

Indian Opinion

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INDIANS AND THE WAR

AN enthusiastic meeting of Indians was held on the premises of Mr. Parsee Rustomjee on the 17th instant, under the auspices of the Natal Indian Association. The hall was over-crowded, and many could not gain admittance. Among those present were: Messrs. O. H. A. Jhaveri, Parsee Rustomjee, Abdul Caader, Lazarus and Bryan Gabriel, V. Lawrence, V. R. R. Moodley, G. D. Hansraj, Imam Abdul Kader Bawazeer, R. Bughwan, S. Lutchman Panday, R. Lugenberthy, A. S. Sing, V. S. C. Pather, S. Goolabsing, Sorabjee, and A. Christopher. A report was submitted by the secretaries of the Committee, who had already taken the initiative in collecting subscriptions from the members of the Indian community in aid of the Mayor's Relief Fund, and stated that the first instalment of the subscriptions collected had been handed to the Mayor. The work of collecting was favourably proceeding. Everything possible was being done to collect as much as the present state of affairs born of the war would permit. The meeting resolved to support the movement as best they could. There was a general expression to offer their services to the Government, but in connection with this and other matters, arrangements are being made for the holding of a monster meeting of Indians, of which the time and place will be duly notified to the public.

The Indians were not slow in coming forward to assist in the flower selling effort on behalf of the Mayor's Fund in Durban on Saturday last. Members of the Natal Indian Association: Messrs. Parsee Rustomjee, Sorabjee, V. Lawrence, R. Bughwan, M. B. Lazarus, S. M. Moodly, B. L. E. Sigamoney, S. Goolabsing, Purshotam, and A. Christopher, with members of the European Men's Committee made a shop-to-shop and practically house-to-house visit, selling flowers. Several touching incidents happened where poor people, learning the object of the movement, brought out their last sixpence in order to do their share. Some who could afford paid their sovereign for a buttonhole. Though a good sum was realised by sale in the Indian localities, a large number of Indians were buttonholed in the streets and thus also contributed to the proceeds.

At the suggestion of the Natal Indian Association, Messrs. M. Rawat & Co., proprietors of the Union Bioscope, in Victoria Street, Durban, have offered to give a star programme for to-night with the object of handing over the proceeds of the night's performance to the Mayor's War Relief Fund. There is every hope that there will be a full house to enable the proprietors to pass over a goodly sum to the Fund. This will not be the first occasion that Messrs. M. Rawat & Co. have generously placed their Bioscope proceeds to the public cause.

In regard to the co-operation of the Indian sellers, in the matter of refraining on Saturday, it was pleasing to note (says the *Mercury*) that they adhered to their word not to sell in the streets, and not a single breach

was reported. Moreover, they helped considerably by their contribution of flowers, and the growers from the outside districts also responded very well indeed.

Arrangements are being made by the Natal Indian Association for the holding of Ambulance Classes.

The *Cape Times* London correspondent cables that the magnificent action of the Indian students at the English Universities in volunteering in a body for active service has intensified the loyal enthusiasm in India.

We understand that the offer made by Mr. Gandhi and other Indians in London for service in connection with the present unhappy conditions in Europe, has been accepted for hospital work by the Imperial Government. Mr. Gandhi is, therefore, staying in London for the present.

We understand that several Durban Indians have offered their services to the Government in connection with the war.

In Johannesburg a movement is afoot to form an ambulance corps.

The Indian community of Durban has already contributed over £330 to the Mayor's War Relief Fund. Collections are still proceeding. The Chinese community in Durban, which is only small in numbers, has contributed £55 4s.

Governor-General's Relief Fund

Pretoria, August 22nd (Reuter).—The following memorandum explanatory of the scope of the Governor-General's Fund has to-day been issued by Mrs. Botha: "As the public will have gathered from the letter addressed to me by his Excellency the Acting Governor-General, and published in the Press, it has been decided to inaugurate a fund, called the 'Governor-General's Fund,' for the sick, wounded, and needy in the Union during the present terrible war.

"A great amount of distress prevails in the Union as a result of the economic conditions consequent upon the war, and it has become quite impossible for the various charitable organisations in the comparatively few centres where they exist, to cope with the urgent demands which are made upon them, and there can be no doubt that the longer the war continues the more accentuated this state of affairs will become. It is felt that it is the first duty of those in the Union who are able to spare something towards the relief of distress to help the indigent dependents in the Union of those who have been or still may be called out in the service of the country and the Empire, and also those in the country who are in distress through no fault of their own as a result of curtailment of business.

"It is felt, moreover, that by assisting the distressed in the Union, for which unfortunately there is ample,

and in all probability will be still more, scope in the near future, the people of the country would be discharging a duty which they owe, not only to South Africa, but also to the Motherland; and that a great service would be rendered by maintaining business conditions as healthy and normal as possible.

"An urgent appeal is therefore made to the people of South Africa for their help in the good cause which has the approval of His Excellency Lord Buxton, and also of the Acting Governor-General.

"It has been suggested that the best way to establish an organisation throughout the length and breadth of South Africa would be if the magistrates and mayors in all the towns and districts would be prepared to help in forming any local committees to explain to the people the object for which the fund is being raised, and to circulate subscription lists and an earnest appeal is made for this co-operation."

The British Columbia Question

The editor of the *Canadian News* writes in his paper:—

I wonder if the British people generally, both at home and in the Empire overseas realise the tremendous significance and the overwhelming possibilities that are involved in Gurdit Singh's attempted landing of 400 Sikhs on the shores of British Columbia. To the thoughtful mind there is no limiting the eventualities that may arise from this apparently, and at first sight, insignificant event. One cannot blame the Canadians for their action in the matter. They have resolved that not only British Columbia but the whole of Canada shall be reserved for the white races alone. And in many respects and from many points of view, such a decision is absolutely commendable. Both racially and morally it is well that white and black should not be too intimately associated or intermixed. But, as I have pointed out before, Gurdit Singh has much to be argued on his behalf also. He says in effect: "We are British subjects and as devoted to the King as the nobleman in Park Lane or the coster in Whitechapel, possibly more devoted than either. We are members of the Empire and we feel we have a right to live where we like within the bounds of the Empire. My people on board this ship are mostly Sikhs, who have fought loyally and heroically for England in many parts of the Empire. We, therefore, claim our right to be treated as fairly and justly as all the other people living under the British Crown and marching beneath the Union Jack." Can we say him nay? Another thing has to be reckoned with. If we refuse these men admittance to Canada or to South Africa where much the same kind of trouble has been going on in Natal, we may have to face the horrors of revolution and mutiny in India. And then comes the consideration: How would China and Japan regard such an event and would they not feel perhaps bound to take the part of their coloured brethren in India? Remember India is part of Asia, and a coalition of China and Japan against England would mean practically the whole of the East against the whole of the West—white versus black and yellow; that means Armageddon and the end of all things so far as this present constitution of the world is concerned. All these possibilities lie hidden within the cabins of that comparatively small Japanese steamer the *Komagata Maru*. Not the advent of William the Conqueror's ship on the shores of Sussex or the first glimpsing of the *Mayflower* from the wild hills of North America, or any of the voyagings of Drake's beautiful vessels meant more to the history of the world than may possibly the arrival of Gurdit Singh's ship at the gateway of the New West. I trust that the British authorities will be able to handle the position with all the skill and delicacy and sympathy at their command.

The Right to Decide

In an editorial examination of the position arising out of the appeal of the Hindus on board the *Komagata Maru* against the order for their deportation made by the Canadian authorities *The Times* says:—The judgment finally disposes of the idea, which we have already had occasion to examine and reject, that British citizenship in itself confers an unrestricted right of entrance into any part of the British Dominions. This misunderstanding of the rights inherent in subjects of the Crown seems lately to have had considerable vogue in India. Its fallacies are exposed upon the most superficial examination. Each part of the British Dominions which has received the grant of self-government has the right to decide whom it will admit and whom it will exclude. It is an utter misconception to think that the right of exclusion is exercised by the Dominions exclusively against Asiatic subjects of the Crown. That is not so. Canada excludes white men who are British citizens if they are not thought suitable for admission. Such edicts of exclusion are constantly made and rigidly enforced, without any regard to the fact that the persons excluded are citizens of the Empire. It would be well, we think, if this simple fact were more generally realized in India.

On the other hand we do not ignore the important point that the determination of the Dominions to exclude Asiatic British subjects is wholesale and directed against a race, whereas the exclusion of white men is particular and applied only in individual cases of undesirability. Here is an issue which should not be shirked. The Indian seizes upon it at once and points to it as a triumphant vindication of his view. His case is that such a wholesale exclusion of the Asiatic *qua* Asiatic is tantamount to a brand of inferiority. Nor indeed is it at all unnatural that the action of the Dominions should seem to the Indian to be an assertion of racial superiority. But though this is his natural point of view, it is surely not too much to ask him to remember that there is another point of view. "East is East and West is West;" and, though we may hesitate to accept as inevitable the corollary that "never the twain shall meet," it would be futile to deny the immediate difference between them. There is the answer. The European is inevitably conscious of the difference between the Asiatic and himself. He cannot help realizing that difference. It is fundamental, at least as things are at present. It affects the whole fabric of civilization. The things that the European thinks important the Asiatic believes to be less than dust in the balance of the spheres. And, where the European is engaged in building up new communities, where he has to ask himself day by day whether the foundations are well laid and the growing fabric secure in each successive story of its structure, there he is compelled to exclude alien influences and the inevitably corrosive action of social materials that resist assimilation.

A Settlement Possible

I am told (writes the correspondent of the *Glasgow Herald*) that there is now every prospect that the vexed question of Asiatic immigration into Canada will be settled in a satisfactory manner. Negotiations are taking place between the Home Departments and the Canadian, Indian, and Chinese Governments, the aim of which is to reach a settlement under which uniform conditions of admission into Canada will be applied to Asiatics of all nationalities. That is to say, the existing regulations governing the admission of Japanese will be applied to British Indians and Chinese. The Act by which Canada became a party to the Anglo-Japanese Treaty of 1911 was passed by the Canadian Legislature to safeguard the right of the Dominion to control the Immigration of Japanese. In negotiating the Treaty the British Government did not make a specific stipulation regarding the restriction of labourers or other immigrants from Japan to Canada. The Canadian Government, therefore, inserted a provision

in the Act stating that nothing in the Canadian Immigration Law was repealed by the Treaty, and in accordance with a previous understanding the Japanese Government made a subsequent declaration maintaining the limitation and control which Japan has exercised during the previous five years in regulating emigration to Canada. This arrangement was come to in order to avoid complications arising out of the Treaty, which conferred equal rights and privileges on the subjects of the contracting Powers. I am told that both the Indian and the Chinese Governments are prepared to agree to a similar arrangement.

From the Editor's Chair

INDIANS AND THE WAR

THERE is a growing desire amongst the Indians of South Africa to render assistance to the Government during this time of war. Some are anxious to bear arms, others to assist in ambulance work, whilst others offer their services unconditionally. We understand that these offers have been forwarded to the Government. Meanwhile the Indians of Durban have contributed over £330 to the Mayor's War Relief Fund. This fund has been organised for the purpose of relieving distress amongst those suffering from the effects of the war. It is, therefore, a fund that will commend itself even to passive resisters of the strictest type. Mr. Gandhi, we learn, has offered his services, along with other Indians in London, and these have been accepted for hospital work. Had Mr. Gandhi still been in South Africa he would have called together the men of the former ambulance corps for service in this country, and we have no doubt that he would have found no difficulty in getting together a large number of sturdy young men for the job. It now remains for others to come forward and qualify as leaders for this work. A European friend who served in the Boer War and who has since spent some years in the wilds of West Africa, offers his services and co-operation in the formation of an Indian ambulance corps.

As will be seen from our columns, the Governor-General has opened a Relief Fund to render assistance to the sick, wounded and needy in the Union. We suggest that those who have not already subscribed to the local funds in their district should contribute to this fund. Our first duty is to those around us and we feel that, before sending money elsewhere, those in need in this country should be provided for.

May we, however, without appearing to be disloyal, raise a note of warning to those energetic and enthusiastic collectors who may be tempted to swoop down upon poor people and induce them to part with their last sixpence. A little thought will convince them that these very people may themselves need assistance. It is an easy thing for an influential committee of well-to-do men to call upon a poor struggling man and induce him to part with his last penny, but it would be criminal folly to practice such methods of extortion. What is given let it be given voluntarily and without pressure. Each man knows his own business best and knows how much he can afford to give. Therefore, let all who can contribute to the Governor-General's Relief Fund do so cheerfully and of their own free will.

THE NEW REGULATIONS

WITH reference to the operation of the new regulations as to visiting passes, recently published, application for these documents must be made to a Principal Immigration Officer, or to a duly authorised Magistrate and that a declaration has to be made in each case by the applicant therefor. These permits are not available for Indians proceeding from the Transvaal to India by way of Natal, as will be seen from the correspondence on the subject appearing elsewhere in this issue. Identification certificates are issued which render it unnecessary for any deposit to be made by those desirous of passing through Natal, and we are also informed that applicants therefor will not be required to give photographs. Whilst it is quite unnecessary for any Transvaal Indian to take out these identification certificates, as he will be fully identified by his permanent Transvaal Registration Certificate which enables him to return to the Province at any time, will probably be a matter of convenience to many to avail themselves of them, and thereby avoid the necessity of making the deposit either when proceeding to or returning from India. The matter will be entirely in the discretion of individual Indians, but even if those who take them out fail to return within the period of three years, this will not in any way affect their legal right to return to the Transvaal. So far as the Natal practice is concerned, with reference to the issue of identification certificates, we would strongly urge applicants for them to insist upon their issue without photographs, or else to refrain altogether from taking them. Official representations have already been made to the Government on the subject and we await with interest the reply thereto.

AN ILLEGAL SENTENCE

SOME strange things have happened at Verulam from time to time but the illegal sentence of six months' imprisonment with hard labour imposed on an Indian by the Resident Magistrate (Mr. Maynard Matthews) and reported by us last week is extraordinary. The cool effrontery of this "dispenser of justice" is astounding. "I am quite aware that this was not strictly legal," he says, and goes on to refer to what he was pleased to call the "officiousness" of the Superintendent of the Durban Gaol in calling attention to the illegal sentence. The poor victim, we understand, was not even indentured, but was arrested, whilst proceeding along the highway, for not being able to produce a "pass." For this crime, if crime it be, he was liable to imprisonment for not exceeding thirty days. "The accused was an incorrigible rogue," says the Magistrate, in his reasons. Of that we have no evidence before us and we question whether the Magistrate had. We have so often seen the procedure in Court when men have been charged with not having a pass. The man is asked: "Do you plead guilty or not guilty?" He attempts to explain, but is cut short. "Did you have a pass or not? Answer 'yes' or 'no.'" And, if he answers in the negative, down drops the guillotine and he has either to pay a fine or be marched off to gaol. "There has been no appeal or objection by the prisoner," states the Magistrate, and he evidently thinks that some justification for the cruel and unjust sentence. Had it not been for the alertness of the Superintendent of the Durban Gaol, the poor man might have suffered the full sentence. Somehow the matter came to the notice of the Attorney-General and he instructed Mr. Shaw, on behalf of the Crown, to bring forward the appeal. Thus a great injustice has been exposed.

For the Magistrate we have no words strong enough. His action is contemptible. If he is capable of feeling the severe strictures of Justice Dove-Wilson, who described his action as "beyond comprehension," he should be humiliated enough. But we have no hesitation in saying that Mr. Matthews should be removed from the Bench.

Visiting Permits and Identification Certificates

The following letter from the Principal Immigration Officer, Transvaal, has been received on the above subject, and we give publicity to it for general information:

"I have the honour to point out that visiting permits granted under Government Notice No. 1238 of the 29th July 1914 are intended to allow Asiatics domiciled in one Province of the Union of South Africa to visit some other Province and to return within a stated period to the province of their domicile where the permit was issued. These visiting permits are in consequence unsuitable for the purpose of allowing Asiatics to pass through Natal with the object of embarking on steamers at Durban. The difficulty could, however, be overcome if Asiatics domiciled in the Transvaal were to apply to me by letter for a certificate of identity which would be granted for a period not exceeding three years and without any deposit at all. They would have to complete the ordinary form of declaration and affix to the certificates a 2/6 stamp. They need not apply personally at this office—it would only be necessary to write within a reasonable date before their departure.

Asiatic Traders at the Cape

At a recent meeting of the Port Elizabeth Town Council it was agreed that applications from 137 Indians, 17 British, 11 Cape Coloured people, 5 Europeans other than British, 2 natives, and 2 Chinese for certificates for food hawkers' licences, be sent to the Chief Sanitary Inspector to enable him to have them classified according to the nature of the foodstuffs hawked and to have the premises on which the applicants reside thoroughly inspected.

Mr. Gumpert, referring to Chinese and Indians, thought it unfortunate that they had to grant a lot of these licences, and he felt sure they would find, as at Capetown, that it would be necessary to frame strict regulations applying to greengrocers. They ought to protect the European as much as possible because he was harassed and driven to the wall. He did not want to see them put facilities, more than they could help, in the way of the Chinamen and Indians. He pointed out that there was a large number of Chinese shopkeepers trading under a power of attorney, and recently a decision had been given in the Supreme Court that under such circumstances the Council was not obliged to grant a licence—that was to say where the original owner of the shop was not likely ever to return to the country, the Council were justified in refusing a licence. Undoubtedly a large number in this town carried on trade under power of attorney, and the decision of the Supreme Court had put a different complexion on the matter. He wished to ask the Sanitary Inspector whether he had made investigations in that connection, and how many were trading under a power of attorney.

Mr. Kemp replied he had been through every case individually with the Detective Office, and they found that five Chinamen traded last year under power of attorney. Two went bankrupt, and ceased to trade, and consequently had not obtained a renewal of their certificates this year. Of the other three, two were still out of the country and the other could not return under the provisions of the Chinese Exclusion Act and was not included in the present list.

Mr. Young also did not wish to see issued to Chinamen more licences than they could legally avoid.—*Rand Daily Mail*

More Farewell Addresses

The Parsi Community

To Mr. and Mrs. M. K. GANDHI, Johannesburg.

Dear Mr and Mrs. GANDHI,—We, the undersigned, on behalf of the Zoroastrian community of Johannesburg, on the eve of your departure from South Africa, beg to express to you our heartfelt thanks for all that you and yours have done and undergone for us.

The story of the passive resistance struggle, with its attendant glory and suffering, is too well known to dilate upon here. But at last, after 21 arduous years, your labours here have come to an end, crowned with success. May God grant that all that you may take up hereafter will terminate in the same happy manner.

We hail you, Mr. Gandhi, as one of the noblest sons India has ever produced, and you, Mrs. Gandhi, as one of India's noblest daughters. You have given us your all. We can never thank you, but we shall ever pray God that he may reward you for all that you have done for us, and give you long life and health to continue your service of the Motherland.

Now that we are to lose you both, and all your noble family, we feel sad indeed. But our sadness is lightened by the knowledge that wherever you may be your thoughts will ever be with us.—We are, dear Mr. and Mrs. GANDHI, yours sincerely,

(Signed) A. F. CAMAY,
 " A. D. MISTRY,
 " J. E. TAVARIA,
 " N. H. NOGAMA,
 " M. R. WADIA,
 " N. T. TAVARIA.

Johannesburg, July 14th, 1914.

Maritzburg Indians

To MOHANDAS KARAMCHAND GANDHI, Esq.,

Our Respected Countryman and Leader.

On behalf of our countrymen in Pietermaritzburg we wish to convey our respectful greetings to you upon your departure from South Africa to our Motherland.

We have learnt with sorrow the news of your intended departure from South Africa, the field of your continuous political activity for the past twenty years, during the whole of which time you have unsparingly devoted your energies towards the elevation of the status of our people. You have shared with us our sorrows and our joys, and have done for us—out of your generous love—yeoman services, the recollection of which, we assure you, will always be enshrined in our hearts.

We hope that the recent settlement, arrived at after the loss of the valued lives of our people and after the experience of untold misery, may be productive of real liberty, peace, and justice.

We pray that the Almighty, who wields the destinies of nations, may long spare your life that you may attain the aims and ideals upon which your heart has been so long set—the welfare of our people.

We also pray that Mrs. Gandhi, who is esteemed and loved by us all, will long be spared to assist you in all your labours and efforts on behalf of India's children.

We hope that you will be pleased to accept this address as a sincere mark of our love for you and of our appreciation of your work for us.—We beg to subscribe ourselves, on behalf of the Indian community of Pietermaritzburg,

(Signed) D. K. SONI (Chairman),
 " N. DUKHIE }
 " S. R. NAIDOO } (Secretaries),
 " M. C. DADA }
 " J. SINGADHU } (Treasurers).

Pietermaritzburg, July 12th, 1914.

"Jews and Racial Prejudice"

The *Jewish World*, whilst paying a tribute to Mr. Polak's indirect services to Judaism by his work on behalf of Indians in South Africa, reproduces from the *American Jewish Advocate* an article on the above subject by Mr. Jacob de Haas, from which we quote the following, which has a significant bearing upon the Indian problem in this country:—

Ever since time began there has been race prejudice, and race prejudice always takes more or less the same form. Pharaoh feared that the Jews in Goshen would grow too many for the Egyptians, in point of numbers, in possession of the land, and finally, they might help an enemy who attempted to invade his territory.

We know, from the story in the wilderness, that the Jews never harboured such ideas.

Nations or philosophers who disliked the Jews accused them of having a peculiar odour. It is known in history as *mostagalia Judæorum*; they had, it was alleged, a dental defect which prevented them spitting straight; they had a mental defect which prevented them telling the truth; their industry and perseverance were dangerous; their numbers conspired against the well-being of the State; their clannishness created a community within the community; if they were permitted to own land they would soon buy the whole country; their religion was a mystery; their *morals* were peculiar; they had no sense of commercial probity; they presented themselves in a meek manner but were very proud; and, lastly, there always came the jingo or Chauvinist, who, peering into destiny, would exclaim: "If we do not destroy these people they will surely destroy us."

Now these attacks upon the Jew have not been unique except in so far as he has been the unfortunate victim of the prejudice of all the nationalities at the same time. When an Englishman wants to think of a tenacious arch conspirator with a peculiar smell, he thinks of a Russian. When the Frenchman dreams of an uncanny, ever resourceful, perpetually menacing, always bewildering creature, his dream takes the form of an Arab. Down in the Levant, where the races come as close together as they come at Five Points in New York, each of the races sets up another estimate as to the peculiar cunning of all the others. The common agreement, if I recall it aright, is that a Jew can cheat two Turks, that a Greek can cheat two Jews, and an Armenian can cheat two Greeks.

It is quite certain that the average American has a host of racial prejudices. He is convinced that the coloured people have an odour—no doubt the dirty ones have, and all those humans of all colours and lands who are afflicted with personal smells; he believes that the Chinaman has a musk smell, and the Chinaman reciprocates in kind by claiming that he can smell a white man. Now I am not writing the philosophy of the nasal organ, but I am quite sure, in my own mind, that all these smells are imaginary as racial attributes or defects; that all the details of the prejudices set up against the coloured brother are as lacking in point—except that he has only newly come into the world of culture and civilisation as far as he is descended from Congolese—as are all those now being manufactured against the Japanese; as were all these prejudices against the Jews.

You cannot very well have a cake and eat a cake. You, as a Jew, cannot very well protest against prejudice aimed at yourself, and then close your ears when the same verbal bombardment is hitting another race. When a Jew settles in a village the objectors say they have nothing against him, but they fear the other Jews he will bring there. That is all there is to that Californian rumpus, the fear of other Japanese who will be brought in by those Japanese who are now obliging us by raising onions and cucumbers. Now you do not go out of your way to invite the other Jew to the village, you are not seeking to aggrandise your power

in the village, and therefore you have not the slightest reason for believing the other fellow, just because he is a slant-eyed, and yellow of skin, has a motive in life differing from yours.

Of course, some one will rise in his place and tell me that I am not prejudiced because I really know nothing of the Japanese. Rubbish! Ignorance, not familiarity, is like to be the forcing ground for prejudice in a serious person's mind. I neither idealise nor derogate the Japanese. They are to me just common folk like the rest of us, cleaner than most, more frugal because they had to be, and for the same reason more industrious. They are just the victims of senseless fear and hair-brained alarm in California as the Jews were in ancient Goshen. The world has not changed a hair in all those thousands of years.

What I do not believe against my own people I am not ready to believe against any other race, condemned out of hand because of its racial peculiarities. It may be the negative acceptance of Hillel's Golden Rule, but it works, which is more than happens to another Golden Rule much vaunted but apparently more often honoured in the breach than the observance.

Indians in Portuguese East Africa

Mr. W. W. Pearson contributes to the *Modern Review* for June his impressions of his visit to South Africa and adds the following regarding Mozambique:—

On my way back from South Africa I spent about 10 days in Portuguese East Africa, where I was able to get some idea of the condition of British Indians in Portuguese Territory. Three days of my time was spent at Lourenço Marques and seven days at Beira. To one who has been accustomed to think with some pride of the British Empire and the benefits of justice and equity which the British flag is supposed to confer on all British subjects alike it was humiliating to find that the treatment which British Indians receive at the hands of the Portuguese is much better than that which they receive in British Colonies.

In Delagoa Bay, both in Lourenço Marques itself and on the railway, Indians were treated with a courtesy which is very rare in British South Africa. One or two incidents will perhaps illustrate this.

I was travelling on the railway from Lourenço Marques to a place about 20 miles inland where the Government Agricultural Farm is situated. The Indian gentlemen with whom I was travelling (there are no separate carriages for 'coloured persons' on the Portuguese railways) had occasion to make some complaint to the Portuguese ticket collector, who listened to their complaint with such politeness and good humour that things were at once smoothed over.

At the Government Farm the chief official received us all politely and allowed us to see over the farm and chatted with us on the station platform before we left.

On the return journey a Portuguese boy of 14 or 15 got into our carriage and I confess I was agreeably surprised when he began to chat pleasantly with my Indian friends telling them how he had only just recovered from fever, etc. I was surprised because it was such a complete contrast to the behaviour of most European boys in South Africa towards Indians.

Another incident occurred in Beira, where the roads are so sandy that every one has to go about on trolleys which run on small rails. I noticed one trolley which was like a high box with ventilators at the top and I asked my Indian host what it was. He replied that four years before it was the custom for the meat to go through the town on open trolleys but when the Hindu community protested on the ground that it was offensive to them to see meat continually passing through the streets orders were at once passed prohibiting butchers from placing their meat on open trolleys. This incident

spoke volumes for the *considerate* attitude adopted by the authorities in Beira towards their Indian fellow citizens.

Both in Lourenço Marques and in Beira the Indians told me they had had nothing to complain of until quite recently when in certain directions the influence of Transvaal anti-Asiatic legislation was being felt in Portuguese territory.

It is impossible for one who was so short a time there to explain the reasons for this difference between Portuguese and British territory, but the following suggestions may indicate some of the reasons:

(1) There is amongst the Portuguese very little insularity or colour prejudice. The Portuguese seem to mix freely even with the natives of the country, especially in the interior, and they treat Indian merchants and traders much as they do European settlers.

(2) The Goanese element being largely Roman Catholic and consisting of Portuguese subjects helps to form a connecting link between British Indians and Portuguese. In Beira Goanese are to be found holding important official positions.

(3) The Portuguese are not very progressive as colonists and have depended largely on Indians for opening up trade, etc. They realise the great benefit the Portuguese territories have derived from the work of Indian traders. Further as many of the Indian merchants, especially in Lourenço Marques, own considerable property, they cannot be ignored.

(4) In Delagoa Bay I was told that more than 60 per cent. of the Portuguese were in official posts and therefore the majority of the Portuguese residents are not brought into severe competition with Indians.

(5) The British flag flies over the British Consulate, which proves to be a more satisfactory court of appeal for British Indians than the Parliament of a British self-governing colony. The British Consul can refer any cause of complaint to his Home Government which can at once bring pressure to bear on the Lisbon Government.

I wondered, after my experiences in British South Africa and Portuguese East Africa, whether Froude's ideal of an Empire really united under the British flag would ever be realised.

Manufacturers' Licences

Ordinance No. 10 of 1914 (Natal) "To amend the Licence and Stamp Act, 1908," adds the following items:—

30. *Manufacturer*, being any person who, not being the holder of a wholesale or retail dealer's licence for the premises concerned, or other licence specially authorising the business there carried on, makes, prepares, fashions or constructs articles of any sort for sale, barter or trade £3 0 0

Provided that if the applicant for a licence satisfies the Licensing Officer that the capital invested in the business does not exceed £250, and also that it is a new one, or if not new, that the gross sales of the previous year did not exceed the rate of £250 a year, the licence fee shall be reduced to 10s.

EXEMPTION

- (a) The manufacturer of *foodstuffs* made from agricultural or pastoral products of the South African Union.
- (b) Articles manufactured by pupils attending Manual Training Schools or other scholastic institutions.
- (c) Articles of Native workmanship (not including lethal weapons) when sold or supplied for use by Natives only and not for purposes of general trade.
- (d) The manufacture of any article mentioned in Section 15 of the Financial Relations Act, 1913.

The regulations, now published, provide that the applicant for a new manufacturer's licence shall ad-

vertise the same in the usual manner and be able to satisfy the Licensing Officer regarding suitability of premises, sanitation, etc.

Regulation No. 16 states that an applicant claiming issue of licence at the reduced rate as provided by Section 1 of the Ordinance shall lodge with the Licensing Officer a duly sworn affidavit setting forth the amount of capital invested in the business, or, in case of the renewal of a licence, the gross sales of the previous year.

News in Brief

We understand that Mr. Gokhale has returned from Vichy to London and that his health is middling.

Indians resident in the Transvaal and having more than one wife are requested to send their names as soon as possible to the Chairman of the British Indian Association, B x 6522, Johannesburg.

Through the Anjuman Eshatul Islam, Durban, we have received the hearty good wishes of the Mahomedan community on the occasion of the Id Festival. We reciprocate the good wishes.

The Natal Indian Association and the Natal Anjuman Islam have addressed letters of protest to the Government against the demand for photographs in support of identification certificates. In each case the Under Secretary for the Interior replies that the matter is receiving attention.

We deeply regret to note the untimely death of the Hon Rai Gunga Prasad Varma Bahadur of Lucknow, one of the principal leaders of Indian public opinion in Northern India. His death is a severe loss to every popular and responsible cause in India; and we tender our deep sympathy to the bereaved family.

London, August 18th.—A Simla telegram states that the Viceroy of India (Lord Hardinge) announces the formation of an Imperial Relief Fund. His Excellency is himself presiding over the Central Committee, which includes the heads of local Governments, leading native chiefs, etc.—Reuter.

The Stanger correspondent of the *Natal Mercury* writes:—"The Indian retail dealers of Stanger were directed to appear at the Magistrate's office last Monday morning, when a message from Government was conveyed to them by the Magistrate to the effect that if they raised the price of foodstuffs abnormally Government would take drastic action. The Indians stated that they had not raised prices except when the merchants had increased the wholesale prices to them." We are not informed why the Indian storekeepers were specially singled out for this threat.

Rabbi Eliezer Ben Azariah taught that the one whose knowledge surpasses his good behaviour is comparable to a tree rich in its wide-spreading branches, but with poor and scanty roots, so that a slight wind easily shakes, and soon causes it to fall. While the one whose right conduct is more pronounced than his learning is comparable to a tree the branches of which are few, but the roots of which are sturdy. Over such a tree a very hurricane may blow, and it will be left standing. Ben Azariah's doctrine, so proved in the experience of the world, is the right key to true culture. "Conduct," declared Matthew Arnold, "is nine-tenths of education." Thus we do wrong when we look only to scholastic attainments as the test of culture. Right behaviour, good conduct, worthy spirit, all that go to make the roots of the lives of men and women strong, are infinitely more important than the mere leaves of academic distinction.—*Jewish World*.