

Indian Opinion

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A SUCCESSFUL LICENSING APPEAL

THE Town Council's past policy in restricting the number of Asiatic licences in Berea Road was reviewed in the Council Chamber on 20th ult. when Messrs. Moosa Bros. appealed against the decision of the Licensing Officer in refusing to grant the transfer of a retail licence in respect of premises at 133, Berea Road. Appellants formerly held a licence for premises at the corner of Umbilo and Berea Roads, and had been forced to vacate the premises on account of a portion being sold to the Corporation for improvements to the corner. A previous appeal had been refused.

The grounds of appeal were that appellants had held a licence for the premises for 17 years, that they had been compelled to move, that they were the owners of the premises to which they wished to remove, that there were several licences held by Indians in the immediate vicinity of 123, Berea Road, and that no objections had been lodged.

Mr. Doull, who appeared for the appellants, stated that they would lose £1,000 which was outstanding in book debts if the licence were refused. He argued that it was not competent for the Licensing Officer to restrict appellants' rights to continue their long established business without lawful reason. The refusal of this licence would not solve the Asiatic problem in Durban, and the granting of it would not prejudice the rights of Europeans.

The Licensing Officer said in this matter the law was quite plain, but there were other points besides those which had been mentioned which ought to be taken into account. It was probably not quite true that the applicants would lose the whole of their book debt if the licence were refused. It was certainly not quite true that the applicant would not displace a European by moving into 123, Berea Road. One had already been displaced, a woman, to whom the applicant had shown no mercy, and who had lost her all. An Asiatic had told a tale 1900 years ago of a master whose steward owed him money. The story went that although the master showed the steward mercy the steward showed none to a fellow-servant, whereupon the master threw the steward into prison until he had paid all the debt. And the teller of the tale had evidently thought that just, for he added that so eternal justice would deal with each and everyone who behaved in like manner. The Licensing Officer went on to argue that the law was in favour of his decision, and he knew of no higher ethical authority than the 18th chapter of St. Mathew, from which he had taken the story he had told. The applicants' plea for consideration should not be considered as they had shown no mercy in their dealings with the former tenant of 123, Berea Road. If it were allowed the Council would reverse the policy of reserving Berea Road for Europeans and the Council would open the door he had kept closed for 20 years. At one time the Indian stores extended from Grey Street to the Gum Tree Store, but to-day there were only five. He had offered appellants a licence in the Asiatic quarter.

After retiring for a few minutes, the Council returned, and Mrs. Benson moved that the appeal be

granted subject to the reservation that no subsequent transfer be allowed. Councillor Mitchell seconded.

"It is regrettable that having taken a vote a few months ago, the Council is now prepared to move in the opposite direction," said Councillor Eaton, who urged the Council not to reverse the policy of the Licensing Department and previous Councils. For 20 years in the interests of the Borough it had been the set purpose to make Berea Road a European area.

Councillor Buzzard, in declaring that he would vote for the appeal, remarked that he would do so because if the transfer were refused an injustice would be done. Appellants had carried on business for many years and it would be unjust and unreasonable to say that now they were forced to move they could not trade in adjoining premises.

The appeal was upheld, the only dissentients being the Deputy Mayor, Councillors Eaton, Clark, and Acutt.

WELCOME TO MR. ANDREWS

THE arrival of Mr. C. F. Andrews in South Africa will be a matter of deep satisfaction to Indians throughout the Union. His presence here at this time is most opportune. No one is in a better position to know the true feeling of Indians in India than he is, and his two previous visits to South Africa have fitted him for the position of mediator. A gentleman through and through, of a quiet yet convincing personality, acceptable both in European and Indian society, Mr. Andrews can truly be described as the friend of all. At a time when we are also expecting the official deputation from the Government of India, and possibly one from the Christian churches of India, Mr. Andrews' presence in South Africa is invaluable. What is needed is quiet, convincing work of the type which Mr. Andrews is so well fitted to carry on. Any loud, blustering demands would only irritate those many Europeans who are friendly disposed towards us. As a community, we are prepared to stand or fall by the decision of a round table conference as has been suggested. If such a conference were to come to the decision that the Indians of South Africa are a menace to the well-being of the general public and that their presence has become a curse, we shall bow to its decision. Times have changed we admit. Recent legislation tends to level all workers up to the European standard, and we must abide by the law. At the same time we would point out that we are handicapped by lack of education of the masses to stand alongside Europeans. Our means of livelihood are very much restricted. That being

the case, we naturally look with alarm upon the proposed legislation which would confine us to locations, both for living and trading. We welcome the official deputation of the Government of India which is proceeding to South Africa, and we feel sure that the Congress will come forward with every assistance. Everything is to be gained by a thorough investigation into the position here. Frankly, we do not expect any definite result to come from the labours of the official deputation, the object being, we understand, merely to gather information and report to the Government of India, which, of course, is necessary. We shall be satisfied if the various visitors, official and unofficial, come to the conclusion that the Indian question in South Africa has reached a stage where it is imperative that a settlement must be made, acceptable to all concerned. Needless to say, such a settlement must be brought about with the full concurrence of the Imperial, Indian and Union Governments, not to mention the Indian residents of South Africa and the people of India. Let us never forget that the fight we are making is not for ourselves alone. The status of hundreds of millions in India is at stake. We dare not barter away the liberties of generations to come. With this thought uppermost in our mind we cordially welcome those who come sincerely to inquire into our affairs.

Maritzburg Anti-Asiatic Meeting

The Town Hall was packed on the 26th ult. writes the *Natal Mercury's* City correspondent, on the occasion of a mass meeting convened to pass resolutions dealing with Asiatic menace. The Mayor (Councillor Hardy) presided, and on the platform were the various speakers:—Mr. W. Cox, M.P.C., Mr. W. O'Brien, M.L.A., the Hon. W. A. Deane, M.L.A., and Mr. A. J. Allison. There were also on the platform Mr. A. J. McGibbon, M.P.C. (Chairman of the Provincial Council), Major F. O. Howes, and Mr. W. Mason.

The Mayor in introducing the speakers said that the man who could introduce a Bill to satisfy both Europeans and Indians would deserve all the thanks that could be given. (Applause.)

Councillor Cox then came forward and, amid cheers, moved the following resolutions:

(1) That this meeting of citizens of Maritzburg requests the Government to do its utmost to secure the passage of the Areas Reservation and Immigration and Registration (Further Provision) Bill through Parliament as soon as possible during the forthcoming session, and trusts that the measure will be strengthened in order that adequate protection may be afforded Europeans against the evils and injustice accompanying the Asiatic penetration of European areas.

(2) That this resolution be forwarded to the Prime Minister and the Minister of the Interior, and that it also be sent to the Mayors of all Natal Boroughs, and to the Chairmen of the Local Roads of the Province. (Applause.)

The speaker emphasised the need for legislation. He quoted figures to indicate the manner in which Asiatics had penetrated Durban and Maritzburg. At the top of the town, he said, Asiatics were buying property 22 times as fast as we were buying it from

them, and Asiatics were increasing in the City three times as fast as Europeans. The Indians of the Union were straining every nerve to prevent the Bill from being passed and there were threats of violence. South Africa was a self-governing Dominion; and the other Dominions had no right to interfere with South Africa's policy in regard to Indians. He believed the great majority of Europeans in Natal were in favour of the Bill, which he felt confident would pass through Parliament.

No Interference

Mr. Cox particularly warned the Union Government against the suggestion of a round-table conference as this question was one which brooked no interference from outside. (Loud and prolonged cheering.)

Mr. Cox in asking whether the Asiatic Bill was just, claimed the justice was required for Europeans as well as for Indians. Would a European consider it just if he found that an Indian had bought the property adjoining him? (Hear, hear). Was it justice to ask the Indian trader to live among his own people? (Cheers and applause). The speaker averred that Asiatics received far better treatment in South Africa than they did in their own country. In conclusion, he urged all present to support the Bill, and he resumed his seat amid great cheering.

Mr. Allison, who seconded the resolution, with the amendment, said that it should be sent to Natal members of the Senate and to Provincial Councillors as well. In the course of remarks, especially in regard to the entrance to the City, he said that there was a Government hostel at the top of Church Street valued at £46,000, and opposite was the Norfolk Hotel valued at £9,000. European girls attended the hostel, and the whole atmosphere in the area was Asiatic. If the Native who belonged to South Africa was to be segregated, why not the Asiatic who rendered no help to the country but kept it back, and sapped it commercially, morally physically, and socially?

Mr. W. J. O'Brien, M.L.A., said that while the jibe that Natal brought the Asiatic to South Africa was true to some extent, the whole matter ought to be known. He traced the history of the problem, stating that in 1857 the Asiatic question in Natal was uppermost in politics. In 1880 that was only one Asiatic trader in Durban. He (Mr. O'Brien) was not a latter-day convert to the movement against Asiatics. More than 20 years ago he submitted a resolution in the Maritzburg Town Council, which was designed to prevent the issue of trading licences to Indians above Retief Street, and the Licensing Officer had given constant effect to this, but often, upon appeals against his decision, interested parties in the Town Council would reverse that officer's decision. ("Shame.") Mr. O'Brien, in quoting statistics showing the increase of Asiatics in Natal, was interrupted by a remark that Europeans were handicapped from the start as each Indian had at least two wives. Proceeding, he quoted Mauritius in order to emphasise what was likely to happen in South Africa. Mauritius was ceded to Great Britain, and it was then peopled by White colonists. There were now about 300,000 Asiatics there as against 100,000 Europeans, and the former now owned two-thirds of the land there. For hundreds of years Asiatics had attacked the coast of Africa, but not until the 19th century, under the protection of the British flag, were they able to obtain a foothold, which might yet prove to be a strangle-hold. He hoped the present Bill would go through Parliament without any emasculation, and that it would be further strengthened by powers of expropriation. (Cheers). Mr. O'Brien further added that at the Imperial Conference two years ago General Smuts had taken up a firm stand on the Asiatic question. Everywhere the question was being discussed and

dealt with—in the United States, in Canada, and here. We could not allow another alien race to further complicate our problems. (Applause).

The Hon. W. A. Deane, who was very cordially received, expressed pride and pleasure at being present to put the position in plain language. Europeans in Natal were fighting for their very existence. The peril for us to-day, he said, would be the peril for South Africa to-morrow if unchecked. (Hear, hear, and applause.) He agreed that the Bill before Parliament should be regarded as a non-Party measure. He quoted Mr. Shaik Hamid as saying "we had hoped that the Nationalist Boers who had been deprived of their flag and their presidents, and reduced to the status of subjects, would sympathise with another similarly-placed nation." (Laughter.) Mr. Deane warned Indians not to test the temper of Natalians any further. Indians were well treated here.

The Mayor then put the motions to the meeting, which were carried unanimously amid applause.

The Indian National Association's Resolution

The Indian National Association representing the Indian community of Zanzibar expresses its deep sympathy with its Indian brethren in South Africa in their troubles, and assures them of all the support that is within the power of the Indian National Association to give them to maintain their position and self-respect in South Africa. In the opinion of the Indian National Association, India should not become a party to any scheme of repatriation whether described as voluntary or compulsory. The Indian National Association is further of opinion that the Bill proposed to be passed by the Union Parliament is manifestly a breach of the Gandhi-Smuts settlement of 1914 and urges upon His Majesty's Government to take immediate steps to obtain redress in the interest of the solidarity of the Empire.

Random Thoughts

(BY RAMBLER)

Sastri—the Man

The Right Hon'ble V. S. Srinivasa Sastri, P.C., President, Servants of India Society, delivered the Convocation address of the Mysore University this year. It need hardly be stated that the Chancellor of the University—His Highness the Maharajah of Mysore,—could not have made a worthier choice. The Right Hon'ble Sastri is, what is called in political parlance, a back-number. He has had his day and they are over, at least for the time being. That does not, however, detract from his eminence as a speaker and a thinker. It may not be widely known that before the late Mr. Gokhale rescued from oblivion the Right Hon'ble Sastri, the latter was a schoolmaster,—the Headmaster of a struggling Boys' High School in Madras. The teacher's profession is always an underpaid and ill-appreciated profession. Mr. Sastri's case was no exception. During Mr. Gokhale's visit to Madras, Mr. Sastri came into contact with 'Master' and recognised in him his guru. Mr. Gokhale similarly felt attracted to Mr. Sastri. It was a great sacrifice which Mr. Sastri made at the time, when, in obedience to the

call of service, he resigned his headmastership and embraced voluntary poverty as the badge of life.

A Patriot

It cannot be said of Mr. Sastri, not even by his critics,—that he belongs to that category of men who have missed the call of the country. In a man's life-time three calls come at one time or other, and as they are seized and made use of or are let go, men mould their lives. One of the calls is the call of a woman's love. It is only once in a life-time does the call come to men and women, when no sacrifice is considered too great at the altar of the one being who is the object of devoted love. Then, there is the call of the religion or of God. To all thinking minds, the call of God comes early in life, when they awaken to the iniquities and injustices of life and to their own impotence to redress them. Few, like Buddha of old or Gandhi of our times, radically revise their life's ways as a result of such experience. Many of us make our own compromises with religion and plod on. Similarly, does the call of the country also come to one surely enough and we respond or turn a deaf ear as we are constituted and circumstanced. Sastri is certainly one of those who have unerringly heard the call of both God and Country. Opinions of Mr. Sastri may not agree with our own but none can deny Sastri's claim to speak to the youth as an elder brother.

His Best

Mr. Sastri gave unto the students that had gathered to hear him, his best in thought and style. He spoke sweetly, but frankly and firmly. He declined to be drawn into an expression of opinion on the proposals for university reform that were on the anvil and did so with very good reasons. He said it will be only too easy for him with the characteristic irresponsibility of politicians to dogmatise as to what should and should not be done. For during a great many years, said Mr. Sastri 'politics has been meat and drink to me. And if anybody were to remind me that I had not the necessary local knowledge, I should reply exultingly that I had outlived the simple time when ignorance was considered a disqualification for the office of 'agitator.' You may be thankful that the Imp in me is not so highly developed. Mine be the homely task of an elder brother who seeks in confidence and love to give the benefit of his experience to the junior members of his family. Thirty seven years ago, I left my alma mater as most of you would presently leave yours, not without distinction. And although I cannot boast of having made fame or amassed fortune or acquired a wide command over men, my life has enabled me to see some men and things out of the ordinary; and it may be that if you are attractive as well as silent for an hour or thereabouts, I shall impart some words of needed counsel and warning.' No one who has perused the convocation address of Mr. Sastri can deny that he has fulfilled his promise in full. Mr. Sastri was in a reflective mood. He did not set himself to beat the drum of service and sacrifice and urge the youth to set in quest of the unattainable. Instead, he set himself to give youth the benefit of his own life's disappointments and disillusionments as typical of the disillusionments and disappointments that beset all seekers after practical idealism. If one had to sum up the lessons of Mr. Sastri's life, he could aptly sum it up in the words 'Disillusionment, thou art the Goddess.'

The War Mentality

Mr. Sastri has come in for adverse comments by youthful writers in the press for his sobriety and caution. He is told that he is a man of speculative mind pitch-forked into the position of a man of action and consequently a misfit whose experiences have no universal application. The critics also

argue that ethics and principles of action are poles apart and that what is ethical need not necessarily be expedient and that action requires a practical mind which sees only its own side of the picture and refuses to see reason on the other side. These sentiments are voiced by the nationalist press which make it an every-day grievance of their existence that the Anglo-Indian and the civilian bureaucrat refuse to see the reason of the Swaraj movement. How contradictory does this pose appear with the role of practical men they adapt where Sastri is concerned? If Indians are to subordinate expediency to reason or ethics, why should it be wrong on the part of Englishmen in India if they do so and refuse to see the justice of the Indian claim and think it to be divinely ordained that British exploitation should continue in India's own interests. It is this mentality of expediency that gives rise to wars, racial, communal and international hatreds and all the ills that flow from them. The fruits of this philosophy of expediency can be seen in Bengal politics where the political parties hate each other more than they object to foreign rule, in the Punjab where hatred is the gospel of both the Hindus and Moslems, and in Maharashtra and Madras where the Brahmins and non-Brahmins are ever in a state of civil war.

Only Panacea

The only panacea for the communal jealousies, racial hatreds and political intrigues is the cultivation of detachment in public life. Detached thinking will lead to detached action when things are viewed and judged detachedly. It is pure reason and not sectional or narrow interests that will influence the decisions of the mind. The great need of the country is detachment which is another name for selflessness. Mr. Sastri's entire address is a plea for this ideal and it is for this clarion call that the writers in the nationalist press hail Mr. Sastri over the coals. Mr. Sastri has reached an age in his own life and an eminence in public life when he can afford to forego the cheap laurel of a crowd's applause for worshipping in the market place. The loss that arises from the omission to see the main current of thought in Mr. Sastri's address is the loss not of Mr. Sastri but of those who know no language but that uttered in terms of self,—the individual self, the communal self, the national self, but not the universal Self which sees itself in other selves and having the vision to realise the unity of selves seeks to serve not by aggrandisement but by self-abnegation. To say this is not necessarily to set the seal of approval on all the political achievements and failures of the Right Hon'ble Srinivasa Sastri,—the politician. That would be unfair both to the distinguished lecturer and the humble scribe. Mr. Sastri came unto the students as an elder brother and he spoke to them not of himself but of his perception of the basic principles that govern right conduct as he has seen and tested on the touch-stone of life. It is therefore but right that the principles should be weighed on the scales and not the lecturer.

Verities of Life

Mr. Sastri spoke the eternal verities of life in language simple and form familiar to the students that had gathered to him. All honour to Mr. Sastri for the kindest service that he had done to the student-mind by his frank and fearless utterance, heedless of the unkindly critic, he knew sure enough, waited to tear him to pieces for all the omissions and commissions of a life-time of dedicated service in the country's cause. Like Tagore in another sphere, like his guru Gokhale in politics, Mr. Sastri's is the unique distinction to be misunderstood by his own countrymen. But this very misunderstanding is the salt of life. Posterity, detached from the heart and passions of the moment,

will judge him more truly and kindly. These personal aspects apart, it is worth while to review briefly the first principles of conduct to which Mr. Sastri drew attention in his remarkable address. Mr. Sastri emphasised firstly that pupilage was a necessary preliminary to the liberty of an adult. This is a truism which is little appreciated by the young. It is no argument for tutelegae but only means that discipline of one's self is necessary before one sets to discipline others. Sastri put it in homely language when he said that they alone can command who have learnt to obey. Its implication is clear. One should have a close grasp of the essentials of a problem that one handles and that is obtained only by a mastery of the subject. Mastery, in its turn, is attained by patient labour only. It is a simple statement of the process of acquisition of power to say that pupilage is a prelude to the liberty of the adult. This is always misunderstood as a call to acquiesce in chains of slavery and the youth revolt. A perception of the implications of the saying cannot but command the concurrence of the thoughtful.

Knowledge Knows no Barriers

The next principle which Mr. Sastri emphasised was that knowledge knows no barriers. He deprecated the attempt to draw hard and fast rules prohibiting all recourse to foreigners, however gifted and worthy, on account of racial bar. Exception has been taken to this saying which is in contrast with the dictum of Sir Chimanlal Setelvad, the Vice-Chancellor of the Bombay University that as far as possible universities should avoid engagement of foreign professors. Mr. Sastri does not ask for a preferential treatment of foreign professors but only asks that we do not cultivate artificial barriers where none exist. No exception can be taken to this principle. No racial bar is justifiable on principle while abolition of racial distinction is no plea for cultivation of exotic talents to the detriment of indigenous talent. Here are Mr. Sastri's words. He said: An able and zealous professoriate is the very life and soul of a place of learning. And in selecting its members the utmost care and circumspection are necessary. Unfortunately, it is just this part of the organisation of a University, that irrelevant and unworthy considerations of race, religion or sect come into play and impair efficiency and reputation at once. Learning knows no narrow frontiers and a really good professor is not always to be found within a circumscribed area. Jealousy of the outsider is thus even more disastrous than in other spheres, and however it may gratify the popular whim for the moment, it will surely involve the sacrifice of large and permanent interests. The writers in the nationalist press refuse to see reason in this sage counsel because here fellowship is asked for the occidental although the very writers are the first to protest when a Sir Fasil-i-Hussein in the Punjab and a Mr. Jadhav in Bombay extend the principle of narrow selection and communalise the teaching services in the sphere of primary and secondary education. If it is wrong to appoint a Mahomedan or non-Brahmin to a teacher's place because of his caste or community, irrespective of his merits, why should it be right to appoint an Indian to a professorship simply because he is an Indian? Sastri is no more against preference to qualified and competent Indian professors than his critics are against the advent of Swaraj. Mr. Sastri has himself been an educationist. It is the principle which Sastri concerns himself with and none can deny that he has dared to be in the right in spite of inevitable misunderstanding.

Culture and Public Life

Bombay's young men are active. They debated on Gandhism, organised a lecture on the effective me-

thods of attaining Swaraj and followed it up with an address on 'Culture and Public Life' by the Hon'ble Sir C. P. Ramaswami Iyer, Law Member of the Government of Madras. Mr. Bhulabhai J. Desai presided. The choice of the Chairman was appropriate to the occasion. Mr. Desai was an ardent Home-ruler in the days of the home-rule agitation of Dr B-sant's brand. So was Sir (then Mr.) Ramaswami Iyer. The Chairman led Bombay while the lecturer led Madras. Both are lawyers,—and eminent in their calling. Both are young. The chairman, if Dame Rumour spoke truly, wooed the Law Membership of the Government of India, or was wooed in that behalf, while the lecturer was led captive into the Law Membership of the Madras Government by Lord and Lady Willingdon. Non-co-operation drove both the chairman and lecturer out of politics by its intolerance of opposite views,—one into the arms of the profession and the other into an embrace of the bureaucracy. It was therefore only to be expected that when an attractive subject as 'culture and public life' was proposed, the lecturer should make it a peg for a sermon and an apology. If non-co-operation had not produced intolerance, well,—the lecturer may not have left public life. What was public life without tolerance? Cultivate tolerance before all other virtues. That was the burden of the lecturer, although he omitted all references to non-co-operation.

Pros

The address was excellent in its diction, elegance and imagery. Sir Ramaswami is a cultured man in the sense that he is a man of accomplishments. His desertion of politics had not lost him the cunning of speech. Sir Ramaswami referred to religious persecutions in Hindu religious history which are relics of a barbarous age and to tolerance that has since marked the spiritual growth of this ancient land which is rightly acclaimed the 'cradle of religions.' He quoted eminent men of letters who rightly laid emphasis on the need for humility and tolerance as inalienable characteristics of culture. Sir Ramaswami also referred to the dogmatism of the journalists tending to give a fundamental aspect to the immediate and evanescent. In conclusion, the lecturer pleaded not for the extinction of all dogmatism but for the co-existence of a respect for the opposite view point. Mr. Desai endorsed the appeal of the lecturer and asked the youth to learn to win without conceit and lose without rancour. He claimed that Bombay was fast re-establishing its claim to be a city with a large fund of tolerance and assured the lecturer that he would always be welcome, whatever views he held or may have ceased to hold since the Home-rule days. The last repartee was a double-edged weapon in this case, as Mr. Desai is equally in Sir Ramaswami's plight. The audience, however, was not critical and Mr. Desai escaped.

Cons

It is but fair that the other side of the case should be stated. Advocates of tolerance do concede that there is room for a limited amount of dogmatism, as all sections can initiate only from a positivity of conviction that one side of the case is for the time being the right viewpoint. The recognition conceded to dogmatism is however nominal. The emphasis of tolerance is real. What the advocates of tolerance have in mind is the intolerance of the non-co-operation days. Now that non-co-operation has failed, its critics are able to say "we told you so." But let us erase from our mind the failure of the non-co-operation movement and only remember the intensity of national feeling during the palmy days of non-co-operation. The country was seething with feelings of anger and indignation. The Punjab and Khilafat wrongs were enough to try the patience of any subject people. Now in a critical state like that, Mr. Gandhi rightly or wrongly offered a programme

of action which caught popular fancy. Many calculated minds saw the seeds of failure in the movement and stood aloof and they had to bear the opprobrium of their aloofness. It has been argued that if no one had stood aloof non-co-operation would have succeeded. It is an argument that does not compel sympathy. If non-co-operation did not appeal to the reason of a section of people they had every right to refrain from participation and even to attack it. The issue for consideration, however, is whether the excesses of the people in the heat of non-co-operation which resulted in the temporary eclipse of anti-non-co-operationists, were really of such a character as vitiated the atmosphere of public life.

Dadabhai Naoroji

A Reminiscence

BY RT. HON'BLE V. S. SRINIVASA SASTRI, P. C.

Twice I was privileged to meet Dadabhai Naoroji. The first occasion was in the very end of 1906, after he had presided over the famous Congress of that year and for the first time used the fateful word "Swaraj." Gokhale had arranged that the young men who had joined the Servants of India Society or were about to join it should wait on the Nester of Indian Nationalism and receive his blessing on their life-mission. I had not been sworn, but I had resigned from my profession and come to Calcutta to be admitted in form to the Society. Mr. C. Y. Chintamani too was there, for then he contemplated joining the Society. Mr. (now Sir) Dinshaw Wacha was the only stranger present. We were introduced in a few words by Gokhale, whose behaviour on the occasion I remember as a pattern or reverence or self-respect in natural and attractive combination. The Grand Old Man gave us impressive advice. One interesting statement is perhaps worthy of being recorded. He had himself contemplated the formation of a body of workers similar to the Servants of India Society and congratulated Gokhale on his good luck in realising that which to him had only been a dream.

The other time was in 1910. The Society had held a busy and fruitful session. We had resolved to open branches in Bombay and Madras, and to enable me to assume command of the Madras Branch, my training had been as a special measure terminated at the end of three years and a half, and I had been declared Ordinary Member. The Madras contingent left Poona like men adventuring forth on a daring enterprise and resolved to fortify themselves at the start by a draught of inspiration at the very fountain of patriotism. So we went by previous appointment to Versova, where Dadabhai was surrounded by the loving care of his family. We were seated in a small room and promised not to tire the venerable patriarch. He entered in full dress and occupied a large chair. I broken the silence by a short speech explaining our presence and praying for just one word of counsel and encouragement. He said a few words in reply by which we felt more than rewarded. A conversation ensued, in which he showed solicitude for our comfort and satisfied himself that arrangements had been made for due hospitality to us. We also succeeded in persuading him that his valuable library should be left as a legacy to our Society, where we had already a respectable collection of books on politics, history and economics and of Parliamentary records. He actually gave instructions for the removal of the

volumes. But owing to causes beyond our control, the transfer could not be effectuated.

It so happened that I was in Bombay the day he passed away. Among the thousands and thousands of men and women who came to pay their last respects I was one of the few who were permitted to stay downstairs. In spite of the vastness of crowds the hush was nearly universal and impressive, and the solemnity was deepened by the chant of some verses from the Zend Avesta in the room where the dead lay, which sounded to me strangely like our own Sama Veda recited in the southern style, which once heard, can never be forgotten and has the power of stirring one to one's depths.

The Late Mrs. Soobee Ellary

On Friday last the 13th ultimo, after a short and patient suffering there passed away at her home "Cato Manor," the wife of late V. Ellary. The late Mrs. Soobee Ellary was greatly esteemed throughout the whole district, and her loss will be much felt. In the days before Mrs. S. Ellary became ill, her reputation as a hostess stood very high and valued her friendship. The deep sympathy of many go out at this time to her 5 sons and five daughters in their sad bereavement.

The funeral service was of impressive nature. After a preliminary service at the house, according to Hindu custom, the body of the late Mrs. Soobee Ellary was laid to rest alongside her husband's grave who predeceased 18 years ago, in the beautiful private cemetery at Cato Manor. The sons and daughters were the chief mourners, and a large number of relatives, and representative number of residents gathered to pay their last tribute to a highly valued member of the Indian community. —Contributed.

Mr. E. Mohamed's application for a greengrocer's licences in respect of the premises lately occupied by Mr. Wessels van Wyk in Church Street, Cape Town, was not granted.

BOOKS FOR SALE

To be obtained from the *Indian Opinion Press*, Phoenix, Natal. Postal Orders to be made payable at Durban.

The Hon. Mr. Gokhale and the Indenture System	2	0
Indian Home Rule, by M. K. Gandhi	1	6
A Book—and its Misnomer	1	0
Bhagavad Gita. Mrs. Besant's Translation	2	6
Asiatic Registration Amendment Act (1908) in English and Gujarati		
Hindu Social Ideals, by P. J. Mehta	2	6
Rise and Growth of Bombay Municipal Govt.	4	6
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