permit."

Under paragraph 4 "The Receiver of Revenue in any district may issue to any *white* person a jeweller's permit for such district." "No jeweller's permit or renewal thereof shall be issued unless the Commissioner of Police certifies that the applicant is a fit and proper person to hold such permit."

The applicant applied to the Commissioner of Police for a certificate and was refused on the ground that he is a *coloured* person. It is not alleged that he is otherwise not a fit and proper person to hold such a permit.

The Receiver of Revenue refused the permit on the ground that no certificate from the Commissioner of Police was produced and on the ground that the applicant is not a *white* man.

The decision of the case really turns on the point whether the Receiver of Revenue is entitled to refuse a permit to a *coloured* person. This to my mind turns upon the Gold Law.

Under the Gold Law, Act No. 35 of 1908, paragraph 114, no coloured person is allowed to buy or sell, or be in possession of unwrought gold, unless he is handling unwrought gold in fulfilment of a contract of service with a person holding a licence or a banker or other person excepted under Clause 105 Paragraph 1.

Under Clause 106 the Governor may from time to time make regulations for licensing persons authorised to deal in gold.

Under Clause 107 the Receiver of Revenue in any district may issue to any white person who produces a certificate a licence for such district. That is a licence to deal in unwrought gold as in paragraph 106 (2) laid down.

Therefore under this section he could not give a licence to a coloured person; the reason of the provision being doubtless on account of the provision of paragraph 114 referred to.

In 1913, Act 18 of 1913 was passed. Under this Act the definition of unwrought gold in paragraph 101 of Act 35 of 1908 is replaced by a new definition under which "any bangles, chains or any other articles whatever containing precious metal, made up, smelted or manufactured in the Union except under such a licence as is hereinafter provided" are included in the term.

So that under paragraph 114 no coloured person may now be in possession of such articles unless manufactured under the licence provided.

The licence is provided for in paragraph 4 which also provides a new section to take the place of paragraph 106.

It says: The Governor-General may make regulations;

For the licensing of persons authorised to buy, sell, make up, smelt or otherwise to deal in or dispose of unwrought precious metal, including the licensing of persons to carry on the business of jewellers or pawnbrokers.

This now takes the place of par. 106 (2) and 107 of the old law remains the same but the words "a licence for such district" now mean a licence to carry on the business of a jeweller.

Consequently, when the regulations are made providing for the licensing of jewellers, paragraph 107 provides that the Receiver of Revenue may issue such licence to a white person and this precludes him in my opinion from issuing it to a coloured person.

That in my opinion is the effect of the law. Under the former Gold Law the applicant could not carry on the trade of a jeweller in so far as it entailed the possession of non-manufactured precious metal.

He is now forbidden to carry on the trade even though he uses only precious metal that has been made up into an article of commerce.

This is doubtless hard upon the applicant and I cannot help thinking it is due to an oversight.

When par 107 was originally passed the licence which was then issued by the Receiver of Revenue was a licence to do something which a coloured person was specifically forbidden to do under par. 114.

When the definition of unwrought precious metal was amended it was probably considered that a coloured person was forbidden to possess or deal in "any bangles, chains or any other articles whatever containing precious metal, made up, smelted or manufactured in the Union."

But this is hardly the correct way of looking at it. In the case of amalgam a coloured person is forbidden under any circumstances whatever from buying or selling it and cannot get a licence so to do.

But in respect of a bangle made in the Union he is only forbidden to sell it if it is made without a licence. If this point had been noticed it may be that provision would have been made to alter par 107 so as to put jewellers' licences on a different footing to licences to buy and sell amalgam.

Of course, under the old Gold Law, the applicant could not carry on the business of a jeweller in so far as it entailed the possession of non-manufactured precious metal.

However that may be, in the view I take of the matter the applicant is not entitled to be in possession of any articles containing precious metal, made up, smelted or manufactured in the Union unless he has a licence to carry on the business of a jeweller and the Receiver of Revenue is not entitled to give him such licence under par. 107.

The respondent is therefore correct in his contention and the application must be refused with costs.

The Naturalisation Bill

Writing on the British Nationality and Status of Aliens Bill, introduced by Lord Emmott, the *Yorkshire Post* says: It is designed to meet the demand of the Imperial Conference for a uniform qualification for citizenship throughout the Empire. So far as concerns immigrants from the United States and other foreign countries, the Bill may serve its purpose. To them it will mean that the British citizen anywhere in the Empire is the British citizen everywhere. But India, apparently, can have no place in the Imperial circle, excepting in the British Isles. Yet the Indians are British-born subjects. They are qualified as "natural-born British subject" in terms of this Bill, because they are "born within His Majesty's Dominions and allegiance." They should not need to be naturalised, therefore, either in South Africa or Canada, any more than in England. But there is a "supplemental" section of this Bill safeguarding the power of any Dominion Legislature, to treat "differently different classes of British subjects." And so the laws against Asiatic immigration in the Dominions will exclude the Indians, even although this Act should be uniformly adopted in all the Empire.

News in Brief

We regret to note the death of the infant son of Mr. and Mrs. I. H. Moosa after leaving Beira on the s.s. *Umudosi*. We tender our sympathy to the bereaved parents.

Mr. Gokhale recently arrived in London in a very delicate state of health. We understand that he has placed himself in the hands of a specialist. The work of a Commissioner on the Public Services Commission must be very trying to Mr. Gokhale in his unfit condition.

The Rev. C. F. Andrews left London for the Continent on the 1st April, and embarked at Marseilles on the 3rd instant *en route* for Bombay.

The Indian community of British Columbia is sending a delegation to India to interview the Viceroy and to discuss the question of the emigration of Indian women to Canada.

In reply to M. S. V. a copy of birth or marriage certificate may be obtained on application to the District Officer or Magistrate of the place where the party resides or resided. We do not know what the fees are.

In the Canadian House of Commons, says a Reuter telegram, Mr. Stevens, member for Vancouver City, interrogated the Government on the subject of a Press despatch, which stated that four hundred Hindus had left Shanghai for Vancouver. Mr. Roche, Minister of the Interior, replied that instructions had been sent to immigration officers to prevent the landing of these Hindus.

The House of Commons, on the 1st April, unanimously adopted the following resolution:—"That, in the opinion of this House, the rights of British citizens set forth in Magna Charta, the Petition of Right, and the Habeas Corpus Act, as representing the freedom of the subject, are those which the House desires to see applied to British subjects throughout the Empire."

As a result of the Magisterial inquiry into the death of Soorzai, reported in these columns, Mr. Todd, Manager of the Phoenix Wattle Plantations, is to be tried for common assault. The case was set down to be heard before the Magistrate, Verulam, yesterday, but the hearing has been postponed until the 22nd May.

The cases of the Indians charged with public violence and perjury in connection with the disturbances during the strike at Blackburn and Hillhead have been remitted to the Magistrate, Verulam, for trial. These men have been in gaol awaiting trial since November last—exactly five months. We learn that the cases have now been set down for the 12th prox.

A newspaper report states that a large number of respectable Native women recently marched in a body to the Magistrate of Germiston, Transvaal, and lodged their protest against the frequency with which the police raided their houses at night in search of liquor. The Magistrate told them that the best way to put an end to it was by co-operating with the police, which, naturally, did not satisfy them.

An Indian was recently charged at Maritzburg Police Court with carrying on the business of repairing boots and shoes on a verandah and with having fixed a pair of rubber heels to a pair of shoes handed to him by P.C. MacWilliam, for which the constable paid 6d. The Magistrate remarked that he could not find the accused guilty. The Corporation had power to make a by-law prohibiting licensed persons from trading on verandahs, and before anything more could be done to restrict verandah trading the by-law would have to be amended.

The Rev. C. F. Andrews addressed the East and West Society recently in London. He spoke of the heroic conduct of the Bengal students during the Burdwan floods, the social service in the Punjab by the Arya Samaj and the noble self-discipline of the Gurukula at Hardwar. He had found the same spirit among the Indians in South Africa, and saw a great destiny before India, which would be known in future by her achievements in moral and spiritual spheres. The education of India's children on the highest indigenous lines was the greatest task before all true lovers of India in the present generation.

In a letter to Mr. Gandhi, Babu Rabindranath Tagore refers to the struggle in South Africa as the "steep ascent of manhood, not through the bloody path of violence but that of dignified patience and heroic self-renunciation." "The power our fellow-countrymen have shown in standing firm for their cause under severest trials, fighting unarmed against fearful odds, has given us," he says, "a firmer faith in the strength of the God that can defy sufferings and defeats at the hands of physical supremacy, that can make its gains of its losses."

An Ottawa telegram of March 25th to the *Times* reports the holding of a conference on the Oriental problem between Mr. Borden, the Prime Minister of the Dominion, and Sir Richard McBride, Premier of British Columbia, and the members of the House of Commons from the province. It is stated that the British Columbia members asked for Government legislation excluding Asiatics from Canada. It was suggested that an Imperial Conference of the Oversea Dominions interested should be called, but the idea did not meet with the approval of the majority. As a temporary measure, the Order in Council excluding all labourers and artisans from British Columbia, which lapsed on March 31st, is likely to be extended for six months, and that in the meantime the Government will attempt to arrive at a permanent solution of the problem.

In the House of Commons, on the 23rd ultimo, Mr. Jowett asked the Secretary of State for the Colonies whether he would secure and publish a Return showing the proportion of the cost of introducing Indian coolies into the Crown Colonies, which now falls respectively upon the planter, the coolie, and general taxation. Mr. Harcourt, in reply, said: The information desired by

the hon. member was given as regards Jamaica, Trinidad, and British Guiana in my reply to a similar question on May 5th, 1913. In Fiji, the planters bear the whole cost of introducing Indian coolies into the Colony, but the Colonial Government bears the other expenditure referred to in the last paragraph of my answer of May 5th, 1913. The coolies bear no part of the cost of their introduction.

Mrs. Besant's new weekly, the *Commonweal*, devotes a long article to the grievances of the medical students of Lahore and Agra. It concludes with the following striking sentences:—"It is absolutely necessary for teachers of every grade to remember that, while Young India is easily to be guided, it is no longer to be bullied and roughly coerced. They have in their hands splendid material, and they can mould it into splendid manhood. But they must renounce the idea that it is an imperinence for Indian lads to formulate respectful complaints, when they are suffering from disagreeables in their college life. . . . The time for cracking the whip is past; it no longer terrifies, but inflames."

The day would arrive when the Kaffir would need the schoolmaster no longer. Eventually black and white should learn to work on parallel, but not antagonistic lines, each contributing his share to the general good.—Mr. F. R. Cane, in a paper read before the Sociological Society, London.

Whatever the motive may be which is actuating General Botha to adopt this sympathetic attitude in favour of placing the black on a footing of equality with the white, it is for us as white men who have made this country our home, for us who have stakes and interests in the country, for us who have wives and children dependent upon us for sustenance and protection, it is for us, one and all, with no uncertain voice to express our firm intention to oppose tooth and nail any measure which may be engineered by the Government or the Chamber of Mines which may result in any sort of trespass upon the preserves of the white skilled artisan.—*The Weekly Gazette*.

The British Indians in South Africa have won a considerable victory, says the *Star* (London). The Commission appointed to inquire into their grievances has found in their favour on the essential points. The Commissioners are said to have regarded the marriage question as the most difficult of all. It is necessary to know that; otherwise one would be tempted to think their solution of it was a broad joke. For they first point out "the impossibility of legalising polygamy in South Africa," and then proceed to recommend "the validation of monogamous marriages under a system which recognises the right of the husband to marry one or more other wives." Evidently one of those dexterous manipulations of law which, for Empire's sake, should be accepted with a grave face and an uncritical eye.

Mr. Richard Jebb in his book entitled "The Britannic Question," writes: "Subjecthood carries the rights of personal protection against any foreign State, regardless of that State's interest, and of protection against personal oppression within the territories of the Crown. But it carries no right of entry to another country within the Empire; that being always a matter of local regulation." He illustrates this by referring, in a footnote, to the fact that, before the South African war, the British Government claimed rights for Indian British subjects in the Transvaal, which it could no longer claim when the Transvaalers too became British subjects, equally entitled, as such, to be heard by the Crown.