

Indian Opinion

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NOTES AND NEWS

MR. Andrews has cabled to the *Bombay Chronicle* (not the *Daily Chronicle*, London) a message regarding the position of Indians in South Africa. Reuter sends the following to the press here:—

Bombay, Feb. 10.—Mr. C. F. Andrews has telegraphed to the *Daily Chronicle* from South Africa, saying that the situation of the Indians is now the worst since 1913. The *Chronicle* commenting on this, says that the Union Government's anxiety for a full inquiry and equitable treatment has steadily flagged since July, and asks what is the Indian Government doing? The paper blames the public for discreditable apathy, and demands a public meeting similar to those held in 1913.

The *Natal Mercury*, thinking that it was the London *Daily Chronicle* which was referred to, took Mr. Andrews severely to task for trying to arouse popular indignation in England against the Union Government and in favour of Indians in South Africa. To this Mr. Andrews replied in the following letter to the Editor:—

Your leader writer has made a very natural mistake concerning the cable I had despatched on the "Indian Question," which Reuter reported. He has inferred that I sent it to England. In reality it was sent to Bombay, and not to England at all. The mistake has been due to the fact that there is a *Daily Chronicle* (called the *Bombay Chronicle*) in Bombay, as well as in London. I have never sent any cable at all on the Indian question to any paper in England for I fully agree with your position that South Africa now stands in a direct relation to India as a full self-governing nation. The simple facts about my cable were these. I had been asked by the Imperial Citizenship Association of Bombay to report to India from time to time, and the *Bombay Chronicle* was the easiest means of communication. After careful inquiry, it was my honest opinion that things were worse in the Transvaal than at any period since 1913-1914. I therefore reported that opinion. Since then I have sent the further news, by cable, that things in Natal have seemed to me to be better than those in the Transvaal. I do not think that I have in any way overstepped the bounds of common courtesy to the coming Commission by reporting such news as this to India.

The following editorial foot-note was added:—We thank Mr. Andrews for his courteous letter, but there was nothing in the cable to indicate that it referred to an Indian newspaper. At the same time, we think it unwise to inflame public opinion in India, as appears to have been the result of the cable in question.

Seeing that the cablegram was sent from Bombay and not from London, we should have thought that that would have suggested that the message referred to a Bombay paper. We are surprised to find that the *Mercury* should, after the error had been pointed out by Mr. Andrews, still persist in ignoring the fact. It is not fair nor is it honest journalism.

Mr. Andrews, at the request of the *Bombay Chronicle*, has sent, from time to time, reports on the state of affairs as he found them. It is a part of his duty as commissioned by the Imperial Citizenship Association

to report the result of his investigations. It is unfortunate that his reports are not always flattering to the European element of South Africa, but that cannot be helped.

We note that the *Mercury* is careful not to say that the reports were false. It was simply "unwise to inflame public opinion."

The *Times of India* says the Indian Government realises the seriousness of the situation in East Africa and South Africa brought about by the treatment of Indians there, but frankly admits ignorance of certain aspects of the matter. The Indian Government, while urging strongly and continuously upon the Colonial Office the wisdom of preventing precipitate action on the part of those who are unsympathetic towards Indians in East Africa, does not propose to act without fully acquainting itself of the facts, and awaits the findings of the South African Commission.

Nothing could be more frank than the statement made, the other day, by Mr. G. Heaton Nichols, the South African Party candidate for Zululand. The end of politics, he said, was good government, and good government was to secure the well-being of *all* members of the community. In South Africa they found that *this well-being*, as far as they were personally concerned for the moment, was connected with the *white* race. It was essential in order to preserve their civilisation that they should maintain the white rule. If they allowed the tide of barbarism to sweep over it their civilisation would vanish. South Africa was not a democracy. It could not be. Democracy meant the *whole* of the people. There could not be democratic government in a country where six and a half millions of the people were unenfranchised. The rule in South Africa was an aristocracy—the aristocratic rule of the *white* race. That he considered *the first principle of his party*—to preserve that aristocratic rule. Anything which tended to destroy it was suicide.

This Party is the Government party—General Smuts' party—the party at present in power, and which will most likely retain the political power in this Union. It is well to know what its "first principle" is.

Mr. Nichols also said:—The Native question was not confined to the geographical boundaries of the Union. From Capetown to the Equator they had a people belonging to the same race, and imagine them being brought into contact with the doctrine that wealth is created by labour, and therefore belongs to labour!

Yes; just imagine that! It would certainly be inconvenient, and dangerous to the stability of the "first principle" of the Government party if the mass of the population were to realise what is the truth. And some day they will realise the most elementary truth that wealth is created by labour. Then the "first principle" will have to go.

A welcome reception arranged by the Durban Young Men's Muslim Association was held in the Royal Picture Palace, Victoria Street, for the purpose of doing honour to Mr. C. F. Andrews. Mr. Mirza Moonshe Joommaal, the chairman of the association, presided, and in addition to the guest of the evening there were also present Messrs. A. H. Kazi, Parsee Rustomjee, M. Rooknoodin, M. B. Naik, S. Emmamally, Abdool Guffar, O. H. A. Jhavery, A. M. Vanker, G. H. E. Vaha, Hossen Peerbhoy, E. S. Vahad, M. I. Bellim, A. M. Chan, M. A. Variwia, Suleman Kadwa, Essop Gool, Suleman Vahad, A. M. Solwa and many others.

A public "At Home" was given by the Reception Committee in Messrs. Miahkhans' rooms, Field Street, on Thursday afternoon last in honour of Mr. Andrews' birthday.

The *Rand Daily Mail* says that the gold exchange position has made the price of all return shipping fares uncertain. A passenger who takes a single first class fare to India from South Africa to-day pays £42, therefore he must, nevertheless, pay £84 to come back. The tremendous difference in the value of the rupee to-day as compared with it in pre-war days accounts for the difference. The fare back is quoted in rupees in India. When sterling is converted into the necessary number of rupees it amounts to £84. The chaotic condition of exchanges therefore is responsible for this anomaly. Travellers should remember that return fares are not granted to India, so that it is impossible to get out of paying double the return fare.

The Secretaries of the South African Indian National Congress Durban Committee meeting will as usual be held at Mr. Parsee Rustomjee's Field Street, Durban, on Monday next, the 23 February 1920, at 6 p.m., sharp to discuss the following subjects:—(1) S.A.I. Congress Executive; (2) Proposed Constitution Natal Indian Congress; (3) Commission; (4) Deprivation of Natal-born Indian rights of entry into Natal.

Mr. Andrews' Reception Committee meeting will follow the above and members are requested to attend.

We understand that a Mass Meeting of the Indian community will be held in Mr. Rawat's Bioscope Hall, Durban, on Sunday next, the 22nd February 1920, commencing at 3 p.m. to appoint a Reception Committee to welcome the Hon'ble Srihivasa Sastri, who is expected to be here as one of the non-official members to represent the Indian Government at the Commission.

The members of the South African Indian National Congress Executive are requested by the Secretary to attend without fail an extraordinary meeting which will be held at Mr. Parsee Rustomjee's, Field Street, Durban, on the 28th and 29th February 1920, commencing at 9 a.m. Business: (1) Secretary's Report and Correspondence. (2) Provincial Reports. (3) Rules and Regulations. (4) Commission. (5) India's Representatives: Sir Benjamin Robertson and the Hon'ble Srinivasa Sastri.

South African Indian National Congress Natal Executive will meet on the 27th February 1920 at 9 a.m. at Mr. Parsee Rustomjee's, Field Street, Durban. Members are requested to attend without fail. Business: (1) S.A.I. Congress, (2) Natal Indian Congress, (copies of the proposed Constitution will in due course be supplied to the members), (3) Commission.

A meeting of the S.A.I.B. Comforts Committee will be held at 110 Field Street Durban on Tuesday, the

24th February 1920 at 6 p.m. sharp for the purpose of winding up the Committee.

At the invitation of Maritzburg Indians Mr. C. F. Andrews left Durban on Friday the 13th instant by the morning train for the City where he was accorded a hearty welcome. During his visit Mr. Andrews went to see into the conditions of the Railway and Corporation employees and their barracks. Mr. Andrews returned to Durban on Sunday afternoon to attend a meeting of Indian Workers.

IMPRESSIONS IN NORTH NATAL

[By C. F. ANDREWS]

The land we passed through on our way to Verulam and Tongaat was wonderfully rich and fertile. It reminded me of the Western and Northern Coast of Fiji, with its far extending, intensely green sugar plantations. I was struck, in contrast, by the poverty stricken condition of many of the Indian labourers, whom I met on the way. There were many bright scenes of women and children in their brilliantly coloured clothes, but there were men when I met from time to time who were wretchedly clad and who appeared also to be wretchedly fed. The rice problem is evidently hitting the Indian market gardeners and others very hard.

At Tongaat, we received every possible kindness and hospitality from the members of the reception Committee who were our hosts. They had made their arrangements with wonderful care and love. I felt very deeply touched by the devotion which was shown; and I know how the Indian mothers and their daughters must have been busy from very early in the morning making preparations for us. The meeting also was a great success. The speakers spoke briefly and well, and all the speeches were to the point.

Before starting for Verulam I carefully inspected the new structural improvements which Mr. Saunders is making in the Indian labourers' quarters on the Sugar Estates. He is now building for his labourers three-roomed houses,—two keeping rooms and a kitchen—and he has given to each house a quarter of an acre of ground. I saw some old barracks also side by side with the new one. The improvement is enormous. I asked the cost, from the Indian builder, of the new buildings, and he told me that it was £105 per cottage; but I should myself imagine, that, when everything was completed, the erection of the houses and preparing of the foundations would come to double that figure. I am only, of course, making a guess.

There was an Indian venture of faith, which I also went to see before departing, namely a newly-built Tamil School, erected by a merchant of the place and evidently built as a labour of love. The Tamil language would be taught in it; and the Tamil community were supremely happy in this new gift to their community. I wish every blessing to this new school and its founder. Where there is so much accumulation of wealth and so little spent in this beautiful way, it made my heart all the more glad to see such a well-built school, with its little shrine for worship, in this distant place, and to think of the untold good which it would accomplish.

I saw some more barracks, on my way back, before reaching Verulam. They were quite unfit for human habitation. Some new barracks being put up, of a very cheap and flimsy description, with no drainage worth the name and no cement work. It seemed to me that the owner was grudging every farthing which he spent upon the labourers who were bringing to him, by hard daily toil, the riches on which he himself was living in comfort. I have rarely seen a more wretched hovel than one which I entered and examined where a Tamil mother was living with her four children. Such a state of things as I have seen upon the estates here in Natal could never be allowed among the Indian labourers in Ceylon, or even in Fiji.

The preparations at Verulam (which we visited next) had been made with the most loving care; hospitality was again lavished upon us. The meeting was held in the open air, and every one voted it to be a great success. The Magistrate of the District and other Europeans were present and a desire was expressed by them that the two communities—the Indian and the European—might live together in Natal, side by side, in harmony and peace. I was told by one of the Indian residents that, since the great passive resistance struggle and the abolition of the £3 tax, there has been a marked improvement in the relative between the two peoples. Another thing, which pleased me most of all, was this, that since the £3 tax was taken off and the Indian community has recovered its dignity and self-respect, education has gone ahead, by leaps and bounds. There was not a school, in that neighbourhood, that had not doubled its numbers in the past 4 or 5 years, and one school had actually trebled its school-going children!

Before departing from Verulam, I saw some other Indian labourers' quarters. All those that I saw were poor in the extreme and many were disgraceful. One sight was to me appalling. Within a stone's throw of a European bungalow were the barracks of the Indian labourers. Some new ones were being built, at a very little expense and with very little care and arrangement; some of the old barracks were still standing and were still being used. These old barracks must have been for many years in contract use under the very eye of the Manager of the plantation. How he could possibly have reconciled his conscience to living in his own bungalow with his wife and children and allowing, all the while, those, upon whose labour he was living, to go on from year to year contracting disease in those old hovels, with all that filth accumulating around them, passes my comprehension! I visited some other Indian quarters which were just as bad—in one or two cases even worse. What appears to me so disgraceful is the utter carelessness about drainage and sanitation. I cannot imagine how the Natal Government can allow the things to go on that I have seen with my own eyes. I should like to take round the Sanitary Inspector of the District and show him the things which I have witnessed!

We went on from Verulam and reached Phoenix about 5 p.m. It was to me a sacred moment, when I trod once more that ground which had been hallowed to me by memories of Mahatma and Mrs. Gandhi and also by the remembrance of days of quiet and meditation, during my earlier visit. I cannot express the sadness that came over me, when I found the whole place almost deserted,—except for the workers of the Press who live there still, carrying through, so simply and beautifully, their daily task of printing **INDIAN OPINION** in Gujarati and English. I went myself once more to the Press and found all there in good working order. But the Library, the different cottages, the gardens—Oh! the change from the simple, kindly, gentle life, that I had seen on my former visit, to this barren emptiness, saddened me beyond words! I could not forget what I had seen all the way home and I lay waking and thinking at night. I know well that those who had made their home at Phoenix did not leave it without a pang of regret. Necessity compelled them. But among the merchants and others in Durban, is there not one who would wish to retire and take up his abode there, as life goes on and death draws near? Has the old Indian ideal of *sanyas* been entirely forgotten and the material ideal taken its place?—These were some of the thoughts that pathed me through the waking night.

On my way back, I was able to visit some more Indian quarters, on the sugar estates, which were near to the road. I found again terrible conditions. Some brick houses had recently been built which were fairly satisfactory for family life, but there were old corrugated iron sheds still being used, and indescribable filth, with no effort at drainage whatever. The latrines were

worst of all, and I had to pick my way through human ordure, which lay so thick on the ground that it was impossible to avoid stepping in it. This state of things with ankylostomiasis rife among the labourers, is a disgrace to any civilised community. I am hoping to get into touch with the Sugar Planting Community and to report to them what I have seen.

The long and excessively tiring day which I had spent was not yet ended. In the late evening, I had been asked to meet the Indian Christian Community who are chiefly Tamils by race and birth. It was impossible to take up any other subject than that of the poor Tamil labourers whom I had seen that day. A discussion as to what steps could be taken to bring about improvements in this unhappy condition took us far into the night. I spoke on the parable of Christ, where it is written in the Gospels about Christ Himself,—“I was hungry, and ye gave me no food; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; I was naked and ye clothed me not; sick and in prison and ye visited me not.” Then shall they answer him saying, “Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?” Then shall he answer them, saying, “Verily, I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me.”

P.S.—I cannot close this account without adding a word concerning the rice question. I am not a politician, nor a business man, nor an economist; but, as a lover of my fellow men, I cannot help saying that if any Indian merchants or any European merchants are now profiteering out of the miseries of the poor Indian labourers, there are no words of condemnation strong enough for me to utter. All along the road, at every halting place, the poor toilers in the fields came up to see me, as their friend, and poured out their difficulties and their troubles to me. They told me of the fact that they had been forced to buy rice at a shilling and more than a shilling a pound! I do not know if this is true, or if their story is exaggerated, but about their distress and misery there can be no open question. I trust that, if these words reach any Indian merchant,—who has been engaged in making big profits as an ordinary business thing in times past, without thinking what he was doing,—he will remember my words now written in all love and sincerity without any bitterness in my heart. I trust that they will move his conscience and that if he still has a stock of rice unsold, he will offer it to the poor at a reasonable price and even forgo his profits in order to help those who are in such great distress.

THE LATE MRS. BERNARD GABRIEL

The many friends of Mr. Bernard Gabriel will regret to learn that his wife Mrs. Constance Ethel Gabriel, has passed away on the 12th instant after a short illness, at Dr. Rabagliati's Nursing Home, Eskotene, at the early age of 37. Mrs. Gabriel was the daughter of the late Mr. G. H. Carthew, solicitor of London. She came out to South Africa in 1906, and except for a short period spent in East Africa has lived mostly in Durban. She was very popular with all who knew her, and in works of charity she devoted herself wholeheartedly, giving especially of her musical gifts freely to the cause of the people among whom God has chosen to place her, organising benefit concerts and amateur plays. The news of her death came as a great shock, especially to the members of the Indian community, for in the hour of communal trial and distress she was ever a friend to them, unostentatiously encouraging them, and when the boys of the S.A. Indian Bearer Corps went to East Africa she was prominent among those who worked for their comfort. She leaves three boys the eldest of whom is 12 and the youngest 4 with her husband to mourn their loss. The sympathy of the community will go out to them.

MR. ANDREWS AT P. M. BURG

RECEPTION IN THE TOWN HALL

Mr. C. F. Andrews who visited Maritzburg last Friday was met at the City station by a large crowd of Indians amongst whom were Mr. Amod Bhayat (chairman of the Reception Committee), Mr. S. R. Naidoo (Secretary), Messrs. C. Nulliah, Sayed Sarfudeen, Roshan Khan, and many others.

Mr. Andrews was taken by motor to Mr. C. Nulliah's residence whose guest he was during his short stay in Maritzburg.

On Friday evening a tea party was given by Mr. C. Nulliah in honour of Mr. Andrews. Many prominent Indians were invited and a glowing tribute was paid to the guest by several speakers for the great services he had and was still rendering to India and Indians.

Mr. Andrews in reply expressed his thanks for the honour done to him and gave a vivid description of the experiences that he had had during his voyage to Africa.

On Saturday afternoon a representative meeting comprising Indian merchants and others was held in the newly built Madrassa Hall where a tea party was given by Messrs. Amod Bhayat and Roshankhan in honour of Mr. Andrews. Many speeches were made welcoming Mr. Andrews to the City and thanking him for the great sacrifice he had made in coming so far across the seas, notwithstanding his ill-health, to help them in their cause.

Mr. Andrews who rose amid cheers after thanking Messrs. Bhayat and Roshan Khan and the audience described feelingly the recent happenings in India and also the great services that had been rendered by Mr. Gandhi in bringing unity amongst the Mahomedans and Hindus.

TOWN HALL MEETING

On Saturday night a public reception was given to Mr. Andrews at the Town Hall.

His Worship the Mayor (Mr. E. A. Harwin) presided and amongst prominent Indians present were:—Messrs. Amod Bhayat (chairman of the Indian Reception Committee), C. Nulliah, S. R. Naidoo, Hoosen Mahomed, Moulvi, S. S. Pather, P. Soobiah, B. W. Ally, T. Mankjee, S. A. Naidoo and V. N. Pather.

His Worship briefly welcomed Mr. Andrews to Maritzburg, and referred to the excellent work that had been done by the City Indians in connection with the war.

CHAIRMAN'S SPEECH

Mr. Amod Bhayat, on behalf of the Indian community, extended a warm welcome to Mr. Andrews. The community was more than grateful to Mr. Andrews in having accepted their invitation to visit Maritzburg, notwithstanding his ill-health and the heavy duties devolved upon him. He needed no introduction to the community. He first visited South Africa in 1914, during the period of what was known as the passive resistance movement led by Mr. Gandhi as a protest against the imposition of the £3 tax on ex-indentured Indians and other iniquitous Acts. He had during that eventful period rendered unforgettable services to their cause.

They had watched with pride and satisfaction his humanitarian mission to Fiji, Ceylon, and other parts of the Empire for the amelioration of the lot of indentured Indians.

They had cherished the hope that after the Great War had ended, in which India not only proved her unflinching loyalty, to the dismay of the enemies of the Empire, but had contributed her share for the success of British arms, their position in South Africa, which was their home, would improve, compatible with the status India had gained in the League of Nations, and also in the eyes of the outside world. But by the recent happenings those cherished hopes were threatened

to be shattered. No truer man than Mr. Andrews could have been chosen to carry on the selfless duty he had imposed on himself. He had dedicated his life to India's cause and her children; and they trusted, by the blessing of God, that he would be spared to live long to see the fruits of his labour of love. (Loud applause).

Mr. Charlie Nulliah, who spoke in Tamil, also welcomed Mr. Andrews to Maritzburg.

M. T. N. Hughes spoke highly of the excellent work the Indians had done during the war, and said that he would rather see an Indian at every street corner than a Peruvian Jew.

MR. ANDREWS ON LOCAL CONDITIONS

Mr. Andrews, in returning thanks to the Mayor and the audience, stated that it had given him very great pleasure to come once more to their City, which appeared to him to be one of the most beautiful in situation that he had ever visited. While he had been in the town he had inspected the Corporation Barracks for Indian labourers. He congratulated the Municipality on the new type of building which had lately been erected. The houses were well constructed, well drained, airy and sanitary. He was afraid he could not say as much for some of the tin sheds he had seen at the Sanitary Depot and also at the Railway Barracks. There were many things there which needed the immediate attention of the authorities. Cement drains and cement floors and proper latrines, he said, were the very first requisites of health where people were living together.

The speaker added further, concerning the railway labour, that he was startled to find what hours were being worked by Indian labourers, and how unsatisfactory the arrangements were for sick, accident and old-age insurance and benefit. He intended to enquire more closely into these conditions, and to represent the case of these Indian labourers to the proper authorities.

Mr. Andrews went on to urge the extreme importance among Indians themselves of sanitary habits. Nothing would probably do more to allay the feeling of dislike which was unfortunately all too common among Europeans, than that the Indian community itself should seek to improve the sanitary condition of the Indian slum quarters, and should endeavour to prevent overcrowding. At the same time it was only fair to the Indians themselves to add that the municipal authorities had frequently been extremely negligent concerning the Indian quarters of the towns, while they had spent money freely upon the European quarters.

The speaker then referred to the serious shortage of rice in Natal. He was fairly certain that profiteering had been going on in the past, and that it had not been confined to Indian merchants only. He had spoken about this very strongly in Durban, and wished again to emphasise the fact that there could be few things more cruel than to make excessive profits out of the food on which poor people live. Another point which had to be dealt with was the condition of the Indian shop assistants. It was necessary for these men, who were among the poorer classes of the Indian community, to receive a living wage and perfectly healthy quarters. If these were not given then the European complaint about under-selling was partly justified.

THE SEGREGATION POLICY

The speaker then said that while he advocated as strongly as possible such elementary labour principles as a living wage, reasonable working hours, and sanitary housing arrangements, he advocated equally strongly the elementary human principle of Indian education and citizenship as against that of Indian segregation. The segregation policy, which was now in favour with many who had not thought the matter out, was full of danger, not only for the Indians who would be segregated, but for the Europeans themselves. It would create for all time an utterly insoluble factor in the body politic, instead of absorbing that factor by education

and assimilation. The herding of all Indians together into locations would inevitably degrade the Indian community and destroy self-respect and lead to increasing poverty, insanitation, misery and squalor. Thus the locations themselves would merely localise bad conditions, and those conditions would remain insoluble; they would not be improved away.

But, on the other hand, if the whole population of Natal concentrated their efforts on the education of the Colonial-born Indian children, then a higher standard of living would follow as a matter of course. The speaker's advice, therefore, was to concentrate upon education. Let the Indian community ask the help of the South African Government; let them ask the assistance of every Educational Board; but, above all else and beyond all else, let them help themselves, and let the richer Indian merchants lead the way. (Applause.)

The meeting then closed by the singing of the National Anthem.

We have received from Maritzburg the following account of Mr. C. F. Andrews' visit from one of its younger members of the Reception Committee.

On Friday the 13th inst., when the train by which Mr. C. F. Andrews was travelling to Maritzburg steamed in, there were, at the Railway station amongst many others, the following, Messrs. Amod Bhayat (chairman, recep. com.) Charlie Nulliah, R. N. Moodley, Hoosen Mahomed, Rawat, S. S. Pather, M. R. Naidoo, Roshen Khan, Moulvi, Joe Soobiah and S. R. Naidoo, (Sec. Rec. Com.) who welcomed Mr. Andrews.

Mr. Andrews, who was accompanied by Mr. Manilal Gandhi was driven in car to the residence of Mr. Charlie Nulliah, together with party. Here light refreshments were served. Mr. Moulvi and others welcomed Mr. Andrews in cordial terms. Mr. Andrews suitably replied, and thanked the community heartily for the kind and wonderful welcome it had accorded him.

As his time was limited, Mr. Andrews took the opportunity, on the same day, of personally inspecting the Municipal Corporation Barracks, and the Sanitary Depot, where he noted the condition of the quarters in which Indian employees are housed, and freely talked with the men.

On the following day (Saturday) Mr. Andrews had a chat with the Editor of the *Natal Witness*, and also with the Mayor. He drove to the Railway Barracks, and inspected them, and conversed with the men there.

Later in the afternoon he was entertained by the Mahomedan Community at a tea party.

Mr. Andrews spoke of the great national work, Mr. Gandhi was doing in India. He said there was no living man like Mahatmaji Gandhi, at any rate in the times of our recent history, whose noble conception of work met with the approval of all sensible men.

In the evening, punctually at 8.15 p.m. the Mayor (Mr. Councillor Harwin) led Mr. Andrews, who was followed by Mr. A. J. McGibbon M.P.C., Messrs. Bhayat, Charlie Nulliah, Roshen Khan, S. S. Pather, Hoosen Mahomed, Moulvi, S. R. Naidoo and Joe Soobiah to the main hall, Town Hall, where Mr. Andrews was enthusiastically received by the gathering which numbered about 600. The Indian community was fully represented. There were also a sprinkling of Europeans, including Councillor J. Crowder.

The proceedings were enthusiastic throughout, and Mr. Andrews' speech was received with rounds of applause and cheers.

At the close of the proceedings, Mr. S. R. Naidoo on behalf of the community proposed a hearty vote of thanks to the Mayor for presiding. The Mayor returned thanks.

The National Anthem was then sung, and the reception, which in the words of Mr. Andrews, "was wonderful," terminated with cheers for Mr. Andrews, Mr. Gandhi and the Mayor.

Mr. Andrews left for Durban on Sunday by the 8 a.m. train accompanied by Mr. Manilal Gandhi.

WHY RABINDRANATH TAGORE IS NO LONGER "SIR"

Why the Indian poet, Sir Rabindranath Tagore, handed back to his donors the knighthood bestowed by the British Government is made plain by *The Japan Weekly Chronicle* (Tokyo).

"By the courtesy of an Indian reader we learn some further particulars of the surrender of his knighthood by Sir Rabindranath Tagore. It was done on account of the measures taken in the suppression of riots in the Punjab. It appears that floggings were administered to rioters; and administered in public. Military men are apparently incurable in their belief that this is the way to 'teach people a lesson.' One might have expected that after the Denshaw affair this method of dealing with a popular demonstration, even if it amounts to a bloodthirsty insurrection, would be forever discredited. The ultimate object of any sort of government must be that the people will uphold it, and it is obvious that anybody witnessing corporal chastisement, especially if it be the chastisement of their own fellows by a foreign authority, will feel much more sympathy for the persons punished than for the authority thus vindicated. We still have something to say on the subject of the Korean floggings, the victims of which have been spared this indignity, and as we have been semi-officially challenged to criticize the British methods of suppressing riots in India we are dealing with this matter first. We may point out to our semi-official critic also that the Rev. C. F. Andrews, one of the companions of Sir Rabindranath Tagore in his Japan tour, was the most prominent in getting this barbarous and foolish method of punishment stopt. He protested with such vigor and cogency that it was immediately stopt in Lahore. We have not heard of any Japanese making a similar effort to get the Korean floggings stopt. The Bengali poet's protest will also create a lasting impression, as he is recognized not only in India but very widely both in England and America as a great spiritual force and a man of the most enlightened outlook.

MR. ANDREWS SPEAKS TO INDIAN WORKERS

A DURBAN MEETING

Mr. Andrews addressed a large and representative meeting of the—Indian Workers' Union at Rawat's Royal Bioscope, Victoria Street, on Sunday afternoon. Mr. B. L. E. Sigamoney took the chair, and representatives of the following craft unions were present:—Durban Hotel Employees, Durban Municipal Employees (Indian), Durban Tobacco Workers, Furniture Workers, Printers, Dock Workers, Master Bakers, Vanmen, and Indian Shop Assistants. Councillor Harry Norrie was also present.

Mr. Sigamoney, in welcoming Mr. Andrews, referred to the great efforts made by him in improving the conditions of Indian labour, especially in Fiji. The speaker pointed out that three years ago no such thing as an organised labour union existed in Durban, but now there were eight, with every prospect of others being formed.

Councillor Norrie laid stress on the necessity of arriving at a better understanding between Europeans and Indians, and the removal of the elements of suspicion and mutual distrust so evident. He pointed out the object of European labour endeavour was to raise the standard of living and the same applied to the Indian labour movement. Both viewed with mistrust methods which conspired to lower standards. Racialism must be eliminated. The Indian labour party should all be embodied into one union and not be split up in eight component parts. From the point of view of the European worker they desired the repatriation of the Indian through lack of understand-

ing of the Indian workers and his willingness and proneness to lower the wages standard, but capitalist called the Indian worker an asset, simply and solely for the reason that he furnished a fine field for exploitation. The European merchant styled the Indian merchants a menace. Why? He (the Indian) might be a menace to the European merchant, but not to the worker. It was essential to arrive at a better understanding in the economic race.

THE DANGER IN EAST AFRICA

[By C. F. ANDREWS.]

I ECONOMIC COMMISSION REPORT

(Continued from page 50)

Physically, the Indian is not a wholesome influence because of his incurable repugnance to sanitation and hygiene. In this respect the African is more civilised than the Indian, being naturally cleanly in his ways; but he is prone to follow the example of those around him. Plague, though said to be "endemic" in the country, has certainly been imported, if not originally, then on later occasions, from Bombay, and Indian quarters are almost invariably the foci of each successive outbreak. The same may be said of all dirt-born diseases. The Indian is everywhere the despair of the sanitarian; here he is a menace not only to himself, but especially to the natives of the country.

MORAL DEPRAVITY OF INDIANS

The moral depravity of the Indian is equally damaging to the African, who in his natural state is at least innocent of the worst vices of the East. The Indian is the inciter to crime as well as vice, since it is the opportunity afforded by the ever-ready Indian receiver which makes thieving easy. If the Indian were eliminated, the number of offences against property, now high, would be reduced to manageable proportions.

The Empire is faced with a serious dilemma, which cannot be evaded. The choice lies between the vital interest of the African and the ambition of India. The presence of the Indian in this country is quite obviously inimical to the moral and physical welfare and the economic advancement of the native. The matter is one of the highest Imperial importance, and we regard it as imperative that the Empire should definitely decide, and that without delay, whether the welfare of the African is to be subordinated in his own country to political considerations and the pretensions of the more restless elements of India. Upon the decision as to East Africa, the future of the whole continent will largely depend, for if Indians are to be allowed to stream in at any one entrance in unlimited numbers, it will scarcely be possible to localise them indefinitely in any particular territory.

Our own view of this question is that there can be no excuse for meting out to the African treatment to which India herself would never submit.

On purely economic grounds, we submit that the admission of the Indian was a cardinal error of policy. It involved the economic stagnation of the African throughout a large tract of Africa, and the consequent retardation of progress for the sake of what promised to be at best but a temporary convenience. In our view, the error ought gradually, but without unnecessary delay, to be rectified, by similar means to those by which the same error is being rectified in Natal.

The Railway and other Government Department should as quickly as possible replace Indian employees by Europeans in the higher grades and Africans in the lower. Further Asiatics who are allowed to remain in this country should be obliged to conform to the same sanitary standards as Europeans as a condition of their residence here. It will probably be found that this will result in a great reduction in their numbers.

The Imperial Principle which is to control the migration within the Empire of different peoples has been finally laid down by the Imperial Conference in July last in the following terms:—

"It is an inherent function of the Governments of the several communities of the British Commonwealth including India, that each should enjoy complete control over the composition of its own population by means of restriction on immigration from any other communities."

It is therefore essential that a decision of policy in reference to East Africa should be come to without further delay, and that such decision shall be based upon the principle of self-determination, and shall consider only the interests of the indigenous native and Arab population and of the race responsible for their control.

It is our firm conviction that the justification of our occupation of this country lies in our ability to adapt the native to our own civilisation.

If we further complicate this task by continuing to expose the African to the antagonistic influence of Asiatic, as distinct from European, philosophy, we shall be guilty of a breach of trust.

(To be Continued)

TERRORISM IN THE PUNJAB

Mr. W. W. Pearson, the friend and associate of Mr. C. F. Andrews and Rabindranath Tagore, writes as follows to the *Manchester Guardian*:—

Indignation, intense and profound, has been expressed by many Englishmen in this country on hearing the evidence of the atrocities committed by our countrymen in the Punjab. If, however, those English who have sympathy with India are indignant, what must be the feelings of those millions of Indians who have known of these terrible facts, more less, for the last eight months? I say that these facts have been known in India because I have heard from Indian friends for several months past of the serious situation which has arisen since the occurrence of these events. Sir Rabindranath Tagore knew of them when he wrote his letter of protest to the Viceroy, a letter which, I am informed, received merely a formal acknowledgment. Mr. C. F. Andrews was asked by several Indian newspapers to visit the scenes of the atrocities shortly after they occurred to ascertain the actual facts in detail. He was arrested on entering the Punjab and turned back. Obviously the policy of the Government of India was to attempt to suppress the truth, even keeping the Secretary of State in ignorance of the detailed facts.

The most serious menace to the peaceful maintenance of British rule in India is the irreconcilable and in many cases disloyal attitude of the majority of Englishmen in India at the present time. It is a truism to say that the real government of the Indian people is in the hands of the British officials in India itself, who, together with the military, are the concrete representatives of the British Raj. And yet the Anglo-Indian press in India seems to be hostile towards any attempt at reconciliation. It has indulged in an outburst of disloyal criticism of the King's Proclamation, speaking of it as "a stab in the back," and suggesting that Mr. Montagu intends the Proclamation to be a political sop for allaying the bitterness of the Indian people. Never have conciliation and mutual trust been more needed in India than at the present moment, a fact evidently realised by the King-Emperor. But if every attempt to convey a new spirit into mutual relationships is frustrated by irreconcilable British in India itself, then there can be no hope of anything but bitterness, and eventually a situation of antagonism to British rule which will make our continued presence in India intolerable to ourselves no less than to Indians.

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