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LORD AMPHILL'S LATEST SPEECH

IN the House of Lords, on the 11th ultimo, LORD AMPHILL rose to ask the Under Secretary of State for the Colonies whether His Majesty's Government have received any official information which confirms the reports published in the Press to the effect that the visit of the Honourable Mr. G. K. Gokhale to South Africa was successful in its object and has given good grounds for expecting an early and satisfactory settlement of the British Indian question; and to move for Papers.

The noble Lord said: My Lords, I am indeed sorry to detain your Lordships at this late hour, but the matter on which I wish to ask His Majesty's Government for information is not unimportant and I must beg to be allowed to say a few words by way of explanation. The object of my Question is not to criticise but to obtain information. Those on whose behalf I am speaking have not lost their interest in this subject, to which more than once I have sought the attention of the House, and none of the pre-occupations and distractions of present day affairs will abate their deep concern for the solution of this problem with regard to British subjects in South Africa. I wish to give the Government an opportunity of proving that, in spite of the many pressing concerns with which they are at present obliged to deal, they are watching the situation and are still mindful that this is a question not only of rendering justice to our fellow-subjects in South Africa but one vitally affecting the position of India in the Empire. It is an Imperial question of the first magnitude, for nobody can question that well-founded discontent in India must affect the stability of British rule, and that serious trouble in India must mean trouble to the Empire as well.

There has been discontent in India, very serious discontent, in regard to this question, and it came to a climax on the occasion of the Indian National Congress of 1911. It was on that occasion that Mr. Gokhale, a member of the Viceroy's Council and perhaps the best known and most public spirited public man in India, undertook the mission to South Africa. In doing that he rendered a real service to the Empire, a service conspicuous not only for the public spirit which formed its motive but also for the great success by which it was attended. I think I am right in saying that His Majesty's Government approved of the mission of Mr. Gokhale and did something to encourage it, and in that belief I venture to assume that they must be concerned to see that the effect of that mission has not been lost. Demonstrations of good feeling, however striking and enthusiastic they may be, are of no avail unless they are followed, and followed speedily, by appropriate action. Therefore what I want to know is, what His Majesty's Government have been doing during the past two months to acknowledge and encourage and to take advantage of

that spirit of reasonableness and conciliation and good will which arose from Mr. Gokhale's visit to South Africa, a tour which was really remarkable in many ways. Mr. Gokhale was received and offered hospitality by the Union Government, by mayors and municipal authorities of all the towns which he visited and by the European community in every centre. When you reflect that this was after five years of controversy, attended by bitter prejudice and passion, it was really a very remarkable thing, and I do not think it is too much to say that it was due in a very great measure to the remarkable qualities of Mr. Gokhale himself—to the very sensible view which he brought to bear on the situation, to his tact, and to his undoubted personal charm.

My Lords, the results of that visit have aroused in all those who are interesting themselves closely in this question hopes that we are, at last, after many years of weary waiting and anxiety, approaching a fair solution. But meanwhile I cannot disguise from your Lordships that delay is doing some harm. There is cause for anxiety. The noble Lord the Under Secretary of State for the Colonies knows to what I am referring, for it is only within the past fortnight that I have brought to his notice recent cases in which the action of officials and municipal authorities has not corresponded with the attitude of the Government and the opinion of what I may call the best men in South Africa. I venture to think prompt action is needed on the part of the State in order to inculcate and encourage in the whole community of South Africa that spirit of fair play which we claim to be essentially British, and which, therefore, ought to animate the whole of the British Empire.

LORD EMMOTT: My Lords, I am sure the noble Lord will pardon me if, on account of the lateness of the hour, I make my reply as brief as possible, but I will give him such information as I have. There is one caveat which I think I must enter. The noble Lord spoke of encouragement to Mr. Gokhale to go to South Africa. It is possible, but I am not sure myself what, if any, encouragement was given to him. I make that statement only because I do not desire any misunderstanding on the matter. Mr. Gokhale's visit was unofficial. He was received, I am glad to say, by the Prime Minister, by the Minister of the Interior, and by the Minister of Finance. To those three Ministers he made informal representations as to the position of Indians in South Africa. He was informed by those Ministers that they would give consideration to the points he raised, and especially to the question of the £3 tax on Indians in Natal who had served their terms of indenture, and also to the question of the Immigration Bill. With regard to the Immigration Bill the noble Lord will remember that in the White Paper, Cd. 6283, laid upon the Table when he last

brought the question of Indians in South Africa before your Lordships' House, there was a statement on page 26 in a telegram from the Governor-General to the Secretary of State that the Ministers—"were most anxious to secure passing of Bill and that, having in view discussion in Parliament during last session when Bill came up for Second Reading, they will take steps to introduce Bill with certain amendments as outcome of that discussion, at earliest possible date during the course of next session."

From the information I have, I understand that the exact form of the amendments to the Bill is not yet settled but is under consideration; and His Majesty's Government are led to hope that the Bill including those Amendments will be sent home at an early date. I should hesitate to express too confident an opinion about the effect of the visit of Mr. Gokhale. I do not mean by that I am dissatisfied with its effect; but I cannot express a very confident opinion because I have not the material to enable me to form one. Speaking for myself, however, I may say that Mr. Gokhale does seem to me to have taken a broad view of the situation and in his speech on his return to India to have shown that he realised the facts of the case and some of the great difficulties surrounding this question. On the whole, I am inclined to express the opinion that, so far as I can see, Mr. Gokhale's visit to South Africa appears to have been an advantage. I regret that I have no further information to give, and there are no Papers which at present I can lay. I have given the House the whole of the information I possess at the present time.

LORD AMPHILL: I just wish to say this in answer to the noble Lord. He seems to be doubtful as to whether I was correct in saying that His Majesty's Government had encouraged the visit. I was relying on remarks made by Mr. Gokhale himself in his speech on his return to India. He gave thanks to Mr. Harcourt and Lord Crewe for having made it possible and encouraged him to go—at least so I read the report in the Press. Of course, my Motion for Papers is withdrawn with your Lordships' permission, but I must say I had hoped for a somewhat less frigid and cautiously official reply. I had hoped that the noble Lord would have been able to give us rather more encouragement to believe that the solution of this problem is really getting nearer on account of what has recently taken place.—From the Official Report.

The Position of Turkish Subjects

The Assistant Magistrate of Germiston gave an interesting and important judgment this morning (March 18) in the case of a man charged with failing to produce an Asiatic registration certificate (says a *Natal Mercury* telegram).

Accused contended that he was not required to carry such a certificate, as he was a Turkish subject, born at Bagdad.

While recognising that the weight of the evidence was in accused's favour on this point, the Magistrate held that the inference from facts, on which much more importance had to be placed in cases where Orientals were concerned, was in favour of the accused being a Hindu, but even allowing that that inference could not outweigh the evidence, he held that a Turk born in Bagdad was an Asiatic in terms of the Registration Act. It was different in the case of a Turk born in Europe, on which point a case had been decided. It was clear that the Legislature never intended to exclude Turkish subjects from the requirements of the Act, for in the definition of "Asiatic" special reference was made to Arabs, who considerably outnumbered the rest of the population of Bagdad.

Accused was fined £10.

Mr. Merriman on Armaments

In the debate on the Navy contribution in the House of Assembly on the 4th instant, Mr. Merriman said:—

The idea of dragging this country into the course of that insensate competition in armaments which was going on alarmed him. What did it mean? That they were taking money from the pocket of the poor man and putting it into things which would be scrap iron in five years. The whole of Europe had gone mad. It was the duty of South Africans to keep their heads out of this game. When he heard all that talk in the House about entering into combinations and things of that sort, he laughed. It was people like his hon. friend opposite who dragged people into ruin. They had lost their heads. He (Mr. Merriman) did not wish to see the Empire built up in this way. It was not going to be done by ships, or guns, or wealth. He had a better opinion of English ideas than that. They had had empires like that before, but what did they lead to? The minute they built up an empire by things of that sort, that minute they sowed the seeds of disruption of that empire. In this country we were on the horns of a dilemma. We were in danger of being dragged into the question that we were responsible for the policy of Great Britain, and the policy of increasing armaments. We were in danger of being supposed to contribute to a Power in which we had no voice. He saw that Canada had been embarked by the present Ministry into the dangerous course of having a Minister residing in London, who was to be, in a sort of way, a little partner to be dragged into the policy of Great Britain and its warlike enterprises. He could not imagine a more mad or insensate policy for a young country like this. We must be careful about being carried away by our feelings. His (Mr. Merriman's) pride, as an Englishman, was based on totally different grounds from these. He viewed all these things with the greatest alarm. At the same time he recognised that South Africa occupied a very humiliating position. They carried on an enormous trade, but that trade was protected without their paying anything adequate for it. He believed it was a plain business proposition. Did they pay a sufficient premium of insurance for the service they got? He thought not. He thought the only sound position from which they could look at the matter was not to enter into a partnership in armaments, which was dangerous—a partnership in policy was worse—but to consider the question of paying a premium of insurance. They should pay, undoubtedly, in the form of a percentage of trade. It was the traders who shouted for a navy contribution. Let the traders pay. How would they raise it at the present moment? By their generosity they were giving a preference to Great Britain, and they thought, or some foolish people did, that they had done much. It was no gain to the Home Country, but it put money into the pockets of the consumers in this country. The 3 per cent. was taken out of the tax-payer and put into the pockets of the British manufacturer. (Laughter and cheers.) It encouraged him in his lazy habits. It would be better if he had to compete with Belgium. "I say" (contined the right hon. gentleman), "away with preference, and then let us devote a certain percentage of the preference to a premium of insurance which we pay for the protection of the British fleet." There was nothing that pleased leaderwriters, the Stock Exchange, and the shipbuilding trade, so much as all that extravagance, but how did they act when a step was taken? The stocks of New Zealand were down 5 points below those of South Africa. (Laughter. Mr. Jagger: "Labour legislation.") Turning to the Prime Minister, Mr. Merriman asked, how did he propose to get on with *kleine vlootje*? Did he remember that they must have an ample supply of naval lieutenants? And how were they going to get them? He could imagine a boat running ashore on Robben Island one dark night—(laughter)—and it happened every day in

England. (Laughter.) Why the House would ring for a week and the Government would be in a tottering condition. (Loud laughter.) He asked the Prime Minister to think once, twice, or three times before he started with his *kleine vlootje*. (Renewed laughter.) The only way for them was to increase their premium of insurance for services rendered. That was sound and intelligible. Let them tell the British tax-payer that he could take the troops away from Pretoria and Potchefstroom. What were they there for. They cost an enormous sum of money, and they were not wanted. They were the only responsible government that kept British regiments, and he didn't take that as a matter of pride. They were milking the British taxpayer for the benefit of the storekeeper up-country.—From Reuter's report.

From the Editor's Chair

LORD AMPHILL'S ADVOCACY

LORD AMPHILL moved, the other day, in the House of Lords, for papers regarding the visit of the Honourable Mr. Gokhale to South Africa. We have expressed more than once the gratitude of the Indian community to this noble man for his great and unremitting zeal in our cause. He has never allowed a single opportunity to be missed whenever he could usefully occupy the attention of the House of Lords. And every Indian knows how helpful his Lordship's work has been and how it has encouraged us in the midst of our troubles. His latest effort, a full report of which we publish elsewhere, was based on Mr. Gokhale's visit. Lord Amphill was not satisfied to allow the visit to pass out of men's minds without tangible results. He was anxious that the good tone produced by the visit should be fully utilized for the purpose of securing legislation or administration of existing laws that might relieve the pressure that is continuously being put upon us. Incidentally, he paid a glowing tribute to Mr. Gokhale's personality and worth. Lord Emmott, who represented the Government, we regret to say, did not rise to the occasion. He missed the excellent and friendly spirit of Lord Amphill's remarks, and, therefore, returned a chilling reply. He was as secretive as he well could be, and would commit himself to nothing. It is this disposition to over-regard colonial sentiment and disregard Indian sentiment that so exacerbates us and makes us realize, as nothing else does, that we have to depend upon our own resources.

HINDUS AND MAHOMEDANS BEWARE

THE whole question was whether a wife, married by Mahomedan custom was a wife within the meaning of the Immigration Act. His Lordship held that the application must be refused as the marriage did not satisfy the requirements of the Immigration Law. Thus the *Cape Argus* report. Indians of South Africa will never get a clearer or more important judgment to deal with. Hitherto the judgments that have been given affecting the question of marriage have been more or less enigmatic. On the occasion in question, a clear cut issue was presented. The case was admitted to be a test case and judgment has been given against us Indians. This is not a judgment given against an individual. The Judge was, no doubt, helpless. The Immigration Officer could not be held to blame. He had to administer an Act and he has done so. The meaning of the judgment is that every Hindu and Mahomedan wife is in South Africa illegally, and, therefore, at the mercy of the Government, whose grace alone can enable her to remain in this country. And no one will be blamed but ourselves if the future Indian wives—Hindu, Mahomedan or Parsee—are turned out. This is a state of things, which our self-respect forbids us from tolerating. We hope that every

Anjuman, every Association, and every Dharm Sabha will send respectful representations to the Government urging that the new Immigration Bill should be altered so as to admit the legality of marriages celebrated according to the recognised Indian religions. This request should be promptly granted, not merely because we are part of the British Empire, but even because of the law of comity of nations.

It is, indeed, a serious question for passive resisters to consider whether they ought not to include in their requirements a redress of this unthoughtful but intolerable grievance. Any way, it is a question which demands, on the part of the Indians, sacrifice of their all—their businesses, their money, their ease—which will have been dearly brought at the price of the nullity of their or their brethren's marriages. No consideration should be allowed to come in the way of their taking prompt and energetic action.

AN INDICATION

THE latest immigration case indicates the attitude of the Union Government towards the Indians residing lawfully in South Africa. The attitude is decidedly hostile, General Botha's speeches and assurances notwithstanding. If we are to live in this country in peace and with self-respect, we should have every facility given to us for bringing our wives and children from the homeland. But it is becoming increasingly manifest, day by day, that, instead of giving us every facility, the Government propose to place every hindrance in the way of bringing out dear ones. In the case reported elsewhere, the Immigration Officer, it is said, has received instructions that he is not to admit any children claiming to be sons or daughters of parents lawfully resident in the Union, unless they produce birth certificates. Now the Union Government ought to know that, in India, registration of births is not universal. Indeed, in the majority of cases, births are not registered. Ever since the passing of Immigration laws in the different parts of the Union, the invariable practice has been to obtain local evidence, often medical evidence, as to age. And the practice has proved fairly satisfactory. The Government, however, now want practically to prevent the entry of Indian children by administrative instructions. We trust that the leaders of the community will take prompt measures to thwart this latest attempt of the Government to exterminate us.

An Explanation

Our readers will remember that we drew pointed attention, some considerable time ago, to the assault committed by Mr. Percy D. Simmons, of Mooi River, on an Indian indentured to him. The article attracted attention, and the incident formed the subject matter of questions in the House of Commons. Mr. Simmons was upset over the publication, but we heard nothing from him until the arrival of the Hon. Mr. Gokhale in South Africa. Mr. Simmons wrote to Mr. Gokhale, asking him to intercede and prevail upon Mr. Gandhi to give him justice. At the first available opportunity, Mr. Gandhi wrote to Mr. Simmons, offering to publish any explanation he might have, reserving the right to comment upon his letter, and adding that there was no desire to do an injustice to him. Mr. Simmons has now written a letter, which we gladly publish below, omitting purely personal matters. It will be seen that the assault is admitted. Mr. Simmons evidently disputes the severity of it. His statement we gladly accept. But we could not associate ourselves with the proposition Mr. Simmons lays down, viz.—that a master may take the law into his own hands. It is likely that Mr. Simmons is capable of using discretion, but, in a highly organised society, if such personal chastisement of servants were to be allowed, there would be no end to cruel hardships inflicted on poor and helpless servants. The treatment of labourers in some

cocoa plantations of Portugal, and the Belgian horrors in the Congo, where latitude is allowed to masters, should serve as beacon-lights to warn well-meaning masters like Mr. Simmons against the danger of laying down propositions such as he does. And is it not a sad commentary on his proposition that the servant who, he thought, had been completely reformed, has, after all, given him the slip? The whip will never do what loving treatment can. And where the latter fails, patient masters will realise that the former will never succeed, temporary success notwithstanding. With these remarks we gladly give Mr. Simmons' letter, and note his transparent sincerity.

Mr. Simmons' Letter

"Owing to pressure of work and my being away a great deal, your letter has not been replied to sooner. I was glad to receive it and have your assurance that you are prepared to rectify the error you made and justly right me in print where you wronged me before. Since you published an article—which received attention in the House of Commons and was accepted by other papers and inserted in a pamphlet—I think you should make equally public the fact that you were in error and misinformed, and regret the pain you gave me, and state that, on enquiry, you find the statements made, were grossly exaggerated, and that what I did was only what a parent might justly do to an erring child; though, of course, you can disassociate yourself with such practice as between master and servant. The tone of your letter has convinced me that you will do the right thing. I would like to say that I quite agree with you that when we, as masters, take the law into our hands, it is with selfish motives, but, after all, is it not always a selfish motive with which the master employs a servant? He does so really only to assist himself to progress, and, were it not so, the world would come to a standstill. In the instance of that Indian, the written law was unable to serve any purpose. He would have been a gaol-bird for life, had I not taken the step, which, however reluctant I might be to do so, was necessary to make him a respectable man, though I regret to say, strangely, after all this time, he broke out again a little while ago, and, when taken, spun an absolutely false statement, as every Indian here could prove. However, during the period of his second indenture till that time, he has been an excellent servant, and I much regret, for his sake, that the fit of wandering should have returned. I have not seen him since, and hardly expect to again, as he escaped from the Police and has evidently successfully avoided them. I mention this as, in my last to Mr. Gokhale, I think I mentioned how contentedly this Indian had worked and voluntarily re-indentured himself. My Indians are well housed, liberally fed and paid. I always reward generously any effort on their part to improve in work, character, etc., and, for my best men, I have a great liking, and only hope they will never want to leave my service."

The *South African Medical Record* of 14th December points out that with regard to the Province of Natal "On January 1st, 1912, the whole machinery established by the Health Acts for the protection of the public collapsed. The Board of Health ceased to exist, and the appointments of Health Officer in the country districts and in the smaller municipalities lapsed." The *Record* goes on to show that during the year 1912, in the absence of supervision, sanitary conditions on certain of the estates and mines and also in some of the towns were drifting into a most unsatisfactory state. Already there are signs of an increase in the enteric rate. "The results achieved by a zealous and efficient Health Department under the old Natal Government are being wasted, and the whole system of control, built up as the result of years of experience and effort, is being allowed to tumble to pieces."

The Legality of Indian Marriages

In the Cape Supreme Court on the 14th instant, Mr. Justice Searle gave judgment in the matter of an application by Hassan Esop against the Minister of the Interior for an order restraining the respondent from deporting to India a woman Bai Miriam, alleged to be the lawful wife of the applicant.

Applicant, who is a barber, of Port Elizabeth, visited India in 1908, and married Bai Miriam. He returned in 1909, without her, but again, in 1912, went to India to fetch her. When he returned with her to South Africa, the respondent refused to allow her to land, and ordered that she should return to India. He alleged that at the time he married the woman he had no other lawful wife.

The case for the respondent was that the marriage was contracted according to Mahomedan custom, and therefore the woman was not the legal wife of the applicant. She could not satisfy the requirements of the Immigration Law. The whole question in the case was whether a wife married by Mahomedan custom was a wife within the meaning of the Immigration Act.

His Lordship held that application must be refused, as the marriage did not satisfy the requirements of the Immigration Law. It had been suggested, during the arguments, he added, that the woman might be allowed to land if the applicant legalised the marriage but that was a matter in which the Court could not interfere. As the case was one in the nature of a test, and as the Crown did not press for costs, none would be given.—*Cape Argus*.

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

Mr. Gokhale's Congress Speech

(Continued)

We have been talking of equal citizenship in this Empire and it is said that if there is no free immigration there is no equal citizenship. There is no equal citizenship even in this country. The question of equal citizenship is involved in our grievances quite as much as in free immigration. If we are absolutely equal subjects, of the King, we should go to South Africa on the same terms with Europeans and we should be able to live in that country on the same terms as the Europeans. This equality may be analysed under eight or nine heads. It means, if we were equal subjects of the King in South Africa, that we should be able to live in that country temporarily and go back to it without hindrance, difficulty or trouble. Secondly, no Indian who is in South Africa should have any difficulty in moving from one province to another; (3) an Indian should be at liberty to reside where he likes in whatever quarter of any town he pleases provided he is able to live in a style common in that quarter; (4) an Indian should be able to own land and own other permanent property; (5) he should be able to trade and follow other avocations as any European and on equal terms; (6) an Indian should be able to provide for his children the same sort of education that an European is enabled by the State to provide; (7) an Indian should be free from those special disabilities and burdens which the rest of the general community has not got; (8) Government service and public life should be opened to Indians freely; and (9) franchise should be made available to Indians and careers of public life in parliaments and municipal boards. If Indians are equal subjects of the King, they should be equals of Europeans in all these matters. I have left those disabilities which are called social disabilities, such as people not being allowed to go to theatres and live in hospitals as in-patients. Some of these have a public aspect, but these are more or less social disabilities, and for

the moment I leave them out of consideration. If we were equal subjects of the King, we should not have those disabilities. In every one of these nine respects our people have been suffering intolerable hardships for the last twenty years and more in one part or another. The Indian community of South Africa have been carrying on sometimes a hopeless struggle under Mr. Gandhi's leadership. Where men are labouring under such disabilities as these, paying taxes absolutely monstrous, and residing in places three or four miles from towns and not being allowed to trade without licence, which is arbitrarily refused, without being able to move from one province to another and without provision of educational facilities for their children, do you think that these people will get the doors of South Africa thrown open to the people of this country? Start a big agitation, make the kind of sacrifices that Mr. Gandhi and others have made and then insist upon free immigration to South Africa. It is all very well to criticise men like Mr. Gandhi. When a man among men once in a way rises among us here, we are sitting in judgment on him and criticising and tearing him to pieces in the way we have done.

(To be continued)

Spiritual Militancy

We offer no excuse for reproducing part of the Manifesto issued by the Ethical Church of Bayswater to the Suffragists of England. It has such a close bearing on Indian passive resistance that many of our readers will no doubt study this remarkable appeal with profit:—

We applaud that form of militancy which, during the first few months after the General Election of 1906, was exclusively practised. It in nowise aimed at the destruction of property, nor in any way involved a menace to life—except to that of the Suffragists themselves. Although defiant of police regulations, it was purely spiritual: that is to say, it aimed only to beat down and break through those unjust prejudices and selfish ideas which had denied political equality to women. Such militant tactics accorded with the tradition of the finest and bravest English reformers. Josephine Butler, by whose militancy most cruel and insulting laws against women were repealed, said to those who heaped ignominy upon her: "What have I to do with peace any more? It is now war to the knife. Principles know not the name of mercy. In the broad light of day, and under a thousand eyes, we now take up our position: we make no compromise, and we are ready to meet all the powers of earth and hell combined." Yet Josephine Butler destroyed no one's property, and threatened no one's life, but by her spiritual audacity and aggressive protest she terrorised the guilty, strengthened the cowardly, and opened the eyes of the blind. In similar manner, the founder of the Quakers, George Fox, rebuked preachers in church, thereby violating the law; and at one time two thousand Quakers were in prison. But they made no man tear for his possessions or his life.

We regret that militancy in the Suffrage Movement in recent months, instead of inventing new means of challenging public opinion by brave and dramatic appeals to the conscience of the community, has taken to smashing windows, destroying letters, and threatening worse calamities of a material sort. Such a policy will soon get beyond the control of responsible leaders. It will fascinate and tempt the mentally unbalanced. It will arouse disgust and resentment in the minds of the unimaginative public. It will inevitably prove to be a blind alley, leading nowhere, if pursued to its end, except to the suppression of its instigators and the utter alienation of the vast numbers of the public who are still not hostile but only indifferent to "Votes for Women."

Had the militants retained their first faith, they would not have exhausted their originality in the invention of spiritual means. We beg to submit the following as instances of further spiritual weapons for challenging public attention, enlightening the blind, and gaining enthusiastic support from amongst the indifferent:—

(1).—Let the women in groups of a hundred or a thousand march an hour before each service to Westminster Abbey, St. Paul's Cathedral, and all the other centres where England through her Established Church preaches mercy, justice and righteousness. Let them station themselves in line on each side of the entrances, clad in the deepest mourning, and wearing some such symbolical challenge to the public eye as scarves of the orange colour worn by the ascetics of the East. Let the women then pass into the churches, and after the service again station themselves outside the doors.

Also let them approach in a body the state officials of the respective churches, and demand that their claims be championed in the pulpit.

If these means of appeal to the professed humanity of England fail, let the women as a last resort cry out during the church service, in a loud voice expressive of their bitter grief and righteous indignation, the *Kyrie Eleison*, "Lord, have mercy upon us; Christ have mercy upon us; Lord, have mercy upon us," as did worshippers when the Christian faith was far more alive than now.

If it be objected that such appeals to the clergy are not directed against the Government, which has become the point of militant attack, we reply that such importunings are just as direct blows at the Government as are smashings of shopkeeper's windows and tamperings with the general public's pillar boxes. They are also far more likely to create a favourable public opinion, as they express more truthfully than the destruction of property the deep spiritual motive of the Suffrage Cause.

(2).—Let the women, in like manner, and in the same garb, attend in a body theatres, concerts, and the opera. Such means of dramatic spiritual appeal can quickly enough be devised and used, if some of the £50,000 a year that the Suffrage Societies now receive be devoted to such methods—which combine the wisdom of the serpent with the harmlessness of the dove.

Besides appeals to preachers and worshippers and theatre-goers, let the women organise spiritual attacks upon the lawyers at the Courts and in their offices. There are no enemies to women more inimical to them than the members of the profession from which the Prime Minister himself comes. There is no trade union in all England that would so persistently prevent women from competing with men in the trade it represents.

The Idea Carried Out

A Reuter telegram from London, on Sunday last, states:—"Spiritual Militants," clad in black with orange scarves, attended St. Paul's and other churches to-day to proclaim the aims of a new organisation styled "The Spiritual Militancy League for Women's Charter of Rights and Liberties." The league has sent letters to clergymen, urging them to abandon their attitude of silence and neutrality on the question of the female suffrage. Lady Aberconway, Mrs. Despard, Flora Steel, and other prominent people are organisers of the league, which disapproves of violence.

"Whether we fasten our eyes upon the ordering of the individual life or upon the life of a social group, over-specialisation looms before us as one of the gravest and largest social dangers, the most insidious because it conceals its 'social' nature, and masquerades as individual liberty."—J. A. HOBSON.

A Farewell Gathering

On the eve of the departure of the Rev. Koilpillai for India, the St. Aidan's Literary Debating Society accorded him a hearty farewell and presented an illuminated address and the INDIAN OPINION Souvenir of the Hon. Mr. Gokhale's visit to South Africa. Rev. A. A. Ballie, M. A., Mrs. Ballie, Mr. F. H. Bird, Mrs. Bird, and a strong force of members were present. Addresses were presented from the St. Aidan's Literary and Debating Society and the St. Aidan's Provincial Training College (Durban) O.B.A., Johannesburg.

Mr. Manuel Soobroyal presented a silver snuffbox, with a gold centre, and the following letters inscribed on it: "D.K.—S.A.P.T.C.," on behalf of the college students.

The Rev. D. Koilpillai then suitably replied. He said that he did not deserve the presentations and the kind words that were said about him, but if he had been of any little use to them, and if he had done anything to deserve all that had been said, he felt that he had only tried to do his duty, and the credit certainly lay with St. Aidan's Mission, and that they ought to be grateful to that body, who were the means of spreading education for the Indian community. He thanked them all for the presentation and for the kind words.

News in Brief

Mr. Hajee Hoosen Dawad has left Port Said for Durban by S.S. *Feldmarschall*.

Mr. Polak has just received a letter from His Highness the Aga Khan, saying that he does not propose visiting South Africa for the present.

In reply to a deputation from Sea Point presenting a petition asking that separate accommodation should be provided for coloured passengers on that line, Mr. Burton (Minister of Railways) stated that the Government intended this session to seek powers to deal with the matter throughout the Union.—Reuter.

The widespread objection to the establishment of a native township in the near vicinity of Germiston has culminated (says the *East Rand Express*) in a requisition being sent to the Mayor for a public meeting. Mr. C. D. Wentzel, who is the Acting Mayor, has agreed, and the meeting was to have been held in the Council Chamber, Germiston, on Tuesday last.

In the House of Assembly on Monday, leave was granted to Senator Beukes to withdraw a motion standing in his name to the effect that the time had arrived when steps should be taken by the Government to prevent coloured people buying land suitable for European occupation in certain areas of the Union. Senator Beukes explained that he withdrew his motion because he understood that legislation would shortly be introduced to deal with the question.

In the course of an application heard before Mr. Justice Carter, on behalf of an Indian parent named Ebrahim Mahomed Cassim, for an interdict preventing the Immigration Officer from sending out of the jurisdiction of the Court a lad named Hassan Mia (age 13), it leaked out that the officer had received instructions that "no minors were to be landed without a birth certificate from India." The interdict has been granted. But the issuing of the instructions has created much dissatisfaction among the Indians.

On Saturday evening last, at Mr. Mahomed Abed's premises in Grey Street, Durban, a reception was given by the Indian Educational Institute on the occasion of the return of Mr. Dawad Mahomed from Mecca and of the departure to India of Mr. R. B. Chetty. The Misses Paul contributed a musical programme, and

two of the students delivered addresses. Mr. H. L. Paul formally welcomed Mr. Hajee Dawad and bade farewell to Mr. R. B. Chetty on behalf of the Institute, and made appeal for financial support. Mr. Hajee Dawad replied in suitable terms, and Mr. Chetty donated ten guineas. Mr. I. A. H. Moosa presided.

On Sunday last, in the same premises, under the chairmanship of Mr. M. S. Randeree, a meeting of the Anjuman Islam was held to welcome Mr. Hajee Dawad Mahomed upon his return from the pilgrimage to Mecca. A number of speeches were made, and amongst the speakers who were invited to address the meeting were Messrs. Parsee Rustomjee and Polak. After Mr. Hajee Dawad had suitably replied, an animated discussion on public affairs took place.

Judgment was given by Mr. H. O. Buckle, in the Civil Magistrate's Court on Saturday, in an important test case, the point being on what grounds could Asiatics be removed from stands in Vrededorp. The action was one in which the Municipality sued for the ejection of a Chinaman named Ah Kai from Stand 495, Vrededorp, on the ground that he was an Asiatic, and not a *bonafide* servant of a white person for the time being. Judgment was given for the defendant with costs. We hope to give Mr. Buckle's interesting argument in our next issue.

A memorandum has been issued as a Blue Book, in which are tabulated the revenue licences in force in the respective Provinces. One of the most noticeable features of the returns (says the *Transvaal Leader*) is the varying cost of licences in the different parts of the Union. The tables deal with 222 separate licences. In the cases of only 11 is there uniformity in the four Provinces. In the Cape a general dealer pays £5 a year (with an additional graduated tax if he is also an importer.) In Natal he pays £5 for a retailer's licence and £10 for a wholesale licence. In the Orange Free State he pays from £5 to £50, according to the value of his stock; and in the Transvaal he pays only £1. In the Transvaal a hawker is not called upon to pay anything, but he has to find £6 if he should travel into Natal.

In a lengthy report on the question of the Malay Location, Johannesburg, the Special Railway Committee of the Town Council states:—"This committee and the Parks and Estates Committee have broken off negotiations with the Government with regard to this location, and the Council will in future not collect any revenue on behalf of the Government from the standholders on this piece of ground, which is registered in the name of the Government. Government Departments, it is understood, are considering whether the revenue from this location should be credited to the Railway Administration or should go into the general revenue of the country. . . . We are of opinion that the Council should continue the work of improving the sanitary condition of the location, and should encourage standholders to renovate and improve their buildings as far as possible; further, that the Council should lend no support to any proposals of the Railway Administration to dispossess the present inhabitants, especially if the cost of such removal is to be charged against the Municipal Council. The Council has incurred great expense in connection with the township of Vrededorp, the native location, and the Malay location since these were handed over to it by the Government. We do not consider that the Government and its Departments have treated the Council in a worthy fashion with regard to the Malay location."

"They should train their own agriculturists. They did not want too many doctors and advocates. Their money all went in doctors' and lawyers' bills instead of into the soil which produced it."—General Botha at Ceres.