

# INDIA AND CHRISTIANITY.

ing the report of the Commission appointed to inquire into it. The South African debate was marked by the recognition of the fact that it is not merely a domestic, but an Imperial, question. This view ought to be fully and clearly realised in all its bearings, for the Imperial Government, while it will not under any circumstances interfere with the Dominion's right to make their own immigration laws, is placed in a false position when those laws are arbitrary, contradictory, or difficult of interpretation. The question has been shirked, hitherto, because of its delicacy, but the next Imperial conference ought to see a full discussion of it, and, if possible, the establishment of a clearly defined policy, common to all the Dominions, accepted and approved in principle by Great Britain, and framed in such a way as not to affect the dignity or amour propre of the King's Indian subjects. Such expedients as an elastic education test are all only makeshifts, and offer far more indignity to the excluded than a clear understanding. Why should the Indian Government follow the example of Japan, and agree to restrict immigration, not (as he did with Natal coolies) in a spirit of retaliation, but as part of a bargain? In any case it is of the greatest importance that incidents like those of the Komsata Maru should be rendered impossible in the future.

The Bishop of Oxiord, presiding at a meeting for men only at the Kensington Town Hall, said that the work of the Mission was developing in many places. The Government of India had never shown any indication of abandoning its position of neutrality, but it had found the necessity of making the most of what religion there was. Instead of being jealous of religious influence, the Government had determined to do its utmost to encourage it, so that the idea of Christian Colleges for men and women in connection with the University of Dacca was gloomed.