

Indian Opinion

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INDIANS IN CANADA

PANDIT RAMBHUI DATTA CHAUDURI, the Secretary of the Panjab Canadian Emigration Committee, has received from the Government of India a reply to the memorial submitting the nature of the disabilities imposed on British Indian subjects in Canada.

The Under Secretary to Government of India writes :

Sir,—I am directed to refer to paragraph 15 of the memorial regarding the grievances of Indians in Canada which was forwarded with your letter, dated the 7th March, 1914. In the last sentence it is stated that while the Chinese and Japanese immigrants find no difficulty in securing naturalization certificates after 3 years' stay in Canada, no Indian has as yet been able to do so.

2. The attention of His Majesty's Secretary of State for India was specially drawn to this complaint, and I am to say that the Government of India have been informed that British subjects neither require nor are eligible for naturalization in Canada. Section 34 of the Canadian Naturalization Act (Revised Statutes 1906) Chapter 77 provides that "An alien to whom a certificate of naturalization is granted shall within Canada be entitled to all political and other rights, powers and privileges, and be subject to all obligations, to which a natural-born British subject is entitled or subject within Canada, with this qualification that he shall not, when within the limits of the foreign State, of which he was a subject previously to obtaining his certificate of naturalization, be deemed to be a British subject, unless he has ceased to be a subject of that State, in pursuance of the laws thereof, or in pursuance of a treaty or convention to that effect." The provisions of this section do not, of course, debar the Dominion Parliament from imposing disabilities on naturalized persons by other legislation, and it is, moreover, understood that they are not incompatible with the imposition of disabilities on naturalized persons by the Legislature of the Provinces. A person who has the status of natural-born British subject in India has the same status in Canada, but this position is not incompatible with the imposition of disabilities by special legislation either by the Dominion Parliament or by the Provincial Legislatures. Under existing legislation it is not open as far as the Government of India are aware to any Japanese or Chinese to obtain by naturalization in Canada civil and political privileges for which British Indian subjects are not qualified.

3. It is possible that by the phrase "naturalization certificates" the memorialists mean certificates of domicile. If so, they may be informed that steps are being taken by the Canadian Government by a system of registration, to facilitate the return to Canada of domiciled British Indian subjects.

4. With reference to the grievances of Indians arising from the two orders in Council relative to the possession of 200 dollars and continuous journey, I am directed to say that the whole question of emigration is under the consideration of the Government of India and to invite the attention of the memorialists to His Excellency's opening speech at the meeting of the Legislative Council of the 8th instant in which an announcement was made of the policy which they propose to follow in future.

The Natives Land Act

A case was brought before Mr. A. T. Roberts, in the Durban and District Court on the 30th ultimo when two natives were charged in conjunction with an Indian named Hassam Goolah with contravening the Natives Land Act of 1913 by being concerned in hiring a piece of land, the natives from the Indian, contrary to the law. The Indian was charged with being a party to the agreement. All the parties pleaded guilty, the natives urging that they had been suddenly turned out of their holding, the Indian pleading ignorance of the law.

Mr. Pyatt, Clerk of the Court, residing at Merebank, gave evidence as to the facts.

Mr. W. T. Clark, for the defence, explained the position of the accused, and pointed out their complete ignorance of the statute. He asked that the accused might be cautioned and discharged.

Mr. Margetts contended that the law had been fully published and the natives and Indians of the district had been frequently warned by the police.

His worship found the charge proved, and ordered the Indian to pay a fine of £3 or in default to go to prison for three weeks, and the natives were fined ten shillings each, or in default ordered seven days' imprisonment each. It was pointed out to the accused that the land must be vacated immediately, otherwise they were liable to a fine of £5 each for every day the land remained in their occupation.

[NOTE: We have no doubt that many Indians are ignorant of the provisions of this Act. The position appears to be this: Land in possession of Natives at the commencement of the Act can still be let to them, but no new agreement can be entered into by a European or an Indian with a Native. It is only a temporary law which may be amended after the Commission appointed to inquire into the matter of Natives holding land makes its report, but, in the meantime, those who transgress the law must suffer the consequences. Our opinion of the matter is that the law is unjust to all parties.—Ed. I.O.]

In Aid of Widows and Orphans

An Indian patriotic concert was held in St. Anthony's Hall, Maritzburg, on the 1st instant, in aid of the widows and children of the Indian troops now fighting for the freedom of our Empire in France.

The concert, which was an unqualified success, was arranged by Mr. A. H. Peters, Interpreter at the City Court.

The hall was packed, and a large number of Europeans and Indians were unable to obtain admittance.

Among those who contributed to the success of the evening's enjoyment were Messrs. R. W. Plant, A.T.C.L., A.L.C.M., who was responsible for the musical items; J. Ashman, R.A. Marwick (the humorist), Misses Ashby, A.T.C.L., Q. Franklin, Edith Peters and Eva Stephens; Dr. Cawston, Messrs. John Anderson, Charles Andrews, Louis Noels, C. Coopamah, Master Dorasamy, Messrs. M. G. Abraham, C. Nayanah, and Fred A. Peters.

Professor Gopal Narandas, C.M., gave a short conjuring exhibition.

The boys and girls of St. Anthony's School, under the conductorship of Rev. Father Gourlay, O.M.I., Miss Franklin, and the Sisters, contributed to the success of the concert. The takings amounted to about £32, and a sum of £29 will be sent to the Governor-General to be sent to India.

Miss Jessie Francis and Mrs. Gunnie were in charge of the refreshments, and helped to augment the funds. The organiser, Mr. Peters, wishes to thank the artistes, and all who helped, for their very welcome assistance.

The National Spirit

The best form of political capital is faith, courage and persistence.

We have above all to learn what it is to bear and to forbear—to bear ridicule, insults, even personal injuries at times, and forbear from returning abuse for abuse. In the words of the Prophet of Nazareth, we have to take up the cross not because it is pleasant to be persecuted, but because the pain and the injury are as nothing by the side of the principle for which they are endured. We may differ as individuals, but these differences are after all due to the weakness of the human temperament and to the errors of the human judgment. It is the mind which after all holds intercourse with other minds, and there is a basis of union in the common divine element present in all of us, which is the spirit, which binds together all men in a common bond of love and help. The waters of the heavens get their colour from the soil over which they flowed; but after all these colours are not the water; they may conflict with one another for a time, but in the end they meet and flow in one pure stream into the great ocean, leaving the earth and the mud and the silt behind them. If we only work in this faith, the opposition to reform, which so much disturbs us at times, will only be an incentive to more sustained efforts.—RANADE.

The devotion to Motherland which is enshrined in the highest Swadeshi, is an influence so profound and so passionate that its very thought thrills and its actual touch lifts one out of oneself. India needs to-day above everything else that the gospel of this devotion should be preached to high and low, to prince and to peasant, in town and in hamlet, till the service of Motherland becomes with us as overmastering a passion as it is in Japan. The Swadeshi movement, as it is ordinarily understood, presents one part of this gospel to the mass of our people in a form which brings it within their comprehension. It turns their thoughts to their country, accustoms them to the idea of voluntarily making some sacrifice for her sake, enables them to take an intelligent interest in her economic development and teaches them the important lesson of co-

operating with one another for a national end.—GOKHALE.

The struggle before us is a long and a weary one, and while the thought of it should stimulate all our energies, undue impatience will only recoil on our own heads. Nation-building is nowhere an easy task. In India it is beset with difficulties which are truly formidable and which will tax to the uttermost all our patience, all our resources and all our devotion. Let us not forget that we are at a stage of the country's progress when our achievements are bound to be small, and our disappointments frequent and trying. That is the place which it has pleased Providence to assign to us in this struggle and our responsibility is ended when we have done the work which belongs to that place. It will, no doubt, be given to our countrymen of future generations to serve India by their successes; we of the present generation must be content to serve her mainly by our failures. For, hard though it be, out of those failures the strength will come which in the end will accomplish great tasks.—GOKHALE.

The Labour Question

The Chairman of the Zululand Planters' Union, in his annual report, said:—

"Indian labour has still been coming in from Natal, but I doubt if in sufficient numbers to fill the vacancies of those who are returning to India. It is a matter for regret that planters, in their eagerness to get labour, should raise the price of wages. Thirty shillings for male adults and 12s. for women are the general prices, but some have gone as high as 35s., but for what reason it is difficult to say. During the cutting season Zululand were plentiful, and I do not think any planter was left with his crops unharvested on that account. But during the off-season they have gradually drifted back to their homes, so that we are left with the cane to weed as best we can. This season has been worse than usual owing to the amount of sickness. I am not fully cognisant with the methods employed by the Native Department, the Resident Magistrate, or the police, but, on inquiry, there has been very little local attention given to the matter, while the natives have been dying by the hundred. Individually, we can only help those with whom we are in touch, but one would have thought that the authorities, whoever they are, would have made some movement, if only to supply the police or the headman of districts with medicine to sell to the natives at a cheap rate, and easily obtainable, by which means the virulence of the fever might have been somewhat lessened. I fear the labour prospects for the coming season will not be so good for some weeks to come, and we shall have some difficulty at first in securing our full complement of men."

Communal Good-will

The Lahore correspondent of the *Bengalee* gives the following account of what took place there during the recent Arya Samajic and Mohurram processions: "The Gurukul section had a licence from the police to pass the procession through the usual route, but had of its own accord announced that in deference to the feelings of their Moslem brethren a portion of the route, Paper Mandi Matika Chauk, had been abandoned. But when the procession reached the point where it had to disperse accordingly, a deputation of Mahomedans of the portion of the route to be abandoned appeared on the scene and requested the organisers to take the procession as usual. They were gratified at the deference shown to their feelings, but were equally anxious to show similar deference to those of the Arya Samajists, and their wishes had to be complied with, the processions being taken as usual, and hymns being sung at their special request."

From the Editor's Chair

ON SELF-CONTROL

THE recent destructive happenings in various parts of South Africa must bring a blush to the cheek of those who desire above all things that, in the titanic struggle that is now being carried on throughout the world, the British element will be performing its task with clean hands. The sense of bitter anger and deadly provocation that has been felt by the participants in the lawless happenings of last week may well be understood and sympathised with; but we are positive that disgust for and hatred of the methods of warfare that have been adopted by the German military and naval authorities need not be demonstrated by methods that differ from these in degree only, but not in kind. It is the supreme folly of mob-law that the destroyers invariably injure both materially and morally the very cause that they set out to maintain. It is innocent parties who always suffer, whether by reason of panic legislation or mob-law. The Indian community has only too good reason to deprecate a resort to either, for what may happen one day to Germans or German sympathisers, may quite well happen another day to Indians, since the passions of the mob are notoriously fickle. For eight years the Indian population of South Africa was racked and torn in a struggle arising out of panic legislation, and it is by no means certain that on some future occasion Indians may not become the victims of those who to-day are cheering the acts of bravery of the Indian troops at the front. We, therefore, from every point of view, but specially as an organ deliberately eschewing the use of violence, desire to voice a strong protest against the destructive influences that appear to have had free play in various parts of the Union during the last few days. It is a matter of keen satisfaction that the Indian community has stood entirely aloof from those who have been guilty of foolish and cruel excesses. The lesson of self-control that was preached during the years of Passive Resistance will not readily be forgotten by Indians, and we trust that through them, at least, a sobering influence will be exercised to the extent of their powers.

A HARSH DECISION

MR. F. A. KAZEE, who is well-known among Durban Indians, is shortly proceeding to India, where he intends to marry, and thereafter to return to South Africa with his wife. He is the sole support of his widowed mother who is now resident in India, and, desiring to fulfil his filial duty towards her, and to make a home for her here, he requested the Minister to arrange for her landing at Durban if she came to South Africa with him upon his return. Mr. Kazeer has now received a reply from the Minister, regretting that he is unable to approve of his request to bring back with him his mother from India. The Minister, of course, has a legal right to refuse Mr. Kazeer's request, but we really fail to see what useful purpose can be served by such refusal. Mr. Kazeer's mother can in no way compete with any European residing in South Africa; she will not be a public burden, having regard to the fact that she is supported by her son, whose legal rights in Natal are not in question; and the net effect of the refusal is unnecessarily to create ill-feeling on a somewhat tender subject. It is a matter of deep regret that the Minister should have taken this decision, and we earnestly trust that, upon further representation, he will see his way to reconsider it. Surely the public requirements of South Africa do not demand unsympathetic administration of this type!

The Foundation of Indian Economics

(Continued from page 114.)

The economic life of every country is so intimately related to its history, local conditions, geographical position, national character, capacities and ideals, that it seems to be worse than useless to encourage Indian students to come to London to study the principles of economics taught by European professors, and until they have studied thoroughly the economic history and conditions of their own country and civilization. It is just as futile as sending Indian art students to the Royal Academy Schools of the Ecole des Beaux Arts. They only learn the Western point of view, and are led to believe that there is no other. This method of study sterilizes their creative capacity and powers of initiative, which a sound educational system should stimulate to the utmost. The British economic system may possibly be best for the British Isles, but the economic basis of our island life must always be essentially different from that of a continent; just as the economy of bird-life is different from that of beasts or fishes.

The broad distinction between the industrial state of India and that of modernized Europe is that Indian industry is still for the most part bound up with village life, and remains technically on a basis of handicraft, while Western industry has tended more and more towards centralization in towns and factories, to the manifest deterioration of the life of the country-side. India is for the most part an agricultural country, and Great Britain a country of mechanical industry. Now, Sir Theodore Morison, in summing up the latest views of Western economists with regard to agriculture, says: "There is certainly as yet no clear indication that in the economically most advanced societies the large farm will prevail and the small farm disappear; on the contrary, the growth of agricultural co-operation in the last quarter of a century appears to have improved the prospect of the small farmer, for it has enabled him to overcome his most serious disadvantage, the want of capital, and he retains unimpaired and possibly strengthened his immense superiority as a worker over the hired labourer. It is therefore quite conceivable that agriculture may continue as at present in the hands of peasant proprietors and small farmers when India's economic transformation is accomplished." I believe it is also accepted as an axiom by all modern economists that handicraft is an indispensable factor in the vitality and prosperity of agricultural life. Therefore, according to the most advanced economic theories, India still retains in her small farms and her millions of handicraftsmen, for the most part attached to village life, the two most essential conditions for economic prosperity. It seems to me, then, wholly illogical to teach Indian students that they must re-organize all Indian industry upon modern Western lines before there can be any prospect of increasing India's capacity as an industrial country. The fallacy, I think, lies in the attempt which so many economists make to draw a hard-and-fast line between agriculture and industry. If co-operation can help the small farmer to overcome the disadvantages under which he labours in competition with the large farmer, why should not co-operation in similar circumstances assist the intelligent handicraftsman to compete with the large capitalist and the great factory? And if the small farmer can retain or increase his immense superiority as a worker over the hired labourer, why should not the independent craftsman in similar conditions retain his superiority over the mill hand.

There are many other weak points in the logic of the Western economist when he deals with Indian conditions. One is the assumption of the absolute economic superiority of mechanical power over handicraft, and another the doctrine of the infallibility of division of labour as an economic theory. The machine, it is

said, must overcome manual labour, because it has more power. The factory must be more efficient than the small workshop, because there you can apply the infallible principle of division of labour more effectively. But there are industrial operations in which the maximum of efficiency is not a question of the greatest power, but of the greatest intelligence and skill, and in such operations the limitation of the workman's initiative and intellectual independence by mechanical devices impairs his efficiency instead of increasing it. Similarly, the minute subdivision of labour in the large factory tends to lower the average intellectual efficiency of the workman, as compared with those whose energies are not so strictly limited to one technical groove.

The virtue of the modern industrial system in its influence upon human progress cannot be, therefore, that it raises the intellectual average of the whole community. It only tends to create industrial supermen. We know to what that tendency may lead in the larger concerns of national life. Handicraft and the decentralization of labour, under normal healthy conditions, tend to raise the intellectual and moral status of the whole industrial community. Mechanical industry and excessive division of labour tend to lower it. Therefore India in her millions of handicraftsmen and thousands of small workshops possesses economic assets of higher potential value than those she would have if most of her handicraftsmen were absorbed by mechanical industry and the greater number of the workshops were expanded into large factories.

Economists usually pivot their theories upon their calculations of the comparative aggregate production and the money value of it in the markets of the world under the two systems. But these considerations are not by any means the most important for India. The whole civilization of India, all her ideals of life—social, political, and economic—had their mainspring in the organization of her village communities. The concentration of industry in factories and the reorganization of Indian industrial life upon the economic principles favoured by most Anglo-Indian experts run counter to all the traditions and ideals which made the greatness of Indian civilization in the past, and would weaken or destroy what still remains of their vitality in the present day. It is amazing that anyone who reflects deeply upon the conditions of social life brought about by the last two centuries of what we call progress in Europe can believe for a moment that our economic theories are so perfect in practice and so incontrovertible in logic that we need not hesitate to apply them for promoting an industrial revolution which will still further weaken and perhaps utterly destroy the bases of Indian civilization.

The arguments with which these modern economic theories are supported are nearly all derived from false analogies drawn from European and Indian history. The village in Europe, so Sir Theodore Morison and other writers maintain, "was isolated owing to want of transport and facilities of communication. Men lived in agricultural villages in order to be near food-supplies. The village supplied all its own wants because it could not supply them by importation. As the village afforded only a small market for any one class of goods, production could not be specialized, and a minute division of labour was impossible, as the available market was a small one, and there was no occasion for the employment of large amounts of capital even had it existed in the village. And lastly, each craftsman worked independently on his own account because the local demand was not more than sufficient to keep in employment one or two representatives of each industry."^{*}

This is a picture of village life under the old industrial order which is doubtless true of particular instances, but I question whether it should be taken as an accurate summary of village life in general. It is not a picture which a lover of the country-side would draw, but rather one which a confirmed city-dweller, who thought

the shady side of Pall Mall the best place in the world even in summer, would imagine. It is quite impossible to construct any economic theories useful for India upon such analogies.

The village system, as it was constituted by Indo-Aryan civilization, was essentially different to that of Western Europe. The village was not isolated; people did not live in it only to be near food-supplies, but because village life always appealed to the Indian mind as the highest ideal. The village supplied its own necessities; the luxuries it wanted came mostly from outside, as they do now. Production was specialized, for whole villages of craftsmen were often devoted to special industries; and the sacred principle of the division of labour was recognized, so far as might be useful for the work in hand, in the organization of craftsmanship—whether it was in the master-craftsman's workshop, or in industrial villages—for different kinds of work were distributed among different craftsmen or different workshops.

The Indian village in its political and economic relationships was the nerve-centre of the whole social system. Whereas in Europe scientific village-planning is regarded almost a discovery of the nineteenth century, the Hindu Silpa Sastras make it the foundation of the master-builder's craft, and give numerous types of well-considered village plans adapted for different social conditions. So deeply-rooted was the village ideal in Indo-Aryan civilization, that the lay-out of the village was consecrated by Hindu religious ritual, and in the great enclosures of South Indian temples it is easy to recognize the main features of the design of the ancient Indo-Aryan village. The village plan formed the Mahalla or ward of the town or city; its system of self-government was the foundation of Hindu polity. The principal street of the village, known as the King's Road, and another crossing it at right angles, were the main lines of communication between village and town. Having regard to the very high development of Hindu craftsmanship in ancient and medieval India, and to the fact that before the Mogul times the prosperity of towns and cities never obliterated the political independence of the village communities, I think it highly improbable that these main arteries of village traffic were as neglected as they were under the centralized system of Mahomedan government, or that Sir Theodore Morison's statement is correct that "in India the means of transport were singularly imperfect in the past, and that this deficiency has only been made good in the last half-century."

The best known works on Hindu polity not only include among the functions of the central government the duty of policing these roads, of building bridges, providing ferries, and very liberal accommodation for pilgrims and travellers, but one of them—the Sukranitisa—declares that the royal roads should be marked by avenues of trees, that they should have a convex surface like the back of a tortoise, have drains on both sides for surface water, and be metalled once a year at the State expense by prisoners or convicts.

When, therefore, economists take the isolation of villages and the difficulties of transport which obtained in England, in France, or in India, in the seventeenth or eighteenth centuries, as inevitable and universal attributes of the old industrial order, it is very much as if an historian, immediately after the present war, were to take the condition of Belgium as proof of the general neglect of means of communication under the new industrial order.

There are other much more probable reasons for the decay of village life in India than the inherent weakness of the old industrial order. The first was the disturbance of the foundations of Indo-Aryan civilization by the constant invasions of Huns, Scythians, Arabs, Mongols and other marauding nomads, the next was the break-up of the political independence of the Hindu village communities under the highly centralized system of Mahomedan government. In modern times railways have disturbed the old economic system of India by

* "The Economic Transition in India," p. 153.

diverting traffic into new channels, and the interest of the village communities has not been the chief factor in determining their direction. The great problem for the future is to use these new economic forces more effectively for the restoration of the vitality of Indian village life. We shall not get any nearer to the solution of that problem by assuming the inevitability of the centralization of industrial life in factories, or the inherent superiority of mechanical power over handicraft.

(To be continued.)

Mr. and Mrs. Gandhi at Rangoon

The arrival of Mr. and Mrs. Gandhi was made the medium of one of the most enthusiastic receptions that Rangoon has accorded an Indian visitor (says the *Gazette*). The Lewis Street jetty and waiting-room had both been attractively decorated with banners of welcome and at the western end of the waiting-room was a silk canopy and dais for the visitors. Arrangements had been made to bring Mr. and Mrs. Gandhi to the jetty in a special launch and at 6.30 a.m. the launch *Mecca* which was decorated with flags and bunting and the launch *Empress of India* went down the river to meet the steamer. On the *Mecca* were Dr. P. J. Mehta and several members of the reception committee. On the *Empress of India* were Mrs. P. J. Mehta, Miss Mehta and Mrs. M. Gandhi who formed a reception committee to greet Mrs. Gandhi. There was great cheering as the launch drew alongside the jetty and on their stepping ashore the old Vedic rite of welcome was performed on both and they were escorted to the dais where a number of introductions were made. In the waiting-room were leading representatives of all the Indian communities as well as many Burmans and Europeans. One of the pleasing features of the reception on the wharf was the singing of songs by school-children eulogising Mr. and Mrs. Gandhi's work in South Africa and of other songs of welcome by the members of the Rangoon Amateur Charitable Club.

After being garlanded, the visitors were escorted to a victoria from which the horses had been removed and they were drawn through the streets by cheering compatriots. On reaching the premises of Messrs. Hurry Krishna Pillay in Phayre Street a halt was made and after songs by school children Mr. and Mrs. Gandhi were garlanded and the children were presented with photographs of the visitors printed on pink silk. In Merchant Street several halts were made to allow of garlanding and at the junction of Tseekai Maung Tawlay Street and Merchant Street, in addition to the garlanding and songs by school children, Messrs. Manilal Maganlal Raval made presentations of pearls to the visitors. The journey through Mogul Street was a series of ovations, the street being lined with people while hundreds accompanied the procession. Here more garlands were presented and in front of some of the bigger jewellers and dealers in precious stones were erected over the middle of the street paper balls filled with flowers and jewels and when the carriage came directly underneath the ball a string was pulled from the store and the ball opened, the contents being showered on Mr. and Mrs. Gandhi. All along the route to Dr. Mehta's house in Pagoda Road similar incidents took place.

Public Reception

A public reception in the shape of a garden party was tendered to Mr. and Mrs. Gandhi at the Jubilee Hall when a large gathering of the leading representatives of all communities of Rangoon was present. The grounds had been attractively decorated and laid out with small tables at which refreshments were served. A dais had been erected under the padauk tree on the east lawn. Mr. and Mrs. Gandhi on arrival were conducted to this by Dr. Mehta, Mr. M. H. S. Mall and Mr. V. Madaniit and a number of introductions were

made. The Rangoon Town Band played popular airs. The reception lasted from 5 p.m. until after dark and during the evening it was estimated that over 3,000 people attended the reception.

How Appointments are Made in India

A reference to the last issue of the United Provinces civil list will show (says the *Leader* of Allahabad) that among the new deputy collectors is Lala Chimanlal, nephew of the hon. Rai Nathimul Bahadur, appointed at once to the Rs. 300 grade *sub pro tem*. There are several appointed in earlier years and still in lower grades. There are 23 probationers who have passed the examination and are still a long way from the 300 grade. We are not aware of the special and particular qualifications of this gentleman that he should have been so favoured. We believe he is not a graduate and he does not seem to have had to pass the usual probationary stage. Lala Chimanlal's fortune brought him to the notice of Sir John Hewett, who, always kindly to his uncle, recommended him as a fit and proper person to proceed to the Crown colonies with that very competent officer, Mr. McNeill of the Bombay civil service, to investigate the condition of Indian emigrants there. He thus literally found himself famous on rising one morning and his countrymen rubbed their eyes and wondered at the reason for the amazing selection. Lala Chimanlal in that capacity joined Mr. McNeill in blessing the system of indentured emigration to which the bulk of his thinking countrymen are opposed on perfectly intelligible grounds. On his return he was made a deputy collector. It may be doubted if he would ever have established his fitness for the post if there had been a system of competitive selection instead of that of mere nomination. The complaint against this has been that it is liable to degenerate easily into favouritism and patronage. And it could not have received more abundant confirmation than in this appointment of the lucky gentleman over the heads of so many deserving men and for no intelligible public reason.

Mr. Ranade and Petitions

The following incident was once related by the late Mr. Gokhale in a memorial address by him on the late Mr. Ranade:—

"A remark of his made to me in, I believe, 1891, has firmly fixed itself in my memory. In that year there was severe scarcity in the districts of Sholapur and Bijapur. The Sarvajanik Sabha, of which I was then secretary, had collected a large amount of information about the condition of those districts, and a representation on the subject was in due course submitted to Government. It was a memorial in the preparation of which we had spent considerable labour and thought. Government, however, sent us a reply of only two lines, just saying that they had noted the contents of our letter. I was greatly disappointed when we received this reply, and the next day, joining Mr. Ranade in his evening walk, I asked him:—'What is the good of taking all this trouble and submitting these memorials, if Government don't care to say anything more than that they noted the contents of our letter?' He replied: 'You don't realise our place in the history of our country. These memorials are nominally addressed to Government, in reality they are addressed to the people, so that they may learn how to think in these matters. This work must be done for many years, without expecting any other result, because politics of this kind is altogether new in this land. Besides, if Government note the contents of what we say, even that is something.'"

News in Brief

Messages of thanks have been received by individuals and Societies in South Africa from Miss Gokhale upon receipt of letters and resolutions of sympathy at the death of her lamented father.

This is the testament left by the late Mr. Gokhale to the Servants of India Society throughout the Empire: "Please remember, I want no statue, no biography; but I do want that you, who have dedicated your lives to the service of India, will continue so until death and consecrate all that is in you to the country that has given you birth."

Mr. V. A. Pillay, of Port Elizabeth, writes to the *Herald* urging upon the local Indians to assist their fellow-countrymen at East London in their contest with the municipal authorities regarding the wearing of badges by hawkers.

In the Durban Circuit Court on the 11th instant, in the case of *A. Ferdmand v. Rex*, Mr. Kentridge was for the appellant, and Mr. Miller for the Crown. By Mr. M. Mathew, the Inanda Magistrate, the appellant had been sentenced to pay £50, or suffer six months' imprisonment, for contravening the Liquor Act by supplying liquor to an Indian. Mr. Miller said he could not sustain the Magistrate's judgment. The appeal was accordingly allowed, and the conviction quashed.—*Natal Mercury*.

His Majesty the King-Emperor has been graciously pleased to approve of the award of the 2nd Class of the Indian Order of Merit to Driver Sahara Abdulla.

The Indian Distinguished Service Medal has been awarded to Daladar Karam Singh, Subadar Phuman Singh, Havildar Hawinda (now Jemadar), Naik Zar Baz, Lance-Naik Said Azghar, Sepoy Dewa Singh, Sepoy Maluk Singh, Naik Painda Khan, Lance-Naik Rafi-ud-Din, Driver Chedu Beg, Driver Faqir Mahomed, Driver Shubrati.

Referring to the habit of Mr. and Mrs. Gandhi to travel third-class on the railways in India, the *Tribune* says:—"Their example might induce some more of our public men to find their travelling companions in the working men whom some not unoften contemptuously call coolies. If it does, the amelioration of the lot of the third-class passengers might be said to be in sight."

At a recent meeting of the Jeppes Extension and Belgravia Ratepayers' Vigilance Association Mr. Joseph Quilliam, the Chairman, speaking on the subject of coloured passengers on trams, referred to the fact that the railway authorities provided special accommodation for coloured passengers, and held that the Municipal authorities could do the same. There were also special trains for coloured people only. Mr. Bailey suggested that the Town Council might run an experimental motor service for coloured people, which, if it did not get over the difficulty, could be stopped. It was agreed that the subject be brought forward at the next fortnightly meeting.

The hon. Mr. Clark, replying in the Viceroy's Legislative Council to Pandit Bishan Narayan Dar's question re Indian emigration into British Colonies, said: No proposals have yet been laid before his Majesty's Government for negotiations with the self-governing dominions. The hon. member will recollect that his Excellency intimated in his speech in Council on the 8th September, 1914, that the Government of India, before approaching the Secretary of State, wishes to ascertain whether the policy which is then outlined commended itself to the people of India.—*Leader* (Allahabad.)

Mr. and Mrs. Gandhi had a hearty reception at Rangoon. They were the guests of Dr. P. J. Mehta during their stay.

The "Eye-witness" with the British forces in France pays a tribute to the steadiness of the Indian troops. He mentions one instance where a battalion of Pathans, after a forced march, were advancing along the road towards the front, when a shell burst in the middle of it, killing and wounding 16 of them. The survivors remained unmoved; they simply closed up their ranks, and marched on. On reaching the front they immediately entered into action under a murderous fire. One English officer was hit four times, but continued to lead his men until he fell riddled with bullets from machine guns.

In answer to questions put at a meeting of the Viceroy's Legislative Council, Sir Harcourt Butler laid on the table a statement, which he described as incomplete, showing approximately the number of British Indian subjects in the various Colonies.

There are 127,100 in Trinidad, 129,389 in British Guiana, 20,000 in Jamaica, 44,220 in Fiji, 26,919 in Surinam, 3,012 in Réunion, 257,697 in Mauritius, 210,000 in the Federated Malay States, 6,606 in Cape Colony, 133,031 in Natal, 10,048 in the Transvaal, 106 in the Orange Free State, and 2,500 to 4,500 in Canada. The last number is stated to be uncertain. Figures are not available for the Straits Settlements, Southern Rhodesia, Australia, and New Zealand.

Mrs. Gandhi was given a reception by the ladies of Calcutta on her arrival with Mr. Gandhi in that city. The reception was held at Mary Carpenter Hall and the president was Mrs. Kadambini Ganguly. An address of welcome in Bengalee was presented to Mrs. Gandhi who gave a suitable reply.

Speaking as Chairman at a lecture in London quite recently, Lord Curzon said:—Peace would have to be concluded by the consent and agreement of the Allies and with consideration for their interests; but there was also another point to be remembered; it was the duty of those who were interested in India to see that she, just as much as the Overseas Dominions, should have her place at the Peace Conference table and have her views heard.

On the same occasion Lord Reay paid a high tribute of praise to the Indian troops and the other speakers—Sir Hugh Barnes, Sir Joseph Walton, Sir Thomas Holdich, Sir John Jardine—emphasised the imperative need for maintaining and strengthening British interests in the Persian Gulf as an outpost of India.

Many meetings have been held, and continue to be held, urging an extension of Lord Hardinge's Vicereignty (says the Delhi correspondent of *The Times*). These reflect the wide-spread opinion that Lord Hardinge's continued presence is most desirable in order to carry India through the war and also for an early post-war settlement, as no Viceroy has ever earned deeper trust and confidence. There is no news either of an extension of his term or of a successor.

Mr. Gandhi was given a great reception at the house of the Hon. the Maharaja Bahadur of Cossim Bazar by the people of Calcutta. Mr. Motilal Ghosh occupied the chair and amongst the speakers were the Hon. Mr. Chakravarty, Mr. D. P. Khentan and the Hon. Surendranath Banerjee.

Mr. Bhupendra Nath Basu gave an evening party in honour of Mr. Gandhi at his residence. There was a large and representative gathering, says the *Bengalee*.