



No. 10—Vol XI.

SATURDAY, MARCH 8TH, 1913.

Registered at the G.P.O. as a Newspaper
Price THREEPENCE

MR. MERRIMAN AND MOSLEM EDUCATION

WE take the following from the full report now received of Mr. Merriman's speech delivered at the opening of the Cape Moslem School, which the *Cape Times* says is the first of its kind in South Africa to come under the direct supervision of the Government Education Department:—

Mr. Merriman, who was cordially received, expressed the very great pleasure he had in being there to testify in the only way he could, the great interest he felt in the work that was being carried out there, and to express his sense of the importance of that work, not only to the Moslem, but to the whole community. Dr. Abdurahman had alluded to the sad spectacle of seeing children who ought to be at school playing in the streets, exposed to the contact of a great many undesirable things which they often found there, and growing up useless members of the community. That was the greatest possible danger of the future, and it was largely owing, of course, to indifference, and there was no greater fault in this country than indifference to these things. Dr. Abdurahman had alluded to what was an undesirable feature, and that was the fact that a generation ago the Malay community occupied in Cape Town a special position. It was a highly respected position; the Malays were most orderly and were the best citizens. Rarely, indeed, when he (Mr. Merriman) was a young man did he remember seeing Malays before the criminal courts. For some reason or other they had rather slipped back from that position. They had become less wealthy, and they did seem not to occupy the position they once did. Largely this was due to the fact that wealth was got at one time very easily, and people were led into ways of life which otherwise they would not have been led into. Largely it was due also to the competition of people who had been attracted to South Africa from elsewhere. But, chief of all, it arose from the fact that the education which had been given to the Malay community had not fitted them to compete with their rivals in their own particular avocations. That was one reason why they should be thankful for that school, for it would wipe out that blot on the community.

Education and the Working Classes

It was one of the greatest mistakes that could be made in this or any other country to suppose that a man was a better manual worker because he was not educated.

But there was a right and a wrong education. People must not run away with the idea that simply to learn what one found in books was education. Education must be continued out of school as well as in school, and it depended largely on the parents of the children as to what advantage they were going to get from education.

"It is not sufficient," proceeded Mr. Merriman,

"merely to send your children to school, but you must look after them when they come out of school." There could be no question as to the need of education: In this country—and, in fact, they might say in every country—what were called the labouring classes were, perhaps, the most valuable asset of the country. Anything which raised them, raised the whole community.

Mohammedanism and Learning

He trusted he might be allowed to say a word on a subject which was, perhaps, a delicate one to touch on there, and that was to point out that there was no sort of connection between Mohammedanism and a reluctance to obtain a modern education. There was no reason to believe that Mohammedanism in itself was a faith which forbade culture, but this idea was largely prevalent. Perhaps it was owing to the fact that the most dominant Malay power in the world were the Turks, who, with all their virtues—and they had many—were simply a tribe of warriors who never had any culture and stamped it out where they found it. But that was not the history of Mohammedanism. There was a time when culture and civilisation were kept alive in Europe by the Mohammedan States of Grenada and Cordova in Spain. Chemistry and mathematics were kept alive by them when the rest of Europe was occupied in cutting each other's throats. Nor was it necessary to believe that the doctrine of Mohammedanism necessarily brought intolerance with it. One of the most tolerant men who ever lived was Akbar. On a mosque he erected at Kabul there was a most beautiful inscription with regard to the advantages of tolerance. It described how he found people seeking after God in their own particular way, and proceeded:

"Heresy to the heretic, and religion to the orthodox.

But the dust of the rose petal

Belongs to the heart of the perfume seller."

"It is," went on Mr. Merriman, "in every man's heart; he must have his religion, and whatever religion you profess, we all seek after the same thing. It is not necessary to believe, because you are a Mohammedan, that you need to be intolerant. He hoped that they would learn in those schools not merely reading and writing, but that they would learn truth, and to be clean in mind and in body, remembering that they would find in the Koran that "God loveth the clean."

"The nobility of our nature consists in doing good for the good's sake, either from an inner recognised law of pure duty, or from a feeling of the exalted nature and attractive beauty of virtue. It is only these motives which show the character to be itself great and noble, and only these react upon and improve it."—HUMBOLDT.

Mr. Goga's Licence

On the 28th ultimo, says the *Natal Witness*, the Ladysmith Borough Licensing Appeal Board assembled to hear an appeal lodged by M. A. Goga, a well-known Indian trader of Ladysmith, against the decision of the Borough Licensing Officer, who had declined to grant a transfer of the licence held by M. A. Goga to himself and his son, the latter to trade as M. A. Goga.

The history of the application is well known especially when an appeal was made to a Full Bench, who quashed the proceedings and mulcted the Ladysmith Chamber of Commerce in costs (£59) because the Chamber appeared in the matter as objectors.

The application was heard *de novo* by the Licensing Officer, who, as just stated, declined to grant the transfer. The Borough Licensing Appeal Board has again upheld the Licensing Officer's decision.

It is said that the appellant will apply to a Full Bench for a revision of the Board's order, it being alleged that there is a point of law involved which will permit an appeal.

Mr. Advocate Janion represented the appellant.

The Question of Visiting Passes

The Under Secretary for the Interior writes to the Chairman of the British Indian Association, under date the 7th ultimo, as follows:—

"With reference to your letter of the 1st instant regarding the cases of Messrs. Bhawani Dayal and Devi Dayal in which you request that instructions may be issued to the Immigration Officers at the coast that Indians coming from India and claiming rights of residence in the Transvaal be granted visiting passes upon the deposit of the necessary security for their return in the event of their failure to prove their claims before a Court of Law, I have to inform you that all enquiries must of necessity be made at the port of entry of immigrants, and it is regretted that it is not possible to issue the desired instructions."

Mr. Cachalia replied, on the 13th ultimo, in the following terms:—

"I have the honour to acknowledge the receipt of your letter of the 7th instant No. 44/19978. I am afraid that the point raised by my Association is being missed.

"It is not submitted that visiting passes to enter the Transvaal be granted to the claimants, but that those Indians who return from India should, at the Port of their arrival, be granted such passes for the asking, against the deposit of security by them, in order to enable them to prove their claims. If the practice lately adopted by the Immigration Officers in Natal be continued, and if the aggrieved parties cannot afford the costly procedure of approaching the Supreme Court, they will not be able even to present their claims, much less prosecute them, for they will be turned away without even the possibility of an inquiry being made into their claims.

"My Association, therefore, requests and hopes that instructions will be issued to the Immigration Officers at the Ports, authorising them to issue visiting passes to land at those Ports to British Indians claiming rights of registration in the Transvaal."

The Under Secretary for the Interior again writes, under date the 24th ultimo, as follows:—

"With reference to your letter of the 13th instant on the subject of the issue of visiting passes to Indians returning from India, I have to inform you that the practice in Natal is to allow the promptest landing, on visiting passes, of all Transvaal Indians whose papers are found, upon arrival of the parties, to be in order, and to detain on board under a restriction order all those passengers having unsupported claims to go to

the Transvaal until such claims are admitted by the Registrar. In this connection, every facility is afforded claimants to submit their cases, and if Indians come to Natal without procuring proper admission papers, they have no one but themselves to blame for any inconvenience they may suffer, and it is regretted that present arrangements in this connection cannot be disturbed."

First Indian Protestant Bishop

An event of the very first importance to the Anglican Church in India took place at Calcutta Cathedral, on December 29th last, when the Rev. Vedanayagam Samuel Azariah, was consecrated Bishop of Dornakal by the Metropolitan of India and ten assisting bishops. The scene at the consecration was a remarkable one, the service being attended not only by the Governor of Bengal and many Europeans, but also by a very large number of Indian Christians of many races. This is the first time in the history of the Anglican Church in India that an Indian Christian has been elevated to the Episcopate.

A correspondent of the *Church Times* writes:— "Among the many words which were spoken on the great day of the consecration none was more notable than the speech of the Metropolitan in reply to an address from the Tamil Christians of South India, Burma and Ceylon, when a pastoral staff was presented to the Bishop of Dornakal. He told them not to hope for more Indian Bishops but for more Indian Bishops. What he meant was that distinction of race would have to cease in the Church in India. To quote his own words: 'Let us not divide the office of a Bishop in India by any racial distinction. The time will come, even though it may not be in the immediate future, when the distinction between race and race, which has been so strongly marked, will be very much less perceptible than at present. I daresay the time may come when over a diocese where Englishmen preponderate an Indian Bishop will preside, whilst over a diocese where Indians preponderate an Englishman will preside, and thus they will enjoy equal rights and opportunities.' But he also frankly told the meeting that for six months he had had to fight in order that the new Indian Bishop might not merely be an assistant-bishop, but that he might be a *putta* bishop, with real jurisdiction in his own diocese, to whom the presentation of a pastoral staff might not be a sham. If the Bishops of India will be true to their words, and actively carry out the policy which they advocate, even though they too have to fight like the retiring Metropolitan, there is no fear that there will ever be caste churches in India, one for the European and one for the Indian.

It is believed that the new Bishop of Dornakal is determined to maintain the utmost simplicity in his household and family life. His wife and children were present at the consecration and all followed the Indian custom of going bare-footed. Mrs. Azariah is herself a leader amongst Indian women and has published valuable little books for the use of Indian mothers.

The greatest interest has been manifested in the non-Christian world in India in this elevation of an Indian to episcopal rank. It is said that a Hindu actually travelled all the way from South India in the hope that he might be present at the consecration. A group of Hindu lawyers, recognizing the Bishop-elect in the train on his way to Calcutta, at once began to cross-examine him as to whether he would have in all respects the same powers as a European Bishop. To them it was a matter of the highest significance that within the Christian Church an Indian should be given equal authority to an English Bishop's.

From the Editor's Chair

WELCOME

In common with our countrymen we extend a hearty welcome to Mr. Hajee Dawad Mahomed. It is the dearest wish of a devout Mahomedan to be able to pay a visit to Holy Mecca and to be called a "Hajee." Mr. Hajee Dawad Mahomed has had his wish fulfilled. And he now returns to the land of his adoption to take up the work of serving his countrymen. We wish him long life and success in his arduous task.

A CASE IN POINT

THE Immigration Restriction Department not only restricts, but it robs poor Indians of their money, as the correspondence we publish this week between a Moslem priest and the Immigration Officer will show. Here is a highly-respected priest allowed to enter the Province on a visiting pass. He overstays the period of his permit (we shall not say for the good and sufficient reason shown in his letter by the Moulvi himself, but for reasons not deemed satisfactory by the Immigration Officer), though without injury (and here is the point) to the Department or the European Colonists. Even the dignity of the Department was not hurt, because the letter from the Moulvi is meek and mild. It throws the priest on the mercy of the officer. The priest shows every willingness to comply with the requirements of the Immigration Officer. He follows up his letter by action, in that he withdraws himself from the Province and leaves for the receipt of the deposit a power of attorney behind in the simple faith that he will get his refund. But the Immigration Department had willed otherwise. It takes time by the forelock, anticipates an appeal to the Department of the Interior by the Moulvi's agent, and, therefore, refers the letter to the Minister, accompanied with "a statement of facts" of which the Moulvi or his agent has no knowledge. The result is that the poor Moulvi forfeits his deposit, for a technical breach of the regulations. If this method of enriching the coffers of the Union is not bare faced robbery, we do not know what is. We hope that the priest's agent has followed up the matter, and that he will not rest until he has secured justice. This confiscation, if it were an isolated case, would be, perhaps, nothing. But, examined together with the cases of Messrs. Nathalia, Kharwa and others, it makes painful reading.

AN INSULTING DISTINCTION

In the new tariff for witness fees we read:—(a) A witness attending to give expert evidence, and any member of an approved profession £1. 1s. per day; (b) European witnesses not falling under (a) 8s. or 10s. per day for distances within and beyond 100 miles respectively from the nearest coast-line; (c) any coloured person or a Native African Chief not falling under (a) or (b) 2s. 6d. or 4s.; (d) any aboriginal native of South Africa not falling under (a) 1s. 6d. or 2s.

Now this scale shows that Indians have practically no status. They are all classed with labourers; not that, in itself, it is a dishonourable thing. But the framers of the scale have laid down the tariff not because of any socialistic principles they held, but because they consider us to be of no consequence. It is an attitude of the mind which we are called upon to face everywhere. To introduce the distinction even regarding witnesses is to carry the prejudice against colour to a ridiculous extent and to offer an unwarranted insult to the race to which we belong.

Mr. Gokhale's Congress Speech

(Continued)

I come now to examine the principle of free immigration, and after you hear my statement, it will be for you to judge what Mr. Gandhi and I have done in the matter. What was the position before this passive resistance struggle was started? At the end of the Boer war, taking immigration only, the immigration law was the same in Cape Colony and Natal for Europeans and Indians alike. Everybody could enter by passing an education test in an European language. That was on paper. In actual practice the law was worked differentially. In theory there was no difference between Europeans and Indians. In the Transvaal, Indian traders had to register themselves and pay three pounds for registration. There was no registration required on the part of Europeans. In the Orange Free State, Indians were expressly prohibited by statute from settling in the country, except as domestic servants.

At the end of the war there was no theoretical equality in the Transvaal. This was bad enough. But about five years ago the position was rendered worse, and the Government of the Transvaal attempted to take away from us such theoretical equality as we yet possessed and imposed upon us harsh and humiliating conditions. Two laws were passed, in 1907, with the sanction and assent of the Imperial Government, laws which, in the first place, expressly prohibited us from entering the Transvaal, and, secondly, required all the resident Indians to undergo registration and submit to most degrading conditions in registering themselves. Those two laws were intended to be forerunners of similar legislation for the whole of South Africa. It was well-known that, if this legislation were accepted the same principle would have been extended to Cape Colony and Natal. Mr. Gandhi and his followers made up their minds to sacrifice all rather than accept this legislation and they started what was known as the passive resistance movement. The struggle was hard and bitter, and lasted for nearly four years. Untold suffering was borne in those struggles and sacrifices beyond your conception were cheerfully made by our countrymen. Would you believe that 2,700 sentences were undergone by them in order that this legislation should not remain upon the statute-book, and so that our theoretical equality with the other parts of the Empire might be maintained. These sentences of imprisonment with hard labour were borne not by educated men but mostly by men in humble walks of life—petty traders, pedlars, and hawkers who were touched by Mr. Gandhi's spirit. Many families were broken up, many men became paupers, and the suffering was endured not only by them, but by the women and children, whose fortitude made possible the continuance of the struggle. (Cheers.) It has been a struggle that will ever constitute a memorable chapter in the history of our people, and it was undertaken by our countrymen there because they wanted to prevent this theoretical equality being taken away. It has been said that that was all right so far as the struggle was concerned, but that afterwards Mr. Gandhi had entered into a compromise with General Smuts, by which he had practically surrendered the right of free immigration by Indians into South Africa. Consider what that settlement was. Neither Mr. Gandhi nor anybody else in that country could say that there should be no free immigration there. But you have to remember that, in practice, free immigration of Indians into South Africa is, to-day, not a question of practical politics any more than the appointment of an Indian Viceroy is. You may steadily advance towards that ideal but you cannot bring it up as a question of practical politics. Mr. Gandhi did not want the racial bar and he and those who were with him pushed forward the passive resistance movement so as to bring about its removal. From the beginning he has been contending that there shall

be no racial bar, but, in the special circumstances of the country, he has recognised that the administration of the law must depend upon the discretion of the executive. But his critics have said that that is all in theory, that Mr. Gandhi had actually agreed in practice to a limitation of Indian immigrants into South Africa by administrative action, and that that constitutes a sacrifice of principle. That is another misapprehension. Just consider what the position afterwards would be without a stipulation of this character. The Union Government found itself driven to agree to a repeal of the legislation objected to, and to introduce a general Immigration Law for the whole Union, on the lines of Cape Colony and Natal, making entry into any part of South Africa dependent upon passing a test in a European language, thus having the same Law, in theory at any rate, for all. But any law of this character must necessarily vest a large amount of discretion in Government. That is so in Australia, in Canada. In Australia, though nominally the law is the same for Indians and Europeans, not a single Indian is allowed to enter the country in practice. The Canadians are going to adopt the same policy. They have made up their minds to allow no more Indians and to use their executive discretion in the matter. Mr. Gandhi was afraid that the same would happen in South Africa, and that, in the exercise of that executive discretion, they might say that they would have no more Indians and then there would be no appeal and there would be no relief. Hence the necessity of Mr. Gandhi's stipulation for the entry of a minimum number annually. If more than the minimum would be admitted, he would be glad. He insisted upon this as part of the bargain, because thereby he thought that the position of the Indians would, even in practice, not be worse than it is now. If you look at it in that light you will understand that the limitation was, not of the Indian demand or of the Indian right to emigrate freely, but of the absolute discretion of the executive that otherwise might not admit anybody. As a matter of fact, with fairly amicable relations between the two sides, there is reason to think that more than the minimum will be admitted. Last year, in the Transvaal alone, where a minimum of six had been agreed to, twelve had actually been admitted. You will find that, even in agreeing to this minimum number, as Mr. Gandhi has done, he has but watched over the true interests of Indians in South Africa. Thus he has successfully resisted the attempt of the South African authorities to take away by legislation from Indians their equal right in theory to enter South Africa on the same terms as Europeans, and he has actually regained that right in the case of the Transvaal. Not only that. He has done more. He has forced open the doors of Orange, closed against us by law for more than 16 years. He has done all this for the sake of the mother country, and is he the man to be charged by any one of us with having surrendered any of her rights? You must remember also that it has been said that after this he gives up the struggle. All that Mr. Gandhi does, however, is to say that, upon the passing of the promised legislation giving effect to the provisional settlement, the present struggle in this matter is over. There are so many questions in regard to the Indian community in South Africa, but so far as this particular question of immigration is concerned, having removed from the mother-country this bar which it was attempted to place in her path, and having ensured that her position there does not become worse than what it was, Mr. Gandhi thinks, and after what I have seen in South Africa, I absolutely and entirely agree with him, that it is wise, that it is politic, and that it is statesmanlike to leave the question at that. But that does not mean that others should not take up the question and agitate. Nothing has ever been said by him, by me, or anybody else to fetter in any way your discretion in this matter in regard to what you might do in your own way. Mr. Gandhi does not want that you should sit

with folded hands. But he feels, in this question of immigration, that nothing more is to-day possible, and such energies as our countrymen there have, such capacities and resources as they have, they want to direct to the removal of other grievances far more pressing and far more intolerable than even the restriction of immigration. This, briefly, is the position so far as the provisional settlement is concerned. I will now proceed to state what those other grievances are to which I have referred. I hope you are clear now that no sort of guarantee has been given by anybody to anybody. No guarantee has been asked for by anybody and we never dreamt of giving any guarantee. Moreover, no one can give such a guarantee for India even if he is so disposed. All the excited talk in which some of my friends have indulged is pure moonshine.

(To be continued)

A Hard Case

Mr. Ritch writes as follows regarding a bad case under the Asiatic Act:—

About a year ago, Purbhoo Pursooth, an Indian boy, claiming to be under 16 years of age, entered the Transvaal with Pursooth Dyal (the latter a duly registered British Indian of this Province) who claimed the boy as his minor son. The boy's name appears on the reputed father's Registration Certificate. The boy was arrested as a prohibited immigrant, was tried by a Johannesburg Magistrate and after having been put to the proof of age and parentage, was found to be a lawful immigrant and discharged. In due course application was made, through myself, for a Registration Certificate for the boy. He went to Pretoria, completed the application, and gave as a postal address a box which his father was allowed to use by its proprietor. Apparently a number of other Indians were similarly allowed to use this Post Office Box. After waiting some time for the Registrar's reply to my client's application for a certificate, I wrote and enquired personally, but obtained no satisfaction until a month or two had elapsed, when I was told that an order of deportation had been issued against the lad. The father of the boy was constantly in and out of my office for news of his son's application, and I have no doubt in my mind that he had never received the statutory form of refusal. Upon hearing of the deportation order I immediately communicated with the Registrar, and also with the Magistrate who had made the order setting out the whole facts of the case. The Registrar refused to do anything and the Magistrate confessed his inability to grant any relief because of the Registrar's attitude. I therefore, at my own expense, took the matter to appeal. It then transpired, from the Registrar's replying affidavits, that he had posted the statutory form of refusal to the box given by the applicant. This, however, had been returned to him, some other user of the box mistaking the address for that of an Indian who had gone to India, had taken the letter and returned it through the Post Office. Consequently it was quite clear that my client had never received the refusal and had, therefore, no knowledge of it, and so was deprived of his opportunity to follow the usual practice, which is to exercise his right of appeal to the Magistrate against the Registrar's decision. The Supreme Court held that as the Registrar had done all that the law required of him, that is, had sent the statutory form of refusal against which an appeal is allowed by the law, and that, as no such appeal had been made, the deportation must stand. The position, then, is that this lad, who has already established his right to be in the Transvaal before one Magistrate, is now, through no fault of his own, to be deported to India, by reason of the facts above set out. The father is a poor fruit hawker. The son works in a laundry. I cannot afford to carry the matter further at my own expense, and, therefore, this in-

justice, as on the facts it would appear to be, is about to be perpetrated. I know of no case which more strongly illustrates the policy of the law and of the executive, to take advantage of any and every opportunity to deport these people.

Reflections on Education

A writer, styling himself an Imperialist, gives his reflections arising from the unwarranted attack on the life of Lord Hardinge. We cull the following from the article:—

This [the anarchist] is a new importation. He is probably an imported article; and his bomb as well as his ideals and his objects are the suggestion, if not the workmanship, of the West. This burning fever of anarchy is not a native disease; we ourselves have introduced it and by our system of education we encourage it. It is the nemesis of an educational project which began with Macaulay—to turn the native of India into an English Whig. We have encouraged the Indian to believe that liberty and democracy are blessings and the natural heritage of mankind; we have fed the young idea on such unfamiliar fruit as Bentham and John Stuart Mill; we have pretended that we rule India by consent, and during a voluntary tutelage we have suggested that the highest end and aim of India is democratic self-government. At the same time we retain our hold and show in practice that we neither trust India to govern itself nor intend to give it up. Thus, we ourselves are forcing the newest of wine into the oldest of bottles. This bomb that strikes our Viceroy is the bursting of the bottle and we have ourselves to blame.

The system of education indigenous to India was personal, moral, and religious in its principles. It may have fallen short of its ideals but at least the ideals were there. But when the Government of India launched out into education, it took for its model the most mechanical, irreligious, impersonal, and unimoral, system the world had ever seen, the system that is of the original London University—a system of education by examination. It was cheap and it was nasty. Moral and religious influence or corporate life under the care of seniors had no place in it. It had neither colleges nor tutors. And whereas in Japan the language of the country was used as the medium of instruction and so enlarged and strengthened to new needs and new uses, in India English, an alien language, was forced upon the students as the medium of instruction and examination, with the result that the students seldom got a thorough grasp of the new learning and were made insincere and parrot-like in their attempts to learn by rote what they could not understand. Moreover, by this education, they were cut off from the natural springs of their own language, their own religion, their own customs and traditions. These things, the most valuable in life, were held to be of no account, and an intellectual appreciation of our utilitarian philosophers was offered to them instead.

The result was dismal and disastrous failure. Yet this vicious system of education was made so cheap that the supply of educated or pseudo-educated youth was far greater than the demand. Hence India was flooded with a commodity which turned sour from its mere uselessness and, having no occupation, made one of rigue, mischief and blackmail.

Now to anyone who knows India, which is in many respects like Europe in the Middle Ages, representative institutions seem unsuitable to the degree of absurdity. Even in England, which is the country to which Parliaments are native and in which democracy has the best chance, popular government is not, from all accounts, an unmixed blessing. On the contrary, I gather that a growing number of people think it a failure, which may collapse of its own rottenness. It

certainly introduces strife, party hate, partial and immoderate views, and a class of governors who have no real training or talent for the work. It also involves an enormous waste of time and money in mere party conflict and propaganda. Looking these facts in the face, it becomes clear that the pressure of modern life is rapidly antiquating the Parliamentary system and that government by ballot is already an effete superstition. Yet while we begin to acknowledge this in England we are trying to force this vicious and antiquated system upon India. It seems to me a crime to drive India into the bitterness, the faction, the blunders and follies of popular government.

Lack of Bathing Accommodation

Mr. O. H. A. Jhaveri, Chairman of the Hon. Mr. Gokhale Reception Committee, addressed the following letter dated the 31st January, to the Town Clerk of Durban:—

"My Committee were grieved to learn from the papers a few days ago of the sad death by drowning of a couple of young Indian lads whilst bathing at the Beach. It was observed by one of the papers, at the time, that the fatalities were caused by neglecting the precaution of bathing within the enclosure provided by the Corporation for that purpose.

"I need hardly point out to the Council that, as a matter of practice, though Indians pay their share of the municipal rates, they are not permitted to avail themselves of the bathing advantages provided in the bathing enclosure at the Beach, or in other places by the Corporation, out of municipal funds, and it was, therefore, an impossibility for these lads to have bathed within the enclosure.

"The position is, to-day, that if any Indian wishes to have a sea-bath at the Beach, he does so at the peril of his life, whether from the danger of attack from sharks or of the strong backwash. My Committee feel that such a situation, in view of the large Indian contribution to the rates, involves grave injustice to the Indian community and, apart from the responsibility attaching to the Corporation, does not redound to its credit, and I therefore beg to request that the Council will, at an early date take, into their serious consideration the provision of suitable and safe bathing accommodation at the Beach for members of the Indian community. My Committee will do its best to co-operate with the Council in endeavouring to popularise the establishment."

"P.S.—I need hardly add that my Committee's request is made without prejudice to the Indian community's claim to equal treatment with any other section of the population of the Borough."

The Town Clerk replied on the 25th ultimo, as follows:—

"In reference to your letter of the 31st ultimo referring to the lamentable accident by which two young Indian lads were drowned whilst bathing at the Ocean Beach, I beg to advise you that instructions have now been issued for the erection of notices in the several Indian dialects warning Indians of the danger of bathing in the surf."

[NOTE: This is about equal to the case of a man, suffering from a diseased toe, who seeks relief from his physician. The latter, instead of attempting to cure the disease, cuts off the offending member to save trouble. We trust that the Gokhale Committee will not let the matter rest where it is.—Ed. I.O.]

"In Indian literature I find ample evidence of lofty moral conceptions; and, as a teacher, I do not ask for anything better than Indian history and poetry and philosophy already provide."—F. J. GOULD, who is now on a lecturing tour in India.

News in Brief

Mr. Hajee Dawad Mahomed desires to thank all those public bodies and friends who sent him telegrams of welcome to Delagoa Bay.

The Government have brought forward a Bill to make provision for further suspending the collection of the Poll-tax in the Province of Natal. It will, of course, apply to all.

The Financial Relations Bill, which provides for £10,000 yearly to be paid to Natal in lieu of the loss of that amount through the proposed abolition of the £3 annual tax on ex-indentured Indians, passed the second reading on Monday last. The period for payment of special grants, such as the above, was changed from ten to four years.

Mr. R. B. Chetty, the Vice Chairman of the Hon. G. K. Gokhale Committee, is leaving for India by the S. S. *Salamis* about the 15th inst. Mr. Chetty desires us to say that he will be glad to hand over monies in his hands, belonging to the various Societies of which he is a member, to such persons as may be duly authorised to receive them. All those desiring any information from Mr. Chetty are invited by him to apply to him direct.

Dr. Lefroy, Bishop of Lahore, has been appointed Bishop of Calcutta and Metropolitan of India. Of him Lord Morley wrote privately to Lord Minto—"I wish I could make the Bishop of Lahore Lieutenant-Governor of Punjab." Dr. Lefroy is a member of the South Africa British Indian Committee, and has contributed to the relief of passive resistance sufferers in the Transvaal.

Readers of INDIAN OPINION will be glad and interested to know that Mr. Kotwal had a narrow escape from being drowned on Tuesday whilst he was crossing the first stream on his way from Phoenix Station to the Settlement. He did not know that the water in the stream was anything more than waist high, but hardly had he commenced to cross when he found himself in water more than six feet deep. Happily, Mr. Kotwal possesses great presence of mind. He threw away the parcels he was carrying and caught hold of a palm tree which he noticed as he was being borne along the rushing stream. He took his bearings and swam across safely. The evening was devoted at the Settlement to a thanksgiving service. Mr. Kotwal will have left for India by the time this reaches our readers.

The case for the domiciled Indians in South Africa (says the *Birmingham Daily Post*) is overwhelming, and it is regrettable that the Union Government has not yet been able to devise a satisfactory settlement of the question. It is undeniable that the treatment of Indian immigrants in the South African Colonies has been one of the many causes of unrest in the Dependency, and a reasonable solution of this particular colonial difficulty would contribute more than a little to the improvement of racial and political feeling in India.

The writer of "Echoes of the Week" in the *Natal Advertiser* says, in a recent contribution:—Indentured Indians who have deserted from service continue to figure in our local police court, and cheerfully admit any number of previous convictions for the same offence. They get sentenced to further terms of imprisonment and profess to like it. One man assured the magistrate that he preferred prison to working on the estates, and I have actually heard numbers of these unfortunate creatures state with emphasis in the dock that they would rather die than return to their present employers. Now, allowing that some Indians are bad, lazy and worthless, surely there must be something wrong somewhere in the system which renders it possi-

ble for a man to be imprisoned, with hard labour, over twenty times in two years, for the same offence. These cases occur frequently, almost daily, and I submit that some official inquiry ought to be instituted. The maintenance of these human derelicts must be costing the country something, to look at the matter from one point of view alone, but apart from that, where is our boasted humanity if we allow this system to go unchecked?

A writer in the *Ethical World* says:—"No serious person doubts that women are underpaid, as also are a large proportion of men; but no connection between poverty and any particular form of immorality can be maintained. It is noteworthy that this modern dogma of the dependence of morality upon comfort is entirely opposed to the old revolutionary doctrine, which regarded the state of poverty as morally superior. Sensible persons will decline to join in this form of dogmatising upon a subject which involves a consideration, not of one, but of all human manifestations."

A Confiscated Deposit

On the 11th January last, Moulvi Goolam Rasoo addressed the following letter to the Chief Immigration Officer, Natal:—

"I have the honour to inform you that I am a Mahomedan Priest and I arrived here from Mauritius by a Union-Castle line steamer on or about the 28th November, 1912, and was allowed to land on a visiting pass, the Department taking possession of a Draft for £20 which I deposited with the Union-Castle line's agents at Mauritius. I called at the Immigration Office from time to time as requested. My last extension allowed was, I believe, to expire on the 26th ulto. This being Boxing Day and a Public Holiday, I called at the Office on the 27th December, when I was informed that I ought to have left the Colony, and, as I had not left the Province, the Restriction Officer kept my visiting pass with him and said he would consider the matter.

"Again, on the 31st December, I called on the Officer with Mr. Suliman Kathrada, and I was then informed by the Officer that I might have to forfeit my deposit of £10, and should obtain a fresh visiting pass. I then went up-country at the invitation of certain members of the community, whence I returned to Durban yesterday. I came to the Immigration Office and was informed that my deposit of £10 was forfeited and I must go, by the s.s. *Kansler*, else the other deposit of £20 (draft) in possession of the Department would also be forfeited and I would be arrested and deported. In reply to this, I said I was willing to go by s.s. *Kansler* but my deposit of £10 should be refunded to me.

"Under the circumstances, I may mention that I am leaving by s.s. *Kansler*, which sails at day-break to-morrow morning, where I hope the refund of my deposit of £10 will be made to me, and, in the event of your not being able to do so then, I respectfully request that same be given to Mr. M. Basz, of 137 Grey Street, Durban, with whom I am leaving my special power of attorney.

"Hoping to be excused for the trouble, and thanking you for your kind consideration in the matter.

"P.S.—As suggested this morning, I beg to lay these facts for your favourable consideration."

This is Mr. Colborne-Smith's reply, dated the 23rd January:—

"I beg to inform you that your application of the 11th instant for a refund of your confiscated deposit on a visiting pass, issued in your favour in November last, has been submitted to the Minister with a statement of the facts and am instructed that, having regard to your breach of the Regulations, the Minister is unable to accede to your request."