

# Indian Opinion

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## NOTES AND NEWS

THE Durban Town Council, at its last meeting, approved of a recommendation of the Estates and Parks Committee that a restrictive clause should be inserted in the Deeds of Cession and Transfer of Corporation lands at Umbilo, within the Borough, to the effect that the property might not at any time be sold or transferred to Asiatics or persons of Asiatics descent.

We do not think that the Councillors have well considered the matter, or they would not have been so hasty. We are of opinion that the clause is *ultra vires* of the Corporation Law and therefore of no effect. If it is not, it ought to be. We understand that the restrictive clauses in the deeds of transfer of certain private lands are also not worth the paper they are written upon. It stands to reason that the mere statement that properties shall not be transferred to Asiatics is of no consequence unless there is a law actually enacting such racial discrimination which, so far as we know, does not exist.

It should be the business of the various Indian Ratepayers' Associations in Durban to at once challenge the authority of the Town Council in this matter. Indians, as ratepayers, are part owners of the properties which are declared to be reserved for others; and, by keeping silence, the consent of the Indian community may be taken as given.

From what we have been able to gather from the published evidence given before the Asiatic Commission in the Cape Province, it appears that there is but one real grievance suffered by Indians, and that is the power of Licensing Boards to refuse licences without giving reasons. This has often led to hardship and should be remedied.

The Commission is now sitting in the Transvaal which is the heart of the trouble regarding land and trading questions. We may expect the Commission to open its proceedings at Durban during this month. There is, therefore, no time to lose in preparing the evidence.

We notice that Mr. J. Royeppen has suggested to the Commission that a reasonable solution would be to reserve land for acquisition by such Indians only as have settled in the Union permanently their only home. A permanent settler he considered to be one who has resided in the country for 25 years and permanently abandoned his home in India.

Mr. Royeppen, unfortunately, is unbalanced. Because he happened, through no merit of his own, to be born in South Africa, he imagines that he and others like him ought to be treated in a special manner. They ought, in fact, to be segregated within a reserve apart from their India-born brethren. And Mr. Royeppen would be willing to admit in his reserve a few Indians mean and base enough to abandon their homes in India in order to acquire land in this country. Enough said!

Apart from the outrage of it, it is also amusing to be told (says the *Commonweal*), that any memorial can be got up for Sir Michael O'Dwyer, in the raising of which any Indian can take any part; and yet an appeal has been issued on behalf of such a memorial, by certain officials, and a few non-official Indians. That the memorial movement has little support from the Indian public goes without saying; but what about the few supporters! The *Tribune* says:—

In the present case there are, as we know, many persons in the province who got rewards during Sir Michael O'Dwyer's administration in the shape of squares of land or titles and sanads, or in some other shape or form, and it is not to be wondered at that these men should continue their *khatmad* for a little while after they have got the *nam*, especially as they have found from experience that there is no finality in the matter of *nam*, and naturally hope that the service rendered to a ruler even when he has ceased to be in office will not go entirely for nothing. Besides, if one gets a reward of fifty thousand rupees in kind, no doubt for service rendered to Government, it does not cost one much to pay five thousand in cash in aid of a memorial fund like the present. What one does not understand or appreciate, what must, indeed, be staggering to ordinary common sense and the sense of decency is the audacity and the absolute brazenfacedness of an appeal to the general public to subscribe to a fund like this, which, whatever its ostensible object, could only be calculated to perpetuate the memory of the shame, the humiliation and the wrongs inflicted upon the Punjab by Sir Michael O'Dwyer, a memory which his successor—a ruler of a very different stamp—has in spite of his best wishes and best efforts found it hard to wipe out so far.

### WHITE AND BLACK LABOUR

AT the Trades Union Congress, held recently in Capetown, Mr. T. Boydell, M.L.A., expressed pleasure at seeing coloured delegates taking part in their deliberations. He would not only say that in Capetown, but would repeat it in the Transvaal. Senator Ware, referring to the talk about the colour bar, assured them it did not exist in the Labour Party. We are glad to know this. Hitherto we have been under the impression that there has been a good deal of colour prejudice among the members of that Party. As sensible men they should understand that they have everything to gain by advocating a policy of "equal pay for equal work, irrespective of sex or colour." The absurd idea that a man, because he is white, must have the best jobs reserved for him at the highest rate of wages, will not hold with reasonable men. And we are glad to see Trades Union Congress passing such a resolution as the following:—

"That this Congress places on record its strong protest against the action of the workers of the Transvaal, whether in Government or in other employ, who recently took any part in forcing the Natives on the Rand

mines back to miserable servitude, and proclaims its adhesion to the policy of organisation of workers irrespective of sex and colour."

The *Natal Mercury*, in the course of a leading article, suggests that this indicates a split between the Transvaal and the other Provinces, and asks: "Would the Natal trades-unionists work side by side with the Indian? Yet that is the policy put forward by Mr. Boydell. It is a dangerous path for the white workers to tread, for by its tendency they will be eventually squeezed out of the country."

And then follows this piece of special pleading on behalf of the white man—because he is white:—

"It is thought by a certain school of politicians that if the wages were the same the white worker would always receive preference. But would he? There are other contingencies besides wages, and it is a known fact that the Indian, or the Cape coloured, will give a larger output than the white man for the price paid, and will produce more for the wage offered. Their industry is not chained to the principle that to go slow is the proper course, and in order to obtain the lion's share of the employment they would outdistance the white worker, and there is no "sentiment in business, and the white worker shows none. The decision should be a distinct warning to the white artisans that their leaders are going somewhat too far in their battle against so-called capitalism.

So we have heard the last of the "superiority" of the whiteman! We are now told that he gives a lesser output than the Indian or the Coloured man for the price paid. The theory that, if the wages of the white and coloured workers were the same, the white worker would always receive preference, is shown to be false. One would have thought that a responsible journal like the *Mercury* would have pointed out to the white workers the error of their ways, and would have warned them against the dishonesty of "going slow." But instead of that, our contemporary warns the white artisans "that their leaders are going somewhat too far in their battle against so-called capitalism." Does the *Mercury* think that the white worker, who admittedly does less for the wages received than the coloured worker, and who deliberately "goes slow", should still be protected by the colour-bar? Is it right that this rotten policy should be bolstered up? Too far! Is it not the white worker, and not the Trades Union Congress, which has gone too far? And is not the *Natal Mercury* going altogether too far in suggesting as it undoubtedly does, that the worthless white worker shall be protected, by a colour-bar, from reaping what he has sown, whilst the Indian or coloured worker, whatever his capabilities may be, is to be condemned to an inferior position simply and solely because he is not white?

### ASIATIC TEST CASE

#### LICENCES REFUSED AT ERMELO

#### INDIANS' APPEAL DISMISSED

Johannesburg, April 12, (Special).—An important test case has been decided by the Ermelo Magistrate. This was an appeal against the decision of the Town Council in refusing the grocer's licence of Amod & Ismail, Indian storekeepers. According to the evidence, the Mayor and Deputy-Mayor, the Licensing Committee, and the Council recommended that that licence be not granted for various reasons. It was,

for instance, held that the domicile of Asiatics among whites was undesirable on many grounds, including that of health. It was admitted that there was nothing against the character of the applicants, who were respectable traders. The Mayor said the Council considered it was objectionable to have people of their habits amongst white people. The Indians also paid small wages, although he and the Deputy-Mayor said the question of unfair competition with whites had not weighed with the Council. Dr. Krause argued the cause ably for the applicants, urging that the Council had acted from improper motives. While regretting there was no appeal from his decision, the Magistrate dismissed the appeal, and upheld the Council's decision. During the hearing of the case the Deputy Mayor said that the Council had always been in favour of refusing Asiatic licences, and they now thought it was time to take action.—*Natal Mercury*.

### SHORTAGE OF RICE

#### INDIAN GOVERNMENT'S RESTRICTIONS

We take the following from the *Natal Advertiser*, on the subject of shortage of rice in this country:—

Reference was made in the columns of this paper last week to the great scarcity of brown rice for the use of the thousands of Indians in this country. It was stated that correspondence from big firms in India suggested that there is no call for brown rice from importers in South Africa for the simple reason that it does not pay them to order it while the selling price remains as fixed by the Union Government at £3 per bag, the actual cost to land the goods in Durban running to roughly £3 7s.

We have made further inquiries on the matter, and find that at present the Union Government are helpless so far as the importation of brown rice is concerned for the reason that the Indian Government still forbids the exportation of this variety.

Mr. J. McBride, of Messrs. Dunn & Co., one of the best known men in local commercial circles, and a prominent member of the Rice Advisory Committee, assured our representative to-day that at the beginning of the present year the Rice Committee approached the Union Government and urged them to ask the Indian Government if brown rice was available for export as supplies were badly needed here. The Union Government immediately set the cable in motion and the outcome of a number of messages that were exchanged with the Indian Government was that the latter definitely stated that they would not allow a single bag of brown rice to be exported from India, thus indicating, of course, that India required all the stocks she had. Later the Indian Government agreed to allow a certain quantity of white rice to be shipped from Rangoon, and this, said Mr. McBride, is now coming in.

#### NEW SEASON'S RICE

"The control price," he added, "has nothing whatever to do with the new season's rice. At £10 per bag were offered it could not be had. The control price of £3 was fixed on old, last season's, rice and at this rate there was a reasonable profit. If the Indian Government had allowed the new season's rice to be exported a new control price would have been fixed on the basis of the laid down costs. But until the Indian Government sanctions the export nothing can be done, and the Union will remain without supplies of brown rice."

Our representative also saw Mr. Otto Seidle, of the Natal Direct Shipping Line on the same subject, and he confirmed Mr. McBride's view, pointing out that the s.s. *Umhloti* had just arrived from Calcutta without a single bag of rice, although desiring to ship hundreds of bags for South Africa. Mr. Seidle said that the people here were anxious to import rice direct from India, irrespective of price, but the Government

of India would not remove the restrictions on export, and from his latest advices there is little or no prospect of their doing so for some time to come. As regards Rangoon rice Mr. Seidle anticipated that the price should soar considerably higher than it is. He suggested that the Rice Committee should advise the Union Government to approach India with a view to securing the necessary supplies in exchange for useful exports from South Africa.

### ASIATIC COMMISSION

REPORT OF ITS SITTINGS IN CAPE TOWN

MR. E. NORODIEN GIVES EVIDENCE

Mr. Ebrahim Norodien, President of the Cape British Indian Union, in giving evidence before the Asiatic Commission; said he had been in Cape Town for 29 years, and was one of the largest wholesale and retail merchants in the City. In 1908 he gave evidence before a Select Committee, and in 1914 before the Solomon Commission. Witness was a Mahomedan and came from the Bombay Presidency. The class of his countrymen were "free" Indians and of a similar class to be found in the great countries all over the world. There were between 2,600 and 3,000 male Indians in the Cape Peninsula while in the Harbour, Central, Gardens, Castle and Woodstock, there were upwards of 1,000 on the voters' roll, there being some also in the remaining five.

In regard to overcrowding, housing throughout the Peninsula was very scarce, and he was convinced that there was no overcrowding among Indians than among Europeans, and he was sure that Dr. Anderson would be unable to find one place where so many as twelve Indians lived in one room. From his own experience of selling in his shops, he could say that the standard of living from the point of view of food was as high as any other section of the community.

Commenting on Mr. Levy's evidence, witness said that the acts concerning insolvents provided that the licence of the insolvent became cancelled ipso facto. Under a section of that Act, moreover, fourteen days notice was necessary in the *Government Gazette* before a transfer could be made. The City Council always had their reports regarding an applicant, while the staff at the office of the Master of the Supreme Court always had their eyes on the *Gazette*, and would detect any irregularities regarding to such transfers. So far as concerned Mr. Levy's statement to the effect that there were seldom any assets in the insolvent estates, in witness's opinion the reason for this, if it were true, was that the attorneys' costs absorbed the greater portion of any assets there might be.

Asked as to what his views were regarding his refusals to grant licences by municipalities, witness said the Indians in this country were quite happy and comfortable, and would be perfectly satisfied if only municipalities were caused to give reasons for refusals, and there was some appeal from such refusals.

By the Chairman: Witness had one wholesale establishment and fifteen retail branches. He employed 55 Indians and two or three Europeans. His book-keeper was European and witness paid him £15 per month. The Indians he paid from £72 to £150 per annum, all found.

By Col. Wylie: Europeans comprised 85 per cent. of his customers at his retail shops, and they came from all classes of the population. Witness sold on credit—there was very little cash business in the grocery trade in Cape Town.

To witness' knowledge the number of Indians in the Peninsula was decreasing. About 500 were married, and every week one or two more marriages took place. To a considerable extent the male Indians were marrying Malay women.

By Mr. Hofmeyr: The number of Indians with hawkers' licences was approximately 150.

Mr. Hofmeyr: I will put the figure at 100 and that makes the total number of licences held by Indians here nearly 1,500, and means that two out of every five possess a licence, and yet you complain. It seems to me that Indians hold too many licences, according to these figures.

The witness replied that they only urged that reasons should be given for the refusals of licences and that the existing rights of the Indians in the Cape Peninsula should be protected.

In reply to Mr. Duncan Baxter, witness said he was against the registration of Indians. There could be no objection to the voluntary taking out of an identification certificate, which, with the promise given by the leaders of the Indian community to assist the Government to prevent the surreptitious entry of more Indians into the Union, would prove sufficient.

Jan van Schoor Dreyer, Market Master at Cape Town for about seventeen years, said almost two-thirds of the buyers at the market were Indian shopkeepers and hawkers. From the farmers' point of view witness thought these people were "a blessing," for they formed the best means of distribution of the produce. They understood the needs of the poorer classes of the community and were able to cater for them accordingly. They were prolific buyers of second-grade fruit, which they were able to sell to the poor at prices suitable to the latter. Witness regarded the Indians as being as honorable in their dealings as others.

By Colonel Wylie: Witness believed it was impossible for the European, in view of the latter's standard of life, to compete with the Indian in this trade, although if there had never been Indians in it, the European might have been able to carry on.

The Secretary of the South African Indian Conference Committee of the Cape, Sheik Mahomed Rahim, said that the Indians had no grievance against the Cape Land Act, but wished to extend throughout the Union. As to the licensing law of the Cape, it did not give power of appeal, and they wished there should be power of appeal, and that the grounds of refusal be stated. As to hawkers' licences, they considered they should be automatically renewed each year.

Mr. Rahim then referred to hawkers' badges, which they wished done away with. If a man did not wear his badge he was liable to be fined, and several papers also had to be carried. If the papers were left at home the man was fined. The excuse that he had left it at home was not accepted. He wished to point out that some of the licence-holders keeping cafes or bioscopes discriminated against Indians so that they could not get a drink or buy sweets. The Indians wanted it laid down when licences were granted that there must be no discrimination.

The chairman said the Commission had nothing to do with a private person conducting his business.

Mr. Rahim said he wished to contradict Dr. Anderson's statement that Indians were more prone to disease than Europeans. This was not the case. The Indians of the Cape wanted no discrimination, voluntary or otherwise, and they did not agree with the ideas of Mr. Knox Baxter and others. With regard to Mr. Ise Levy's action in winding up Indian estates, they disapproved of it, and they objected to his statement that Indian insolvencies were dishonest.

In answer to question, Mr. Rahim said he had been in the Cape sixteen years. There was the same licensing law for Indians and whites, but they wanted the right of appeal. He belonged to a section which was antagonistic to Mr. Norodien. He considered the Cape Indians the best off in the Union as far as the law was concerned, but there were difficulties in the administration. He had no statistics, but a memorandum was being prepared.

### WHAT HAPPENED IN PAROW

John Lolkhen said he was secretary of the South African Kokney Anjuman Islam, which embraced 95 per cent. of the Indian dealers. The trouble they had was

with the granting of general dealers' licences for Indians. What they wanted was to remove the power from the Councils to the Magistrates, or that the Councils should be bound to give reasons and an appeal should be allowed. One, Jaffer, at Parow, had been fighting for two years because the Parow Village Management refused a licence because he was an Indian. Ninety-nine per cent. of the Indians were opposed to registration, even if voluntary.

Mr. W. H. Smith, Divisional Council representative for Parow, said that the ratepayers felt that the general principle of the present Act was wrong, in that the onus should be on the local authority for refusing or granting these licences. There were 14 general dealers now, and it was felt that if more licences were granted there would be too many altogether. There were now three applications by Indians for licences, and if these are granted the number of Asiatics licensed would be nine, which it was considered would be too much and would prevent the others making a living. Recently a case had been in the Supreme Court, and the cost of it had doubled the village rate, and there might be more cases over these applications, and he did not know where their rates would help. Therefore they wanted the onus of granting licences removed from the local authority to the Magistrate, or to a specially appointed tribunal. He agreed that when a licence was refused, reasons should be given and an appeal allowed.

Mr. E. J. Cleote, chairman of the Parow Village Management Board, said during the three years he had been on the board there had been thirty applications from Indians for licences, of which five were granted. He considered in the interests of the public six licences to Indians were a sufficient proportion. The Ordinance of 1916 gave them a lot of trouble

#### DR. ABDURAHMAN'S EVIDENCE

Dr. A. Abdurahman, a member of the Provincial Council, the Municipal Council, and the Licensing Committee, said, being a member of the Licensing Committee, he knew how licences were dealt with, and he wished to show that licences were not dealt with on their merits. From 1914 to 1919 there had been 1,914 applications for general dealers' licences: the number refused was 229. Out of the 1914 applications 189 were made by Indians and 150 of these were refused, so that only 39 new licences were granted to Indians out of a total of 1,685 granted. Sixty-six transfers were refused from 1914 to 1918, and out of these sixty were Indians. There were 723 applications for transfers. The total number of licences granted to butchers from 1914 to 1918 was 85, and out of these three were granted to Indians. The total number of applications was 119, out of which 28 were Indians. The total number of new applications granted to Indians from 1914 to 1918 was 39 general dealers, three butchers, and 55 greengrocers. Last night at the Council the total number of applications for new general dealers was 44, of which 41 were granted and three refused. Out of those numbers three applications were from Indians, and they were refused. They were refused because they were Indians.

The chairman: They did not say so?

Dr. Abdurahman: No, they wouldn't. These three men were desirable men, and had every recommendation.

Continuing, Dr. Abdurahman said only Indians were asked to appear before the Committee, and they were submitted to an educational test. The man was asked why he wanted to go into business, why he did not stay at his present work, and was he going back to India? The questions put to him were such as to try to find some little fault on which the Council could base their refusal.

In reply to questions, Dr. Abdurahman said he thought it desirable, indeed essential, in the interests of justice, that the granting of licences should be in the hands of the Magistrate, or a Board of Appeal. He

agreed that the grounds should be stated for a refusal. The population of Cape Town was 187,000. He would accept the Town Clerk's figures that about a quarter of the licences were held by Indians. He believed the number of Indians in the Cape were about 2,500 to 3,000.

Bereyam Singh, chairman of the Conference Committee, said he was directly against registration, and there were large numbers of Indians who did not want it.

With the conclusion of the witness' evidence the labours of the Commission in Cape Town come to an end.—*Cape Argus.*

## THE TRAGEDY OF AMRITSAR

### PROTEST MEETING IN LONDON

[FROM INDIA]

Organised under the auspices of the British Committee of the Indian National Congress, a meeting was held at the Memorial Hall on March 9th to protest against the Amritsar and Punjab Atrocities.

Mr. Ben Spoor, M.P., was in the chair, and, after apologising for the enforced absence of Dr. Orchard and reading a message of warm sympathy from Indian students at Edinburgh, observed that the tragedy of Amritsar had shocked every thinking man and woman most deeply. It was doubly unfortunate in the time at which it came. Unhappily it did not stand alone. Egypt and Ireland were examples of a similar state of mind. The British Empire was in process of being ruined by an utterly false philosophy. In protesting again Dyer and O'Dwyer, men who disgraced the uniforms they wore, they must remember that they were the products of an evil system and that they must end the system itself. But the last Army Estimates were something like an approving comment on the policy of Amritsar. (Applause.)

The following resolution was then proposed by the chairman:—

"This Meeting of Citizens of London expresses horror at and condemnation of General Dyer's action in firing upon defenceless people gathered together for a peaceful meeting at Amritsar, and the other excesses committed by civil and military officers in the Punjab. It demands a Royal Commission to hold a full and impartial investigation to fix the responsibility of all concerned and the punishment of those found guilty of crimes."

Commander Kenworthy, M.P., seconded the resolution. He began by ironical reference to the ecclesiastics who had lately come out on the side of humanity by rebuking massacres in other countries, which rebukes had lost weight by the lack of similar protests against the massacres of their own fellow-subjects in India. The Punjab was more their concern than was Anatolia. Commander Kenworthy then briefly described the happenings at Amritsar, and asked whether it was really necessary to have recourse to the killing of children. If so, Britain was unfit to govern. The bombing of crowds by war planes was a dangerous precedent for British Labour. The mentality of the official mind had ruined the Spanish, Portuguese, and German Empires, and would, unchecked, ruin the British Empire. Jallianwala Bagh was an acid test. They must see that justice was done to the weak and helpless. (Applause.)

Miss Maude Royden regretted her lack of knowledge of India. The delay in publishing the news was a shame and a scandal. Even the indignation at first felt seemed to have subsided, although the moderate size of that audience was due to the fact that the meeting was not widely known nor advertised enough. Many Anglo-Indians had expressed the opinion that Dyer's actions had saved a worse situation. If this was so it was the worst possible condemnation of British rule in India. Miss Royden then read passages from the "Agony of

Amritsar" and commented upon them. She urged the audience to turn the Government out and put the "inefficient" Labour Party in. Many Britons realised that India was one of the oldest and most spiritual civilisations in the world. She implored Indians not to allow the unspeakable British insolence to hurry them into bitter antagonism. (Applause.)

Mr. B. G. Horniman, who was most enthusiastically received, made a speech which for clarity, eloquence, and burning sincerity was worthy of an immense audience, and supported the resolution by stating that the resolution included the individuals responsible and those in higher places who connived at, remained silent about, and defended the outrages at a later date. General Dyer had been described as the saviour of India. That was an entire misreading of the whole situation existing at the time. To establish its inaccuracy one need not go beyond Command Paper 534. That official Report showed, not that Dyer prevented more serious action, but that that action was the provocative cause of every thing that took place after Amritsar. The massacre, terrible and horrible as it was, was only an isolated incident in the six weeks of horror which had reigned over the whole Punjab. General Dyer had done something which, unless the people of this country made reparation for it, would not save India but was going to lose India to Great Britain. Unless the fullest reparation possible were made, the time would not be very far distant when the Indian people would break away and would be right in so doing. There had been in the Punjab a condition of political oppression and economic pressure. Then, when there was neither external nor internal danger, came the passing of the Rowlatt Acts to deprive the people of their inalienable rights. It took away the right of trial and people could be imprisoned, interned, or have their liberties restricted in every possible way. In the teeth of the passionate protests of a united people it was forced in the Indian Legislature.

At the time when Dyer performed his "horrible duty" the city of Amritsar had been provoked by gratuitous and wanton acts. They had been protesting on constitutional lines against the passing of the Rowlatt Acts when the Government arrested two respected and prominent leaders. Then the crowd got out of hand, but there was two days' quiet before Dyer marched out upon a peaceful meeting which was actually considering what steps should be taken to preserve the peace of the town. After the massacre it was that the other outbreaks came at Kasury etc.

There was a regular policy of terrorisation, like that of Germany in Belgium, which continued from April to June. They would never know how many had been killed or wounded by aeroplanes and machine-guns whilst peacefully walking along the roads. They would never know how many were shot down under Martial Law merely for being out of their houses after eight p.m. A studied and refined cruelty was inflicted upon thousands and thousands with malignant and fiendish ingenuity that made one sick to read of and ashamed that it was done by one's countrymen. There was the crawling order; the order about touching the ground with foreheads; the public gallows; the large open cage for suspects; the wholesale arrests; the incarcerations for weeks in solitary cells before trial without charge; the sentences of imprisonment; the hangings; the confiscations of property; the transportation for life; the sentences ranging for ten years down to six months; the floggings; the hostages; and Doveton's rounding up of prostitutes to witness men's floggings.

At a particular time there were enough men ready to do all these horrible things, men of this rare character, not such as one can pick up any time to do these things. Why at this time when there was this policy of repression were these men ready? It was clear to the speaker's mind that behind all this was a deliberate intention to terrorise the people of the Punjab and crush out any spirit of independence or protest against the dominant race.

From no feeling of vindictiveness must Dyer and those people be made to stand their trial in England for everything they did and punish as a reparation to make the people of India believe again in British justice. One official at Sangla had suggested to the Hunter Committee that the local legal community should be fined 10,000 rupees wherewith to erect a Hall of Repentance that the agitators should go into the Hall and repent. There were Halls of Repentance ready in this country also!

The Hunter Committee had been appointed by the Government of India and would report to it. But there was grave responsibility resting upon the Government of India itself for allowing all these deeds to go on for six weeks, and not because they were ignorant of it all. Because the Government of India and the Viceroy had given Sir Michael O'Dwyer a blank cheque for unlimited authority in order to crush out agitation among the people, they were initially responsible. Any investigation must necessarily include the Government of India. Nor had they then finished. There was a Secretary of State for India who had not acted with that rightness and strength he ought to have shown, which could have prevented so much, Mr. Montagu could not plead ignorance, as he attempted to do when questioned on Dyer. His attitude showed that he did not mean to interfere or want to interfere. When admitting the bombing he stated that the administration of Martial Law must rest with those carrying it out. Mr. Montagu was absolutely lost to all sense of the responsibility resting upon him. The Secretary of State must be made to answer for his silence and failure to prevent or stop these awful things. There was only one way to put an end to British domination in India—Mr. Montagu's Home Rule Act did not in any way modify the evil character of the Government of India. So long as the British allowed it to continue, so long such horrible revelations would continue to shock the people of that country. (Enthusiastic applause.)

Mrs. Despard associated herself with the resolution in a few sympathetic words.

Mr. Spoor, before formally putting the resolution, said that although that audience was not a large one, yet it would have been had the meeting been held before the first shock of the revelations had subsided. Although London was the despair of the reformer, yet in addressing great audiences recently he had found the deepest interest in India. A great change was taking place.

The resolution was then put and carried unanimously. Mr. J. M. Parikh proposed a vote of thanks to the chairman and speakers in a few well-chosen remarks, concluding by the challenge that they were in no position to condemn Armenian massacres when they remembered Amritsar.

## ASIATIC COMMISSION

### SITINGS IN JOHANNESBURG

#### MR. ROYEPPE'S VIEWS

Johannesburg, April 8 (Reuter).—At the Asiatic Inquiry Commission to-day, Mr. J. Royeppen, an Indian solicitor, estimated the Indian population of South Africa at 200,000. He thought that if the Asiatic community were denied the right to acquire land three-quarters of the Indian population of the Union would be condemned to be hewers of wood and drawers of water. They could not debar the permanent population from holding land, and he suggested that a reasonable solution would be to reserve land for acquisition by such Indians only as have settled in the Union permanently as their only home. They could guard against new comers by saying that no one should be regarded as a permanent settler unless he had previously resided in the country for 25 years and permanently abandoned his home in India. A majority of the

Indians were not of the trading class, and they were recognised as the saviours of Natal, though their conditions of life were such that they remained poverty-stricken. The Indian community, which were traders neither by instinct nor inclination, had served South Africa well in the Boer and late wars. The fact was that Indian trade in this country was a monopoly, and the recent Bill passed by the Government ignored the rights of 75 per cent. of the Indian community, who were non-traders.

Johannesburg, April 12.—In giving evidence before the Asiatic Commission to-day on behalf of the Chinese community, Mr. L. W. Ritch, a local solicitor, said there was a Chinese population of 1,000 in the Transvaal, representing 100 families.

The amount invested by Chinese, was, he said, in stores, £200,000; in laundries, £1,000; and vegetable gardens, £7,000. In respect of the immigration laws, particularly in regard to Chinese women and children, witness said that the men were condemned to long periods of celibacy or else had to live with the women of the country. Fortunately few had adopted the latter course, and reasonable facilities for bringing in Chinese women and children would result in the Chinese settling down in the country and adapting themselves to the standard of living prevailing here.

Witness held that the law should be altered in order to prevent the municipality from refusing a licence to an Asiatic and held there should be an appeal to the Supreme Court.—*Natal Advertiser*.

### KHILAFAT MANIFESTO

The following manifesto has been issued by the Khilafat Conference at the concluding sittings of the 3rd All-India Khilafat Conference at Bombay.

#### MUSLIM INDIA'S CLAIM

The claim on behalf of the Mahomedans in India in connection with the Turkish peace terms may be divided into two sections, one regarding the Khilafat, and the second regarding what is called Jazirat-ul-arab and the Holy places of Islam.

The claim regarding the Khilafat consists in leaving the Turkish Empire as it was at the time of the outbreak of the War, except that although the allegations of Turkish misrule are not admitted, the non-Turkish nationalities may if they so desire, be guaranteed autonomous Government within the Ottoman Empire consistently with the dignity of a sovereign state.

The second section of the claim consists in the sovereignty over Jazirat-ul-arab i.e. Arabia as defined by Moslem religious authority and the custody of the holy places of Islam. Arabia as thus described is bounded by the Mediterranean, the Red Sea, the Indian Ocean, the Persian Gulf, the Euphrates and Tigris.

The Holy Places include the three sacred Harems namely Mecca, Medina and Jerusalem and the Holy Shrines namely Najef, Karbala, Samarra, Kazimain and Bagdad. In reality this claim is included in the first but it is distinguishable from it in that the custody of the Holy Places has ever since the establishment of Islam been under the Khilafat and unlike the boundary of the latter which has fluctuated from time to time but has never suffered any diminution whatsoever. This claim does not exclude genuine Arab Self-government because those who know understand the unreality behind it. The claim now said to be made by Sharif Hussain and by Amir Faisal is inconsistent in fact with their acceptance of even, the spiritual sovereignty of the Khalifa.

#### ARGUMENT

The claim is primarily based upon the religious requirements and the sentiments of the Mahomedans all over the world and is supported so far as the Khilafat, the Harems and Jazritul arab are concerned,

by testimony from the Quran, the traditions of the Prophet and for the rest by other religious authority. It is further supported regarding the Holy Places, by the deliberate declaration of the Government as also the Governments of France and Russia, of second November 1914, which says, "In view of the outbreak of war between Great Britain and Turkey, which to the regret of Great Britain has been brought about by the ill-advised, unprovoked and deliberate action of the Ottoman Government, His Excellency the Viceroy is authorised by His Majesty's Government to make the following public announcement in regard to the Holy Places of Arabia including the Holy Shrines of Mesopotamia and the post of Jedda, in order that there may be no misunderstanding on the part of His Majesty's most loyal Muslim subjects as to the attitude of his Majesty's Government in this war in which no question of religious character is involved. These Holy Places and Jedda will be immune from attack or molestations by the British naval and military forces so long as there is no interference with pilgrims from India to the Holy Places and Shrines in question.

At the request of His Majesty's Government the Governments of France and Russia have given them similar assurances. The great regard paid in this Declaration to the sentiments of His Majesty's most loyal Moslem subjects is specially noteworthy. On the 5th January 1918, Mr. Lloyd George claiming to speak in the name of the whole Empire made the following remarkable pronouncement: "We are not fighting to deprive Turkey of Constantinople or of rich renowned lands of Asia Minor and Thrace which were predominantly Turkish." President Wilson's 12th point in his message to the Congress dated 8th January 1918 is in equally emphatic terms viz. that the Turkish portions of the present Ottoman Empire should be assured of secured sovereignty but the other nationalities now under Turkish Rule should be assured security of life and autonomous development.

Thus a reduction of the Mahomedan claim by half's breadth will not only be a violation of the deepest religious feelings of the Mahomedans but will also be a flagrant violation of the solemn relevant declarations or pledges made or given by responsible statesmen representing allied and associated powers and given at a time when they were desirous of enlisting the supports of the Mahomedan people and soldiery.

#### CONSEQUENCES

It is necessary to state the likely consequences of a wrong decision on the part of the Imperial Government of the Allied and Associated powers. The claim is supported by practically the whole of the Hindu population of India. It has assumed therefore an Indian or National status. The population of the British Empire is predominantly Hindu and Mahomedan, as will appear from the following figures:— Total population 445 millions; Hindus, 217 millions; Moslems, (in India) 66 millions, (b) outside India but within the Empire, 33 millions.

The policy of the British Government has been definitely stated to be that of making India an equal partner. Recent events have awakened India to a sense of dignity. In these circumstances the British Empire as one consisting of three nationalities can only hold together if the just and fair demands of each component part of the Empire in regard to matters which are of concern to a large section of its people are adequately satisfied. It is therefore urged that the British ministers are bound not merely to press the Mahomedan or rather the Indian claim before the Supreme Council but to make their own. If however for any reason, whether they fail to do so and the Supreme Council fails to perform its elementary duty of giving effect to the declaration that brought about the Armistice, it is futile to expect peace in India and the Khilafat Conference will fail in its duty if it hesitated to warn His Majesty's Ministers that an

affront put upon the 7 crores of Mahomedans in India supported by 23 crores of Hindu and others will be incompatible with an expectation of blind loyalty. Beyond that it is not impossible for the Conference to force its results. It may be added that even if the members of the Conference attempted seriously to pacify the Mahomedan mind, it is futile to expect that they would succeed in healing the wound that would be made in the heart of the Mahomedan India by the denial of justice and breach of pledges in a matter of vital importance to that community.—*Young India*.

### THE SOUTH AFRICAN JANJIRA ANJUMAN ISLAM

The 10th annual general meeting of the above-named association was held in the Anjuman Hall, Beaconsfield, on February 29, 1920. Mr. Seyed Mahomed (president of the association) was in the chair, and there were present all the members of the Managing Committee, and a large number of the members of the association.

Imam Kazie Abdulla opened the proceedings by reading a chapter from the Holy Koran, all present standing.

Letters were read from various Vryburg members, expressing their regret at their inability to attend the meeting.

The Secretary then read the minutes of the previous meeting, and also the minutes of the meetings of the Managing Committee, and these were confirmed.

The Secretary's report and balance sheet, which showed a credit balance of £39 18s. were adopted.

The chairman then delivered an address, in the course of which he referred to the necessity for improving the condition of the Muslim community. He dwelt at length on the question of education, and emphasised the need of providing the means whereby the children might receive higher education. He appealed to those present to increase the funds of the society, so that scholarships could be provided and a new hostel built. He thought the conditions prevailing in Muslim schools could be greatly improved, if only the necessary funds could be raised. In conclusion, he congratulated the committee on the excellent work done during the past year.

Mr. M. S. Wookey proposed, and Mr. Mahomed Yakub seconded, "That this meeting instruct the Secretary to write to the Secretary of the Anjuman Janjira (India), asking for full information regarding the scholarships, which were granted by this association last year." After discussion, this was unanimously agreed to.

Mr. Seyed Camroodien proposed, and Mr. Abdurahman Roghay seconded, "That this meeting urge the Devan of the State of Janjira (India) to appoint a special Inspector of Education from the Kolaba district, as was done some years ago, in order that the conditions prevailing in Muslim schools might be improved. This was carried unanimously, and it was resolved to send a copy of this resolution to the Devan of the estate of Janjira, to the District Collector of Kolaba, and Political Agent of the State of Janjira, and to the Secretary, Anjuman Islam Janjira, India.

Mr. Mahomed Yacob gave an instructive lecture on the Islam and its future, and several members addressed the meeting on various subjects.

The officers were then elected for the ensuing year.

At the conclusion of the business the gathering took opportunity of bidding farewell to Mr. Mahomed Said Dawry, the patron of the Anjuman, who intends leaving for India. He gave a donation of £2 2s to the association which was gratefully accepted.—*The Beaconsfield Advertiser*.

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