

Indian Opinion

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Indian Opinion

SATURDAY, APRIL 4th, 1908.

The Gospel of Selfishness

"THE truth is you have the contrast of two totally different civilisations—Eastern and Western. We Westerners naturally think ours is the best and the Easterns think theirs is the best. It has been written in indelible characters. "East is East and West is West." Even assuming every white man and every Asiatic that come in competition are both of them of the highest moral character and as man to man, each as good as he can be, the white man cannot compete with the Asiatic, for this simple reason, that the white man's civilisation is more expensive and complicated than that of the Eastern and unless he adopts the Eastern civilisation he cannot compete with the Eastern."

SOMETIME ago we said that Lord Selborne had missed his vocation and that he should have been a preacher rather than a statesman. His Excellency has proved the correctness of our statement by preaching again before a Klerksdorp audience. We venture to think that he, not being fitted to be a statesman, has failed in that vocation, and, not having qualified as a preacher, is making a bad one. In writing thus of a high functionary, we mean no disrespect. But we should be false to our profession, if we did not, with all the respect due to His Excellency's position, utter what we believe to be the truth.

We believe that, in speaking as he did at Klerksdorp, Lord Selborne has not only preached the gospel of selfishness, but he has also preached the gospel of despair. For if his theory be true, it must mean an end sooner

or later to the Indian Empire such as has been pictured to Indians by many of the ablest and the best Englishmen.

Lord Selborne's theory amounts to this. Europeans cannot compete with Indians and other Asiatics; therefore Asiatics, because they are Asiatics, should for ever be shut out from South Africa and other colonies which are habitable by both Europeans and Asiatics, and that, so far as Indians are concerned, other partitions of the Empire should be reserved for their settlement, and as for the other Asiatics, British ironclads should guard against their intrusion. This Lord Selborne lays down, for all practical purposes, as a permanent state of things. It is evidently assumed that the meek Indian will, belonging to a subject race, quietly submit to his doom, and that when the warlike Japanese and the Chinese, awakened from their sleep, wish to force their entry into British colonies, they are to be met by the strength of the British fleet.

We are concerned, for the present, only with the first proposition. The *Rand Daily Mail* has shown the hollowness of the second by pointing out that forces mightier than and different from that of gunboats may render the latter perfectly ineffectual.

Everybody accepts the statement that in the present state of flux, the new colonies, which have been established mainly by European enterprise, cannot be exposed to unrestricted Asiatic immigration. From this to Lord Selborne's universal proposition is a far cry. The one is accepted as a deplorable state, to be remedied in course of time by the application of forces that may be suggested by the highest statesmanship, and the joint promptings of the best minds of both the English and the Indian races. According to the first proposition, it is possible for the present Indian population of South Africa to live here with self-respect and dignity, to live down the prejudice, and to qualify for full citizenship. According to Lord Selborne, the two can never be one, and it is therefore positively obligatory on the white races to reject the idea of political and civic assimilation, and to regard the virtual elimination of every Indian from South Africa as the ultimate goal. Lord Selborne has not laid down the last two results; but they are the natural corollaries to his Lordship's proposition.

Now let us understand the meaning of Indian reserves. His Lordship admits that South Africa has a climate suitable for both the races. He would, therefore, reserve for Indians, malarial and swampy districts which are unsuitable for Europeans. Thus in

East Africa, which is largely colonised by Indians, an attempt has been and is still being made to reserve Nairobi which has a bracing climate, for Europeans only. And who will have the plums even in the swamps? Why, of course, the white races, because the supervision and administration will naturally be by Englishmen. We think that his Lordship has, without serious thought, appropriated the catch phrases made current by Mr. Wybergh, and in doing so has retarded a peaceful settlement of a difficult Imperial problem. His Lordship's theory is inconsistent with the growth of Indians as free citizens of a freedom-nursing Empire, and we have no hesitation in saying that it will be rejected by every lover of the Empire. His Lordship considers Western civilisation to be superior to the Eastern. If it be so, why should there be any fear as to the result of contact between the two? Will not that which is inferior yield to that which is superior? If in practice the Western is found to be inferior, will it not be a gain for the West that it takes on what is better?

Lord Selborne by imputing to the two civilisations an inherent incompatibility, rejects the Christian doctrine of oneness of humanity. He may not have meant to imply all this in his speech, but he is responsible for all that reasonably flows from his doctrine. Happily for the Empire and for the human race, we believe that Lord Selborne's views are not shared by British statesmen outside South Africa, and, we doubt not, will be questioned by many even in this continent of many changes.

Forthcoming Legislation in Natal

DR. O'GRADY GUBBINS, the Colonial Secretary, in an interview at Newcastle, has outlined something of the Government programme in the forthcoming session of Parliament. Apparently the Land Tax Bill is thrown overboard, a proceeding that was only to be expected from a Government of the composition and political complexion of the present one.

But two measures were more than hinted at, both of which are of the greatest possible moment to the community represented by this journal. We learn that it is intended to introduce legislation to control Indian immigration and to fix a date after which it will be illegal to introduce Indians into the Colony; being informed parenthetically that the free Indian labour market is glutted, and that, recognising this, the Trust Board

has agreed to limit the introduction of new immigrants to 2,000 per annum for the next ten years.

No news could have better pleased us than this. An attempt, which we trust will be successful, is about to be made to put an end to a horrible system that ought never to have been permitted, in the first instance, or perpetuated, in the last. We could only wish that the change of attitude on this crucial question, on the part of the European colonists, were due to a recognition of the ethical indefensibility of the principles involved, but when we read the words of Mr. Armstrong, M.L.A., and know that probably Mr. Moor's Government has taken its present stand because of the impossibility of inducing the Indian Government to agree to sell the labour of so many thousand human beings for a period of five years each at a chattel price and under chattel conditions, we are afraid that the spirit of commercial rapacity still hovers over this unfortunate land of ours. Still, we must be thankful for small mercies, and thank the Fates that the end of an iniquity is approaching. We trust that, when a stop is finally put to the introduction of indentured labour from India, the law imposing a cut-throat minimum tax of £6 per annum per family upon ex-indentured Indians, who have chosen to forego the free return passage to India, will be instantly repealed—unless, perchance, the humanity of the Colony will have insisted upon its repeal before that distant date. Into the economic results to the Indian population arising from the proposed change we are not disposed for the moment to go. They must be far-reaching, and deserve special and close study, but can wait for a more fitting opportunity for their elaborate discussion.

The other legislative effort indicated by Dr. Gubbins was a bill dealing with Arab (i.e. Indian) traders, "on the lines of the Licensing Bill at present before the House of Commons," with the object of fixing a period of ten years, after which no more licences will be granted, and holders at that date are to be compensated by the State. A clause is to be inserted, prohibiting the issue of more trading licences after the passing of the Act. What possible connection there is between the English Liquor Licensing Bill and the question of Indian trading licences in Natal we are at our wits' end to know. What we are in a position to say is that there is all the difference in the world between the curtailing of the monopoly-right to retail a commodity, that is acknowledged by every medical, sociological, and humanitarian expert worthy of the name to be the prime cause of the misery, crime, and poverty of the British people and most other western nations, and the right of the Indian trader to sell, under general restrictions beneficial to the community as a whole, goods of common use and consumption, necessaries of life, nor-

mal articles of purchase and sale, to those who, of their own free-will, desire to obtain them at the price demanded. No doubt we shall get a definition of "undesirable trader," in due course, and we are content to wait for it.

But why should this legislation be brought forward? Is it not enough that existing licences are often not worth a year's purchase, owing to the dishonest practices of municipalities and local boards where Indian interests are concerned? Are not Vryheid, Ladysmith, Estcourt, Durban, and Port Shepstone burnt in letters of fire on every Indian trader's memory and do they not stand for all that is dishonourable in the public legislation of a Colony? The frank brutality of the whole project is amazing. If this precious measure becomes law, and we can hardly conceive it possible, no more licences may be granted to Indians, however crying the need for them may be, whilst existing licences will have a duration of ten years only, compensation on an unknown, or, at any rate, undisclosed, basis of calculation being then granted. There is nothing whatever to prevent the introduction of a further clause forbidding the transfer of a business from one Indian trader to another or even from a partnership to a sole account. There are some hundreds of Indian youths now being trained for commercial pursuits whose training will all count for nothing and the time spent upon it wasted. Such legislation would simply develop a community of paupers and hangers-on. And why, after all, should the policy of spoliation stop here? Why not proceed valiantly to every trade and industry in the Colony and say "Out you go!" to every Indian employed therein? Why not tell the European lawyer, doctor, merchant, agriculturist, to dismiss his Indian employees under legal penalties? What a country to live in! What appalling chaos! But it is the logical outcome of the type of protective legislation that Dr. Gubbins has so light-heartedly outlined. Had the European trader done anything to deserve this high and peculiar protection we could have understood the Government's attitude. Knowing, however, what we do, we are inclined to ask whether Mr. Moor and the Colonial Secretary are trying to play a bad practical joke upon the Indian community. It is sincerely to be hoped that they are not serious in their proposals in this direction. If they are—well, the lesson of the Transvaal is evidently not yet taken to heart by some of the responsible politicians of this Colony.

IT CANNOT BE SAID THAT THE SPEECHES delivered by Messrs Maydon and Wylie at the Durban Town Hall, under the auspices of the Colonial Patriotic Union, on the Indian question, have done much to increase the trust that may be reposed in them by the small number of Indian electors whose

names figure in such glorious isolation on the voters' roll. There is not much to choose between the utterances of either candidate. Both spoke to suit their audience, and we should be interested to know what would have been the trend of the speeches had the Indian community been enfranchised. Both Messrs. Maydon and Wylie naturally approve of the proposals to stop indentured immigration. Both candidates regard Asiatic trading as an evil to be dealt with radically. Mr. Maydon does not appear to appreciate the fact that, free immigration of Indians into Natal having, for all practical purposes, ceased, the Indian trading "evil" is nothing like the menace that he conceives it to be. Mr. Wylie considers that compensation for an act of spoliation and an interference in personal rights sufficiently meets the case. Both candidates clothe their views in pleasant language, but "fine words butter no parsnips." As we have before pointed out on similar occasions, there are three ways of legitimately using a vote. The first is by giving it to one party, the second is by giving it to the other, and the third is by giving it to neither. We suggest the last to the Indian electors of Durban.

THE NATAL MUNICIPAL CONGRESS has held its annual sittings, and, as the result of a year's ex-cogitation, has decided to assent to the

omission in the Municipalities Consolidation Bill of the clauses to which the Imperial Government took such strong exception, and whose inclusion effectually prevented the royal assent being granted to the measure. Lord Elgin and the Indian Government, it will be remembered, objected to the definition of the expression "uncivilised races" in section 7, sub-section(7), of the Bill as being far too sweeping. Further objection was taken to the definition of the term "coloured person," including that vague personality, the "coolie." It appeared that these exceptional clauses are to be deleted, and are to be incorporated in a separate Bill, to be introduced either by the Government or by a private member, presumably Mr. Henwood, in his dual capacity of M.L.A., and Mayor of Durban. When that Bill comes forward, it will no doubt receive due attention in the proper quarters, and meanwhile we can afford to turn our attention to a matter of infinitely greater importance. We desire to sound a note of warning at once, for it would seem that an attempt is being made once more to bluff the Imperial Government into accepting a measure that municipally disfranchises all Indians not on the roll at the time of its taking effect, should it be sanctioned in its present form. We need not repeat the arguments against such an attack upon one of the last remaining public rights of the Indian community in this Colony. The

Natal Indian Congress, bearing in mind the meaning of such a loss to the coming generation, will, doubtless, already have taken steps to place the objections of Natal Indians before the Indian public here and its friends elsewhere. Obviously, it is not possible to sit still and see our most elementary rights whittled away before our very eyes.

IT GIVES US VERY GREAT PLEASURE to publish the judgment of the Supreme Court against the decision of the Magistrate

A Victory for Justice

at Johannesburg, in connection with the right of Natives to live on their own property within the Johannesburg Municipality, a matter to which we drew attention in our last issue. We are now freer to write upon the scandalous action of the Municipality of Johannesburg, fortified as we are with the judgment of the Supreme Court. Neither Sir William Solomon nor Mr. Justice Wessels minced words in characterising the action of the Municipality. Mr. Justice Wessels considered it tyrannical, and so it was. He said that "in every civilised country the Legislature was particularly careful to respect-vested rights. Municipalities should respect this rule, and, if they departed from it, their action was little short of tyrannical. If there was one thing they should avoid, it was the disturbing of vested rights. His lordship hoped that they would hear no more of the present case." We hope so too, but we fear that it is hope deferred, and we shall not be surprised if, in a very short time, it "maketh the heart sick." We welcome the judgment of the Court, but we are sorry that, in accordance with its time-honoured custom, it chose the easiest path of dealing with the matter. It is often a matter of pity that the Courts, instead of giving decisions on vital points raised, give judgment on side issues. Mr. Nathan naturally raised all the points that told in his clients' favour, and the Court simply based its decision on the first point raised, namely, that the resolution of the Council with reference to the operation of the by-law was not properly promulgated. It is to be wished that the Court had gone further and straightway decided, as it had a right to do, that the by-laws could not override the common law of the country. The Supreme Court has decided that Natives have the right to hold landed property in any part of the Transvaal. The right of ownership would be a farce if it did not include the right of enjoying the fruits of ownership, and the least that an owner undoubtedly expects to enjoy without disturbance is the right of residing on his own property. But, as this vital point has been left undecided, it is open to the Johannesburg Municipality to promulgate its by-law in the legal manner, and then to harass the poor Natives living in Sophiatown. Such practices

have been resorted to before now by other Municipalities. The Johannesburg Municipality may not be an exception. It knows its might, and the Court, in spite of Mr. Nathan's appeal, has made it easier for the Municipality to bend the Native, if only by saddling him with costs, because, in order to get pure equity and justice, the poor appellants will be put at least to the cost of engaging Counsel, and those who know anything of the Transvaal know what it means to go to the Supreme Court and pay Counsel's fees.

THE DRAFT GOLD LAW OF THE TRANSVAAL, of which we learnt first from England, is now published. We give in another column the sections dealing with coloured people. We have read the sections more than once, and we cannot help thinking that the spirit underlying the Law means nothing less than that the Transvaal Government intend to carry on a war of extermination against coloured people, unless these be content to remain in the Transvaal as serfs. The Gold Law, which the draft Bill is intended to replace, is drastic enough. Our readers will remember that an attempt was made last year by the Registrar of Mining Rights to prevent Asiatics from receiving trading-licences within Mining Areas, but, at the eleventh hour, the Registrar was instructed by the Government to withdraw his contention. Now we know why the Government intended to put forward the extraordinary contention that coloured people were debarred from carrying on trade within mining areas. Under Section 27 of the draft Law no right under the Law may be acquired by a coloured person and, under Section 128, no coloured person is to be permitted to reside on proclaimed fields except in bazaars, locations, mining compounds, and such other places as the Mining Commissioner may permit. It, therefore, comes to this, that, in the centres where the largest Asiatic population is resident in the Transvaal, if the draft Bill goes through as it is, they will find it most difficult to live. We are aware that provision is made for the holders of rights acquired under the Gold Law now in force to be respected during their life-time. This, however, cannot be satisfactory in any way. Let us hope that, in the event of the Government persisting in carrying out the policy, Lord Elgin, with the better knowledge that he has gained, will do justice. The real problem underlying the sections, to which we have referred, of the draft law and any other anti-colour or anti-Asiatic legislation is, are they, according to the theory propounded by Lord Selborne, to be removed from South Africa, or are they to be allowed to remain and thrive and rise mentally, morally, and physically? The latter it is impossible for them to do, if they are constantly exposed to irritation and the danger of their prospects of

earning an honest livelihood being reduced. We think that it will be better for the coloured races, as also for the Europeans in South Africa, if this tremendous problem be settled on intelligent and equitable lines, and this will not happen unless the situation is faced in a straightforward manner. If Asiatics and other coloured people are to be driven out of South Africa, let there be then a plain statement made to that effect, and measures taken accordingly. They will then know what they have to meet. As it is, statesmen like Lord Selborne continue to tell Asiatics that there is no intention of harassing them or degrading them, whereas the practice is all the other way. It is a fine game, but there should be an end to it.

Correspondence

The Natal Indian Patriotic Union

To the Editor, INDIAN OPINION

Sir,—The document that we published a short time ago through the column of the Press expressing approval of the work done by Mr. Gandhi has been made a subject of criticism even in well-informed circles; and therefore let me take this opportunity to say that our Union, actuated by honest motives to place on record the services rendered by a public man, took the initiative to obtain the signatures of men who really appreciated and understood the work, and the result was what appeared in your issue of the 21st ult.

I venture to submit that the composition of the Natal Indian Patriotic Union is as representative in character as any other similarly formed institution. Our Union is comprised of business men, artisans, educated people, farmers, and even includes a few names among the working classes. Your readers, from these composite elements, can easily judge whether we are not justified in our claims for representation as an organ of public opinion. It is the object of this Union to promote enlightenment, and to endeavour to uplift the condition of those who are low, both in the body politic and social, to a better state in life; that is to say, to make them better and more useful citizens.

I trust this explanation ought to satisfy those who might otherwise misunderstand us, and cause useless correspondence.

P. SUBRAMANIA Aiyar,
President.

Natal Indian Patriotic Union
25th March, 1908.

UNINHABITED AUSTRALIA. What remonstrance can we make against the invasion of our shores by Japan if we have millions of acres in every quarter of the continent untenanted by a single human being?—Age (Melbourne).

Lord Selborne and British Indians

Klerksdorp Speech

Full Text

We publish below the full text of Lord Selborne's speech at Klerksdorp on the Indian question, which we take from the columns of the *Transvaal Leader* :—

His Excellency said he could not speak to them on matters which were political in the party sense, but could only deal with matters concerning the whole community, and there was an aspect—a larger question—on which he would like to speak, and when he told them that in his mind two subjects had been lately closely connected they would perhaps be rather surprised at the connection he found between them. These subjects were that of the Indian trader in the Transvaal and the British Navy. He would make the connection good to them. They had had their difficulty in connection with the Indian trader, and the difficulty was happily over. His Excellency continued, "I need allude to that no further, except to say once again, in the most unqualified manner, that there never was any intention on the part of the Transvaal or the Transvaal Legislature to commit an injustice on, or humiliate, the British Indians in the Transvaal. All that was intended, and has been accomplished, was that an accurate register should be obtained of those who had a right to be in the country, in order to put Parliament and the Government of the country in a position to prevent any future immigration. That is the only allusion I shall make to the question, which is now happily finished in the Transvaal, but you must have noticed that it is far from being a question which is confined to the Transvaal. If you look at your morning paper to-day or yesterday you will see that exactly the same question in connection with the British Indian has arisen in Canada. Now, I hope that all these questions of Indian subjects of the King will be settled by some such arrangement as has been suggested. A very

Good Arrangement,

it appears to me, is that in this very wide Empire of ours certain districts which are now unoccupied by whites should be reserved for the colonisation of Indians just in the same way as we intend that places like Canada and South Africa shall remain European, and not Asiatic. (Applause.) But the question is much more than merely a British Indian question, or a Canadian or South African question, and you may have noticed that this same question has assumed almost alarming proportions as between the United States of America and Japan. Now, the Americans are our best friends, and I always have regarded any kind of conflict between the British Empire

and the United States of America as one of the greatest calamities that could happen in the world, and it never ought to happen if statesmen remain sane, and people can keep clear of madness. But these being our feelings to the Americans, we must also remember the Japanese, and the allies of the British Empire are the Japanese, and the Japanese have shown themselves to be a very great and remarkable people. They have performed feats of arms which equal any ever performed by any white race. They have shown themselves fully able to take advantage of every invention and thought of civilisation, and we don't know what the future may have in store. Out of the wonderful East may come other nations, who may develop as the Japanese have done within the lifetime of most of us present, and there is an untold number—hundreds of millions of people in China, which is a country with a very ancient civilisation of its own. Will China ever be able to take on Western ideas and use Western methods as the Japanese have done? All that is hidden in the mist of future history. Now, why is it that we cannot have an unrestricted Asiatic immigration, and why is it that the Americans have the same feeling? In asking this question I find what seems to me

Perfectly Unsound

and untrue arguments used, and I have seen people pleading, as the reason why larger immigration of British Indians must be prevented, that the British Indians all live such a very insanitary and dirty life that they are a danger to the community. That is not true. There are dirty Indians, just the same as there are dirty whites, but of the race as a whole it is not true. In the same way I have heard those who are the champions of the Indians say that it is only the lazy and drunken white men who are afraid of them. That is untrue. What is the real truth? The truth is you have the contact of two totally different civilisations, Eastern and Western. We Westerners naturally think ours is the best, and the Easterns think theirs is the best. It is quite unnecessary to make any comparison between them. It has been written in indelible characters, "East is East, and West is West." Now there are certain parts of the world where the two cannot meet in competition because of the climate, and I think that England and Holland are apparently places of that kind. Again, white men cannot really struggle in competition on the plains of India. But if you get a climate like ours—this extraordinary wonderful South African climate of ours—or corresponding climates on the American continent, East and West can both live and thrive and meet in competition.

The question is this, that, even assuming every white man and every Asiatic that come in competition are

both of them of the highest moral character, and, as man to man, each as good as he can be, the white man cannot compete with the Asiatic, for this simple reason, that the white man's

Civilisation is More Expensive

and complicated than that of the Eastern, and unless he adopts the Eastern civilisation he cannot compete with the Eastern. That is the whole question. He cannot adopt the Eastern system. We don't want him to adopt the Eastern, any more than the Eastern is prepared to adopt the Western, and therefore it is simply a conflict of two impossibles, and the white man of the highest type of his race, living according to the standard of his race, cannot compete on equal terms with the Asiatic of the highest type, and living according to the standard of his race, because the standard of the white man is essentially dearer than the standard of the other. Therefore white people in these countries have come to the determination—an absolutely right determination, in my opinion—that they must firmly decline to permit any unrestricted Asiatic immigration. (Cheers.) So far as the Indian subjects of the King are concerned, I hope and trust that a fair solution will be found by opening up an unrestricted field of immigration to them in other parts of the British Empire which are still unoccupied. What about the Japan of the future? I am not talking of the Japan of to-day, which is in friendly alliance with us, and for which we have nothing but the greatest respect, but if the example of Japan is going to be followed, and you are going to have these different Eastern nations of great military and naval strength arising, the difficulty which we have seen lately developed to an alarming extent between the United States of America and Japan is a phenomenon which will be reproduced elsewhere. It will be reproduced in respect to Australia; it will be reproduced in respect to South Africa—or, rather, I say it would be introduced but for one thing, and that is your Navy. That is my connection between our little British Indian crisis here and the British Navy. You want here in South Africa to work out

Your Own Salvation

as white men, and two white races of British and Boer, all one great South African people, equal partners in the British Empire. (Loud applause.) You can only do that unimpeded without fear of conflict with some Eastern nation, by means of your own British Navy, and the moral I want to bring home to you is this: If I say to you, What is the British Navy—to a Londoner in the streets of the East End or the West End, you will know at once, as he knows, that it is his very existence, and I tell you that the British Navy is just as important to the farmer living on the high veld of

the Transvaal. (Applause.) It is that which keeps, and will keep, South Africa for him and for his children, and which will enable him, unimpeded, under all the advantages which God has given him, to work out the salvation of his own country. (Loud applause.)

The Draft Gold Law in the Transvaal

Extraordinary Provisions

A Transvaal *Government Gazette Extraordinary* was issued on the 30th ult., containing "a Bill to consolidate and amend the Law relating to prospecting and mining for precious and base metals and to provide for matters incidental thereto." The draft Bill contains 137 sections, and occupies 23 pages of the *Gazette*. We take from this Bill the portions relating to coloured persons. Section 3 contains, amongst others, the following definitions:—

"Coloured person" shall mean any African or Asiatic native or coloured American person, coolie or Chinaman.

"Mining District" shall mean one of the districts into which the Colony is for the time being divided in accordance with this Act; and, when used in reference to land, shall mean the mining district in which such land is situate.

"Proclaimed Field" shall include all proclaimed land, and so much of any unproclaimed land as may be declared portion of a proclaimed field under this Act or is at the commencement thereof a portion of a proclaimed field.

"Proclaimed Land" shall mean land proclaimed a Public Digging under this Act or Law No. 15 of 1898 or a prior law, provided it has not been lawfully deproclaimed.

Section 24. When land, being a native location, or portion of a native location, is proclaimed a Public Digging, the following provisions shall apply:—

(1) The chief and tribe occupying the location shall retain the right to graze their stock thereon in so far as such right does not interfere with prospecting and mining.

(2) All kraals, and such lands as were habitually under cultivation and irrigation for two years prior to the date of the notice of intention to proclaim, shall be reserved for the use of such chief and tribe, unless they consent to the reservation not being made.

(3) Sufficient water shall be reserved for the domestic purposes, and for watering the stock of such chief and tribe.

(4) If such location be Crown land there shall be granted to the chief and tribe as compensation for the land, of the use of which they have been deprived by the grant of discoverers' rights or by the location

being proclaimed a Public Digging, the use of an equal area of other land.

(5) If such location belong to such chief and tribe, any person who has become the holder of the mineral rights, may, in addition to any rights which he may obtain as a discoverer, select a mynpacht of a size to be fixed by the Minister for Native Affairs in consultation with the Minister, but not exceeding one-fifth of the extent of the land over which such mineral rights are held. The moneys or other consideration (if any) payable to the chief and tribe for the acquisition of such mineral rights, together with one-half the moneys derived from time to time from mining titles or other rights on the land, shall be paid to the Minister for Native Affairs, and shall be held by him in trust for the chief and tribe, and applied for such purposes as they may desire, subject to the approval of the Governor.

Section 104:—"Unwrought precious metal" shall include precious metal in any form whatever, which, though smelted, is not manufactured or made up into any article of commerce, and shall include amalgam, slimes, and scrapings of unrefined precious metal.

Section 113. Any person who shall receive from a coloured person any unwrought precious metal by way of purchase, barter, pledge, or gift, shall be guilty of an offence and liable on conviction to a fine not exceeding one thousand pounds, or to imprisonment without the option of a fine, for a period not exceeding five years or to both such fine and imprisonment.

Section 114. Any coloured person who shall sell, barter, pledge, or otherwise dispose of any unwrought precious metal, or who shall obtain by purchase, barter, or pledge, or shall be in possession of any precious unwrought metal, shall be guilty of an offence and liable on conviction to imprisonment for a period not exceeding five years; provided that nothing in this section contained shall apply to a coloured person handling unwrought precious metal in fulfilment of any contract of service with a person excepted under sub-section (1) of section 105.

Section 122. Whenever it shall appear expedient in the public interest, the Government may, by proclamation in the *Gazette*, declare any land adjoining, enclosed by, or situate in the neighbourhood of proclaimed land, to be portion of a proclaimed field.

Section 127. (1) Save as is provided in section twenty-four no right may be acquired under this Act by a coloured person; and the holder of a right acquired under Law No. 15 of 1898 or a prior law or under this Act shall not transfer, or sub-let, or permit to be transferred or sub-let, any portion of such right to a coloured person, nor permit any coloured per-

son (other than his *bona fide* servant) to reside on, or occupy ground held under such right.

(2) Any person contravening this section shall be guilty of an offence, and liable on conviction to a fine not exceeding fifty pounds, and in the case of a continuing contravention to a fine not exceeding five pounds for every day during which such contravention is continued.

Section 128. (1) No coloured person shall be permitted to reside on proclaimed fields in districts comprised in Class A, except in bazaars, locations, mining, compounds, and such other places as the Mining Commissioner may permit.

(2) Any coloured person contravening this section shall be liable on conviction to imprisonment for a period not exceeding one month and upon such conviction the Mining Commissioner may cause any structures occupied by or erected for the use of such coloured person to be removed.

(3) Nothing in this section shall apply to coloured persons in the employ of a white person in so far as they live on the premises where they are so employed.

A Dundee Licence Refused

The *Natal Mercury's* Dundee correspondent writes:—

The Licensing Board for this district, on Monday, heard an appeal against the decision of the District Licensing Officer, in which he had refused, on the 17th of March, to renew the licence of one Cassim Goolam Patel, of Embabane, Mr. A. A. Smith appeared for the appellant, and claimed that the licensing officer had power to refuse new licences, but not to refuse to renew existing ones. As to what was said about compositions with creditors, he maintained that the creditors were the right persons to look after their own interests, not the King's officers. Opposing the issue of the licence, Mr. Ryley, chairman of the Dundee Chamber of Commerce, pointed out that the applicant had had to compromise with his creditors three times within the last ten years. He contended that it was against the interests of legitimate trade that the licence should be granted. The Board upheld the decision of the licensing officer, saying he had used his discretion rightly. The applicant would be allowed three months to dispose of his stock-in-trade.

REGISTRATION. The total of applications received to the 30th March was 7262. The number of certificates sanctioned and signed up to that date amounted to 4096. Offices have been opened practically all over the country, and the people are registering freely. Licences, too, are being generally taken out.

Indian Legislation in Natal

Dr. O'Grady Gubbins' Forecast

Indentured Immigration to Cease

Indian Trading Rights Attacked

In the course of an interview, says the Newcastle correspondent of the *Natal Mercury*, the Colonial Secretary (Dr. C. O'Grady Gubbins), in regard to coming legislation, stated that it was the intention of the Government to introduce a Bill in the coming session to control Indian immigration, and fix a date after which it will be illegal to introduce Indians into the Colony. The free Indian market in Natal was glutted. The Indian Immigration Trust Board had recognised this, and had closed down their Calcutta agency, and had limited the introduction of new immigrants to 2,000 per annum for the next ten years.

Negotiations, he said, were being conducted to enable the Natal mines and other industries to recruit labour in all the South African labour fields.

A Bill dealing with Arab traders, on the lines of the Licensing Bill at present before the House of Commons, will also be introduced. The object is to fix a period of ten years, after which no more licences will be granted, and the holders at that date are to be compensated by the State. A clause will be inserted prohibiting the issue of more trading licences after the passing of the Act.

Natal Mercury's Comment

In an interview, Dr. O'Grady Gubbins foreshadowed some very important legislation during the coming session. A Bill is to be introduced to control Indian immigration, and to fix a date after which it will be illegal to introduce indentured Indians into the Colony. This means nothing less than the stoppage of Indian immigration after a specified period, and we imagine the decision to do so has been come to on the Government being satisfied that it was hopeless trying to get the Indian Government to agree to the terms of indenture terminating in India.

We cannot say that we are in the least surprised that the Indian Government should presumably have declined to modify their attitude on this question. Recent events, both here and in India, have probably had the effect of stiffening the Indian Government as regards the terms upon which they would be willing to agree to compulsory repatriation. The terms originally set forth were such as the Colony could not agree to, although no fault could be found with the Indian Government for seeking to impose them. In fact, it would not have been very much to their credit if they had not taken advantage

of their position, especially as there is a plentiful demand for indentured Indian labour from other parts of the world, where the conditions are more favourable to Indians than in any part of South Africa. In deciding to end all further Indian immigration after a specified period, the Government will have the support of the great majority of the inhabitants of the Colony, coloured, as well as white. The rate of importation of recent years has unquestionably been excessive, with the result that the Asiatic population now considerably outnumbered the European.

In addition to the legislation mentioned above, Dr. Gubbins also stated that the Government intended introducing a Bill to deal with Arab traders on the lines of the Licensing Bill now before the House of Commons.

Legislation in this direction will be much more difficult to frame, and to get finally passed into law, than that for the stoppage of further indentured immigration, as, while the Home Government will be only too glad to assent to the latter, they will be more difficult to deal with as regards a form of class legislation of a very exceptional nature. There is all the difference in the world between the principle embodied in the Licensing Bill at Home for the acquirement by the State of the monopoly value of liquor licences and that mentioned by Dr. Gubbins for the elimination of Asiatic trading. The question will probably be raised as to why an Indian should not be allowed to keep a store, and be permitted to take up any other occupation. If the white storekeeper is to be protected against Asiatic competition, it will be claimed that the white artisan, the white market gardener, the white fisherman, the white farmer, and others should also be similarly protected, and, if compensation is to be paid by the State to benefit the white storekeeper, why should not compensation be paid to Indians, who earn their livelihood in other ways, in order that they may be compelled to leave the fields of industry entirely open to the white man? Again, are Indians to be the only race prevented from keeping stores or trading, and are Indians to be prevented from trading or selling to their own people, and catering for them in articles peculiar to themselves? There are many other points of difficulty that will arise when it comes to actual legislation, but we can only hope that some reasonable method will be found by which Asiatic trading will be kept within reasonable bounds. Compensation will have to be paid, no doubt, and it is only fair that it should be paid, but a great deal will depend on the scale proposed.

"Times of Natal"

We have always maintained that it is futile to impose rigid restrictions under the Immigration Act on the influx of Asiatics, and simultaneously

to bring them in by the thousand under the indenture system. Moreover there is the point of view of the rest of South Africa to be considered. The other States are absolutely opposed to the importation of Asiatics, and the presence of a large and increasing Asiatic population in Natal would be an insuperable obstacle in the way of closer union. We are not among those who think that Indian labour is unnecessary. Until our natives acquire habits of settled and continuous industry Indian unskilled labour is indispensable. But there is already a large resident Indian population from which a considerable supply of labour may be drawn. The tendency is for time-expired coolies to re-indenture, and even "free" Indians have of late shown a readiness to indenture. The strict enforcement of the £3 poll tax on men and women should have the desired effect of either sending the time-expired coolies to India or causing them to re-indenture. An effort should also be made to persuade natives to consent to the indenture of their sons, say, for a period of three years.

Traders

The question of Arab traders is, of course, on a somewhat different footing. According to the Colonial Secretary it is proposed to "fix a period of ten years, after which no more licences will be granted, and the holders at that date are to be compensated by the State." It is a very moot question, however, whether the Imperial Government would sanction race legislation of so extreme a character. We concur in a good deal of what has been said concerning the economic and commercial evils of Asiatic trading; but it is a very extreme step to propose to close down old-established businesses built up by the energy and industry of Asiatics who have been allowed to settle in the country. Moreover, we have a resident Indian population of 130,000 Asiatics. Is it seriously contended that no permission should be granted these people to even trade among themselves? The proposed legislation will require very close scrutiny when it comes before Parliament.

Home Comments

London, March 28.—The *Morning Post* approves of the announcement that the Natal Government is about to introduce anti-Indian legislation, and contends that some such method must be adopted for attaining the ideal of a united South Africa. The paper considers it difficult, however, to expect the policy to be carried out unless the shortage of labour on the Rand can be met without depleting the native resources of Natal.

The *Globe* comments on the announcement on similar lines, and suggests that facilities be provided in Uganda for Indian settlement.

The *Daily Chronicle* urges that the Liberals should be slow to advocate

the supersession of Colonial self-government on this matter, which is one affecting local safety, and consequently the people of Natal are likely to place more confidence in the judgment of the Ministers on the spot than in advice from Downing street, or even the New Reform Club.—*Reuter.*

Johannesburg Views

Johannesburg, March 30.—The *Mail* welcomes the news that the Natal Government intends putting an end to the system of importing Indians, which system, it holds, is a danger to South Africa from the large number that have been introduced. The paper hopes that the Natal Parliament will have the courage to put the Bill through.

The *Star* also refers to the forthcoming introduction of the Asiatic Exclusion Bill, and another measure designed to drive the Arab out of the business of shop-keeping, and says the Natal Government must soon find, if it has not already found, itself brought into sharp conflict with the India Office, and the Government of India, nor is it only with the Government of India that the Natal authorities have to reckon. Any legislation, which discriminates between Indian and European traders invites the hostility of the Imperial Government, and we fear our Natal friends are leaning on a broken reed if they count upon receiving the support of Downing Street in their effort to rid the Colony of the Arab trader. To imagine, as Dr. O'Grady Gubbins appears to imagine, that these men can be driven out, or bought out, in ten years, with the approval of the Imperial Government, is grotesque, to put it mildly.—*Natal Mercury.*

Johannesburg Chamber of Commerce

And the Recent Settlement

The President of the Johannesburg Chamber of Commerce, in his survey, has thus referred to the Asiatic question in the Transvaal:

With regard to the protracted discussion on this question, the Chamber supported the Government in regard to the registration of all Asiatics in the country. The Chamber has, however, always recognised that those who have traded here lawfully for a number of years have a right to recognition, and I think we may safely leave the matter of administration to be dealt with by the Government. I think I am voicing the general opinion of members when I say we desire that any further immigration should be effectively prevented, but that those who are here under proper permits should be allowed to remain without interference.

The Wisdom of the East

Reviews *

The Editors of the "Wisdom of the East" Series continue to place the western world under an obligation to them. Their taste is Catholic and their ambition high. Their latest productions, through Mr. John Murray, deal with the philosophies of two peoples newly arising from the moribund, and it is well that we should know more of the religious and ethical conceptions upon which the life history of these two peoples is based, that we may form some conceptions of the nature of the present awakening, with a view to seeking out the tendencies of the future and applying our policy accordingly.

"Brahma-Knowledge" is a small compendium of Hindu wisdom whose title largely describes its contents. Following a short introduction, the volume is divided into two main parts, the first being "An Account of the Vedanta," and the second, "Some Texts from the Vedanta." The theories of existence elaborated in the Vedanta are briefly set forth, in somewhat technical language which, here and there, falls into the error of being too abstruse for the reader whom, we assume, it is the editor's desire to attract. But the student is able to gain much useful information from the twenty-five paragraphs in which the explanations are embodied. We have one serious fault to find with the author, however. The first paragraph of his introduction indicates a lack of sympathy with his subject that is almost painful, a phenomenon that makes us wonder what could have induced him to put this book together. We are told that the "philosophic weakness" of the series of ideas, known as the Vedanta, is "obvious," and we are further assured that "no less patent is the intensity of the longing for an intellectual resting-place, a Rock of Ages, which has driven millions of the most thoughtful Hindus to drown their souls' disquiet in the utterly blank abstraction of 'Brahma.'" We must confess that to us the "philosophic weakness" referred to is not at all "obvious," nor are we at all convinced by the dogmatic assertion that the utmost that "millions of the most thoughtful Hindus" can evolve is a sort of gigantic intellectual suicide-club. All this is unworthy of a scholar of the eminence of Professor Barnett, and it is to be hoped that he is destined to call pearls what he manifestly, at present, somewhat contemptuously terms husks.

Mr. Ku Hung Ming, on the other hand, writes with a fervour and ardent patriotism that warms one to him and

* "Brahma-Knowledge," by L. D. Barnett, M.A., Litt. D., Price 2/- net.
"The Conduct of Life," by Ku Hung Ming, M.A., Price 1/- net.
Wisdom of the East Series, John Murray, London.

makes one feel the intensity of belief that moves him. His introduction is no mere weary shrug of the shoulders. It is a brave and stalwart vindication of the Confucian ideal and a firm faith in the power of China to fully realise it. His quotations from the *Chung Yung* (the "Doctrine of the Mean") are singularly happy. We append a few selections:

Confucius remarked: "The moral law is not something away from the actuality of human life. When men take up something away from the actuality of human life as the moral law, that is not the moral law."

And the commentary is: "The kingdom of God is within you."

Truth is the law of God. Acquired truth is the law of man.

For God in giving life to all created things is surely bountiful to them according to their qualities. Hence the tree that is full of life He fosters and sustains, while that which is ready to fall He cuts off and destroys.

And the commentary once more reads aptly:

The law of the survival of the fittest is here announced two thousand years ago. But Confucius' interpretation of this law is different from the modern interpretation. The survival of the fittest means, not the survival of the most brutally strong, but the survival of the morally fittest.

Kropotkin had a distinguished prototype!

Indian Patriotic Union

Meeting at Isipingo

A meeting of the Indian inhabitants of Isipingo and outlying districts was held at the premises of the Hindu Temple, under the chairmanship of Mr. R. Dehaloo, on the 28th instant, when there was a large gathering. Among those present were Messrs. P. S. Aiyar, Bernard Gabriel, V. Lawrence, Lutchuman Panday, and others. Speeches were delivered in Hindustani and Tamil, and the meeting terminated by the passing of the following resolution unanimously: "That this meeting of the Indian inhabitants of Isipingo and outlying districts entirely approves of the Natal Indian Patriotic Union, now established in Durban, and that a branch thereof be formed here." A collection was made for the funds of the Union, and the function proved successful.

A DIRECTORY OF INDIAN GOODS. The General Secretary of the Indian Industrial Conference is to be congratulated on the prompt issue of a second edition of the "Directory of Indian Goods and Industries." We are indebted for this useful volume to Mr. C. Y. Chintamani, who deserves so well of India. This is a work that should be in everyone's hands, and contains an effective refutation of the sour assertion that Swadeshi means simply the tearing off of foreign labels and trade-marks.

"Directory of Indian Goods and Industries," 2nd Ed. Price R. 1 As. 8, net. Thompson and Co., Madras.

Natives and Locations in the Transvaal

Convictions set Aside on Appeal

Court Criticises the Municipality

Johannes and others v. Rex.—Mr. E. Nathan for the applicants; Mr. Malherbe for the Crown.

The appellants had been convicted by the Assistant Resident Magistrate, Johannesburg, of contravening Government Notice No. 600, 1904, by failing to reside within the native location, or to remove thereto when given notice to do so, and were each sentenced to pay a fine of 2s. 6d., or undergo one day's imprisonment. They were all the registered owners of stands in the township of Sophiatown, which they had acquired subsequent to 1904, and upon which they had erected buildings in accordance with the building regulations of the Municipality. The Government notice referred to provided that the by-law thereby promulgated, which compelled natives dwelling or remaining within the Municipality, but not residing on the premises of their European employers, to live in the native location, should come into operation from a date to be fixed by a resolution of the Council. On the 20th July, 1904, the Municipality passed a resolution fixing the 31st of August as the date from which the by-law should come into force. This resolution was not published in the *Gazette* or in any newspaper; but handbills were distributed to the appellants, informing them of the terms of the resolution.

Counsel for the appellants contended that there had not been due publication of the resolution fixing the date of the taking effect of the by-law; further that the by-law, even if valid, was contrary to the general and fundamental law of the land. The Court had decided in *Tsewe v. Registrar of Deeds* (1905, T.S.) that an aboriginal native might be the registered owner of the land; and counsel submitted that it was an elementary principle that an owner of land could himself occupy and live upon it. Counsel for the Crown admitted that there had been no publication of the resolution, and did not support the conviction on that ground. The Court allowed the appeal and set aside the conviction and sentences.

After argument Mr. Justice Solomon said that the by-law laid it down that after a date to be fixed by the Municipal Council natives must reside within the locations unless they were exempted or resided on the premises of their European employers. In the present case the appellants resided on land which was their own property. It would be an extremely hard case were the conviction and sentence to be confirmed. The by-law was promulgated in January, 1904, but it did not operate then as a date to be fixed by a resolution of the

Council. In July, 1904, a resolution was passed fixing August 31 as the date from which the bye-law would operate. After that nothing was done, and in 1905 the appellants purchased stands in Sophiatown and obtained transfer. They then submitted plans for buildings to the Council, and these plans were approved. The buildings were then erected under the supervision of a Municipal inspector, and the appellants lived in the buildings until the present time. No notice was given them that they must vacate these buildings and move to the location. They could not take the buildings with them, and there was no provision for compensating them. If that was the law, then it was extremely hard—the law might be on the side of the Municipality, but the equities were all on the side of the appellants. Fortunately the Court need not come to that conclusion. The Court was of opinion that the objection taken by appellants' counsel was good. The resolution fixing the date was never promulgated by publication in the *Gazette* or in any other way, and the Court thought it essential that the resolution should be promulgated and published in the same way as the by-law itself. That being so the appeal would be upheld and the conviction and sentence set aside.

Mr. Justice Wessels said that in every civilised country the Legislature was particularly careful to respect vested rights. Municipalities should respect this rule, and if they departed from it their action was little short of tyrannical. If there was one thing they should avoid it was the disturbing of vested rights. His Lordship hoped they would hear no more of the present case.

Counsel for the appellant applied for costs, on the ground that the prosecution was a private one, at the instance of the Municipality. He referred to *Alexander v. Rex* (1907, T.S.), and submitted that the prosecution was vexatious and ill-founded.

Sir William Solomon said that although it was a bad case, and His Lordship would be very glad if he saw his way to order the Municipality to pay the costs, an order of that nature would not be in accordance with the rule laid down in *Alexander v. Rex*. The ordinary rule must apply, and there would be no order as to costs.

POINTS TO A PURPOSE. In order to bridge the "racial gulf" both European and Indian must try more to gain:

- Knowledge of each other's language.
- Respect for each other's religion.
- Indulgence of each other's customs.
- Tolerance for each other's weaknesses.
- Recognition of each other's difficulties.
- Appreciation of each other's virtues.
- Consciousness of each other's rights.
- Interest in each other's welfare.

"It" is the *Link of India*.

Natal Municipal Congress

Estcourt Appeal Discountenanced

The Congress resumed its deliberations on Thursday morning, at 9.30 o'clock, and took up the question of the application of the Chairman of the Estcourt Local Board in the case of Indian voters.

Mr. Henwood (Durban), while sympathising with the object of the Board, thought that it was rather an expensive step to authorise an appeal to the Privy Council, especially as the decision against the Board was given by the full Bench.

Mr. Chadwick thought any lawyer would be of the same opinion as Mr. Morcom.

Mr. Hollander thought Mr. Chadwick was too sanguine about the matter.

After some discussion, the motion to appeal was ultimately lost.

Communal Congratulations

A Pleasing Function

The Congress Hall, in Pine Street, Durban, presented a bright appearance on Thursday evening last, the occasion being a complimentary dinner in honour of Mr. H. S. L. Polak, Editor of *INDIAN OPINION*. The room had been tastefully decorated by Messrs. Paul and Suchit Maharaj, and the tables were well filled with tempting viands. Mr. Dawad Mahomed, representing the Natal Indian community, presided, with Mr. Polak on the right and Mr. Parsee Rustomjee on the left. There were also present Dr. and Mrs. Sakar, Miss West, Mr. A. H. West, and amongst the 110 who sat at the tables were the leading merchants of Durban and up-country towns and several Indian legal and professional gentlemen.

Mr. Dawad Mahomed, in a few brief words, referred to the work which Mr. Polak had done during the passive resistance campaign in the Transvaal and to his sympathy with the Indians in their struggles for liberty. An address was then presented to Mr. Polak and a handsome ruby ring for Mrs. Polak, after which the guest of the evening was garlanded according to the Eastern custom.

Mr. Polak in his reply, thanked the Indian community heartily for the kindness they had shown to him and to his wife. After referring at some length to the late struggle in the Transvaal and to the splendid way in which Indians of all religious beliefs pulled together in the common cause. Mr. Polak sounded a note of warning to the Indians of Natal on account of the proposed Asiatic legislation to be brought forward by the Government. The attempt that was to be made to close all Indian businesses after ten years he described as unjust and tyrannical, and urged the leaders to make their protest before it was too late.

The Durban Election

Messrs. Maydon and Wylie

On the Indian Question

Speaking on Wednesday evening at a meeting in the Town Hall, Durban, under the auspices of the Colonial Patriotic Union, called for the purpose of hearing the views of the two candidates on the Indian question, Mr. Maydon said that the question was one that was clamouring for settlement, and he recognised clearly that it had grown to large dimensions, not only in South Africa, but in all parts of the Empire, and they had to proceed to a solution of the difficulty in conference with the other portions of the Empire, where the question was almost as acute as it was in Natal. They had to consider, too, the opinion of the Indian Government, for that Government had always insisted upon considering this question with that of the free Indian, although really they were divergent questions, for the Indian Government, as a stipulation for the continuance of the indentured labour, should concede certain terms in regard to the free Indian, for the Government contended that the free Indian came here by reason of the fact that indentured Indians had already come to the Colony. . . . They were therefore reduced to the problem of seeing in what way they would be able to do without indentured labour, because it seemed that, unless they found some means by which they could do without indentured labour, they must make up their minds that the Indian Government would stop the flow of it, unless they were prepared to abstain from legislation of an oppressive character in regard to the trading Indians amongst them.

The question was how were they to make use of the raw material, in the shape of Kaffir labour, which existed in considerable quantities amongst them, for making good the loss that would have to be sustained if they abstained from the employment of the indentured Indian? . . . If the Indian Government still refused to assent to the proposition, which had been made by recent Governments more than once—by a special deputation which went to India, on, he believed, a motion introduced into Parliament by himself, to secure that very end—the end of the indenture being terminable in India itself; if, as he said, the Indian Government still remained obdurate to their plea for this, the right and proper conclusion to the term of service, then they had got to accommodate themselves to the fact that the flow of indentured Indian labour to this Colony must stop. Whatever its value might be to the industrial efforts of Natal, it was accompanied by an evil greater than the good it

had got to deal with the question from the point of view of endeavouring to conserve the industrial efforts which existed in the Colony in almost every direction they could name.

They had got to study, when dealing with this question, the means by which they would not imperil these various sources of industry by the stoppage of labour, although they were still determined to pay the penalty of depriving themselves of Indian indentured labour, rather than submit to the other evil to which he had referred.

Then they came to the question of the Asiatic trader. In settling the question, they would have to consider the susceptibilities of a very important portion of the Empire, the Indian dominions of the Crown. More active minds than theirs were engaged in the solution of the problem, and they would assist them. They, in Natal, appreciated the importance and urgency of a solution, and he believed that they would be justified in passing such legislation as had been passed in recent years in the Imperial Parliament, dealing with existing vested interests—that of licensed victuallers. The principle there had been to give a certain period of notice, at the end of which those interests entirely lapsed, or became liable to expropriation at certain settled rates of compensation. There would have to be some difference of treatment between the Arabs who held licences, because they could not deal in the same manner with a man who had a store worth, say, £20, and a stock worth from £20 to £100, and a man who had been settled here many years, and who owned premises, and had acquired trade, and held stock almost as important as the big white merchants themselves. Having noted this, they had to deal very quickly with the evil, so as to conserve the country to the white inhabitants who had to live their life in the Colony. Those were the views he held, and he gave expression to them in England, although not so fully. He had indicated what was the direction in which they should move, and the direction was the one so far as his public life went he should most assuredly follow.

Mr. Wylie, K.C., said that over seven years had elapsed since they started to deal with the question, only that they dealt with one portion, and there was another portion which had not been touched. In 1897, when the agitation was got up, the resolution they passed from one end of the Colony to the other, and in every centre of population, was that this Asiatic immigration had to be stopped. Mr. Escombe, on behalf of the Government, then undertook that the Government of the day would do everything that it possibly could, constitutionally, to stop the influx of further Asiatics, and he was as good as his word. At once it was

and, as soon as Parliament met, two Bills were passed which there and then put an end to that influx. That then left them with the one question of the indentured Indian, and they would recollect—that in that hall they who had this question at heart came and passed resolutions which led to the two laws being put on the Statute-Book, which had been of such enormous benefit to the Colony. They not only did that, but they passed a model law for the benefit of the Colony. It had been said, and, of course, justly to a great extent, that the withdrawal of the indentured Indians from Natal immediately would ruin a tremendous number of the industries of the Colony. As far as he understood the position to-day, it was that the question of withdrawal would wait for consideration, but there must be an immediate cessation of any further importation of Indians.

This agitation from Durban had resulted in beneficial legislation having been adopted.

It was Durban and the coast who agitated for the introduction of the Indian to the Colony; it was the act of their own people in the past. Sir John Robinson, in 1863, wrote a very able pamphlet on the Colony as a field for emigration, which showed that, after many years of agitation, 1,500 coolies from Bengal and Madras had been introduced into the Colony. That was the root of their present evil. That evil had gone on increasing year by year, and this cry of theirs had reached to the back of the Colony, and the Colonial Secretary, at Newcastle, the other day, stated that it was the intention of the Government to introduce a Bill during the coming session to restrict the further introduction of Indian immigrants. . . . There existed about the biggest muddle, and the biggest mess, concerning the laws dealing with Indian Immigration that it was possible to conceive. They had got one law which said that a pass had not to be given to an indentured Indian to leave the Colony until he had been ten years in the Colony, although his indenture was only for five years, and they had this, too, that it could only be given provided he forfeited his free passage back to India. If the Indians did not go when their indenture was completed, and they did not re-indenture, as the law now provided, what was to become of them? They could not employ the Indians until they had paid their licence of £3 a head for themselves, their wives and all their children, the majority, in the case of a boy, being fixed at 16 years, and in the case of a girl 13 years. So they had imposed upon this man an almost utter impossibility. They said they would not allow the man his passage back to India, and they would not allow him to work. What, then, were these Indians to do? The Indians

to be taxed to maintain the Indians, because they could not allow them to starve like dogs. They were to blame for the laws, and they could not exculpate themselves, nor could he. But he desired to see an alteration, and the first alteration that he desired to see was an alteration in the way of stopping the influx of these Asiatics.

The Mayor then intimated that questions might be asked, and said that he had received two from Mr. Poynton, who was unable to be present. The questions asked of the candidates were: (1) Whether they were in favour of restricting Asiatic licences, with a view to abrogating all licences within the next five years; and (2) if returned, would they promote, or support, a Bill for the purpose of terminating the system of indentured Indian labour.

Mr. Wylie first replied, and said that to adopt such a measure would lead to a tremendous amount of injustice. He would be in favour of any steps which could be justly and rightly taken to restrict Asiatic trading; but he would not be prepared for such a step as was suggested in the question, unless there was compensation. As for the second question, he would quote the reply he gave to a similar question ten years ago, and that was: If the Indian Government would not agree to an Act which would allow the coolies to terminate their indentures "whence they came, then they should terminate their indentures whence they came before they came."

Mr. Maydon said that he thought that he had already given his answer to the first question. He said he was in favour of dealing with this question, firstly, from an Imperial point of view; and, secondly, from their own point of view. They had to bring about a termination of this trading with a due regard to established rights of the traders here. There must be a desire for justice—"Soft-soap!"—He hoped that it was not soft-soap to say Britishers desired justice; there must be a desire for justice in dealing with this question. (Applause.) As for the second question, he had said that he recognised very clearly that, if they did not re-fo the indentured labour, they could not get rid of the Asiatic trader, and he had made up his mind that he had got to be put down. (Interruptions.) They must get their own raw labour substituted for this Indian labour.—*Natal Mercury*.

In connection with the above questions, Mr. Poynton writes to the *Natal Mercury* as follows:—

Sir,—In your report of Wednesday night's meeting, you have stated that the Mayor said that he had received two questions which I wished to put before the candidates. The questions put by the Mayor (no doubt as he received them, but not from me) were not my questions, but

had mine been put, they would have been as follows:—

(1) Whether they were in favour of stopping the introduction of Indian labour into this Colony until such time as arrangements were made with the Indian Government for the completion of indentures in India, and that within five years of making such arrangements all immigration shall cease.

(2) Whether they were opposed to granting new licences to Asiatics, and, further, whether they were prepared to treat the traders now licensed as similar traders were treated in the O.R.C.

With the best intention, the questions were handed to the Mayor as being mine, and, unfortunately, I only had the opportunity for a hurried discussion, and owing to ill-health, may not have made my meaning clear.

Asiatics in Canada

Proposed Deportation to Panama

London, March 31.—Three hundred Chinese who arrived at Vancouver yesterday have been ordered to be deported.

London, April 1.—Owing to the cost and inconvenience of the immigration restrictions in British Columbia, it has been proposed in Vancouver to deport the Hindus coming into the Colony to Panama, where they would be acceptable.—Reuter.

THE "HINDUSTAN REVIEW." In the February number of the *Hindustan Review* (Allahabad), the Hon'ble Khan Bahadur Mian Shah Din, B.A., Bar-at-law (ex-Judge, Panjab Chief Court), leads off with a remarkably interesting analysis of "Relations between Anglo-Indians and Indians" and offers some thoughtful suggestions as to the lines on which a *rapprochement* may be brought about between the two communities. Mr. H. G. Keene, C.I.E.—the distinguished historical writer on Indian subjects—presents an excellent study of some aspects of Lord Lytton's work in India. Mr. V. Narasimham puts in a strong plea for "Social Efficiency" which he regards as "the greatest need of India." The Rev. Edwin Greaves in the discussion of "How are Men's Spiritual Needs to be Met?" presents a popular exposition of the Christian faith. Miss S. Parukutty—a talented South Indian lady—writes a very graphic account of the customs and manners of the Malabar Brahmans, known as Nambudris. The "Topics of the Day" deal with all the current events of interest, such as the split in the Congress, the Muslim League and some of the recent appointments in the higher branches of the public service.

Indians in Public Parks (Transvaal)

Instructive Correspondence

Mr. A. Rahman, Secretary of the Indian Association, Potchefstroom, in answer to a peremptory letter regarding prohibition of British Indians to use the Public Parks in Potchefstroom, has received the following reply from the Town Clerk:—

"With reference to your communication of the 9th and 18th inst. which was duly reported to the Works Committee at the Meeting held on Thursday last, I am directed to inform you that the matter of the status of the Indian community in respect of the privilege referred to, is under consideration with the Government, and that in the meantime my Committee are not desirous of excluding well-dressed and educated Indians from the Park.

INDIAN WOMEN'S ASSOCIATION. The monthly meeting of this Association, was held at the Hindu Young Men's Society's Hall, Cross St., Durban, on Saturday last. There was a fair attendance of members. Mrs. K. R. Nayanah, the presiding lady, after having gone through the ordinary business, addressed the assembly on "Unity" in English. She was followed by Mrs. V. R. Moodaly, who dwelt at a considerable length upon the subject in Tamil. The address was very interesting and was greatly appreciated by the audience. At the next meeting, to be held on the last Saturday of this month, an address on the "Duties of a Wife" will be delivered, when it is hoped that every one will be present.

"IS PASTEURISM A FRAUD?" This is the title of an article in *John Bull Over Seas*, in which Surgeon-General Sir J. H. Thornton's pamphlet on the Pasteur treatment is described as "the most startling indictment we have yet seen of the Pasteur Institutes in India." The writer concludes: "A strong case is made out for the appointment of a Royal Commission to inquire into the whole subject; and we trust that the Indian Humanitarian League will not let the matter rest in its present unsatisfactory state of doubt and uncertainty." A copy of this pamphlet will be sent free to any one applying to Mr. Joseph Collinson, Hon. Secretary, Indian Humanitarian Committee, 53 Chancery Lane, London.

COLOURED WORKERS AT THE CAPE. The *Rand Daily Mail's* Capetown correspondent states that a large number of local coloured men have decided to form a Coloured Workmen's Trades Organisation in protest against the alleged treatment by some of the white trade unions, which object to coloured labour. The local Trades and Labour Councils deny that they are prejudiced against the coloured workers.