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THE CASE OF SOORZAI

IN the Verulam Court, before Mr. Maynard Matthews, on the 22nd instant, George Joseph Todd, Manager of the Phoenix Wattle Plantations, was charged with assaulting the deceased Soorzai, an indentured Indian on the estate, by sjambokking and kicking him on the 27th November last. The Crown Prosecutor appeared for the prosecution and Mr. W. Doull of Durban defended.

It will be remembered that Soorzai died in the Verulam hospital a fortnight after the alleged assault. He was paralysed down one side of his body and had entirely lost the use of his left arm. He used a stick to walk with, limped badly, and had the appearance of being a very weak man.

The accused pleaded not guilty.

Dr. Hill, District Surgeon, was the first witness for the prosecution. He stated that he made the *post mortem* examination of the deceased at the Verulam Hospital, on the 11th December last, the day after his death. He found no marks of violence upon the body nor was there any extravasation of blood.

A. H. West, Acting Editor of INDIAN OPINION, gave evidence to seeing the deceased on the day in question at the Phoenix Settlement, when Soorzai, along with others, went to him to complain. Witness stated that he saw about half-a-dozen marks across the back of the deceased which appeared to have been made by a sjambok. The marks were long and raised up. They extended across the back. The deceased appeared to be suffering great pain.

Iyamah, wife of the deceased, stated that the accused came to the barracks at about 5 a.m. on the 27th November and, after alighting from his horse, came to where her husband was standing at the door of the hut, took hold of Soorzai with his left hand and struck him with his right several times across the back with a sjambok.

Cross-examined by Mr. Doull: Her husband had nothing in his hand. He carried a stick whenever he went out, but, as it was raining, he had not yet gone to work. Todd came up and said: "Haven't you gone to work yet?" He then pulled Soorzai out and thrashed him with a sjambok. He also kicked him.

Moonsamy, an indentured Indian on the estate, stated that he saw Todd alight from his horse and beat Soorzai with a sjambok. He was standing about forty or fifty yards away. He saw Soorzai fall. Todd fired a revolver in the air before leaving.

Chengian, also indentured to the same estate, stated that he saw Todd beat Soorzai on his back with a sjambok. The deceased did not use a stick against Todd.

Cross-examined by Mr. Doull: He saw Todd fire a pistol. He afterwards saw the marks on the lower part of Soorzai's back. The swellings were about as thick as his finger.

This was the case for the Crown.

Counsel for the defence asked for the discharge of the accused on the grounds that the evidence of the witnesses was so contradictory and that Dr. Hill's evidence showed there had been no violence.

The Magistrate said that, although the evidence of the Indian witnesses was, as usual, contradictory, he could not decide the case without hearing the witnesses for the defence.

Mr. Doull thereupon called Egambaram, a sirdar on the estate, who stated that he saw Todd go up to Soorzai and say "come on!" He then pushed him. Soorzai fell. He was paralysed down one side. Todd had no sjambok in his hand and did not strike deceased.

Cross-examined by Prosecutor: He was quite certain that his master did not have a sjambok that day. He could swear to that. Soorzai fell down and, with the aid of a stick, got up. Todd pushed him down again.

The accused then went into the box and related the incidents leading up to the alleged assault. He stated that he gave his native Umhlazani his horse and sjambok to hold. Soorzai was shouting and waving a stick. He asked him, in Kaffir, why he had not gone to work. Deceased swore at him in his own language and witness then pushed him down. Soorzai jumped up and came at him. He pushed him down again. The deceased's wife ran and helped him up. Witness then got on his horse and went away. Deceased was very excited and would have knocked him down. He pushed deceased in self-defence. He would swear that he had not a sjambok in his hand. It seemed to him that Soorzai was encouraging the men to keep out on strike. He did not understand his language. The men were sulky. Some had choppers in their hands. Any sign of weakness would have caused them to attack him. He was on good terms with the deceased up to that time. Deceased was well-educated and did a lot of correspondence with the Indians.

Cross-examined by Prosecutor: "I suppose you were excited?" "No; not at all."

"Do you mean that you were in your normal state as you are to-day?" "Yes. I am so used to controlling my temper."

"Did you not think you were courting danger by going to the barracks?" "I could not have kept away."

"Was Soorzai of such great consequence?" "We had to have a man at the telephone."

"You charged the deceased with a breach of the peace?" "Yes."

"Did you not think that pushing him down was sufficient?" "No; I thought he ought to be charged."

"And you knew, when you laid the charge against him, that he had charged you with assaulting him?" "Yes."

"The man was paralysed down one side?" "Yes; but I have seen him run. He was lame when it pleased him. There was nothing much the matter with him."

"Do you never sjambok you men?" "No."
 "Not even just a flick?" "I have never done that."
 He could not account for the marks on the back.
 The whole story was concocted. He was sure that Chengian and Moonsamy were not in the barracks because they did not answer to their names.
 "What sort of a push was it that you gave this paralysed man?" "A pretty good push."
 "Did you not think that you were taking advantage of him?" "No."
 "What was your idea in charging this man with a breach of the peace?" "He was very violent."
 "Were you afraid that he would hurt you?" "No; but I was afraid of getting a crack on the head."
 "Although you had your horse and a native there?" "Yes."
 "And you never touched him with a sjambok?" "No."

Re-examined by Mr. Doull: It was necessary to make a firm stand. He did not push the deceased down as a punishment but to protect himself. He never used a sjambok. He had been particularly warned, some years ago, by the Protector. The Managing Director had instructed him not to touch anyone.
 Umhlazani, a native in the employ of the estate, said that the accused gave him the horse and the sjambok to hold. It was not customary for his master to give him the sjambok. It happened on that day only. He heard Soorzai swear at his master but he did not understand the language. He also heard Soorzai telling the Indians not to go to work.

Cross-examined by Prosecutor: "You say it is not the usual practice for your master to give you the sjambok to hold?" "No."

"Why this time?" "Because he wished to do so."

"If you do not know the Indian language, how do you know that Soorzai was swearing?" "I know a few words."

"Give us an example?" "I heard him say 'Voetsac kaida.'"

"How did you know that Soorzai was telling the people not to go to work?" "I cannot explain. I don't understand the language."

Witness stated that he saw the deceased slip down the first time and he afterwards saw Todd push him down again.

The Magistrate then, without hearing the remainder of the witnesses, said he was satisfied that the accused was not guilty and discharged him. Neither the Prosecutor nor the Counsel for the defence had the opportunity of addressing the Court.

The Colour Bar

De Transvaaler (a Dutch paper) thus deals with the subject of the black and white workman:—"With great indignation the white labourers have heard of the scheme to do away with the colour bar, and to bring the coloured man on the same footing and to give him the same conditions as the white workman. Everyone feels that the question is so difficult, so pressing and so dangerous—if dealt with in a wrong manner—that extreme carefulness and tact are wanted, if a sad and fatal dispute between the white and black labourer is to be avoided. On the one side, the coloured man claims the right to earn his bread in the best manner, where and when he has the chance to do so. He has, as a human being, the right to share in the general progress and to get slowly but surely to higher civilisation. And it is difficult to give a satisfactory answer if the question is put: "How are you going to stop the native from taking part in that process of progress?" Some will answer that the man is black and must be kept black, and under the white. But that is no answer. Our civilisation is brought to the native through the missions. When in the long run he becomes *au fait* with such civilisation, that same

civilisation refuses to recognise his rights. That is unjust. The white race, however, must maintain that position where it can be an example for the lower classes. But it is necessary, it is absolutely required, that the moral character of the white race should be as clean as possible and that this race should know how to behave in a superior manner towards the coloured men and the natives. After all, it will not be the race that is master on account of its white colour, but the white race, which for its virtues, its character, and sense of duty towards the natives, will keep the place it is entitled to."

Are Appeal Boards Private?

Mr. Mahomed Ebrahim writes to the *Natal Mercury* as under:—

On the 17th instant I wrote to you, and complained of having been refused admission to hear the proceedings before the Immigration Appeal Board, and, in your issue of the 13th instant, Mr. H. R. Teague, Acting Principal Immigration Officer, drew attention to my letter, and in doing so suggested that the proceedings of the Board are public. The Chairman also expressed surprise, and stated that when the Board was established it was decided that the public should be admitted. I am not concerned with what the Board decided to do; I only desire to draw attention to what they actually did, and, as it would appear that some doubt has been thrown on my statements, I propose, with your permission, to give chapter and verse for my complaint.

On Tuesday, the 5th instant, an appeal by a friend of mine was set down for hearing before the Board. I attended at the Immigration Office at 11.30 a.m., in the company of a friend. I was somewhat surprised to see the Board-room door closed, and noticed that witnesses were being taken into the Board-room by a door through a private office. Thinking I had the right to enter, I tried the Board-room door, and, whilst doing so, Mr. Parkes, a member of the Department, asked what I wanted. I told him I desired to listen to the proceedings. His reply was that the proceedings were private. I will now give, as near as possible, the actual words which then ensued. I said: "Justice should not be private."

Mr. Parkes: Oh, yes; but you must first get the permission of the Chairman.

I said: Will you get permission for me?

Mr. Parkes: How can I go in now? The Board is sitting.

I then said: "Can I see my lawyer?" (who was conducting the appeal).

Mr. Parkes: "Yes; but not until he comes outside" (i.e., after the appeal was over).

There have been dozens of appeals before this Board, and it seems somewhat remarkable that the only case so far reported is that in your issue of the 13th, and this, mark you, was heard the day after my letter appeared in the *Mercury*.

The Chairman attempts to excuse the Board by saying they had not much accommodation. Surely they had room for two onlookers. If, however, the accommodation is insufficient, why not secure premises more convenient to the public, or are they not considered? In view of the foregoing, I will leave it to your readers to say whether or not my letter was justified. While on the subject, I should like to refer to the present Immigration Act, which is the harshest on the Statute Book, and, when such enormous power is given to Appeal Boards, enabling them to restrict the entry into Natal of British subjects, it behoves the Board by their actions not to allow any cause for the suggestion that a hole-and-corner method is adopted in hearing appeals.

need each other—East and West.

In the House of Commons, on the 28th ultimo Mr. POINTER asked the Secretary of State for the Colonies whether he had made any inquiry into the frequency of death-sentences in Fiji; if so, with what result, and whether in any case during the past five years any death sentence had been commuted by higher authority.

Mr. HARCOURT: I have made some indication of the business with which it is intended to fill up the remainder of the session. The Minister of Finance, with a smiling suavity, indicated a small series of Bills which will be made necessary by the reports of the various Select Committees, and by the exigency of the trouble with the British Indians.

In the House of Assembly General BOTHA anticipated that the House would have to sit another six weeks or two months.

Mr. SMUTS, in the course of a short statement, said that, besides the Bills at present on the order paper, further Bills would be necessitated by the financial proposals of the Governments. In addition to these there were certain Bills now being inquired into by Committees. Moreover, Indian grievances would necessitate a short but important Bill, which he thought the House should deal with before it rose this session.

The Immigration Act

In the Durban Circuit Court, on the 19th instant, in the case of *Mr. I. Casso v. Immigration Appeal Board*, Mr. Stuart appeared for the applicant, the Board not being represented, in a request for a *rule nisi*.—Leave was granted for the application to be renewed in the Supreme Court.

Under the heading "Immigration Act Subleties," the *Natal Mercury*, in its issue of the 20th instant, gives the following leaderette:—

As there was every reason to anticipate when the measure was passed, the Immigration Regulation Act of last year is providing some situations fruitful in matter for reflection. An example comes under notice in respect of the case which recently formed the subject of proceedings before the Durban Appeal Board and of the application before the Circuit Court which is reported in our columns to-day. The Indian concerned was denied by the Board admission as an immigrant, as the result of considerations which need not here be entered into. He entered exception to the Board's finding, however, by appealing to the Immigration Act itself, on the ground that he was entitled to have certain points of law reserved, including those attaching to his alleged previous domicile. Mr. Justice Hathorn, sitting as a Circuit Judge, yesterday refused to intervene, deciding that it would be better to secure the Supreme Court's opinion on a matter of capital importance such as that raised. The point of interest now is whether it is to be established that the Appeal Board may act as its own arbiter as to questions of law which may or may not be reserved for review by a superior tribunal. The Act, in Section 3, says that the Board may, by its own motion, or "shall," at the request of the appellant, allow a question of law to be reserved, and domicile is specifically designated in this connection. It turns upon the technical view which is to be taken as to the construction of the statute, but a wider issue is that of the policy underlying the Act's administration. An immigrant, whatever his nationality, may be restricted on the decision

of the Minister alone that on economic grounds or on account of standard of life he is unsuited to the requirements of the Union. This is under last year's Act, and what it seems now should be determined is whether the Act can be held as retrospectively affecting persons holding previous right of domicile as defined under the laws of the late Colonies. This is apparently what will form the subject of argument if the case is actually carried beyond the Appeal Board, and, however the Act may limit the powers of the Courts to interfere with the perfect music of penitential thanksgiving.

pendent, have become extremely hostile to white men, and traders who land on the islands are invariably well armed. It was therefore with considerable trepidation that Captain Combey, of the *Guadeloupe*, decided to land three of his crew on Malekula.

Here follows a detailed report of the horror, which ends up by stating that the French authorities have promised to send an expedition to Malekula to punish the marauders.

... was very violent.

to."

Are Anneal Boards Private?

Mr. Andrews at Bombay

The Rev. C. F. Andrews arrived at Bombay on the 17th ultimo by the P. and O. mail steamer *Caledonia*. In an interview with a representative of *The Bombay Chronicle*, Mr. Andrews said he preferred to say very little either about his mission or about the general situation in South Africa. Every word said on the subject was being keenly watched out there and in London, and he did not wish to say anything which might affect any of the questions at issue.

Mr. Andrews mentioned that he saw Mr. Gokhale just before he left London. Mr. Gokhale was still staying at the National Liberal Club, and was still very troubled about his health, but he (Mr. Andrews) thought he had improved a little since his arrival in England.

In further conversation, Mr. Andrews said he had been laid up all the voyage with water on the knee, but, though it still caused him to walk with a limp, it was improving.

Going on to speak about his visit to South Africa and subsequently to England, he said he had many opportunities while in England of making known the Indian situation in South Africa which, he said, he regarded as distinctly hopeful. His only anxiety was that the minor questions, as well as the major ones, might be satisfactorily settled. Some of these minor questions, he felt, were real grievances, which were being keenly felt by the Indian community.

Mr. Andrews left Bombay at 1 o'clock for Calcutta, but will return to Delhi at as early a date as possible.

Indian Music

Miss Maud Mann, writing in the *Review of Reviews*, says:—

The ideal musician of all lands has ever been the man who through music can remind us of the goal of things; but perhaps the Indian musician more than all others has set this before him as the most glorious achievement at which he can aim. It follows, therefore, that he has shunned mere professionalism; that the man who has succeeded in becoming the greatest musician has also been he who has become the greatest man. The Kabirs and Tyâgarajâyyas of India are still the music-gods of the people, and they were ascetics, on fire with love of the divine. Many in modern India have lost sight of their own ideals, yet if we pierce deep enough even they respond. The call of the saint, to the Indian musician, is still as the trumpet call to the soldier. He may have fallen, wounded, on the battle-field, but at that call he will rise, even to die. He is a strange dreamer, an unpractical dawdler, some would rather say. But his music, if we can once break through the reserve which keeps it locked within him, testifies of dreams to some purpose—of an intense, concentrated activity of the soul such as perhaps is hinted at in the saying that a man must "become a fool for Christ's sake." If our Western music speaks of the wonders of God's creation, Eastern music hints

at the inner beauty of the divine. Do we not then need each other—East and West—if the perfect symphony is to be sounded?

Crime and the Proportion of Women

In the House of Commons, on the 28th ultimo, Mr. POINTER asked the Secretary of State for the Colonies whether he had made any inquiry into the frequency of death-sentences in Fiji; if so, with what result; and whether in any case during the past five years any death sentence had been commuted by higher authority.

Mr. HARCOURT: I have made inquiry into the frequency of death sentences in Fiji, but no solution of the problem has at present been devised. There have been four commutations of death sentences in Fiji in the last five years.

Mr. POINTER asked the Secretary of State for the Colonies whether he was aware that in Crown Colonies largely populated by Indian labourers there was nearly always an inadequate proportion of women and that, therefore, crimes of violence due to marital jealousy were common; and whether he would consider what steps could be taken to remedy this evil, of which evidence was to be found in the frequency of death sentences and executions in such Colonies.

Mr. HARCOURT: I am aware that crimes of violence have unfortunately occurred in the Colonies which contain a considerable Indian population, owing to causes of the nature suggested by the hon. member. The question whether the proportion of women emigrants recruited for such Colonies should be increased will receive attention when the report of Mr. MacNeill and Mr. Chimmanlal is under consideration.

Mr. POINTER: May I ask when the right hon. gentleman hopes to present the report to the House?

Mr. HARCOURT: Very shortly. I cannot say the exact date.—*India.*

The Gurukula at Hardwar

Mr. J. Ramsay MacDonald, M.P., describes in the *Daily Chronicle* a most interesting visit he paid to the Gurukula at Hardwar. "There are no Englishmen on the staff; English is not the medium of instruction; the text-books on English literature prescribed by the Punjab University as the basis of Indian higher education are not used here; no students are sent up for University examinations; the college confers its own degrees. Verily, this is defiance. The first gasp of the surprised official was bound to be 'Sedition!' But that cannot be the final judgment on the Gurukula.

"The Gurukula is approached through kitchen and flower gardens, by paths fragrant with rose and jessamine. Its playing fields lie round it and its dormitories are built in squares at its centre. Over its entrance gates flies the flag bearing the sacred word OM, the Eternal of the Vedas. Three hundred boys are now there. They must be between six and ten years of age when they enter, and they stay till they are twenty-five. They are handed over to the legal guardianship of Munshi Ram, now known by the title of Mahatma-ji. He is their father and they are his sons. At four o'clock they rise from their hard deal beds, do physical exercises and bathe in cold water. Worship follows. In the hottest weather they go bareheaded and barefooted. 'They may have a hard life,' smiled Mahatma-ji, 'and we must discipline them to it.' A yellow robe is the school badge. Whilst they are at school they see little of their parents, but an annual gathering attended by thousands of people is held in the college grounds, and parents go to that. Special huts are put up, and the crowd is like an old English

fair. During their holidays the boys are taken by their teachers to famous places in India, and in these wanderings they have gone as far as Cashmere.

"A tall, magnificent figure bearing itself with commanding grace comes to meet us. A painter of the modern school would welcome it as a model for the Christ, one of mediæval tastes would see in it a form of the Apostle Peter—though a trifle tall and commanding for the fisherman. Mahatma-ji bids us welcome and we pass into his simply furnished room dominated by the tinsel symbol OM. We bow our heads whilst Mahatma-ji says grace. I have heard many graces, but none like this. Our host's rich, sonorous voice, lingering long over the Sanskrit vowels, makes the perfect music of penitential thanksgiving.

"When the meal is over we go round the school. All is order and happiness. Little things with bright, sparkling eyes, older ones with sedate faces, fill the class-rooms, making their models of clay, repeating their lessons together, chanting their verses, listening to their teachers—for the lecture is largely employed at the Gurukula. Classes ended, there is a hearty rush to the playing grounds, each pupil as he passes the Master bowing at his feet, and with an upward sweep of his joined hands doing him reverence.

"The little voices chant in unison: 'We offer to God, omniscient, the giver of knowledge, the light of lights.' Again the little voices chant: 'Oh God, we offer to Thee, Who art all in all.'"

Indians in Canada

London, May 20.—The steamer *Kamagata Maru*, loaded with Indians, is expected to arrive at British Columbia on the 22nd instant, and the members of the British Columbian Parliament have unitedly demanded their exclusion, as they are opposed to the introduction of all Asiatics. The Federal authorities have, therefore, been ordered not to allow the landing of the Indians, who will vigorously contest this decision.—*Reuter.*

London, May 22.—*Reuter's* correspondent at Victoria, British Columbia, reports that the steamship *Kamagata Maru* has now arrived. She has 370 Indians aboard. She went into quarantine to-day, and will be inspected to-morrow. The Indian passengers embarked at Hong-Kong, Shanghai, Manila and at Japanese ports. The officials believe that all of them can be refused admission to Canada, and can be deported.

London, May 23.—Mr. Gurdit Singh, a wealthy Indian, is the organiser of the *Kamagata Maru* trip. He says that he financed the trip in order that the validity of the Canadian Immigration regulations might be tested, and added that he's prepared to go to the most extreme limits if his countrymen are deported. It is claimed for them that they have the right as British subjects to migrate to any part of the British Empire.

London, May 23.—*Reuter's* correspondent in Victoria (British Columbia) telegraphs that the *Kamagata Maru* has been released from quarantine, and has sailed for Vancouver. The Hindus presented a picturesque appearance, some of them being ex-cavalrymen in uniform, while others were in khaki. There were also students, merchants and coolies aboard. Mr. Gurdit Singh is communicating with the Imperial authorities.

The *Victoria Times* says: "We cannot, for economic reasons, allow them to enter, because the country would be swamped by people whose standards of living were vastly different from ours, and whose presence in large numbers would cause very dangerous disturbances. It would be laying up a store of trouble for

the future, not only for ourselves but for the Empire." The article emphasises the fact that what has taken place in South Africa has furnished an abundant warning that we cannot afford to throw down the bars even at the risk of India's loss to the Empire.

News in Brief

We have been reliably informed that the Indian legislation will be introduced into Parliament early next week.

Mr. Gandhi left Phoenix for Capetown, via Johannesburg, on Saturday afternoon. He expects to remain at the legislative capital until the Indian legislation is passed.

It is understood (says the Simla correspondent of the *Bombay Chronicle*) that Sir Benjamin Robertson's report on Indian questions in South Africa has been received by the Government of India and is under consideration.

The Indians of East London have addressed a petition to the Governor General in regard to the extension of the restriction against the use of the foot-paths. They have also lodged a protest with the Corporation of East London.

In connection with the above, the British Indian Association of East London, in the course of a telegram to the Governor-General, stated:—"It is our earnest wish to be obedient to all laws of this country and we have always behaved in a law-abiding manner, but we feel that we would prefer to undergo imprisonment rather than submit to the municipal regulations in force here."

The tram-car by-laws for Pretoria lay down that such cars as bear no distinctive mark shall be reserved for the exclusive use of white persons only, and such cars as shall be marked "for coloured persons only" shall be reserved for the use of Asiatics or other coloured persons. No white person is to be allowed to travel on cars reserved for coloured people; and offenders against the by-laws shall be liable to incur a penalty not exceeding £50.

Black people have a perfect right to travel in a first class carriage, but such carriages should be kept exclusively for them (writes a correspondent in the *Rand Daily Mail*). It is either my misfortune that I was born white or the Rev. John I. Dube's misfortune that he was born black. However, nature or God (as the case may be) produced and placed, on this planet which is called Earth, white, yellow and black people, and, if such people are not kept separated, there will be sure to be trouble, just in the same way as different animals on this earth fight and kill each other when they come in contact with each other.

London, May 15—The London branch of the All-India Moslem League has made representations to the Foreign and Colonial Offices that the recommendations of the South African Indian Grievances Commission regarding the recognition of marriages will, if carried out, seriously encroach upon the rights of Mohammedans and will be a disastrous interference with their religious laws as guaranteed by Queen Victoria in the Proclamation of 1858. They hold that the Union Government, whilst entitled to declare that monogamy is the prevailing rule within South Africa, had no right to declare that the use of a valid marriage in India which conformed to the personal laws of the contracting par-

ties should possess no rights and be excluded from the country of their father's domicile. They further suggest that the recommendations of the Commission should be carefully examined by competent Indian lawyers, so that no unnecessary hardship should result from their practical application.

London, May 20.—A Reuter telegram from Victoria (British Columbia) says that, owing to Japanese dominating the salmon fisheries on the Fraser River, a White Fishermen's Protection Association has been formed to endeavour to prevent the issuing of licences to Asiatics. The Japanese have been under-selling the whites, who make £200,000 profit per annum from the Fraser River fisheries.—Reuter.

The report of the East Africa Native Labour Commission, which sat from September 1912 until April 1913, has been published with the evidence given by 272 witnesses who represented the views of officials, missionaries, landowners, farmers, traders, etc., and natives of all classes. The Commission held that the existing system of recruiting through labour agents—persons who recruit for gain—is bad; that the chiefs force the natives to go out to work either for labour agents or for the Government. The Commission recognise that *the only satisfactory labour is that which is voluntary*. Recruiting by professional agents should, therefore, be abolished, and District Officers should be instructed to encourage natives to go out to work, labour camps properly managed by Europeans being established at suitable centres, to which employers would resort for labour.

A writer in the *London Times* reaches the conclusion that "Modern education is constrictive; it puts ideas in bondage, and forbids the full development of human powers. Specialisation has been pushed to a fine point. It has given us a fine product—product is exactly the word. It has given us something turned out of a factory, as it were—a product certainly, but not a perfect citizen. That is being realised very thoroughly by the thinking portion of the American people—America, where no educational notion is too fantastic to find a home. The specialised product is a staple commodity in America, and he is beginning to generate a sense of disappointment. His very "efficiency" in the narrow sense is actual inefficiency in a broader aspect. As a product, he is incomparable; as the complete citizen, he is disappointing."

In her book "Prisons and Prisoners", Lady Lytton relates the following pathetic incident:—"Even the Chaplain seems to forget his Divine Message of love and pity and, losing a unique opportunity, puts the victims under the narrow. He spoke to us of the temptation in the wilderness, how that Christ was tempted in the same way that we are, but that He was good and we were bad. He instanced how wrong it would be, if, when we were hungry, we yielded to the temptation of stealing bread. At this remark, an old woman stood up. She was tall and gaunt, her face seamed with life, her hands gnarled and worn with work. One saw that, whatever her crimes might have been, she had evidently toiled incessantly. At this moment her face wore an expression of strained intensity as though some irresistible tide of inward emotion had forced her to act. The tears streamed down her furrowed cheeks, as she said in a pleading reverent voice, 'O sir, don't be so hard on us.' The wardresses immediately took her by the shoulders and hustled her out of the ward. We never saw her again. No wonder that it is said that our penal system manufactures criminals."