

Indian Opinion

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JOHANNESBURG TRAMS AGAIN

THE following draft regulations will shortly be placed before the Johannesburg Town Council:—

(a) Definitions:—

Delete the existing definition of "coloured person" which now reads:—"Coloured person shall include any native" and other coloured person except Asiatics" and substitute the following:—

"Native shall include any person belonging to any of the aboriginal races or tribes of Africa south of the Equator and its islands, and any person one of whose parents belongs to such race or tribe."

The amended clause 33 reads as follows:—

The Council may at its discretion, by a notice affixed to any carriage:

- (i) set apart such carriage or a portion thereof for the conveyance of white persons only;
- (ii) set apart such carriage or a portion thereof for the conveyance of natives only.

"Any person travelling or attempting to travel upon any carriage or portion of a carriage set apart by the Council for a class of passenger to which he does not belong, and any driver or conductor allowing any such person to travel upon such carriage or portion of a carriage shall be deemed to have committed a breach of these By-laws, provided always that notwithstanding anything herein contained, upon payment of the proper fare

(a) any person holding a special permit signed by the General Manager on behalf of the Council duly authorising him thereto, may travel upon any carriage or portion of a carriage whatsoever;

(b) domestic servants in charge of children may travel and occupy any seat that may be allotted to them by the conductor upon any carriage or portion of a carriage set apart for the use of the class of passenger to which such children belong;

(c) domestic or personal servants in attendance upon their masters or mistresses may travel or occupy any seat that may be allotted to them by the conductor upon the outside of any carriage set apart for the class of passenger to which such masters or mistresses belong;

and no driver or conductor allowing any such person or servant to travel upon any carriage, or portion of a carriage, as herein provided shall be deemed to have contravened this By-law;

Provided always that nothing in this By-law shall be deemed to relieve the Council of any obligation that may attach to it to provide reasonable accommodation for every class of passenger.

33a. Passengers shall occupy such places on the carriages as the conductor may in his discretion allot to them and any passenger who neglects or refuses to obey directions given by a conductor as to the place which he is to occupy while on a carriage shall be deemed to have committed a breach of these By-laws; provided that nothing in this By-law shall authorise a conductor to allot to any passenger a seat which such passenger is prohibited from occupying under the provisions of By-law 33.

Some Statistics

The practice of allowing coloured people to ride on the Johannesburg trams has now been in force for several months (says the *Rand Daily Mail*), and it is therefore possible to take stock of the position and obtain statistics which form a fairly reliable basis for the discussion of the problem.

The members of the coloured community have taken advantage of their right to travel without any great fuss. They have, in nine cases out of ten, taken the seats allotted to them by the conductors without grumbling or discourtesy, and on the other hand the conductors—acting on their special instructions from the department—have in the main acted with genuine courtesy towards the coloured travellers. It has been noteworthy that the Indians particularly have adopted a patient attitude towards the occasional outbursts by those Europeans who bitterly resent this concession of equal rights to the coloured citizens.

The figures for a test week show that the line which is most used by the coloured people is that to Brixton. The total for the week on this line was 863—421 on the outward journey and 442 inward. Next on the list comes the Marlborough House route with a total of 286—128 outward and 158 inward. The Norwood line total is 261—130 outward and 131 inward. The totals for the other routes were as follows: Melville, 86; Malvern, 132; Judith Paarl, 108; B-zuidenhuut Valley, 57; Crown Mines, 146; Kensington, 40; Forest Hill, 152; Turfontein circular route, 116; Rosebank, 95; Twist Street, 63; and Wolbuter, 17. In the case of 303 fares the route was not specified, making the grand total 2,725.

As the European passengers for the same week totalled 575,780, it is clear that the arguments in favour of special cars for coloured people will not hold water from a business point of view. Expressed in percentage, the patronage accorded by the latter is only .473, less than one-half per cent., or one coloured person to every 220 whites.

The Indenture System in Fiji

Here is an extract from an affidavit, sworn to in the Calcutta Police Court on the 27th July, 1914, by one Baldeo Thakur, a returned emigrant from Fiji:—

"That the voyage to Fiji lasted about two months and during this period I found that in the steamer also, no distinction of caste was maintained either in cooking or serving out food.

"That I remained in the estate of Bisaru in Fiji for about eleven years, as an indentured labourer for the first five years, then again as such for another six months and then as a free labourer for the remaining period.

"That on the completion of my indenture, I wanted to come back to my native country but I was told by the officers in Suva that no steamer was available. In this way they put me off from year to year and I was not allowed to come although I used to go every year to Suva and request the officers to arrange for my return home.

"That the condition of life of an indentured labourer in Fiji is extremely miserable. He is required to work in the fields from 7 a.m. till 5.30 p.m. with only an hour's interval at midday. At 4 a.m. the Sardars come and rouse the coolies from sleep so that they may cook and take their meals and be ready for work at the appointed hour.

"That the labourers are paid one shilling a day if they can complete the full task allotted for a day, but otherwise, not only are deductions made from their wages but they are also assaulted by the Europeans and the Sardars and prosecuted criminally with the result that they are fined heavily and in default of payment, sent to gaol. I myself was sent to gaol thrice and altogether I was in gaol for twelve months.

"That the allotted daily work is too much for a man to do in one day unless he happens to be a man of an exceptionally strong constitution. If however a man exerts himself too much and completes the full task in a day, he is given heavier task the next day and so very few can earn the full wages of one shilling or 12 annas a day.

"That work is closed at 12 noon on Saturdays and the labourers are paid only four pence but there is no work on Sundays and consequently no pay.

"That the majority of the labourers find it extremely difficult to support themselves with their weekly earnings which range between three and five shillings, as the prices of food stuffs are very high in Fiji and consequently they find it impossible to save anything out of their earnings without under-feeding themselves. But such savings, if any, generally disappear in the defence of cases frequently brought against them.

"That in consequence the majority of the labourers are almost always in a penniless condition and in debt and thus being unable to pay for their repatriation at the end of the terms of their indentures, have to enter into the agreement again or remain in the country as free labourers to earn their living.

"That no notice is taken of the religious scruples and social customs of the labourers and five or six men of different castes and religions are made to live in a single room where they have to prepare and take their food.

"That the condition of the female labourers also is equally bad, with only this exception that the amount of work given them is somewhat less than that given to men. But at the same time the rate of wages fixed for them is also much less, being only six annas a day if they can carry out the full task. This amount is not even half enough to buy one's daily food in that country.

"That most of the women emigrants being wholly in an unprotected state there, they are kept as concubines by the men, but as the men far exceed the women in number, quarrels and intrigues about women are very common among the labourers and sometimes culminate in murders and suicides.

"That many men and women have got children in this way and consequently feel ashamed to return to this country. The marriage ceremony of these illegitimate children is performed regardless of all caste restrictions as they have neither any caste nor religion and although they are called Hindusthanis, they have never been to Hindusthan.

"That the women to whom the Sardars or the Europeans take a fancy are kept by them as long as they please and then turned out. In the event of any woman objecting to their proposal, she is told off to work at a solitary place and assaulted or otherwise oppressed.

"That I remember a case in which the married wife of a Brahmin labourer having refused to accede to the immoral proposal of a European officer of the Bisaru estate, was harassed in many ways and she put an end to her life at last by drowning herself in the sea.

"That women even in an advanced stage of pregnancy are bound to work until and unless they are certified as unfit for work. Such certificates are however sometimes refused and I have seen women in labour pains and giving birth to children while at work."

"Bengalee's" Comments

Here are definite allegations made (says the *Bengalee*). Can they be true? If so, nothing more is wanted to sound the death-knell of the whole system. If there is even a substratum of truth in them, the sooner the system of indentured labour is put an end to the better for the good name of the Government and the credit of the country. Will the Government be pleased to enquire into the truth or otherwise of these allegations? If they are substantially true, we are confident that His Excellency the Viceroy who befriended the Indians in South Africa will put them down with a strong hand. We await the action of the Government.

The Fourth Indian V.C.

Ten Victoria Crosses (says *India*) have just been awarded for conspicuous acts of bravery. Of them one has been gained by Lieut. J. G. Smyth, of the 15th Ludhiana Sikhs, and another by Jemadar Mir Dast, of the 55th Coke's Rifles, who is attached to the 57th Wilde's Rifles. The gallant deed for which this Indian officer obtains the Cross is thus described in the *London Gazette* of June 29th:—

For most conspicuous bravery and great ability at Ypres on April 26th, 1915, when he led his platoon with great gallantry during the attack, and afterwards collected various parties of the regiment, when no British officers were left, and kept them under his command until the retirement was ordered.

Jemadar Mir Dast subsequently on this day displayed remarkable courage in helping to carry eight British and Indian officers into safety, whilst exposed to very heavy fire.

This is the fourth occasion upon which the Victoria Cross has been awarded to an Indian since the war began, and the first upon which it has gone to a commissioned officer. Naik (now Havildar) Darwan Singh Negi, of the 1st Battalion of the 39th Garhwal Rifles, won his Cross near Festubert on November 23rd, and Sepoy Khudadad Khan, of the 129th Duke of Connaught's Own Baluchis, at Hollebake on October 31st. The third recipient was Rifleman Gobard Singh Negi, of the 2nd Battalion of the 39th Garhwal Rifles, who was decorated for most conspicuous bravery on March 10th at Neuve Chapelle. Unhappily, he was killed during the engagement, and lived neither to wear the Cross nor to learn that he had won it.

Jemadar Mir Dast, the new V.C., is already a member of the Second Class of the Indian Order of Merit, to which he was admitted on May 18th, 1908.

From the Editor's Chair

JOHANNESBURG TRAMWAYS AGAIN

We publish in this issue further tramways regulations in draft which the Johannesburg Municipality proposes to have passed and sanctioned. Reading between the lines, they indicate a complete "climb-down" on the part of the Municipality, so far as Asiatics and coloured persons are concerned, and that this is necessary may be seen from the official returns published in the *Rand Daily Mail* last week which we also reproduce; but by some extraordinary piece of blundering, the manner in which the draft regulations are framed retains a racial bar, and even precludes the Municipality from making equal provision for Asiatics and coloured persons as apart from whites and native passengers, and we understand that representations are being made to the Municipality in this sense. We are glad, however, that the facts of the situation have forced themselves upon the attention of the Municipality, and that, even though in a mistaken way, the Councillors are showing evidence of a return to reason in this important matter.

(A CAPE LICENSING SCANDAL

We recently drew attention to the case of one Bechar Purbhoo, of King William's Town, who succeeded in obtaining from the Supreme Court the quashing of the proceedings by which the local Town Council had refused to issue to him a certificate entitling him to receive a General Dealer's licence. The question, however, of the issue of such a certificate was reserved to the Council, and we understand that an application was made by Mr. Bechar Purbhoo to the Municipality to entertain his application for such a certificate, and he subsequently tendered to the Town Council a petition signed by one-hundred-and-eighty-one residents and customers in support of his application. He was told, in reply to this, to wait, pending enquiries. The certificate has now been refused to him. No doubt, the King William's Town citizens pride themselves on being sturdy Imperialists who have only the good of the Empire at heart. We have no doubt also that they will have nothing but rapturous applause for the services rendered to the Empire by the people of India, and especially the Indian troops at various parts of the battle-front throughout the world, by which King William's Town, amongst other places, is protected from enemy rule. In our opinion, it is just such actions as these in regard to Mr. Bechar Purbhoo, that do just as much to destroy the foundations of the Empire as the loyalty of the people of India and the bravery of Indian troops do to preserve intact the Imperial fabric. Why the Town Council of King William's Town has gone out of its way to persecute this unfortunate man and to deprive him of his right to earn his livelihood as a general dealer, we are at a loss to understand; but we trust that he will not leave the matter where it now is and we hope that the Cape Indian organisations will take his case up in order to prevent his ruin.

TO GENERAL BOTHA

GENERAL BOTHA's triumphal progress from Cape Town to Pretoria, on his return from the successful campaign in South West Africa, is highly significant. In 1902, General Botha pledged his word to his Sovereign to become a loyal British subject and to serve the Empire. He considered, at the outbreak of the present war, and upon the request of the Imperial Government, that his duty lay in invading and conquering the German territory in South West Africa. Many of his compatriots were opposed to this action on his part, but General Botha felt that it was his duty to comply with the desire of the Imperial Government at any cost, and himself led the forces sent by the Union for the conquest of the German Colony. We have nothing to say as to the advisability or otherwise of the military steps adopted for that invasion, nor have we anything to say as to the dispute between the two sections of the Dutch population of South Africa, but everyone, and the Indian community not least, must be proud to congratulate General Botha upon the accomplishment of what he deemed to be his duty and his loyalty to his oath in the face of difficulties that might have broken a lesser man. By his determination to perform his duty, as he did, in the face of all odds, General Botha has set an example to the world which is invaluable, and we take this opportunity of offering him our own tribute of respectful admiration for his devotion to the ideal of truth as he saw it.)

Asiatics on Proclaimed Ground

The *Rand Daily Mail* reports that, at Roodepoort, on the 29th ultimo, an important point was dealt with by Mr. Colson, A.R.M., regarding the right of Asiatics to reside on proclaimed ground, such ground not being a bazaar, location, mining compound, or other place permitted by the Mining Commissioner. The accused was Chong Sam, a Chinaman, and he pleaded not guilty to a charge of contravening Section 131 Act 35 of 1908, by residing on the farm Roodepoort 43 from September 21, 1912, to June 21, 1915.

Evidence was given bearing out the charge. For the defence, C. H. Fincham stated that he was owner of the stand in question, and had been owner since it was granted in 1907 or 1908. He let the stand to accused in 1908. He understood from information that he could not let to natives, so the accused left. In September, 1912, he granted accused a lease for two years for the same stand and renewed it in 1914. The lease still existed.

In his judgment, Mr. Colson said that whether following the case *Rex v. Tamblin*, and ruling that accused's residence was contrary to law, would not be equivalent to depriving the landlord of his rights attaching to the stand, and secured to him by section 77 of the Act, he was of opinion that the prosecution of the coloured tenant for residing must be distinguished from that of the landlord for hiring the premises to him. The landlord had the right to let to anyone competent to contract with him, but the coloured person, while competent to contract freely, was, in certain areas, specifically forbidden to reside on certain spots. The rights and obligations of the landlord were as secure as ever. It was lawful for him to let.

The accused was, however, guilty of residing and would be sentenced to pay a fine of £1 or 4 days, to

be suspended for six months provided he did not commit the same offence within that period.

It is understood that an appeal will be noted.

[NOTE: No new point; so far as we can observe, is really raised by the above case, but we think that such matters as this are covered by the terms of the 1914 settlement, so far as Indians are concerned, where they have been resident for any length of time in any particular district.—Ed. I.O.]

The Examination Curse

The *Indian Patriot*, in discussing the educational system in India, says:—

The time has come when we should refuse to sacrifice our youths at the altar of uncertain examinations. We deny to promising young men the advantage of higher education, simply because they could not get enough marks in the School final examination. A boy may be really athirst for scientific education; he may be willing to learn, but because he has not the required average in English, he is for ever shut out of the laboratory of the University. If admitted to the University, he would most surely give an excellent account of himself—but he can never be admitted so long as he has not fulfilled the rigid condition of admission to the Intermediate. And he is lost to the country and has to sink to some unknown place to earn a precarious living. Against this waste of human energy we must most strongly protest. Examinations are said to be necessary in a system of education modelled after the western system. But we cannot, in India, produce the western conditions. There is no waste and wreck of human intellect in Europe after a School Final or an Intermediate examination as here. Many are the pathways in the west leading young men to decent and robust livelihood. Not so here, where industries are almost absent, and afford no scope for the employment of indigenous talent. The University may refuse diplomas to those who have not satisfied its conditions; and if employers of labour so choose it, they may refuse to employ young men who have not the diplomas; but let the halls of learning be open to all who wish to learn. What is the use of our educational organisation if, after placing our boys for eight or nine years in a school, only ten in a hundred are found fit to enter on a University career—which means, of course, that only ten in a hundred are capable of following instruction in the subjects of the higher class? This is not so really; and we have the testimony of Principals of Colleges, who until last year, admitted young men into the Intermediate class, though the marks in their books classified them among the failures. And these boys, admitted to a higher class, in spite of low marks, passed the higher examination. They would never have been able to learn the subjects taught in the Intermediate class if the Principals had not admitted them; and the Principals were able to admit them because of the School Final rules which have since been modified.

To-day, many of the Head Masters of High Schools and Principals of Colleges honestly believe that more of their students deserve to have facilities to satiate their desire for knowledge than have been certified to by the Madras University. We have no doubt that the Head Master of a High School which sent one hundred and twenty boys to the School Final examination, of which only three were declared eligible for admission to the Intermediate, must be able to place his hands on at least fifty boys who, in his opinion, deserve to enter on an intermediate course; so also, the Principal of a College who finds ninety per cent of the boys he trained for the Intermediate examination declared ineligible for admission to the Bachelor of Arts course, must be able to pick up many among them who, in his opinion, deserve higher education. But we do not value the opinion of the teacher—the friend, the guide, the philosopher of the student. They may think whatever they like, but an outside agency has marked our

young men as unfit to learn more. That is the cruel tragedy. Failure in Examination does not mean merely failure to obtain the stamp of approval on our learning; it means the denial of facilities to learn. A learned man may not care to possess the certificate of a University to the effect that he is learned. If he is really learned, the public know it; one hundred certificates would not entitle him to the respect of the public, if he is not really learned. But we shut the doors of learning in the face of our boys. They are eager to acquire knowledge, but we pull them away as being unfit to learn. We have no agency in our midst to teach young men eager to learn, but shut them out of our existing institutions flying the flag of the Madras University. We simply look in silent despair on darkness being forced upon our young men. The Government may not be able to compulsorily educate the illiterates, but can it not afford facilities for the acquirement of knowledge to those who pant for it? If we have public spirit and the genius of organisation in us, it must show itself here.

The Inspiration of Gokhale

The following inspiring letter from Mrs. Sarojini Naidu, addressed to Mr. Srinivasa Shastri, the present head of the Servants of India Society, on the occasion of its tenth anniversary, will be read with interest:—

Dear Mr. Shastri,—On this proud and melancholy occasion of the tenth anniversary of your society, you will doubtless be overwhelmed with cordial messages of congratulation from all parts of India, and a sad renewal of tributes and testimonies to the memory of your beloved founder and first President. To this long garland of greetings will you permit me to add, as a pendant of fresh blown buds, the story of the children's tribute to the great Gokhale? Sometimes I think that the supremest service of this incomparable servant of India to his country lies in the ever-living inspiration of his death, more even than in the actual achievement of his life-time; for it has already proved a miraculous divining-rod over the hidden springs of national feeling everywhere; and it has made articulate, in a sudden realization of the indivisible unity of Indian life and sentiment even a conservative and self-centred city like Hyderabad with its haughty traditions of isolation from all public affairs outside its own special horizon of interests. Memorable in our public record was the remarkable gathering of men of all communities and classes that for the first time in their experience met together to voice as one man their sense of real loss and grief at India's irreparable loss; unique and epoch-making in our social history was the even more remarkable gathering of women of all creeds, castes, and ranks and fortunes, who assembled to give expression in six different languages to their sorrow; and the Mussalman ladies vied with the Hindu ladies in the eloquence and sincerity of their mourning. But to me, touching, significant and symbolic beyond all other tokens of reverence and regret, has been the tribute of the children of Hyderabad for one whose heart was like a child's, and whose life so abundantly fulfilled all their desire and capacity for hero worship. There is an association here of young Hindu and Mussalman boys and children who act Indian and English dramas for their own amusement, but they are not so absorbed in their own pleasures that they do not hear and answer the call of public duty.

Fifteen months ago, when Mr. Gokhale's golden voice rang out like a trumpet-call for help on behalf of the suffering Indians in South Africa, and men gave their wealth and women their jewels for the cause, these young patriots, having nothing else, coined their love and talent into gold, and gave a goodly contribution in response to their hero's call for aid. Now he is dead, but in their young hearts he lives enshrined. A few weeks ago they came to me and said: 'We wish to make our contribution to your Gokhale Memorial

Fund. We will stage a play.' Last night in the presence of a large and representative audience of all communities including a striking number of *Parda-nasin* ladies, the association of boys and children gave a brilliant performance in 'aid of the Gokhale Memorial Fund.' It was a charming play, a musical fantasy from Arabian Nights, composed by a member of the association—my seventeen year old brother Harindranath Chattopadhyaya of whom Mr. Gokhale used to say, when he was only fourteen, 'this child's genius gives me electric thrills'—a play written by a boy and acted by boys and children. The staging was beautiful and every thing was as perfect as they could render it, not only for the honour of art, but for the honour of the cause for which they were giving their time and talent—the honour of Gokhale's memory.

They began with a specially composed Invocation to the Spirit of Gokhale, also the work of my brother, in which Hindu and Mahomedan boys took part; then followed a poem in Urdu written for the occasion by a young Mahomedan poet. The performers realized more than Rs. 600 last night to offer as their share towards the upraising of a local memorial in their hero's honour.

And so the generations are linked together by the continuity of ideals and a common love inspired by a great and selfless spirit. I think that spirit must have rejoiced to see how spontaneously and whole-heartedly the younger section of India unconsciously interpreted and fulfilled the sublime lesson he always taught—that no gift is more fine or fruitful than personal service leavened by personal love; and he who laid down his life in the cause of Indian unity must surely have given thanks to God that last night, inspired by a common love and a common service, Hindu and Mussalman boys, the young citizens of to-morrow, were animated by one vision, spoke with one voice and were impelled by one inseparable heart of service and devotion.

Pardon me for taking up so much of your time. But you, who are the inheritors of Mr. Gokhale's mission of service, ought surely to know wherever the good seed has fallen that time will reap and destiny knead into bread, for the feeding of the hungry spirits in this great country of ours. To-morrow and the hope of to-morrow is always with the young; and so you too like me will know how to appraise the obvious value and even more the deep underlying significance of the children's tribute to the great Gokhale.—Yours sincerely,

SAROJINI NAIDU.

Hyderabad, Deccan, June 10th.

A Brave Deed in East Africa

Singularly little information comes to hand regarding the work of the Indian Expeditionary Force in East Africa. But occasional glimpses are afforded. One of these is contained in a letter written by a major of an Indian regiment and published in the *Times* of June 29th—

The other day we were out reconnoitring in a motor-car about fifteen miles beyond the outposts, covered by fifteen men of the Baluchis under a subadar named Ghulam Haidar. The general, the colonel, and myself had got out of the car and were carefully studying the ground with the aid of a map. Suddenly a Sepoy came running back with a message that a large German patrol—afterwards found to be about a hundred strong with two or three machine-guns—had appeared on a ridge not more than a thousand yards from us. We sent a message to the subadar to retire and made for the car.

The subadar behaved magnificently. He saw the enemy were six times his strength, but called to his men, "Never mind, we must attack to let the sahibs get away." Of course, they were outflanked almost at once and had to retire. In retiring, the subadar was mortally hit. They managed to get him away, but he died next day—a gallant man and true,

News from India

From accounts almost daily pouring in from mufussil and the communique issued by the Government it is abundantly clear (says the *Bengalee*) that famine is in full swing in Eastern Bengal and has already produced acute distress in the districts of Tipperah and Noakhali. To the effect of war on trade has been added that of recent floods and this explains the acuteness of the present situation. We must be on our guard against exaggerating or minimising it. But our apprehension is that the distress which is now confined to two districts alone will daily increase in volume and intensity. For the recent flood has done a great injury to the standing crops in most of the districts of Eastern Bengal.

In connection with the memorial submitted to the Government on the question of the position of Indians in the Colonies and particularly in Canada, by the United Provinces Congress Committee, a reply has been received from the Government of the United Provinces which says the whole question of unindentured emigration to Colonies is under consideration of the Government of India and matters dealt with in the memorial will receive their earnest attention in any negotiations which may be undertaken with the Colonial Governments with a view to arriving at a satisfactory solution of the difficulties which have arisen.

The *Tribune* reports the resignation of Principal Vaswani of the post of Principal, Dyal Singh College, Lahore. This unfortunate step is stated to be due to the failure of Mr. Vaswani to make his voice heard in many matters affecting the highest interests of that institution. Mr. Vaswani has been offered and accepted the Principalship of Cooch-Bihar Victoria College.

Mr. C. Y. Chintamani, editor of the *Leader*, has been induced to seek election to the Cawnpore Legislative Council as representative of the Allahabad division.

The *Pansa Akbar* says that H. H. the Nizam of Hyderabad has sanctioned a monthly allowance of Rs. 1,000 to the Editor of the *Islamic Mail*, Bombay, and an annual grant of Rs. 1,500 to the paper. His Highness has also given a donation of Rs. 7,000 for the translation of the Quran into Marathi. Besides, an annual grant of Rs. 600 has recently been sanctioned by him to the Islam Club, Bombay.

The building in which Mr. Mahomed Ali and his brother are lodging during their internment is an old palace, called Sandal Khana, erected by Mirza Jebangir, son of Akbar II. of the Moghul Dynasty and now belongs to Nawab Ahmad Said Khan, Reis of Delhi and Jagirdar Loharu. The life which the two brothers lead there comprises prayers, at the place and at various religious places around, and readings of the Kuran in mornings, and visits from friends in the neighbourhood and from Delhi throughout the day, who bring all sorts of fruits and viands along with them or arrange for their preparation at Mahrauli, so much so that the old palace partakes of the appearance of a fruit shop at the expense of the stalls in Delhi. Physical exercise takes the form of a regular and sustained warfare with wasps which have made their home in the building.

The "depressed classes," as they are called, have some specially good characteristics (says the *Indian Patriot*). Referring to the hundreds of Mahars who are employed every day to carry treasure from outlying villages to the Government Treasury, a speaker on a Bombay platform called attention to the fact that an instance of detraction or unfaithfulness of their trust was practically unknown. So also with the Banghis. "I remember being greatly impressed in the first year of the plague," he said "with the fidelity and obedience

to their leaders of this community—a virtue none too common even in the higher grades of society. A promise once given by their recognised leaders was invariably kept, and while panic seized almost all other communities these humble servants of the public stuck to their posts at the bidding of their leaders."

The tenth anniversary of the foundation of the Servants of India Society was celebrated at the headquarters at Poona on June 12. Mr. Srinivasa Sastriar, the president, and all the members attended, and Mr. Gandhi was also present.

A correspondent writes to *India*: I have just seen in Whitehall my first Maori in khaki, a handsome, well set-up young private of the 9th New Zealand Rifles, who looked for all the world like a high-caste Brahman. As I watched him I could not help wondering why the same Empire which enlists the services of this decaying race should hesitate to utilise the mass of equally fine material which lies ready to hand in India itself? If Maoris may volunteer for active service, why should the ordinary Indian be shut out?

We deeply regret to learn, from the *Leader* (Allahabad), of the untimely death of Dr. Satish Chandra Banerji. He was not only a distinguished leader of public opinion in the United Provinces, but his reputation was growing throughout India. We had the opportunity and privilege of his personal acquaintance, and well remember the modesty and generosity of his disposition and his warm sympathies for the sufferings of his brethren in South Africa during the height of the struggle. We recently reproduced from his pen a memorial addressed by him on behalf of Indians in the Dominions. His loss cannot well be replaced, and we tender our respectful sympathies to the members of his family, and to his fellow workers in India.

Attention has been drawn by the Indian Press to an unpleasant feature of the order which has been passed by the Chief-Commissioners of Delhi restricting the movements of Mr. Mahomed Ali, of the *Comrade*, and his brother. It is pointed out that these gentlemen have not only been interned without any assigned reason, but also that they have been ordered to bear their own expenses during the period of confinement. This is described by the *Bombay Chronicle* as an incredible act of meanness for which it would be hard to find a parallel in any civilised State in the world. "Even the tried and convicted criminal is interned at the expense of the State." It might have been added (says *India*) that the victims of the deportation regulation were treated with greater consideration in this respect than Mr. Mahomed Ali and Mr. Shaukat Ali.

A telegram from Simla states that it is understood that Messrs. Mahomed Ali and Shaukat Ali have now been interned at Lapsdowne by order of the Lieutenant-Governor of the United Provinces. Their maintenance allowances have been fixed at Rs. 250 and Rs. 100 respectively.

The Sarvajanic Education Society of Surat (says the *Bombay Chronicle*) is one of those institutions working for the educational progress of the country which recently came into being as a result of the impetus given by the Deccan Education Society. The aim of the latter Society is, as is well known, to provide a high class educational agency which should at once be disingenuous and economical. And the unprecedented success, which it has so far attained, has been possible only because it has attracted many highly educated and capable young men who, discarding the certain promise offered by more lucrative professions, have given in return for a meagre salary the best part of their life to the educational work of the Society. It is to the glory of this Society that the late Mr. Gokhale devoted to it twenty years of his life.

News in Brief

The Transvaal British Indian Association sent the following message to General Botha on the 22nd ultimo: "Transvaal British Indian Association respectfully tenders you warm welcome hearty congratulations your safe speedy return."

The following reply has been received from General Botha: "Many thanks for your congratulations which I appreciate highly."

A very large quantity of fruit and vegetables were forwarded by Indian gardeners to the Red Cross Auction at the Durban Town Hall on Thursday last. Brass and other articles and six guineas in cash were collected from the merchants.

About fifty new names of Indians qualified to vote at Municipal elections have been added to the Burgess Roll for the Borough of Durban.

Dr. Francois, who is understood to represent largely the coloured element of Durban, has been elected to the Town Council at the recent bye-election.

Mr. John Thomas Godfrey, son of the late Mr. S. Godfrey and a South African-born Indian, has gained first-class Honours and was prize and medal man in the Materia Medica class examination of the Edinburgh University.

At the Durban Town Council meeting on Friday last, R. R. Moodley, a Colonial-born Indian, was granted a retail licence for a crockery and furniture business at 144, Victoria Street. The Licensing Officer had refused to give him one, not because he knew anything against him, but because he did not consider it advisable to increase the number of Indian licences in Durban.

A meeting of the Maritzburg Indian Voters' Association was held on Sunday, the 25th ultimo, to elect officials, to frame rules, and to consider matters in connection with the coming Municipal elections. A large number of voters, who were recently placed on the Burgess Roll, were present. Mr. R. N. Moodley, who presided, gave a resume of the work accomplished by the Committee, which was appointed to work in the matter. It is hoped by the Hon. Secretaries, Messrs. S. R. Naidoo and Joe Soobiah Pillay, whose address is 530, Church Street, that all Indian voters of the Borough would become members of the Voters' Association. The Secretaries will be happy to give any information the Indian voters may require.

In honour of the return of General Botha from German South West Africa, the Port Elizabeth Mauritian and Colonial Born Hindu Benefit Society sent to its representative in Cape Town a telegram of welcome and congratulation to be read at the reception. As representing subjects of the King Emperor, the Society expressed loyal devotion, and conveyed to General Botha hearty appreciation of the noble part he had played in the successful South West campaign.

Arising out of a clause in the Port Elizabeth Health and Licensing Committee's report favourably recommending some applications for Hawkers' licences, Mr. Young asked how many such licences were in force. The Chief Sanitary Inspector replied that there were 290. Most of them applied to foodstuffs. Mr. Young hoped that the Committee would seriously consider augmenting the numbers of these licences. Mr. Mackay pointed out that they were practically all in respect of the market. These people sell only colonial produce. In the same report there were four applications for licences to sell fruit on Sundays. Two were recommended to be granted, and two were refused.

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