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## “COOLIE MENACE IN JEPPESTOWN”

ON Thursday night, the 18th inst., says the *Rand Daily Mail*, a meeting of residents of Jeppestown, held in the Masonic Hall, Ford Street, entered a protest against coloured people residing or trading in the district. It was denied by Mr. Pateman, Chairman of the Jeppestown Ratepayers' Association, who presided, that the organisers of the meeting were insulting their fellow-Indian subjects, to whom they were grateful for what they had done in the war in Europe. But no European would sleep in a roomful of them, none would care for his sister or daughter to marry one, and Indians would not eat with them if they wanted them to. The organisers of the meeting opposed all coloured traders, and not necessarily Indians.

The first resolution was moved by Mr. Anderson. It expressed the opinion that it was essential in the interests and welfare of the community that all persons other than whites should reside and carry on trades in special districts set apart for them and not among white residents, and that owing to their condition of living being in conflict with white ideals, their introduction was a damage, annoyance, and grievance which the meeting was determined not to suffer or submit to. Mr. Anderson quoted Dr. Porter, Dr. Orenstein, the Union Medical Officer, and prominent people of Capetown in favour of the opinions expressed in the resolution, and mentioned that the average savings of an Indian adult were £34 a year, of which £18 went to India.

### Mr Mulvey's Story

Mr. Jack Mulvey summed up the situation in the question, "Who is going to live on this earth?" Being white and to some degree selfish, he would as far as was in his power see that the white race came first. He knew India well, and he could say that the Goorkhas and Sikhs were on a much higher intellectual and social level than the coolies they found in Johannesburg. Most of his hearers knew something of the slums of the town and he declared that the letting of shops to coolies was the thin end of the wedge in the opening up of a coloured community in their midst. For nine years the Tramway Committee had bluffed the coolies until they could bluff them no longer, and he objected to any European man or woman sitting next to a stinking coolie. (Laughter.) Nor had he ever forgotten seeing a coolie fruit hawker near the Heriot Mule polishing up his apples with one of his socks. (Roars of laughter.) He believed that there were 5,000 coolies and Malays in Johannesburg. They should not allow this coloured menace to expand, and therefore they should do their bit by voting for the resolution, which was at once unanimously carried.

A resolution protesting against the letting of certain premises in Jeppestown to other than white persons for business and residential purposes and pledging the meeting to prevent the continuance or extension of such a grievance, and to decline to support or lend

assistance to anyone letting premises to other than white persons, was moved by Mr. Hayward, who said all that the Ratepayers' Association could do was to enlist public support against what was specified in the new leases, and that was a disturbance, an annoyance, a grievance, or a damage. Mr. Hayward interpreted the occupation of premises by coloured people as being within the four terms he had mentioned as being in the new leases. (Hear, hear.) Action should be taken by the Witwatersrand Townships' Estate against the lessor, and the meeting would be asked to sign a petition in favour of that, and with a view of keeping up the tone of the district.

### Danger of the Half-Caste

In seconding the resolution, Colonel Furze said that as a South African, what appealed to him was the danger of the half-caste. In 1910 he was in Capetown and was utterly shocked to find white men with coloured wives everywhere. Unless one took care, this intermixture might occur in Johannesburg. There was a proposal in the resolution to adopt the principle of the boycott, but if he knew Jeppestown he did not think it would be sufficient. The subject should be made one upon which Municipal and other candidates should pledge themselves to see to it that coloured people were not allowed to plant themselves amongst white people. (Hear, hear.)

On the ground of business competition, Mr. G. H. Murray, who also spoke, said he would have preferred that tradesmen had not been called upon to speak, as they could not altogether eliminate what he might describe as the selfish aspect. At the same time he had latterly been through the slums, and he had seen sickening and disgusting scenes in that very neighbourhood. The mixture of coloured people and Indians and whites in the back-yards close at hand was due to the want of more suitable premises, and perhaps to the Town Council not having the power that was required. In the lower end of Market Street some years ago they would find scarcely a coloured man, but to-day the whites had almost entirely been squeezed out. A coloured community would be a menace to the health of the district, and for that and other reasons he heartily supported the resolution.

A member of the audience created much laughter by stating that at a recent meeting there was an impassioned speech in favour of white labour in South Africa that was made by a man whose wife owed a "Sammy" £4 ros. for fruit. Mr. Mulvey's local incident was a trifle. If the audience only knew what he (the speaker) did, they would not wonder that their children became ill and had to be rushed off to hospital.

The resolution was unanimously carried.

Mr. Bloom moved, and Mr. Walters seconded, that copies of the resolutions should be forwarded to the

Government, the Municipality, the Township Owners' interested in the Eastern District Suburbs, and to the representatives of the district in Parliament, the Provincial Council, and the Town Council. Mr. Walters remarked that considering the large amount of money that the Witwatersand Township Company collected from Johannesburg it was its duty to help the people of Jeppe in their hour of need.

This resolution was also unanimously adopted and the meeting concluded.

### A Proper Reply

Mr. Polak has addressed the following reply to the *Mail*:

You have been repeatedly requested, when referring to members of the British Indian community, to refrain from the use of the offensive and derogatory term "coolie." You should know, who pretend to a regard for the Imperial amenities, that to use such a caption as "Coolie Menace in Jeppestown" is to put an affront upon the people of India, who are at least as loyal, law-abiding, and self-sacrificing on behalf of the Empire as the people of Jeppestown—or at any rate those who attended the meeting that you report to-day. And why not "alleged menace"? Those residents of Jeppestown who were not present there at and who habitually buy of the Indian traders (of whom there are scarcely any in the district) or hawkers cannot be said, honestly speaking, to regard them as a menace.

Why does Mr. Pateman indulge in the *non sequitur* that "no European would sleep in a roomful of them (Indians), none would care for his sister or daughter to marry one, and Indians would not eat with them if they wanted them to"? What has all that got to do with Indian trading? How many Europeans residing in Jeppestown would like to sleep with, or marry their sisters or daughters to, or even eat with any or every other European in the district? Why waste breath on this kind of fallacy, except to tickle the palate of the mob, as Mr. Mulvey sought to do with his extraordinary story? Mr. Mulvey shows his white superiority of intellect—I say nothing of the bad taste of his comparison of that of the resident Indians, of whom he knows nothing, with that of the Gurkhas and Sikhs, of whom he probably knows even less—first by the common fallacy of generalising from a particular case, and then by actually advocating a policy of bluff—Indians call it by another name—while he apparently has no objection to sitting next to a "stinking" European, whereas he strongly objects when the stench comes from a "coolie." And his sociological studies have never, seemingly, taught him that to confine a section of the community within a particular area is to create slum conditions of the very worst type, crushing alike to body, mind, and spirit. But probably Mr. Mulvey is ignorant of the natural conditions of a location, pale, or ghetto, whose inhabitants are habitually ignored by their fellow-citizens who are not required to live in them. Nevertheless, he need not, I think, go very far in Jeppestown to find slum areas the responsibility for which lies with Europeans, and not with non-Europeans. And if not in Jeppestown, then perhaps Dr. Porter can show him a few in other parts of Johannesburg. Why not exercise his reforming zeal in these areas first? Then Europeans can come forward with clean hands.

As to Mr. Hayward's interpretation of the "occupation clause," it is hardly likely that the superior Courts of this Province, which, fortunately, are not ridden with colour-prejudice, will accept it, as he has probably already been advised.

Col. Furse has allowed a warm heart to outrun his discretion, for he should know that the prohibition of marriage between coloured and white in the Transvaal does not prevent miscegenation, and that the result is vicious in the extreme, far more so than at the Cape, in the opinion of competent observers who have been careful to inquire into the facts.

Mr. G. H. Murray and the unknown member of the audience whom you report unwittingly indicate where the shoe pinches. The first shows that a lot of the hostility to the Indian trader comes from his European trade-rival, and we did not need a public meeting to teach us that elementary fact; and the second has somewhat unfeelingly laid stress upon the hypocrisy of many of those who take a prominent part in these protests. The position is a very simple one—if the European has no need for the services of the Indian or coloured man, these will not waste their time, energies, or capital in unproductive surroundings.

May I, in conclusion, suggest that on future occasions, speakers should confine themselves to the facts that they know for certain and not indulge in wild theories, hearsay statements, vague generalities, and irrelevant remarks which, if humorous, are inaccurate and unprovable?

## Indentured Labour

In proposing the resolution condemning indentured labour at the 17th Bombay Provincial Congress, Mr. Javadekar from Dhulia quoted a passage from the Report of the Commissioner of Raipur wherein that authority spoke in piteous terms of the intending labourer as one who was to be sold to one whom he knew not. It was as if, the speaker thought, the labourer was considered a 'thing and not a person.' Such a trade in the commodity 'men' had been carried on for sixty years in British India. The British nation had justly earned the gratitude and admiration of all people by their abolition of slavery in the world but, as a Marathi proverb had it, there was darkness underneath the lamp. Mr. Javadekar then went on to speak of the agents or 'Sardars' who supplied recruits to the Assam planters. Those Sardars got for a single labourer supplied by them from fifty rupees upwards to hundred and sixty even. They got more, if they could supply couples, no matter whether they were really married or not, or whether they were of the same caste or not. That temptation sometimes caused them to couple a Mahar with a Teli girl and other such curious combinations in inter-caste marriages were in some cases reported as having taken place. All that resulted in filthy diseases and greater mortality among the labourers. He remembered to have read that the seven lacs of men which had gone out to Assam were at present less by as many as two lacs of souls. The reports of commissions appointed by Government and other Government publications contained much information on the subject which was grievous to read. It was there stated that in some cases the Government officials whose duty it was to protect the interests of the labourers, were as it were in a league with the agents or planters and that the labourers did not sometimes obtain justice. The Government had all such information in their records and yet no fully adequate steps were taken to prevent the abuses. The speaker exhorted the audience therefore to have recourse to self-help. When drinking tea or eating Mauritius sugar, the speaker said, Indians should bear in mind that they were as it were drinking the sweat, the tears, nay, the blood of their brethren, working almost as slaves in the tea or sugar-cane plantations.

The Resolution was seconded by Mr. S. V. Kowalgi of Bijapur in English. He regretted that a nation like England which abolished slavery should allow in India a system, which was not far different from slavery. The system was one which divorced mothers from their sons and daughters, brothers from brothers and not only that, it was a fruitful source of sinful conduct. It hurled men into the ditch of vice and as such it should be discontinued.

Dr. Bhide, supporting the resolution, remarked that the system was objectionable; because it de-humanised

man. The system was bad, because it caused suffering and death; but suffering or death were not its only or the chief objectionable features. It essentially destroyed the humanity in man and therefore it was considered evil.

## From the Editor's Chair

### A "COOLIE MENACE"

ONE cannot exist for long, it seems, without one of those periodical outbursts of anti-colour sentiment such as was exhibited at the Joppestown meeting reported in another column. We know their value and so we do not get alarmed. We have seen the death of so many "white leagues," "vigilants' associations" and similar institutions that we no longer take seriously any such activity. We know there is no bottom in these movements. They are founded on prejudice and ignorance, kept up on untruths, and, as the people who do the shouting are insincere, the first outburst is usually the last. The example of the man whose wife owed a "Samoy" £4 10s. for fruit is typical of the lot of these protesters. Some mention was made of the Town Council. Where does it stand? This Council is composed of Europeans who are elected by Europeans and therefore, whatever their faults, coloured people cannot be saddled with any blame. There are slums in Johannesburg which are a disgrace to the country. These are occupied by Europeans as well as coloured people. Why do not such protesters turn their attention to this menace to the health of the inhabitants? Here is a real danger and the disgrace must be shared by the Town Councillors and the Europeans who elect them. In spite of the vote, the vested interests of the wealthy and unscrupulous landlord are protected against the interest and well-being of the community. And still there are no protest meetings. Why? Simply because the poor degraded beings who infest these dens are far below the water-mark of respectability and such men as those who make speeches at "coolie menace" meetings do not care a fig for them. There is only one reason for all this waste of words. It is found in the one word "Competitor." The "coolies" engaged on the plantations and farms are useful, the "coolies," who do the washing and gardening are indispensable, the "coolie" Princes and fighting men in the trenches are just splendid, but the "coolie" trader and the "stinking coolie" on the tram—

### THEN AND NOW

We are delighted to see that the Government have at last learnt to appreciate the existence of the "political prisoner." When the passive resistance struggle was proceeding in all its activity, and representations were made by outside friends that the Indian passive resisters should be treated as political offenders and that their

prison treatment should be accordingly modified, these friends were informed that the Transvaal (and later, the Union) penal code made no such provision, and that all convicted persons were to be treated under a set of regulations that did not distinguish between a conscientious objector, whose sole concern was the welfare of the state, and the safeguard of the constitutional rights of the individual, and the hardened criminal, who was the declared enemy of the society that had made him an outcast. The result was hard labour sentences and severe prison discipline, starvation, in many instances, and ill-health. Even when, during the strikes on the Rand, many labour advocates were sent to gaol, no relaxation of the prison-regulations was permitted in their favour. But with the rebellion, the Government have felt the force of a public opinion that they could not pretend to ignore. Every cloud, it is said, has a silver lining, and the silver lining of the rebellion cloud is that the Government and the public have been compelled, even whilst forcibly detaining men and preventing their injuring the community (in the view of the majority), to recognise the fact that many men act apparently in conflict with the public interest, that they do so from a sense (possibly and often misguided) of public spirit, and that they must not be confounded with those who seek only to injure society as it has injured them. The motive of a man's act is often of more importance than the act itself, and it is a matter of the utmost satisfaction that this is beginning to be recognised.

## How Rebels Fare in Prison

The *Rand Daily Mail's* Pretoria correspondent gives the following particulars regarding the treatment of De Wet and other prisoners in the Union gaols:—

With four thousand prisoners in hand at the end of the rebellion the Government prisons were taxed to their utmost capacity. Such a rush would probably upset the best prison system in existence, but when the gallant thousands who were ready to undergo various hardships on the veld, and sjambok, lout, and shoot, found themselves shut up within prison walls, they claimed the right of men who carried through an "armed protest." Even the underlings who were dealt with by the special magisterial treason court wanted their special concessions in gaol treatment, and they got them. Some weeks after the sentence by that court on the Rev. Steenkamp, according to the *Volkstem*, a request was sent to the Minister for Justice with regard to the wearing of prison clothes, and the Government reviewed the whole question of the prison treatment of rebels. As a consequence regulations were passed by the Governor-General in Council empowering the Director of Prisons to relax the regulations dealing with people not sentenced to hard labour. From March 27 instructions were given to the Superintendent of Johannesburg prison that the regulation under which prisoners had to wear prison clothing need not be applied to those not undergoing hard labour. Further alterations were made on July 5, so that now De Wet and his fellow prisoners have separate cells and a separate quadrangle for exercise; they can wear their own clothing and not prison clothing; they can send and receive one letter per week; other prisoners can send and receive letters only once a month; they can receive

visitors once a week, other prisoners once a month; they can receive writing material and books, freely, which other prisoners can receive only under stringent regulations; their hair and beards need not be cut; they can receive food, bedding and clothing from outside which is not allowed other prisoners; they can smoke outside as much as they like, hard labour prisoners being allowed to smoke only once per week after very heavy work; they need not give their finger impressions or photos for the prison register.

These are the terms under which De Wet and his fellows have been serving their sentences.

[NOTE: We comment on the above in our leading columns.—Ed. I.O.]

## Some Indian Problems

An address on "Some Indian Problems" was given (says *India*) by Mr. J. Ramsay MacDonald, M.P., at the Ethical Church, Queen's Road, Bayswater, on Sunday evening (June 20), on the question of education. He said that the education of a people concerned the springs of a people's life, and one of the first confessions a good educationist would make was that the education he brought must be a continuation of a people's civilisation. But in India our system of education had entailed a decisive break with the past. In going through an Indian college and listening to the classes, and particularly to the first year students, it was impossible not to come across most pathetic cases of young men striving hard to acquire a new outlook through the medium of a new language imperfectly mastered. He remembered discussing this very matter with one of the greatest of Indian educationists, Munshi Ram, the head of the Gurukala outside Hardwar, and how he had described to him the vain attempts by college boys to grip the unfamiliar teaching as part of themselves. Macaulay's famous minute was a denial of an educative method and spirit, and it was the foundation of modern higher education in India. We blamed Indians for memorising and for passing examinations in subjects which they did not understand. It was our fault. The Indian mind was alien to the method of instruction which it received, and the effect was curious. No class in India deserved more pity than the class which halted midway between the Indian and the Englishman, which desired to belong to the European who looked down upon them, and did not desire to be identified with the Indian who out-casted them. We had done mentally with education what we had done physically with these people. We had cut the Indians off from their past without attaching them to us; we took them to our hearts in this country, and when they landed in Bombay on their return they found themselves in a different world. We had made of them foreigners in their own mental atmosphere. It was this that lay at the root of nine-tenths of our difficulties in India at the present moment. Until we acquired mental sympathy and went to India, not as Englishmen with some gift in our hand, but as men of Western experience who felt they had something to learn as well as to teach, we would remain on the wrong road to create a real India inspired by Indians and seeking Indian aims. No nation that was worth the name was a mere copy of its neighbours.

### India's Position in the Empire

Akin to this problem [the demand for self-Government] was the problem of India's position in the Empire itself. It was based on the problem of race which could not be explained away. In Australia and South Africa and Western Canada, the race problem stared one in the face with its facts; in India it was rampant. It rested in the Dominions on the two factors of inter-marriage and a low standard of life. In Australia the women electors had supported conscription by an over-

whelming majority from no love of militarism, but because they were opposed to any policy which would enable the yellow race to gain a permanent footing in the Commonwealth. By a series of laws the white emigrant in Australia had been able to keep and force up a very high standard of living. He was convinced that if the Chinaman engaged in the furniture trade in Melbourne, that standard of living would fall and the political protection would be shattered which he had raised by law for his economic weakness. Hence came the emigration laws in Australia. The same spirit showed itself last year in South Africa. There the competition was between the Hindu and the small shopkeeper. But to the Indian the controversy was some thing much more. Those who knew India knew that no war was required to demonstrate her loyalty. Although the Indian found Imperial citizenship to be a dream, he clung to it, and could not be persuaded that Downing Street was not responsible for his troubles in South Africa, or that Englishmen could be treated in exactly the same way in any self-governing dominion. He could not say what would be the outcome. But Englishmen at home must take it that more and more pressure would be brought to bear by Indian opinion until a status of equality was achieved. To-day the most popular man in India, and the most justly so, was Lord Hardinge, the Viceroy, and the cause of his popularity was that he was able sympathetically to associate himself with that Indian aspiration.

### The Spirit of Success

What India wanted for the solution of these and other problems was a body of men who would go out, full of the Indian spirit, devoted to India, firm believers in India, with all the sympathies possessed by the great administrators of the past, and prepared, like Sir John Malcolm, to "look back with shame to the days when he considered himself superior to the 'natives' with whom he was called upon to associate."

### The Spirit of Peace

International-peace is not something for which we must look to the Courts of the Great Powers, to Kings and Parliaments, but to the men and women who make up the several nations, (writes Wilfred Wellock in the *Modern Review*). For peace is a thing of the heart, being, like the Kingdom of Heaven, possessed individually; and it will manifest itself outwardly just as soon as it is generated inwardly. It is not a Bill to be passed by a government or governments, but a spirit to be cultivated and possessed.

We are all called to be the ambassadors of peace; and if we neglect our duty, why blame others? No Government could, would ever dream of going to war if the spirit of peace was in the people. So long as the people are fickle, prone to hate, unpractised in the art of self-control, so long will they be at the mercy of war-mongers, and so long shall we be subject to war. Until the spirit of good-will is in the majority of the people, war will not pass away.

The man who believes in love, in humanity, could not possibly kill his fellow-men because he disagreed with them; but trusting them, and spurning suspicion, he would have no need to do that, as to manifest the spirit of good-will is to bring out the best in man, to dispel fear and distrust, and all those foolish antagonisms which are the soul of war in a civilised age. Nothing is so powerful as trust, the trust of a self-controlled and intelligent man.

The peace of the world? It will come just as soon as we who believe in peace practise peace, are strong enough to withstand the tidal waves of evil passion which seem periodically to burst upon us, and are able to overrun the land with the purifying and refreshing

streams of love, and so to destroy the poisonous growths of hate, pride, vainglory, greed and the lust of power, etc. We may all sign the treaty of permanent peace to-day; and keep it too. And the death-knell of war will never be rung until a sufficient number do that. The conditions of peace are internal, not external, private, not official, individual, not national; they are a well-controlled mind, and a heart charged with love towards men.

## A Happy Choice

Though it was long tacitly understood that Sir Sankaran Nair would succeed Sir Harcourt Butler on the Viceroy's Executive Council, the official announcement of his appointment will be hailed with approval throughout the country. What with the absence of provincialism in the cast of his opinions and his comprehensive political and social outlook, Sir Sankaram Nair is an Indian in a much larger sense literally and metaphorically than most of his equally eminent countrymen. Indeed, his selection is not merely a due recognition of the capacities of educated Indians. His advent into the Viceroy's Council will introduce an element of which the Council itself will have reason to be proud. It would seem as if the Government have tried to expiate their weakness shown in the appointment of Sirdar Daljit Singh on the India Council by making this happy choice.

If one characteristic could mark out for the Education membership a man of Sir Sankaran Nair's manifold abilities, it is his sturdy independence. A striking illustration of this is given by the fact that his evidence on the Public Services Commission was the most outspoken among the bold and frank statements which characterised the non-official evidence in this Commission in Madras. Finally, it is needless to anticipate the results on the educational policy of the Government of a mind well stored with wide culture and bent on carrying out reforms that it realises to be urgent.—*Bombay Chronicle.*

## A Great Indian

A biographical sketch of Dewan Bahadur Sir S. Subramania Aiyar has been written by Rao Sahib S. M. Rajaram Rao, and published by him at the offices of the *Wednesday Review* of Trichinopoly, of which he is the editor.

A foreword to Mr. Rajaram Rao's sketch is contributed by Lord Ampthill, who knew Sir Subramania well when he was Governor of Madras; and we are glad to see that he is able to write of this great Indian in the warmest terms:

"The life and character of the retired judge are an example of so noble and rare a kind that a record of them ought most certainly to be enshrined among the enduring memories of Madras. He is the soul of honour, a man who has absolutely no personal ends to serve and who devotes his great abilities solely to the public good. Neither too conservative nor too progressive, he remains the perfect model of an Indian gentleman, and is broad minded enough to adapt himself gracefully to the political and social requirements of the British connexion with India. His life is an example to all, for the virtue of piety, modesty, industry and patriotism are equally essential to all classes and conditions of men. He excels in that respectful dignity and dignified respect which are among the true characteristics and most forceful qualities of Indians. He is a great gentleman in the truest and best sense of that time-honoured English word.

## British Guiana

The Annual Report of the Immigration Agent General of British Guiana, for the year 1913-14—a document of some considerable importance, as the Colony has already an Indian population totalling over 131,871 souls engaged in various occupations—states:—

During the year 1913-14, four ships arrived from Calcutta, bringing to the Colony a total of 1,346 Indian immigrants. Of these, one man, two women and one male infant paid their passages.

The number of immigrants who returned to India in 1913-14 amounted to 681 all told and the remittances to India and jewellery brought by them are valued at over £6,094 and £1,015 respectively.

### Marriage Question

There were in all 359 marriages under the provisions of the Immigration Ordinance, among the East Indian population in the Colony as against 431 in the previous year. One would have thought (says the *Indian Emigrant* which summarises this report) that the proportion would increase year by year, but some unnecessary restrictions exist on marital relationships among the immigrants in the Colony. In the report for last year, it was noted that certain aspects of the marriage question had attracted the attention of the gentlemen delegated by the Indian Government to enquire into conditions relating to East Indian immigrants in British Colonies. It is pointed out that most difficulty arises as regards marriages under Section 151 of the Ordinance, *i.e.*, marriage according to "religion and personal law," (there were only 18 such marriages during the year 1913-14), and the trouble is said to consist through the neglect of the parties concerned to comply with all the requirements of the Ordinance, with the result that the great majority of such unions are unrecorded; and so, being unrecognised under the law, the fruits of such marriages have to be registered as illegitimate. This is, indeed, unsatisfactory and subversive of the interests of morality among the population. The matter, we understand, is receiving attention and suggestions for amendment are under consideration. It is to be hoped that a way out, agreeable to all concerned, will be found.

### Convictions Under Labour Laws

One of the most common and unsatisfactory features observable in Immigration Reports, continues our contemporary, is the growing number of convictions of Indentured Immigrants for breaches of the Labour laws. In this Colony, the number of convictions during the year was 1272 out of a mean indentured population of 9,375, which is 13.2 of the total population, an increase by 1.5 on the figures of the previous year. The offences for which convictions followed were largely for absence from or neglect to begin work, desertion and habitual idleness, and form a little over a quarter of the total convictions. Such a state of things indicates the readiness with which employers resort to Criminal Courts to enforce the obligations of the labourers, while the entire absence of charges against employers or of their convictions stands in clear contrast, as to the inability of labourers to prefer complaints in courts of law against any injustice of the employers. Apart from the immoral influence resulting from pronisuous convictions of the labourers, there lies the serious disadvantage of the indenture period being also extended unduly to such periods for which they were sentenced. This has also an indirect effect on the wages question. While we therefore deprecate this tendency to prosecute on the part of the employers on the above grounds, we would draw the attention of the Government to the recommendations made by the Commissioners, Messrs. MacNeill and Chimman Lal on this complex question.

### Education and Political Status

We learn from the return of attendance furnished by the Inspector of Schools and embodied in the Report that there was a total of 6,615 names on the register and the daily average attendance was only 4,065. There is no Government provision for the education of East Indian children other than the State-aided Schools. We are glad to note, however, that the desirability of providing for the teaching of Hindustani or Hindi in localities where there is a substantial East Indian population has been mooted and the matter is under consideration.

It appears that the number of East Indians entitled to vote under the Political Constitution Ordinance of 1891 was for the period 1st October 1913 to 30th September 1914, 223.

At the close of the year there were 57,326 free East Indians resident on sugar estates or 47 per cent. of the total free population while immigrants under indenture numbered 9,114.

### Indian Princes' Gifts

London, July 26.—Reuter's Simla correspondent says that the Indian Princes are continuing to offer generous assistance to the Empire in every direction.

The Maharaja of Gwalior has given Mr. Lloyd-George, through the Viceroy, a lakh of rupees for the purchase of munitions, and he and two other rulers have offered their workshops to the Government for making munitions. The Premier of Nepal has given the British Government a lakh of rupees for the purchase of machine guns, and other chiefs have contributed motor ambulances, horses, aeroplanes, and tents, while one chief has offered a camp for Turkish prisoners. Other gifts include Red Cross motor boats for use at Basra and Mombassa.

The Indian Press continues to insist on the more vigorous internment of all Germans.—Reuter.

### News in Brief

We have received a letter from the Secretary for Justice in reference to our request for an inquiry into the Umzinto case reported by us some time ago. The Minister states: "Rifleman St. Joseph admitted having issued a pass to the Indian woman and, as his action in this respect was irregular, suitable notice of it has been taken by the Commissioner of Police."

The following letter from the Durban Women's Patriotic League was received by the Natal Indian Association in acknowledgment of a quantity of fruit sent to the troops returning from German S.W. Africa:

"On behalf of the Durban Women's Patriotic League, may I thank you very sincerely for your handsome gift towards the refreshment of the troops on Saturday last. We much appreciate the splendid response and can assure you the returning men were delighted with their welcome.—N. Mackeurtan, Hon. Secretary"

We understand that the above gift consisted of 3,000 oranges, 3,000 naartjes and 3,000 bananas.

The *Natal Mercury* prints a paragraph stating that Indian regiments figure prominently in a certain picture show to be exhibited in the Durban Town Hall shortly, and that paper is informed that, in order to meet the convenience of the Indian community, the higher gallery in the Town Hall will be set aside exclusively for Indians, the first couple of rows being reserved for the benefit of those who wish to reserve their seats.

How kind and self-sacrificing it is of the parties running this entertainment to so consider the convenience of the Indian community as to offer them special reserve! How can we sufficiently show our gratitude!

Mr. M. Sunthramoorthee Pillay, in a letter to the *E. P. Herald*, makes a strong appeal to Indians to follow the noble example of His Majesty the King in abstaining from the use of strong drink during the present war, and not only during the present war but for ever.

The seventh annual general meeting of the Mauritius and Colonial Born Hindu Benefit Society of Port Elizabeth was held recently when Mr. M. M. Pillay presided over a fairly large attendance. After prayer, the secretary read the annual report, and Mr. V. A. Pillay hon, principal of the South End School, submitted the annual school report. The chairman thanked both the Secretary and Mr. Pillay for valuable services rendered. Both officers were re-elected to the respective positions. Mr. V. A. Pillay referred to the honour conferred upon Mr. M. K. Gandhi by the King Emperor, in recognition of unique services. It was decided to send a congratulatory message to the Transvaal Indian Association for transmission to Mr. Gandhi. On the same evening the Society's congregational branch the Siva-Gnana Pregsas Sabha, held the fourth annual general meeting in the Assembly Hall. All the outgoing officials were re-elected for the ensuing year, with the addition of Mr. V. M. N. Pillay as a vice-president.

Mrs. Sardjini Naidoo, the famous woman-poet of India, has addressed the following letter to Mr. A. M. Cachalia, the Chairman of the British Indian Association, in reply to the Association's letter of condolence on the death of her father:—

"I am very grateful to you and to the members of the British Indian Association for your kind and welcome resolution of sympathy and condolence on the unspeakable bereavement we have sustained in the loss of my beloved father. He was a very great man, and preached and practised very great ideals in his lifetime and leaves for a legacy to the young generation a wonderful faith in the future of India if India would only learn his freedom lesson of Unity in all things.

"Since my father's death we have sustained another national as well as personal loss in the passing of Mr. Gokhale. I send you under separate cover a copy of my little tribute to him, entitled 'Gokhale the Man.' He fought valiantly and at the cost of his own health and life for the cause of Indians in South Africa."

The Jam Sahib of Nawanganagar has presented his residence, "Jamnagar," at Staines, to the King as a hospital for wounded officers. With his Majesty's consent it has been named the Prince of Wales's Hospital, and was opened on Friday last (June 18th) by General Sir O'Moore Creagh, late Commander-in-Chief in India. It will be conducted under the supervision of the War Office and entirely maintained by the Jam Sahib, together with the Maharaja of Kashmir and the Maharaja of Patiala. The expense of equipment has also been borne by his Highness, and he has, in addition, provided an ambulance and two motor-cars for the use of officers during convalescence. There are eight wards, each of which has been named after a general in the war, accommodation being provided for 40 beds.—*India*.