

Indian Opinion

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MAHATMA GANDHI'S MESSAGE

The following cable message has been received by Shrimati Sarojini Naidu from Mahatma Gandhi from Bombay:—

“Pray tell General Smuts, responsible Europeans, Class Areas Bill poor recompense for local Indians' exemplary self-restraint throughout interested campaign against them. Europeans should remember local Indians voluntarily submitted administrative restriction further Indian Immigration. Remind Union Government assurance given Gokhale that no further disabling legislation will be passed, also compact 1914; nothing since done by local Indians deserve proposed treatment. Acceptance Class Areas Bill tantamount political civil suicide; trust your winsome eloquence will disarm opposition and make lot countrymen easier for your presence.—GANDHI.”

મહાત્મા ગાંધીજીનો સંદેશો

શ્રીમતી સરોજીની નાયડુને મુંબઈથી મહાત્મા ગાંધીજી તરફથી નીચે પ્રમાણે તારનો સંદેશો મળ્યો છે:—

“મહુરખાની કરી જતરલ સ્મટસને અને જવાબદાર યુરોપીયનોને કહેજો કે, સ્થાનીક હીંદીઓએ પોતાની સામેની સ્વાસ્થી લડત દરમીયાન આખો વખત પાળેલા અનુકરણીય આત્મ સંયમનો ‘કલાસ એરીયા બીલ’ એ ધણોજ નબળો બદલો છે. યુરોપીયનોએ યાદ રાખવું જોઈએ કે વધુ હીંદી આયાતપરનો વહીવટી પ્રતીબંધ સ્થાનીક હીંદીઓએ મરજ્યાત સ્વીકારેલો છે. યુનીયન સરકારને યાદ દેજો કે તેણે મરહુમ મી. ગોખલેને અગવડ કરનારા નવા કાયદા પસાર નહી કરવાનું વચન આપેલું અને ૧૯૧૪ ની સમાધાની પણ યાદ દેજો. એ સમાધાની બાદ સ્થાનીક હીંદીઓએ એવું કંઈ પણ નથી કર્યું કે જેથી સુચવાયવી વરતણુંકને તેઓ લાયક હોય. ‘કલાસ એરીયા બીલ’ સ્વીકારવું એ રાજદવારી અને વ્યવહારીક આપવાત ગણાશે. તમારું મનોહર વકતૃત્વ વીરોધને નરમ પાડશે અને દેશબંધુઓની રથીતી તમારી હાજરીથી સરળ થઈ પડશે એવી ઉમેદ રાખું છું—માંધી.”

NOTES AND NEWS

PUBLISHER'S APOLOGY.

We have to tender our sincerest apology to our readers for making them wait expectantly in vain for the last week's issue of 'Indian Opinion' which, owing to unavoidable circumstances, we were unable to publish. We have, however, atoned for our sin, as will be seen from the present issue which we have made bulkier than usual. We are also very pleased to present with this issue a portrait of our honoured guest and beloved sister Mrs. Sarojini Naidu which we have no doubt will be treasured by our readers with profound reverence.

MRS. Sarojini Naidu was accorded a very hearty welcome by the Indian community at Capetown. A special train went to Wellington to receive Mrs. Naidu. The platform at Capetown Station was crowded with Indians when the train arrived and so great was the crush outside the station that Mrs. Naidu's carriage was unable to proceed and the police escort had to push the people back. We hope to publish fuller reports in our next issue.

Interviewed by Reuter's representative on the train, Mrs. Naidu expressed the desire that her appreciation and gratitude for the wonderful reception she had received from all sections of the people in South Africa should be made public. The human heart of South Africa, she declared, was better than the political heart, and the personal kindness which she had received was in extraordinary contrast to the treatment of her people in this country. She said she firmly believed that the present difficulties were due to misconception and a needless fear of the unknown, and she thought that a round-table conference, at which all delegates would be perfectly frank, and lay all their cards on the table, would result in an understanding being reached. South Africa, she said, probably presented the most difficult test to statesmen. She said the agitation would be carried on in India, but she hoped it would not be antagonistic or hostile. What Indians wanted in this country were their pure rights.

We understand from a Reuter's message from Delhi that a Colonies Committee is to proceed to England to discuss with the Imperial Government the question of the status of Indians in the Colonies. The members of the committee are reported to be Sir Benjamin Robertson, Mr. Hope Simpson, M. P. the Aga Khan, Rao Bahadur T. Rangachariar and K. O. Roy.

The following resolution was passed at a mass meeting recently held in Johannesburg under the auspices of the Transvaal Tamil Benefit Society:—

"This meeting of the Transvaal Tamil Benefit Society held at 196, Market Street, Johannesburg, on the 3rd day of February 1924, hereby endorses the action of the Transvaal British Indian Association, in recording the Indian community's protest against the Glass Area Bill, which is aimed at the ruination of the Indian community throughout the Union of South Africa."

The annual meeting of the Cape United Hindoo Association was held recently at Capetown when the following election of new officers took place: Mr. Naranjee Heera, Chairman; Mr. Laloo Chagan Gheewala, Secretary; Mr. Valebh Chhana, vice-chairman; Mr. Naran Keshav, treasurer.

Port Elizabeth Indians have sent a wire to Mrs. Sarojini Naidu welcoming her to this country and have invited her to visit their town.

We take the following from the *Natal Mercury*. We can hardly believe what is said therein to be true. But if it is it would certainly appear that the prohibition law in America has proved a failure:—

Mr. Richard Enwright Commissioner of police in New York City, in an address on prohibition, said a sinister result of the law was that people who before prohibition used intoxicating liquor moderately, and confined themselves to light wine or beer, are now drinking large quantities of hard liquor of a very bad quality, and the effects of this upon the social and moral tone of the community was anything but reassuring. He informed his audience that it is considered smart by boys and girls to carry flasks of liquor, generally of bad quality, when they go to parties, and the result was most injurious to their morals and health. Distinguished men in professional life, judges, statesmen and clergymen, carry their private flasks, he added, and do not seem to think they are committing any offence against the law.

According to the *Washington Post*, the statistics announced by the Superintendent of Police in Washington show that prohibition has not decreased crime. The population of Washington between 1910 and 1923 increased by 32 per cent, while arrests for serious crime increased by 107 per cent. Arrests for murder were more numerous by 271 per cent. than they were ten years' earlier. Cases of manslaughter were more by 250, crimes against morality more by 800, robbery by 103, and bigamy by 83. For violation of the prohibition laws 13,040 persons were arrested last year, and 8,368 arrests were made for drunkenness, an increase of 121 per cent, over the arrests in 1910.

OUR HONOURED GUEST

MRS. Naidu's visit to this country has come as a surprise to us all and it is indeed a very welcome one. Her presence amidst us at this most critical juncture when the fate of our community hangs in the balance augurs well for our future. Mrs. Naidu has brought us a ray of hope from our Motherland that with all her woes she has not forgotten her children in this far away land. She has come to us as our sister to assist us in our difficulties. She has come not to rebuke the wrong-doers but also to open our eyes to our own faults and if we will earnestly follow from her message only that which affects us personally we will have overcome more than half of our difficulties in this country.

During her utterances in this country Mrs. Naidu has revealed the indisputable truth in its naked form. Truth is most often unpalatable but when it is understood it becomes a blessing. But there are people who do not wish to understand the truth. They are like the die hards like Mr. Wm. Cox and his army. To them Mrs. Naidu's voice will be in the wilderness. There are others who understand the truth but are too shy to believe it and so leaving aside the principle quibble over details of facts and figures. To them also Mrs. Naidu's voice will have no effect. There are others who represent the thinking class to whom this inequality between man and man—between God's creation—is all a confusion and to these Mrs. Naidu's utterances are like the light that breaks the darkness. Her message will sink and has already sunk into the depths of their hearts and that in itself is a great achievement.

ment to Mrs. Naidu for these are after all the people that are the guiding light to humanity.

Every product of modern civilisation is a blessing so long as it serves and a curse when it does not. The Press is a product of modern civilisation. It is useful so long as it guides but there is nothing so harmful as the Press when it misguides. The local Press is to a very great extent responsible for much of the agitation and antagonism against Indians in this country. There are reckless agitators in this country who have no scruples at all in whatever they do or speak. At times their behaviour is so disgraceful that any Englishman who boasts of his civilisation would not be proud of. An exhibition of such behaviour was made at the Maritzburg Town Hall function in honour of Mrs. Naidu, when some members of the gallant army of Mr. Wm. Cox tried to break the meeting by rudely creating disturbance. We noticed, much to our regret, that the Press had not a word of censure to express for such behaviour. This is only to encourage them to do worse things. One may agitate for one's cause but one need not necessarily transgress the bounds of civility, such action only proves how absurdly weak the cause is. But the local Press goes further: not only does it not censure such action but supports it by giving full publicity to foolish and misguiding reports of their doings. The least that should be expected of the Press is impartiality and if it would give the same publicity to Mrs. Naidu's speeches as it does to Anti-Asiatic propaganda the country would benefit a great deal.

MAHATMA GANDHI'S MESSAGE

THE message published on the front page of this issue from Mahatma Gandhi to Mrs. Sarojini Naidu is of very great importance to the Indian community. If General Smuts has a conscience this message should make him blush. The importance of the compact of 1914 lies not so much in the letter but in the spirit in which it was made and it is futile to deny that it has been broken both in spirit and in the letter. Modern statesmanship consists in juggling with words and in that case, General Smuts may perhaps succeed in defeating us, but he must know within his heart what began the Passive Resistance struggle under the leadership of Mahatma Gandhi and what ended it. Mahatma Gandhi is quite correct in saying that Indians in this country have exercised exemplary self-restraint throughout the interested campaign against them. We believe their self-restraint has eched the extent of slumber. And the proposed Class Areas Bill is not a recompense for that self-restraint but it is meant to awaken us from our slumber. We have given in to the European prejudice more than we ever ought to have done as a self-respecting community. We have submitted voluntarily to many administrative restrictions. We have suffered many humiliations and the Class Areas Bill is the crowning one. It is argued over and over again that it is not meant by this Bill to cast a stigma of inferiority upon us or to humiliate us, but that cannot convince us for it requires no convincing. The Bill in itself is a badge of degradation to whomsoever it is meant to affect. It is the humiliation of it that led so many deputations to interview the Minister; and in all cases but the Indians the Minister has granted relief. To that extent the Bill has become more poisonous than ever; for,

whereas previously its application was general it will now apply almost exclusively to Indians. Mahatma Gandhi has said, acceptance of this Bill is tantamount to political and civil suicide and we would say that the acceptance of this Bill by the Indian community will mark their moral degradation. Mrs. Sarojini Naidu is taking great pains to reason with the responsible Ministers and leaders as to the inadvisability of passing the Bill and we can only hope and pray that her efforts may be crowned with success.

MRS. SAROJINI NAIDU INTERVIEWS MINISTER

Capetown, March 16 (Reuter).—Reuter's Agency is informed by Mrs. Sarojini Naidu, who had an interview with Mr. Patrick Duncan, the Minister of the Interior, this morning, that she placed the views of the people of India on the Class Areas Bill before the Minister.

She stated that she came as a delegate from the Indian National Congress, which, she declared, was more representative of Indian people than even the Government of India.

She also had the authority from the South African Indian Congress and its Provincial bodies to object to the principle of the Class Areas Bill.

She declared that India would never agree to the segregation of her people, and maintained that if the Bill became law it would be like committing the murder of the spirit of the Indian community, which would be worse than if it were committed on their bodies.

Mrs. Sarojini Naidu further asserted that it was a matter for regret that the pledges given to Mahatma Gandhi, who had just sent a cable message objecting to the violation of the promise of General Smuts to Mr. Gokhale that no more disabilities would be imposed on Indians.

She claimed that with honourable men unwritten pledges should be most sacred. There was no traditional India to-day with folded arms appealing for justice for her children abroad. The India of to-day stood for her rights, and would not allow herself to be humiliated by the Dominions subjecting her children to the differential treatment based on racial consideration. She would help morally and materially the struggle of her children for all respect.

The Minister promised to place the views of Mrs. Sarojini Naidu before the members of the Cabinet, and also her request to be heard by the Cabinet.

Interviewed by Reuter's Agency, the Minister said he could not agree with the views expressed by Mrs. Sarojini Naidu that the effect of the Bill would be to impose any degradation on the Indian community, nor could he agree that the Bill was in any respect a violation of a promise made either to Gokhale or to Gandhi.

Mr. Duncan added that he would make a full statement on these points on the second reading of the Bill.

A correspondent informs the *Natal Mercury* from Capetown that Mrs. Sarojini Naidu's appearance in the Gallery of the Parliament synchronised with the descent of the Class Areas Bill to seventh place on the Order whereas on Friday it stood first for Monday.

The following collection was made in Dundee by Mr. N. G. Naidoo in aid of the recently deported Indians, Nariansamy and Amasigadu:—

C. M. Naiker 2s. 6d., Maleck 6d., G. David Is., S. N. Naidoo 1s., N. G. Naidoo 5s., K. Raman 2s. 6d., Frank 1s. 6d., P. M. Jacob 2s., N. K. Naidoo 2s. 6d., R. Barath Singh 1s., Garib 1s.—£1-0-6. The sum of 10s. has been received for the above from a European sympathiser.

MRS. SAROJINI NAIDU IN DURBAN

MONSTER RECEPTION MEETING IN TOWN HALL

CHILDREN'S DAY AT ALBERT PARK

WHATEVER internal dissensions there may be, if any, amongst the various Indian communities of Durban and district, none (says the *Natal Mercury*) were noticeable on the 9th of March when the Indians of Durban and district assembled to welcome to the town Mrs. Sarojini Naidu, the Indian poetess and political worker who is at present touring South Africa. The distinguished visitor arrived shortly before 2 p.m., and at that time the Railway Street exit of the central Station, was thronged with a crowd numbering three or four thousands. In spite of this large number of people outside the station and a large crowd inside there was no disorder when Mrs. Naidu was escorted from the special train in which she had travelled from Maritzburg in company with about 200 compatriots who had left earlier in the day to meet her. The engine of the train bore the message, "Welcome to Shrimati Sarojini Devi," and was decorated with foliage, while on the platform was a guard of honour wearing pink turbans, and representatives of the Indian National Volunteer Guard. Outside the station the visitor entered a carriage drawn by a team of greys, and was escorted to Albert Park by the majority of those who had assembled to meet her.

There was a great crowd at the Albert Park to welcome her, and when she spoke from the balcony of the pavilion—which was gaily bedecked with flags of red, green and white—she looked down on to a sea of colour that was extraordinarily effective. White predominated among the dresses of the women, although here and there were the familiar orange and red colourings, while dotted about were the red fez head-dresses of the Mahomedan persuasion. When the carriage arrived it was discovered that the horses had been unharnessed and that members of the Guard had taken their places. Mrs. Naidu was accompanied by Mr. Amod Bayat, president of the Natal Indian Congress, and she was attired in flowing blue robes and gold embroidered slippers, carrying a bouquet of carnations and wearing a necklet of the same flowers.

In as much as her address was for the children these were seated in front of the gathering, while in the fringe of the crowd there were many Europeans.

MRS. NAIDU'S SPEECH

It was evident afterwards that Mrs. Naidu's brief speech had not only gained the approval of the Indian community but of the Europeans as well, and indeed it was a speech of great simplicity yet of extraordinary power by reason of the earnestness with which it was delivered. She spoke in the English language with perfect fluency, and confined herself to the possibilities of childhood. She spoke as follows:—

Before I speak to the small children I am going to ask the older people—rudely called the elderly people by my friend—to stand back, for I think what I have to say to them will be better said to-morrow night.

To-day I am going to speak to the people I love best in the world, the little children of the whole world, not only little Indian children, but little white children, little black children and little yellow children. Childhood is a wonderful thing, it is a thing that cannot be divided by the quarrels of the

older people; it is a thing without race, without hate—a thing of love, and the children of the world are going to be the golden born between all the races that inhabit this great Colony of South Africa. To you little children, dear little children, I am going to speak. Yesterday I was speaking to little boys and girls in Maritzburg, and I told them exactly what I am going to tell you to-day.

You are all schoolchildren, and I believe you are going to have a photograph of me to keep. When you look at this photograph you must say to yourselves "this is the friend of all the children of the world. This old lady is really the friend and playmate of all children in South Africa, England, Norway, Italy, everywhere wherever there is a child it is the friend of this little old lady sitting in the chair.

Why am I the friend of all little children? Because 2000 years ago nearly there was a Man who lived in Palestine who said "Suffer little children to come unto Me, for their's is the Kingdom of Heaven." Out of all the world there was a Man called Jesus Christ who said "let the little children come to me," not rich people, or clever people, or soldiers, but just little children.

What is the Kingdom of Heaven? It is not beyond the skies; it is in the hearts of little children, because little children have not learned what I am sad to think older people have learned—to be uncharitable, and full of quarrels. Directly you become unselfish, become sordid, you lose your right to enter into the Kingdom of Heaven. God has made this country of South Africa very beautiful. There are birds with red heads, and birds with long black tails, and butterflies coloured like flowers with red wings, purple wings, green wings; trees that have lovely flowers; waterfalls that fall like lace on the mountains. God must want little children living in such a beautiful country to speak beautiful words and say beautiful things always, otherwise they would not be worthy of living in such a country.

If I could choose, I cannot because I am old, I would choose to be a little Indian boy or girl living in this beautiful Colony of Natal, and if I were one I would say to myself, "my grandfathers and grandmothers came here to help the settlers, the white men of this country to build up this beautiful country. They said let us work in this land, let us make gardens of it, let us help our white brothers to make sugar farms." And I would say after two or three generations we are citizens of South Africa, it is our land, our country. It is our land as much as it is the land of our friend the Native, also of the Englishman and the Dutchman."

If I say I am an Indian as well as a citizen of South Africa then I must say "I must love every other community in this country as much as I love myself. To the little white children, to the little black children, and to the little coloured children I must say, 'you are my friends, whatever I have I will be glad to share it with you.'"

Our Indian blood tells us, we must not be selfish, but try to live in friendship with everybody else. How do you do it? By making your hearts so full of love and kindness that every unkind person, every uncharitable person, seeing your kindness must in turn become kind himself.

That is what a very great man who once lived in Durban many years ago said. If you knew that

wonderful great little man in India, who long ago lived here in Durban and later at Johannesburg and now in India, you would know that wherever he lives he has only one message to the world. Mahatma Gandhi, that is he. He is so small and so weak, yet his soul is so big and his heart is so strong that all the seas round Durban are not so big as his soul nor all the mountains round Durban so strong as his heart. He says "I will conquer you by love; you may rob me, beat me, kill me, I will pardon the wrong you do me."

He gives this message to the children because he says the older people will not listen to him. Because they are greedy and selfish, they make wars, and then brave young men die. And the little children of the world have to stop this. So the first thing you have to do is to learn what Mahatma Gandhi sent me here to teach you and all the people of South Africa. When you are school-children you are really much cleverer than your parents because you have now a better chance than your parents had and a better chance than my parents could give me. You must make the best of the opportunity of becoming good little souls. There are lessons you cannot learn at school except from one another; you can learn to be kind to one another, and to help one another. Always say "if I am stronger I have to help the weaker boy or girl both in play and in work." In school you must create amongst yourselves such a beautiful atmosphere of truth, of kindness, of courage, of helping one another, that directly any boy or girl says what is not true and does what is not kind, or tells a lie, you will all stand up and say to that boy or girl "we will not have you in our midst; you are a disgrace to us." This is called honour, and honour is a beautiful thing. Sometimes people do us honour, but that is not enough, we must earn the honour given to us. The people have done me honour in coming here in such large numbers, but doing honour to me is a very different thing from my being worthy of honour. If I have unkind thoughts in my heart to any one then I am not worthy of honour. If I have no unkind thoughts then I am worthy of honour, and that knowledge would make me so that it would not matter whether anyone came to hear me or not. Then I should really have that sense of honour that makes human beings glad to worship God in this beautiful country and this wonderful world. The flowers praise Him in their glory, but God loves nothing so much as his little children, who are the flowers of his kingdom, the sunbeams of His Heaven, so that it does not matter if you are Indian or African, Dutch or English, rich or poor, you are the people of the world. You are going to say "We will not live in a country where there is division between race and race, where there is hatred and unselfishness." When you love the whole world the whole world will be full of peace and of joy.

After the Park meeting Mrs. Naidu was taken to her residence in Beatrice Street. The crowd followed her carriage and it was with much difficulty, though without the slightest disturbance, that the volunteers aided by the police were able to keep the crowd away from bombarding the house. The residential quarters were Mr. V. S. C. Pather's who had generously placed them entirely at the disposal of the Congress for our honoured guest. Mr. Duccan was good enough to place his car at the disposal of the Congress for the use of our honoured guest. In the evening Mrs. Naidu was welcomed at the Rawat's Bio Hall by the Indian Women's Association where there were several European ladies also present. The speech delivered by Mrs. Naidu at this meeting will be published in our next issue.

In view of the fact that her visit had been curtailed, the same evening Mrs. Naidu addressed a meeting at

Clairwood and at Isipingo. Though the rain was pouring down Indians had assembled at these places in their thousands.

On Monday morning Mrs. Naidu visited the M. K. Gandhi Library, and a few Durban Indian schools. A few minutes were spent at Mr. Parsee Rustomjee's residence in Field Street where with his usual hospitable nature Mr. Rustomjee presented Mrs. Naidu with a beautiful bouquet and a silver tray and with a vase and a rose water sprinkler and a rosary. Mr. Jivanji of Nairobi who accompanied Mrs. Naidu was also presented with a rosary and hand spun and hand woven material.

In the afternoon Mrs. Naidu addressed a meeting of European ladies at St. Cyprian's Hall in Smith Street. A lengthy discussion took place on the Asiatic problem and at the end of the meeting a better feeling and a better understanding prevailed among the ladies present. Mrs. Naidu was then invited to tea by Arch Deacon & Mrs. Hodson after which she visited the railway and corporation barracks.

In the evening the Town Hall reception took place the report of which is published elsewhere.

On Tuesday Mrs. Naidu drove by car up to Zululand boundary and on her way addressed huge gatherings at Darnall, Stanger and Tongaat. At Darnall Mr. Bull, the Manager of the Darnall Sugar Estate, had been kind enough to send his own car to Stanger to escort Mrs. Naidu to the place. Breakfast and dinner were provided for Mrs. Naidu and the party travelling with her by the Stanger Indians.

The same evening Mrs. Naidu delivered a lecture on "Ideals of India" at the Town Hall. The Hall was fully packed as on the previous day and Europeans were in much larger numbers. The Rev. Dr. Sormany O.M.I. presided. We hope to publish a full report of the address at a later date.

VISITS THE INDIAN MARKET

On Wednesday morning Mrs. Naidu went to visit the Durban Indian Market. There were present Councillor Mrs. Benson, chair-woman, Public Health Committee, Dr. C. A. Francois, (Deputy Mayor), Councillors Mrs. Knight, H. H. Kemp, and Mr. E. T. Jones, Market Master. The street and the market building were beautifully decorated with flags and bunting. A large platform was erected in the centre of the street where the Councillors and Mrs. Naidu were seated. There were approximately 4,000 people present.

Mrs. Benson as chairwoman of the Public Health Committee, under whose jurisdiction comes the Indian Market, welcomed Mrs. Sarojini Naidu in the names of the Indian Market Stallholders Association, the Indian Farmers, and the Early Morning Market Association in terms appropriate to the occasion. She said that there were always two sides to any question, and urged that the point should never be forgotten when forming conclusions upon questions affecting the two communities.

The distinguished visitor was then asked to address the gathering. Mrs. Naidu was accorded an ovation and spoke for about half an hour. She advised Indians present to be good citizens, loyal, peaceful and clean. She was garlanded according to Eastern custom, as were also Mrs. Benson, Dr. Francois and the other Councillors.

The other speakers Dr. Francois, Councillor Mrs. Knight, Mr. S. K. Pather and Mr. G. R. Rughoobee, officials, of the Market Stallholder's Association. After the function Mrs. Naidu was shown round the Market, accompanied by the Councillors.

She then visited the remaining Indian schools and the Pine Street and May Street Madressas, and the St. Aidan's Indian Hospital and addressed a monster gathering of Indians at Yerulam.

In the afternoon Mrs. Naidu attended a

committee meeting of the Natal Indian Congress where a resolution was passed authorising Mrs. Naidoo to express to the Ministers the emphatic protest of the Congress against the Class Areas Bill.

Mrs. Naidu left for Capetown on Wednesday night accompanied by Mr. Jivanjee, Mr. V. S. C. Pather Secretary of the South African Indian Congress, Mr. A. Christopher Jt. Secretary of the Natal Indian Congress, Mr. P. K. Naidu the Secretary Transvaal British Indian Association and Mr. Gardee of Johannesburg. Thousands of Indians were present on the platform and hearty cheers were given for Mrs. Naidu as the train whistled off.

According to the present programme Mrs. Naidu will visit a few towns in the Cape after which she will go to Johannesburg and return to Durban again on the 6th of April, whence she will embark for India.

TOWN HALL FUNCTION

The function on Monday night the 10th of March will remain a memorable occasion in the history of the Durban Town Hall. It was crowded by a vast concourse of Indians, while several thousands, unable to gain admittance, thronged the approaches outside. The distinguished visitor was supported on the platform by the Deputy-Mayor who took the chair, Mrs. W. Gilbert the Mayoress, and a number of the leading members of the Indian community of Natal.

The Durban Orchestra was present, and after prayers

THE DEPUTY-MAYOR

Dr. Francois, in opening the meeting, said:—
“Fellow-citizens of the Empire, it gives me much pleasure to be present to-night, and my first duty is to apologise to you for the absence of the Mayor who is unfortunately unable to be present. As you know the time of the Mayor is not altogether his own and he has many duties to undertake and very often cannot do what he likes. I do not propose to keep you very long, because I know you are expecting to hear the lady who has graced us with her presence here to-night, the lady who has travelled so many miles to give you the benefit of her advice and opinion on your position in the Union, but I am very grateful for this opportunity because it allows me to say a few words which for many years have been burning within me, because, after all, I cannot live among you without being perfectly aware of your great cry of equality of rights, and I think this sentence is sometimes used without being fully aware of all that it implies. It means equality of opportunity to do good, I think, and that is the birthright of every man,—to do as he thinks fit and has been taught to do. This is a thing the State cannot give you because, after all, it is the most priceless possession of the individual to admit to his inner circle those whom he desires. That is a right everyone of you can exercise.

Then, of course, there is the more burning question of political equality. Well, of course, you may say you have not got it. Granted, but I want you to realise that in my gospel there are two words and those words are ‘work’ and ‘service’, and I maintain that if one does one’s work very thoroughly and gives one’s service—and I do not mean only money service—to the community, and if one embraces all that can possibly be meant by these terms, then I say that as surely as you sit here to-night, the quality of justice cannot for ever be denied you.

We must also realise the amplitude of the work. Now you will say that justice is very tardy. I admit it, but if you do not reap your children will, and at all events you will have done this—you will have understood the philosophy of right action and will have learnt to do right for right’s sake, and if the individual does that, sooner or later he must reap his reward.

Turning to Mrs. Naidu, he said, and now I would wish you a very hearty welcome to this community, and the audience before you is eloquent of the admiration for you. Doubtless you will see many things that do not please you here and that do not please the whole community, but I can assure you that no matter what you see, you ought to bear in mind that we all see things through our own glasses, and therefore I would ask you to temper your work with a little mercy. I wish you to carry from this town our deep appreciation of your visit here to-night and in the name of the community I wish you a very hearty welcome.”

CONGRESS PRESIDENT’S ADDRESS

The following address by Mr. Amod Bayat followed, read by Mr. Sorabjee Rustomjee:—

“Ladies and Gentlemen,—We have assembled here this evening to welcome in our midst one of the most distinguished and enlightened daughters of our beloved Motherland Shrimati Sarojini Devi. Her name has been a household word not only in our own homeland of India but throughout other European and Asiatic continents. Our esteemed sister has not, it may be observed, attained to this unique distinction by luck, good fortune or accident of birth.

“The throne that she occupies to-day in the hearts of millions of her people, aye! in the hearts too of numbers not of her people has come to her by hard work nobly done in the cause of not only her own Motherland but in the cause of justice, truth and humanity. Our sister has arrived among us at an hour when we in this far-distant outpost of the Empire have been launched in the throes of a great upheaval occasioned by legislation directed against us as a people and as a race and designed to effect our degradation and our ultimate annihilation.

“To-day—a red letter day as it surely is in the history of our life—is strangely a day also for mingled joy and sorrow: Joy because we see in the person, the name that has so long been known to us by fame; and sorrow because our sister in her mission here will find so much affecting us adversely in the social, economic and political spheres of our life that her discoveries must necessarily and inevitably distress her great soul. But this, we know, that in any state of our life in this inhospitable land she is here to share our joys as well as our sorrows.

“Ladies and gentlemen, Mrs. Sarojini Naidu that come among us with an open mind and in every attitude of mind she will approach the many problems which constitute what is known as the Indian question in South Africa. In her examination of our cause, I need hardly observe, all parties concerned will meet with the strictest impartiality and justice. Having gone through the hard school of experience in the great homeland she is now eminently fitted to pronounce judgment upon those matters affecting our public life in this country.

“Mrs. Naidu is essentially a peace maker, but her way of supporting truth is by vigorous and emphatic declamation of all that is untrue and unreal. With her, expediency is no substitute for justice; and justice with her must ever be pure and unsullied. Hence in the presence of injustice and unfairness we know her whole soul to rebel which being either misunderstood or misinterpreted by some to whom truth is always unpalatable. Our sister is at times held up as the person known as the ‘agitator’. But we know better, and our feelings of friendliness and sympathy go out to the many, who, having no desire for the truth, will cast a reproach on the fountain of truth itself.

“Ladies and gentlemen, in extending in your name and on your behalf a hearty welcome to our distinguished sister, I will call upon the Secretaries to read our communal address of welcome to one

who with that great soul Mahatma Gandhi is an ambassador of peace and the strong champion of our cause.

PRESENTATIONS

Mrs. Naidu was then presented by the Natal Indian Congress with an address inscribed on a handsome silver salver, enclosed in a morocco case, which read as follows:—

"To Mrs. Sarojini Naidu.—Dear Sister: On behalf of the Indian community we extend a hearty welcome to you to Natal.

We are proud of you. We are grateful to you for your sweet songs of India. For your public, self-sacrificing services for India and for us. We appreciate your coming to see for yourself what we are subjected to and have to contend against in South Africa.

We see in you the commingling of the culture of the East with the West, and of your desire and work for a better understanding in the world. We wish you success in your mission in the world, and for your health and length of days on this earth.

Please convey to our brothers and sisters in the motherland our gratitude for their interest in and work for us overseas, and to them as the Mahatma and Mrs. Gandhi, Ali Brothers, their brave mother Bi-Amma, and Mr. Andrews, our love.—Signed, on behalf of the Indian community: Amod Bayat (president), A. Christopher and Sorabjee Rustomjee (hon. secretaries), Natal Indian Congress."

Other addresses were read and presentations were made and the distinguished visitor together with the Chairman and Mrs. Gilbert, were garlanded.

An address from the Indian Women's Association followed, read by one of the members, and there were numerous other presentations before Mrs. Naidu rose to speak.

MRS. NAIDU'S ADDRESS

After music from the Durban Orchestra, Mrs. Naidu addressed the vast audience. In the course of an address lasting fifty minutes she said:—

Dr. Francois, Mrs. Gilbert, my European friends, my countrymen,—I am so deeply moved to-night by your kindness and by the manifestations of your kindness in the shape of such beautiful flowers and presents that I am hardly able to find words to express my gratitude or to express my deep appreciation of your cordial welcome to me to-night. More than once lately I have been thinking about what to me is a very trying, but to others I believe apparently a triumphant tour through Africa. I have been thinking of all the valuable and beautiful things that have been showered upon me, the gold and the silver, the ivory, the feathers and the skins of monkeys blue, white and brown, and many things of other kinds representing birds, beasts and fishes—everything has come to me, and I feel like Alexander Selkirk who said, 'I am monarch of all I survey.' I might almost be deluded in this beautiful sub-continent of South Africa into believing that I am really that monarch and that I am monarch of all I survey, and of the hearts of the women and men of South Africa as well. I said 'women' first. (Laughter.) And if to-night I were to make that the standard whereby to judge the response made to my appeal, the answer made to my query, I should say I have succeeded in my mission, but alas, I have lived too long in this world already. I am not going to tell you how old I was a few weeks ago, because you will find it in who's who, but I have dealt with too many types of men and women (I put 'men' first in this instance) (laughter) to be so easily deluded into the belief that all I desire has been fulfilled. Had I come on a mission to South Africa, had I come only like those happy mortals to whom life is a prolonged series of 'dolce far niente' I should have paused and said to myself that here at least I have found that Garden of Eden for which the whole world has been looking—here among

these green hills and flowering valleys, with the music of the great Indian Ocean reminding me of those epic memories of our far-off land. I should have said here is the paradise for which we have been looking, but without the serpent. But when looking upon the green hills, the blue waters and the smiling land with its fragrant flowers I also see the sons of my comrades down-trodden and oppressed. I begin to feel something gnawing at my heart and I say to myself what is this in this wonderful paradise. What is it that gnaws at my heart night and day and day and night till there is no hope for me, no rest for me, no peace for me in this Eden by the Indian Ocean. And then I remember that I myself am the heart of my people, and therefore my Garden of Eden as well. I remember also that I came as a stranger into your midst, but you took me at once into the secrets of your heart. When I knocked upon the door of my enemy the door was opened to me and I found behind it the faces of friends. I have nothing in this land to complain of, no grievance for myself in this beautiful land, but when I come here and when I am garlanded and given presents during my mission I realise that my people are indivisible whether born in India and seeking freedom in their own country, or whether they be the children or the grandchildren of the indentured labourers who, coming to this country and choosing this soil to be their mother-soil, lived like helots and outcasts, lived like pariahs and lepers of humanity in your midst. Therefore I must be full of sorrow and of shame because I, too, being of my people, soul of their soul, blood of their blood, bone of their bone, am a helot and slave standing before you, though you garland me and heap upon me what kings and queens of the world have not been able to buy.

When I contemplate this wonderful land where every tree, every bird and every blossom is a parable, a symbol and a sermon and a prophecy as the fulfilment of the miracle of God,—the recurring beauty of love in the world, I wonder how amidst so much beauty and splendour, in the very midst of the living magic of such parables, the heart of man can be so hard, so bitter, so full of hate and conflict. What is it that you are quarrelling about? What is it that makes this conflict in a country where there should be peace? Why is the hand of the white man up against the coloured races in this country? What have my people done to you, my people who did not come as rivals and competitors, but who were brought here poor and uneducated as they were, and brought with promises, with pledges and with hopes held out to them to come and serve the white man in this country, to cut his sugar cane and to serve him, and after a little period he should be free either to go back to his own country or, after a certain period, (mark my words) to live as a free man in this land with a gift of land and freedom to live like the citizens in this country. And in those days when shiploads of the indentured labourers came to this country who could not read nor write, but could only make thumb-impressions on the documents that made them slaves to the white community they came, as I said, uneducated, but not uncultured. They did not know the comparative theology of the world, they did not know history. They did not know the rudiments of such statesmanship as obtained in this Union, but they came children of that Indian soil where every part is impregnated with the call and inspiration of the old Indian lyrics and ballads and philosophies, and though they only came to work, and though they stayed and made their children servants to your need and convenience, none the less they were the Indian people with the culture of India in their very blood, and they stood for loyalty, character and faithfulness to the bond they made, and with that neither friend nor foe might interfere. That is the culture that makes

character and that is what has been passed on from the great epics of my country. And because of this India to-day, after centuries of class subjection has sent a new message to a waiting world, and I am the messenger for that message. You all know, whatever may be your ancestry, that the civilisation such as we knew it, such as we accepted it and died to preserve through our children on the battlefields of France and Flanders, the old civilisation is now a thing of ruin and hope has departed from the world, faith has departed from the world. The young men of India who were in the trenches because they believed in the idea of brotherhood and peace and justice, have come back saying 'where is God, where shall we find that dream for which we were willing to die, for which thousands upon thousands of our comrades have died on these battlefields. They are saying 'we have fought because we believed that when the war was over a new world would be made ready for the younger generation. We have come back wounded not only in our limbs but in our souls only to find the Empire still as it was, where colour is still the test of humanity and where might is still the standard of right.' They say 'such is the world for which we fought. What is this Imperial greed that statesmen practice that still leads to hatreds and conflicts? Shall we live in this world which after all the trial and sacrifice we have endured for well nigh seven years, we find still full of the old hypocrisy, the old juggling, and where there are still the old border quarrels.' That is not the world for which the young men and women of Europe and India sent their beloved to shed their blood, and who are to-day mourning for those who will never come back. And you in Africa were not free from that, you could not escape the throes and anguish of that conflict. You, too, gave your sacrifice, your young men who died.

But you in Africa, what are you doing to create the new heaven and a new earth which is the heritage of the young who have come back alive in the body, but wounded in their souls—a world divided into what a very distinguished friend of mine in Johannesburg called 'a world of expediency.' Statesmen say 'yes, we recognise the justice of your case, but what will you have. Expediency must come before justice.' Are you in this country building up a heritage for your children on that wicked word 'expediency,' or are you going to build up an undying legacy for your children on the immortal idea of an honest policy with justice for all alike? My friend in the chair has very pertinently asked 'what is equality?' Equality is only another word for justice. And then following up the train of philosophic thought he said equality was only opportunity to do good, opportunity for all to do good alike. Has he lived so long in the world and not realised that even to do good, even to offer a cup of water to a dying person, your hands must be free (applause) to lift up that cup and offer it to the dying man. You cannot talk of doing good and doing right while you bind with shackles the man to whom you say it. You cannot tell a man of his own degradation and disabilities and yet say 'why don't you fulfill your destiny to humanity like we do.' Oh! had I the tongue of men and angels I would say to you, 'brothers, sisters, white men and women, do not impose upon any section of your fellow-men that disadvantage, that insult, that tyranny, which you ought to recognise as such, because you are full of the passion of self-preservation that you do not stop to analyse the purpose and the implications of your action (applause).

Let us pause and consider for a moment the question of Natal. I know, and no one knows better, how thorny a problem it is. Africa is like a great red rose set about with thorns, and beset with the problem of privileges and the conflicts of commu-

nities. There is this beautiful rose that you have woven with thorn. Let us pull out thorn by thorn and see if we cannot free it to cast its fragrance and beauty upon the world. It is not the ignorant people of Natal, but men and women for whom I have the greatest esteem and the affection and who are of just and upright character, following their own creeds faithfully, who have said: "Yes, you are right, justice in the abstract is the ideal thing, but we live in the world, and how would you advise us statesmen to act when the burden of all these problems is upon us. How shall we satisfactorily solve these problems and yet solve them in accordance with the wishes and the symptoms and threats of the predominant feeling in the country as embodied by the white community." This in one sentence is the only argument that the most brilliant men in South Africa have been able to advance to me. They say, "you are right, but we have created this problem and must go on with it. When, I said, they came to Delagoa Bay and to you in your hour of need after your representations to the Indian Government that you would be a bankrupt people in South Africa unless India came to your assistance and sent labour to get you out of your difficulty, they came poor and meek and cheap. Their highest virtue in the eyes of their employers was not their simplicity or loyalty, but their cheapness, and so, being cheap, it was thought very desirable that these wretched miserable people who could live on the smell of an oil-rag, should be induced to stay in this country, and so they were told they should have land if they stayed over a certain period. I believe some tattered passes are still in existence and I am going to see if I can secure them and have them photographed. What did their employers say? They said, 'you shall go where you like, and when you have the necessary qualifications for a vote you shall become part of the enfranchised community of South Africa.' I want you to remember that these coolies, as you call them, not knowing what "coolie" means (applause), these coolie nations, you know—and by the way may I digress a little to define what a coolie is? It will surprise many no doubt, I know, that it is a coolie Government that to-day is ruling the Empire. (Hear, hear and applause). My friends Mr. Clynes, Mr. Ramsun MacDonal, Mr. Thomas, Colonel Wedgwood and all the other members of the British Government are all (coolies), and you are taking your orders, General Smuts and the rest of the Government of South Africa—from a 'coolie' called Thomas who is your Colonial Secretary. (Applause and cheers). And so I am not ashamed if my people are miscalled by a name that applies liberally to the rulers of England to-day.

Well, these 'coolies', after a period of slavery, were free men. Like the man in Uncle Tom's Cabin they were set free, and how did they use their freedom? They voted for the white man to get him into Parliament, but you cannot ask rivers to flow backwards and the population grew quickly like a passion flower and then the white population said look at the quick growth of this brown population from India. They said 'this is a menace, and therefore although we were very glad of the votes they gave us when we wanted them, they will surely swamp us.' And so the gentleman called Escombe, I think it was, said 'Oh, this danger must be stopped, let us take away this vote. One stroke of the pen and the few Parliamentary votes of these wretched 'coolies' will no longer be a political menace to us.'

And so stage by stage these people, who were the free citizens of South Africa, had privilege after privilege, right after right, slowly whittled away, and it came to this. They said 'this brown coolie who lives so cheaply, he is a menace to us and to our trade. We cannot do without tables and chairs

and spoons, but this man uses his fingers. He does not want plates at every meal; he lives on banana peel and therefore he is a menace to us. These people do not wear shoes and stockings in their homes and they have no chairs and furniture; they are a menace to us.' Of course we have not got your standard of civilisation, but as I was saying elsewhere to-day, you cannot judge us by your civilisation, nor we you by yours. For instance in the wilds of Africa I found a tribe wearing a girdle of green leaves only, fresh from the trees, and when I go to Paris I find little more than a girdle of leaves round the waists of the Parisian beauties. Each country has its own taste, and the extremes of civilisation and savagery meet in the African forest, but it is not for the Indian, indeed, to judge either. I can only judge my people by my standard, your people by your standard, and you have come into this country—to a country that is not yours—to a heritage not yours by right or blood-tradition or by the fair division of ethnological division. It is neither yours nor my people's. You come from those little islands that are so small that they could cradle you but could not give you room to expand. It was the England of Shakespeare for which your young men died on the field of Flanders, but you, who are the descendants of those traditions, custodians of the ideals and standards of equality instilled through the ages, what are you doing in South Africa to betray the trust that is in your very blood? Shall you say, standing on the very soil of England that the British shall never be slaves, and saying it for yourselves, shall you give to my people only the legacy of the helots' doom for their children? Is that the British tradition, is that the justice of the British people for which the youth of England died? I know, as you say, there is a menace to you. There is always a menace to you in India. Is that any reason why you are going to turn the Indians out of their own country? Are you going to dare to turn the black man out of his heritage, and the coloured man whom you have created? Are you going to deprive this coloured population of their heritage in this land? No, you cannot, and yet their colour is a menace to you. They are in their millions, you in your million and a half. Why do not you speak of the black menace and of the coloured menace? Why only of the menace of the 150,000 or 160,000 at the outside 200,000 innocent people, colonists like you and without a home outside Africa? The rich merchants come and go. They have homes and lands in India, but what home have these children of the indentured labourers who have built up your Garden Colony for you, who have lived here away from kith and kin, excepting here. Their only hope is here, their only breathing space lies here and not across the seas. How can you bring in legislation to hedge them around with hypocritical camouflage which deceives nobody in this world? But your Statesmen say, 'we are put into Parliament by the votes of people who have a prejudice against colour therefore we must save ourselves by doing wrong.' Are you freedom-loving people, descendants of Englishman, descendants of the Scots who with Wallace bled, descendants of those Welshmen who are true to their mountain freedom, and descendants of those Irishmen whose very blood is freedom, are you going to put these people down in the annals of history as murderers and suicides, murderers because you would slay the self-respect and the soul of my people, and suicides because you would wreck the Empire by the loss of India? Why not, without passion or bitterness, call a round table conference of Indian leaders in Natal, Colonial leaders and the great leaders of India whose word is law to these people, and put your statements and ours as fair-minded men, whether white or black or yellow does not matter, men who have no stake in the country, no trade policy, nothing but a

passion for justice and humanity, put them kindly and with consideration, sitting together in round-table conference to discuss these problems in a friendly way, and say to my people, we fear you because you live cheaply, we fear you—from whatever reasons—and tell them they have failed here and therefore you have not done this or that—and let them say to you on the other hand this 'where are the promises that brought our people to this land? We fought and went to prison and struggled and followed our great leader Mahatma Gandhi. (cheers). Not only have we endured suffering and insult and every disgrace you would not give a dog, but General Smuts has betrayed that settlement which he arrived at when Mr. Gandhi came to South Africa'. How many of you have taken the trouble to read what the settlement was, and the correspondence before and after? You must, if you are true, study human documents and not merely official records. Take the correspondence before and after and see where General Smuts said 'it is always the desire of the Government of South Africa to treat the Indians fairly and with justice, and any vested right shall not be challenged or threatened'. And yet in less than ten years that settlement was taken away by the pressure of his constituency. Then began a prolonged whittling away of the liberties and privileges of the Indian people and the curtailment of the settlement by legislation after legislation in Natal under the pressure of Natal voters against the Indian community, and now the Indians are threatened with the Class Areas Bill. I wonder how many voters know what the Class Areas Bill really means. Oh, says the statesman, 'we deal fairly and justly towards all.' But then the Jewish Community runs to him and says, 'are we going to be included in this Bill?' 'Oh, no, you are not Asiatics, Palestine is not in Asia,' says the statesman. (laughter). Then the Syrian runs and says my skin is as white as yours, am I to be included,' and the reply is that the Syrian is not a Scandinavian. The native is told that he is protected, and the coloured people also are protected, and who is left to go into segregation? My people, who broke away from home and tradition, kith and kin for your sakes. Are they to be the only people to pay the penalty because forsooth you come into this tropical climate and have lost some of the moral fibre and firmness and the spirit of fair play,—that ability to play cricket which is the characteristic of the English race.

Therefore, friends, my one appeal to you as white men, as brown men, as men of any colour in the community is to see that you build up the traditions of South Africa on those immutable ideals of justice, liberty, and equality, which from the only abiding place for any republic, any human colony or community. I have come from India to say to you that India will not stand for any injustice to her children any longer. (Hear, hear and applause). She says to my people you are the children of the soul, be true to Africa. You are citizens of South Africa, use your rights like men, making a splendid contribution to the culture and the character-building and the glory of that country that has given you bread, but, says India, if one hair of your head is touched I, your mother will remember that citizens of South Africa though you be, you are still my children, and I will come to your rescue (applause). My dear friends, as I always say, remember that you have a dual duty in this world. You have a dual duty in this land of Africa. You represent to my people, to the coloured people and to the black people the traditions of British liberty, of British justice which have made the glory of Britain, but you represent even more another also—the Christian tradition. Some one some years ago, I think it was Stead wrote a book entitled "If Christ came to Chicago," but what would He say if he came to Natal and to Durban, to the country which the

Portuguese sailors discovered on His natal day, Christmas day? Would He say you were carrying out His will by crucifying Him, not once but cross after cross, a million times? This is your responsibility and I appeal to you not as one who has come with a message of conflict, but with an appeal for peace, the gospel of peace from my country, whose message is peace to the world. Christ's message was peace and good will to the world and I appeal to you not to let the law of expediency—the law of self-preservation—blind you to your duty as disinterested exponents of the law of Christ who died on the Cross to save your sins. If those thieves who were with him could enter into his paradise men who stole and murdered—are not my people, who are neither thieves nor murderers, but meek and loyal and lowly men of a country that gave civilisation to the world—are not they good enough to enter into the paradise of South Africa with the whiter races of South Africa whom they have served for so many years in the past, building up a great heritage from which the forsaken children of Europe will seek a sign, and which will transmute a world of despair into a world of hope and brother-hood. (Loud and prolonged applause.)

Mr. V. Lawrence moved a hearty vote of thanks to Dr. Francois for presiding and the meeting concluded with the National Anthem.

MARITZBURG RECEPTION

The Maritzburg station presented an animated scene on Friday the 7th instant when Mrs. Sarojini Naidu was accorded a welcome to the City by the Indian community.

Mrs. Naidu, was met by the officials of the Maritzburg Branch of the Natal Indian Congress and presented with a bouquet. A garland of flowers was placed round her neck by three little Indian girls. The crowd was kept in order by sixty volunteers under the command of Messrs. T. Naidu and Coopoo Murrie.

The honoured guest was escorted by car to the new villa which was placed at her disposal by Mr. A. V. Moodley and named "Sarojini Lodge."

The day was spent in touring the City, Mrs. Naidu visiting the Botanic Gardens, Scottsville, etc.

TOWN HALL FUNCTION

In the evening a meeting was held in the Town Hall to welcome Mrs. Naidu, the following report of which appears in the *Times of Natal* :—

Not for some considerable time has the Town Hall been so filled as it was on Friday night 7th inst., on the occasion of the address by Mrs. Sarojini Naidu.

The body of the hall was packed with Indians as also was one side of the balcony, the remainder of the building being filled with Europeans, while both Europeans and Indians were grouped in every possible corner.

True to Indian custom, the Indian women, with their coloured robes, sat by themselves.

Mr. Norman occupied the chair and introduced the visitor.

The Chairman and Mrs. Naidu were garlanded by three little Indian girls and Mrs. Norman was presented with a bouquet.

Mr. Charlie Nulliah, speaking in Tamil, read an address of welcome, the hearing of which was drowned in the ironical applause from the part of the house occupied by the Europeans. This applause was maintained, drowning the opening speech given by Mr. Norman.

Mr. H. H. Janion, who sat beside the Chairman, spoke shortly. He was glad to associate himself with the welcome given to their cultured and scholarly visitor. Mrs. Naidu was the representative of a very big nation, and it was up to them to give her a fair hearing, whether they agreed with what she had to say

or not. He considered that the Mayor of Maritzburg should have occupied the chair and presided over so representative an assembly of Maritzburg's citizens.

Mrs. Naidu, on rising to speak was greeted by the Indians with prolonged cheering. Her clear voice was audible in every part of the hall. During her address she at times gave way to emotion and tears streamed down her cheeks.

After a brief reference to the interruptions, she said: "I am so glad and proud that you are here to-night, and I will be prouder still when those of you who have come to obstruct me come after the meeting to shake hands with me."

SIMILAR COUNTRIES

Of late she had been reading history, and it had been borne upon her more and more clearly the significance underlying international history, said Mrs. Naidu. It showed that all humanity was interdependent irrespective of race, creed or colour. They were all creatures of the one God. This country was very like all the other countries she had visited, and she had been in most countries. She had seen what had been denied a great many people who bore proud Dutch names—the tulips growing beside the canals of Holland. She had studied the history of Holland's patriots who had, long ago, freed her from the tyranny of Spain.

To-night she was going to speak "for" her people. When she spoke "to" her people she was privileged to tell them their shortcomings, the speaker claimed. When the Colony was first started it was found by the settlers that they could not use the limbs of the black man to advantage and so the Government of Natal had asked the Government of India to send labour—cheap, honest and good labour—to help build up this beautiful colony. "After five years of labour," they had said, "you shall become free citizens of South Africa."

"This was the promise under which thousands upon thousands of Indian men and women were brought to Natal. Your progeny, since then, has grown; their progeny has grown. They are now part of you. They even speak what English they know with a colonial accent. The economic situation has grown more severe since those days. Now you call them 'coolies,' but let me remind you that a 'coolie' government to-day rules England. Yes, I know them all, Clynes, Thomas, I know them all. They have sat at my table and I have sat at theirs."

Here the speaker made reference to an utterance of Mr. Gandhi, which was greeted with loud cheering from the Indians.

"The people of Natal now feared the Indian menace," continued Mrs. Naidu. "The natives they could keep down; the coloured people contained their own blood and were not to be interfered with, but these Asiatics—why did they call them Asiatics? Why not call them by their proper names? They were Indians. If they were going to call them Asiatics they must include in the category all the Jews. They were also Asiatics—they must go."

COMMON HUMANITY

"The great and clever General Smuts had promised the people of Maritzburg the Class Areas Bill. He had gone to the Imperial Conference, this great man, showing the iron hand, and tried to persuade the other Dominion Premiers to a like course of action. But the other Premiers, though possessing far less statesman-like qualities, had refused to comply. They showed more common humanity. The Mayor of Johannesburg had written to Smuts congratulating him upon his great work, but he, remembering in time, made no answer."

She would be in Capetown on Wednesday and sit in Parliament—on the floor or in the gallery—as the embodied protest of the Indian nation, said the speaker, and when the Bill had passed the third reading she would light a conflagration throughout the country—throughout the world.

With the League of Nations in being, was there no justice in the world? "I shall say to them, 'Choose be-

tween South Africa and India.' I shall say it in every language known to Europe. I am known in Europe, and when I speak they will listen to me. I shall say 'they have exploited my people, they have said that the children of the Indian mother have no legal status'; I will say: 'Do you know that great country, South Africa, where Indians are forbidden to enter trams, to go into the front of a post office?'

They must not think that she did not appreciate the Europeans' problem. She understood the struggles of the early settlers, the menace to their very life. "I understand that the sons of Englishmen, of Scotchmen, of Irishmen, cannot live on the 'smell of an oil-rag.' They cannot live even on the smell of roast beef—they must eat it," the speaker went on. Are the Indians to be penalised because the Europeans measured standards of civilisation, measured culture by the things which made them dependent on things like asparagus forks, and knives and spoons?

The Indians are oppressed and oppressed, and told they must go round to the back door. When they wish to carry their dead, they must first obtain the necessary permission from the Immigration Officer. "Does the whole hypocritical phraseology of South Africa not mean: 'Get the Indians out!' But we in India know what to do. If you will have a white South Africa, then we will have brown India. India to-day is an angry India. She could have had her freedom in those days when English widows were weeping for the warriors. But no, we sent our soldiers to die with yours. Their blood mingles in the grave. Now India has something to say, and I have come to South Africa to say it. The great little Indian, Gandhi, has said: 'In the Empire, if possible, or outside the Empire if necessary.'

"When you speak of the menace of poor Indians," proceeded Mrs. Naidu, "altogether some 160,000 strong, do you mean that your great, big Empire is afraid of so small a body whom you have cruelly disenfranchised? Where is your flaunted justice? I want no concessions for my people. I want no gifts or generosity. We are not a nation of shopkeepers, but the kingly gesture of honesty is possessed by the poorest 'coolie.' We want a share in the simple justice you mete out to Bolshevik Russia or White South Africa."

The Indians had to take up an equal burden, they had equal responsibilities, the speaker contended, and amplified this by saying: "I do not understand any evolution which is not built on justice. How long would a freedom or liberty last which is based on expediency or on the broken heart of a nation? Is life to be measured by an economic standard which brings you comfort? Surely there is a little Christianity left in a Colony named after the birthday of One who died on the Cross that humanity might live. Surely in keeping your own rights intact, you are strong enough and true enough to do simple justice to one section of your fellow-citizens, fellow-men, who are still loyally co-operating with you despite rebuffs, and continually holding out the hand of friendship which was as consistently ignored. No man can live entirely for himself."

The speaker here quoted the Bible, showing the actual sin which Cain committed in slaying his brother Abel.

'FIGHT FOR YOUR RIGHTS'

"I came out to South Africa," she continued, "not to create bitterness, but to make an appeal to the Europeans, the last appeal—the ultimate appeal. I come to say 'Remember the graves in France.' We will not know until the last day that the unknown warrior who was borne to Westminster Abbey with such splendid pageantry was not an Indian soldier. And when we stand before the last Bar, you will not be able to blame the old statesmen for the Indian problem. Do you think that the civilised world has one code for the white man and another for the black man? The pigment of a skin will never mark out geographical boundaries or measure frontiers."

Mrs. Naidu concluded her address with a word to her compatriots.

"Once you were Indians. Now you are citizens of South Africa. Do not turn your eyes to India. You, who are nearer to black man who look to you more trustingly, you must fight—fight for your rights as Mr. Gandhi taught you to fight—not with the bayonet, not with bloodshed, but with the more courageous thing called sacrifice. Fight with clean hands without bitterness. No one respected a coward. Face it bravely and out of your sufferings will arise the condition of freedom. You are citizens of an Africa which can never be only white."

As the speaker concluded the Indians rose to their feet and cheered for some time.

Mr. W. J. M. Mackenzie said he was glad indeed to hear the address. He was only a little man, and in twenty years he had never found so much difficulty in reaching a platform, which he had only finally achieved with the aid of a police escort. He was there as a patron of the Aryan Society. After a few more remarks, he moved a vote of thanks to the "public-spirited Chairman."

The meeting came to an end with the usual vote of thanks and the playing of the National Anthem.

As Mrs. Naidu descended from the platform she was immediately surrounded by a large number of Europeans who congratulated her upon her oratory.

MRS. NAIDU IN PRETORIA

On her arrival from Lorenzo Marques Mrs. Naidu was given a reception at Pretoria at the skating rink. The skating rink was attended by a very large number of Indians. There were a good many Europeans present. The large building was gay with bunting, the decorations being on a most lavish scale. A huge Union Jack was hung behind the platform.

As the distinguished visitor entered the hall the audience rose and gave her a warm welcome.

Timed to begin at 10 o'clock the function did not start till nearly half-an-hour later, that time being occupied in the mysterious bustle of preparation.

An extremely picturesque ceremonial marked the opening of the reception in which a little boy chanted from the Koran and a man with a powerful voice sang the National Anthem of India.

The chairman, Mr. Cassim Adam, said it was 12 years ago since the Indian community had received a distinguished visitor. Mrs. Naidu had come to this country to pour oil on troubled waters and to try and find a way out of their difficulty. She had come with a message from India—not a message to set the country afire. He hoped the Government would find a way of settling their difficulties in a sympathetic and humane manner.

An address was then presented to the visitor.

Mrs. Naidu had an enthusiastic reception. She delivered a remarkable and eloquent address. She declared that she had come with an open mind. She wished to study for herself the details of the problems which were causing conflict in this great country. She had come on behalf of the Indian people and those people had given a message to the white colonists.

Two days ago a Portuguese interviewer spoke to her of the strong feelings in the Union on the Indian question and he told her that General Smuts was a strong man. "I said yes, but, with the strength of India behind me, I am a stronger man." (Loud applause.)

The message she had to give was this: "Within the Empire if possible, outside the Empire if necessary, and South Africa shall decide the issue for the Empire."

That, proceeded the speaker, was the message—a brief, terse, pregnant and final message of the Indian people. It could be analysed or interpreted as they liked, but essential truth was there—"We remain within the Empire if possible, we go out of it if necessary for our self-respect and in vindication of the honour of the Indian people."

Mrs. Naidu said it was no part of her original intention

to come to the Union. She went to Kenya because the voice rose said India must come to the rescue. It was an open secret that the Kenya arrangement was largely enforced by the influence of the white settlers from South Africa. She had said to the Indians there, "Fight the unjust position; die, but don't consent for the sake of the trade for which you came. Don't accept the position of inferiority."

She was pressed, however, by the Indian Congress—the unofficial parliament—to come to South Africa at all costs, and she had to obey.

THE CLASS AREAS BILL

Mrs. Naidu said she was not going into the details of the Class Areas Bill. She wished to study it first. She wished to hear the point of view of the white man, through whose pressure that Bill was introduced.

In a reference to Mr. Gandhi, the speaker said passive resistance was not started by Mr. Gandhi, but 2,000 years ago upon the Cross by Him who resisted evil. He was the greatest passive resister the world ever knew. Mr. Gandhi left that passive resistance movement as a legacy and warning to the European people in this land. She earnestly hoped that it would not be necessary to remind her people here of the lessons of passive resistance.

ON EQUAL TERMS

The Europeans and Indians could only live on equal terms. This country belonged neither to the European nor to the Indian. It was the land of the black men—the African.

"I tell my Indian brothers and white settlers, you live here on sufferance. The children of the soil are the natural inheritors of the soil, that is the law of life. The Englishmen came to trade and because those dear little islands were not big enough for expansion and Imperial ambitions."

Her brothers came—though India is big enough, to give food—as miners and sappers for the white settlers and was it now said "Go pig to thy pigsty"? Was that justice?

The speaker went on to refer to the part which they played in the war. Then the Indian was magnificent. Death has no segregation.

Referring to the old days of India the speaker said the Europeans came there, the Dutchmen, Englishmen and Jews, and received every hospitality and were treated as equals with the aristocracy of the land. And to-day in South Africa it is said, "You shall be segregated." "Viper" and "swine" were words used—"viper" because you strike at our trade, and "swine" because you don't live according to our tradition.

The Englishman, said the speaker, had a bigger debt to India than the Jew, the Dutchman or the Portuguese. For him there had been shed in rivers and torrents the willing blood of her people only a few years ago. The graves were still wet with the tears of the widows and orphans. Had they so soon forgotten that they could have a Class Areas Bill?

They must have that Bill because forsooth the dominant interest of the white men must be protected in South Africa.

TO ASK FOR JUSTICE

Referring to British traditions, the speaker said they were those of liberty and justice and the Christian tradition. From the housetops it had been shouted that the law of Christ must prevail. But Christ said "Love thy neighbour as thyself." She had not found Christians in Africa who understood the teachings of the Sermon on the Mount—not from Mombasa to Pretoria. She had not found them with the sense of justice with which Christ dying said to the thief "This day shall thou be with Me in Paradise."

She had come to ask for justice, not for concession. She would scorn concessions. She wanted no favours. They must live on equal terms. The law of the survival of the fittest must apply. The Indians would fight against injustice, but they would fight with love. They

would fight as brother fights brother. They would not fight with weapons forged by human hands.—*Pretoria News.*

AN INTERVIEW WITH MRS. NAIDU

A correspondent of the *Star* (Johannesburg) who had an interview with Mrs. Naidu when she was in Pretoria writes:—

Mrs. Naidu is a woman of pleasing appearance, her most striking features being her dark, luminous eyes, which flash in moments of emotion from under their heavy black lashes, and her small aquiline nose. Her hair is jet black and she wears the picturesque dress of her country, the salmon-coloured draperies being caught on the shoulder with a jewelled clasp. She is short of stature and has the rapid utterance and quick gestures of a Frenchwoman. Her English is flawless, but is spoken with a crisp, slightly foreign accent.

Once she did disengage herself from the crowd and retreat into another room she had much of interest to say.

THE CLASS AREAS BILL

"The Class Areas Bill," she said, "is only one incident in the whole struggle which is taking place. I have come from Kenya where I was summoned to preside over a congress and to give help and advice. Then I received a cable from the Transvaal Indians' Association asking me to come, and another from India urging me to visit the Union. Really my visit ought only to last for 18 days, as I am due back to India to call a deputation which is to visit Angora and Mesopotamia—but more of that later. I shall, however, if necessary, remain longer."

The Class Areas Bill is unfair—reverse the position and you will think it so yourself, would you not? The issues to my mind are clear fight or clear out. I hope to see members of the Government and to put our case to them.

I wish, however to make it clear that although I am prepared to fight, I come in no antagonistic spirit. The Class Areas Bill, I know, is a measure of self-defence. It is largely an economic question. It is a competition for bread, for the Europeans cannot live as cheaply as Indians, then, of course, there is race arrogance and race ignorance. People here know little or nothing of India. The Indian population in South Africa is mostly made up of shop-keepers and the cultured classes are not largely represented.

One thing I shall tell them is that they ought to spend their money they earn in South Africa. They must help the country in which they live. They must learn to build up a colonial tradition.

The opposition to them comes largely from the Jews and from the Dutch, and to the Jews I would say: "Remember your own persecution and remember how you were treated centuries ago in India." In Malabar I lately saw the Charter of Liberty which was granted to them more than a thousand years ago. It is in their magnificent synagogue and it gives them not only the privileges of ordinary citizens but the rights of aristocracy—the right to ride and to carry umbrellas. When they came India gave them so much that they should not be grudging now.

Most of the Jews of Malabar have intermarried with the Indian population, but there is a street—a magnificent one—still inhabited by white Jews.

When the Dutch and the English came to India they were hospitably received—they were granted land for their houses, their factories and their churches. They were not segregated, and the Dutch, like the Jews, should remember their own persecution and the oppression they endured from Spain.

THE KENYA POSITION

Reverting to the Kenya question, Mrs. Naidu said, the bitter concern is the whole moral position of India. The Immigration Bill will never be passed. It is a slur upon India, and when I say this I know I have the whole of India behind me. We cannot live as a branded people. However, I am not here to address political meetings. I want to get the sympathy of South Africa for India and to put before you a different point of view from that held by most people. Fight I can when it is necessary, but it is enlightenment at which I am aiming chiefly.

In reply to a question as to her feelings concerning the speech made in the House of Lords by the Secretary of State for India (Lords Olivier), Mrs. Naidu said: There is nothing new in this and nothing particularly discouraging. It is true that some months ago Labour gave a pledge to India, but they never expected to come into power so soon and they are not as strong as they might be. They are up a stick.

Mrs. Naidu is a poet of distinction and while in Johannesburg she proposes to give lectures on poetry and readings from her own works. The Bird of Times, written in English, is a work that has won her fame. This is all part of her scheme for bringing about a clearer understanding of India, and these readings will doubtless be attended by many lovers of literature.

On returning to India, Mrs. Naidu hopes to call together and to head a deputation of the Asiatic Brotherhood which is to visit Mesopotamia, Turkey and other Moslem countries. It is not a political association, but aims at bringing about a better understanding and closer fellowship among nations of the same faith.

When that is over she proposes to visit England, where she has many friends and to visit her daughter who is a student at Oxford and also to see her publisher. "Writing is my real work," she said, but the call to service of my own people comes "first and one must obey."

ANTI-ASIATIC MEETING AT MARITZBURG

The City correspondent of the *Natal Mercury* writes dated March 11:—

A large gathering assembled in the supper room of the Town Hall this evening under the auspices of the Young South African League—the league recently formed as an offshoot of the South African League for the purpose of doing more active work than has been allotted to the former.

About 70 new members were enrolled, and the proceedings were marked with great enthusiasm.

The chairman, Mr. W. Cox, M.P.C., in the course of a lengthy and vigorous speech, dealt with the recent visit of Mrs. Naidu.

Inter alia, he referred to the hiring of the Town Hall to the Indians for the purpose of welcoming Mrs. Naidu, and the attitude of the Town Council thereto without in any way consulting the burgesses. He thought that if the swimming baths, the bottom part of the trams, and the Alexandra Park are to be used by the Indian as well as the Town Hall, these would be matters in which the burgesses would be interested.

At present, according to a Natal Supreme Court decision, which had not been tested by the Appellate Court, there was municipal equality for Indians in Natal. He contended that it was the duty of the town Council, if defeated on appeal, to promote legislation dealing with the matter. (Applause.)

At present there were 232 Indian voters in Maritzburg; but these were only the forerunners

of many more to come, and thus the European burgess would soon be swamped.

Mrs Naidu had referred to the poor down-trodden Indians, but actually it was the European who was down-trodden. Mr. Cox said that the Indians were very keen, apparently, in obeying the law, and did not seek any generosity. This being so, the law must be put into force with regard to housing and sanitary conditions; and paraffin tin houses within and without the City area, belonging to Indians, must be demolished.

If the Indian claimed equal rights with the European he must be told firmly that this carried with it obligation. Mr. Cox urged, amid applause, that candidates for the Town Council and other public bodies must satisfy the League that they were sound on the Indian question.

He affirmed that Mr Mackeurtan, M.L.A., had said in Durban, with all the weight of the Unemployment Committee, that most of the unemployment in Durban was caused by the inroads made by Indians.

There, in Maritzburg, there were Indians employed as constables directing, or misdirecting traffic at the street corners.

The Indian was the cuckoo of South Africa. The cuckoo, as most people knew, was reared in other birds nests, and usually grew up to eat other nestlings with which it was reared.

He was convinced that there was room for a League of that kind in South Africa in view of what Mrs. Naidu had said, and that they in Maritzburg, in the words of Mrs. Naidu, would light a torch in South Africa in order to bring about its salvation. (Loud applause.)

During the proceedings it was decided to print a "white list," on which would appear the names only of firms who were not employing Indians.

ASIATICS IN NATAL

Capetown, March 14 (Reuter).—At question time in the House of Assembly this afternoon, Mr. Robinson asked the Minister of the Interior (1) What is the total value of all landed property within the municipality of Durban; (2) What is the value of such property owned by Asiatics; (3) How many of these properties owned by Asiatics are situated in the European residential districts; (4) What number of trading licences were issued to Asiatics in the town of Durban during the years from 1920 to 1924, and how many of these were new licences; and (5) What is the total Asiatic population of Natal at the present time.

The Minister's reply was as follows:—(1) £17,409,690; (2) Approximately 820 properties, valued at £1,098,230; (3) Approximately 400; (4) 1920, new licences 97, renewals 562, total 659; 1921, new licences 81, renewals 541, total 622; 1922, new licences 71, renewals 520, total 591; 1923, new licences 85, renewals 544, total 629; 1924 figures are not yet available. In addition, licences were issued to hawkers of fruit and vegetables as follows:—1920, 1,090; 1921, 1,365; 1922, 1,426; 1923, 1,369; (5) Males 80,314, Females 61,355, total 141,649.

INDIANS IN RAILWAY EMPLOY

Mr. Strachan asked the Minister of Railways and Harbours (1) How many of the 43,000 odd non-European servants of the Railway Administration are Indians? (2) What is the number of Indians employed on the Railways in each of the four Provinces; and (3) What duties are performed by the Indians, and what are the rates of pay for such duties?

The Minister of Railways replied: (1) 2,135; (2) Cape 31, Natal 2,104, Orange Free State nil; Transvaal Nil; (3) ordinary labouring work, for which the rates of pay are 1 Cape, 2s. 6d. to 4s. 10d. per day; Natal 3s. 4d. to

2s. 10d. per day, with free food and quarters. A few Indians are employed on the following duties, and are paid at the daily rate shown, donkey engine attendant 6s. 8d., store attendant 3s. 10d to 8s. 3d., marine stoker 2s. 8d. to 4s. 5d. with food, cook 5s. 5d. to 7s. 8d., launch driver 4s. 5d., chipping off paint 4s. 10d., van messenger 4s. 7d., sirdars 1s. 8d. to 4s. 7d. waiters 2s. 6d. to 5s.

MR. M. D. BHAROOCHI vs IMMIGRANT'S APPEAL BOARD.

The above case was heard recently before the Supreme Court (Natal Provincial Division). Mr. H. H. Janion appeared for the appellant. The Attorney General appeared for the respondent board. After the Board's decision declaring Mr. Bharoochi a prohibited Immigrant the following questions of law were reserved for the Supreme Court to decide:—

Does not the possession of a certificate of domicile by appellant, who: (a) first landed in Natal in 1895, (b) who does not come within the meaning of any of the sub-sections (c), (d), (e), (f) of section (3) of Act 1, 1897 (Natal); (c) who satisfied the officer appointed under that Act that he had, prior to the passing of such Act, been domiciled in Natal; and (d) whose thumb impressions are admittedly identical with the thumb impressions placed on the certificate when it was issued by the Immigration officer, debar the authorities from challenging his right to enter or remain in Natal merely because 22 years after the issue of such certificate it is found that a friend of his had erroneously misstated the period of appellant's previous residence in Natal.

Did Act 30 of 1903, as amended by Act 3 of 1906, confer any rights on appellant which Act 22 of 1913, cannot take away.

The appellant, being at the commencement of the Act 1922 of 1913 lawfully entitled to reside in Natal and/or the Transvaal Province, and having shown or satisfied the officer appointed under the Act that he was able to comply with the requirements of section 5 (a) of Act 30 of 1903 (Natal), can he be deemed to be a prohibited immigrant under section 4 (1) of Act 22 of 1913.

After argument, the Judge-President said the only question to be decided in this case is, was the appellant at any time lawfully resident in Natal. The finding shows that he was at one time resident here for a period of two years.

It is immaterial therefore to consider whether any misrepresentation was made by appellant.

The question should be answered in the negative, and that renders it unnecessary to answer the other questions.

The effect of this decision was that appellant was declared not to be a prohibited immigrant in terms of section 4 (1) of Act 22 of 1913.

CLASS-AREAS BILL

The Minister of the Interior (Mr. Duncan) introduced the Class Areas Bill on Wednesday the 5th instant, on the first reading of which Mr. Alexander (Capetown Castle) called for a division. All the Nationalists in the House crossed over to the Government, and Mr. Alexander was only supported by Mr. Forsyth, Mr. Pearce, and Mr. Snow.

On the motion for the second reading, Mr. Alexander said it was of the utmost importance that the whole country should see the Bill, and if it was to be read a week from to-day, members would have no real opportunity of getting into touch with their constituents. This Bill must not be rushed, and he would suggest it be read a second time on the 19th.

The Minister of the Interior said the Bill had been

before the country since December, and any changes in it were minor ones. He would, however, take the second reading on the 17th. This was agreed to.

NOT TO APPLY TO COLOURED PEOPLE OR NATIVES

The Class Areas Bill, as now introduced into Parliament, is substantially the same as the original text published in the *Gazette*, says Renter.

In clause one, a new sub-section is inserted to the effect that one of the members of the Commission shall be designated by the Minister as Chairman, and that the Minister may make rules for the conduct of the Commission's business.

There is also a slight addition to the clause 2, to the effect that it shall be the duty of the Commission, not only to report upon the extent and nature of the area proposed by a local authority for segregation purposes, but also "whether there is within the limits of the urban local authority any other area, which is wholly or for the greater part occupied for residential or trading purposes or both such purposes by the particular class of persons concerned."

The definition of "class of persons" has been amplified, and now includes "any person having in the opinion of the Minister common racial characteristics, but does not include European persons, persons commonly described as Cape coloured persons and Natives."

AN INDIAN LICENCE

L. H. SOME v. PORT ALFRED MUNICIPALITY

Mr. F. B. van der Riet (instructed by Messrs. Espin and Espin) for applicant.

Mr. H. E. Lewis, K.C. (instructed by Messrs. Bell and Hutton) for respondent.

Van Der Riet, J.: The applicant, being the holder of a dealer's licence in respect of Lot 11, Block F, Mentone, within the Port Alfred Municipality, acquired last year another property on what is styled the West Flats, Port Alfred, with the object of transferring his business there. He appears to have approached the Council for the purpose of getting the buildings on the new property approved of as suitable for the said business, and he was then advised by the Municipal Inspector of Buildings to have certain alterations effected, and the applicant accordingly submitted plans of these alterations which were then passed by the said Inspector and the alterations were effected by the applicant. Thereafter the applicant applied to the Council for the certificate required under section 9 of the schedule of Ordinance 16 of 1920 dealing with general dealers licences, and section 2 of the schedule headed "Dealer." This application was considered at a meeting of the respondent Council, and was refused. But five Councillors only were present, three of whom only voted against the granting of the certificate. As the Council consists of six members a majority of the whole Council did not vote against granting the certificate.

After the Council had purported to refuse the certificate by reason of the resolution by it aforesaid, it was approached by the attorneys of the applicant and requested to reconsider the matter. This request was acceded to and at a subsequent meeting the Council rescinded the previous resolution after which it reconsidered the matter, but again refused to issue the certificate, this time however on the vote of four Councillors constituting a majority of all the members of the Council. Upon this the applicant under the provision of section 9 (3) of the said schedule appealed to the Administrator who referred the matter back to the Council for its reconsideration. The Council, however, declined to alter its decision, and it would appear that the Administrator has let the matter rest there and has not issued any certificate or intimated any refusal so to do.

The applicant now applies to this Court to order the Council to grant the certificate on the grounds:

(1) That the Council was estopped from refusing

to grant the certificate or removal in view of its approval of the alterations to the property made by the applicant at the instance of the Inspector of Buildings and after the plans for these alterations had been approved of by the Council.

As to this, the Mayor of the respondent Council stated that the alterations were of a minor nature such as did not require the approval of the Council, and that they were not submitted to the Council or passed by it. It seems to us that the granting of this certificate being one relegated by the Legislature to the Council qua Council it cannot be held that any action of the Municipal Inspector could in any way bind the Council, just as in the case of "Hosaid v. the Town Clerk, Wynberg" (A.D., 1916, p. 236) it was held that the issuing of a certificate by the Town Clerk could not bind the Council or deprive that body of its statutory authority and allow an officer to usurp its functions.

(2) That as a majority of the whole Council did not refuse the application at the first meeting at which it was considered, the Council was bound to grant the certificate.

It was strongly argued by Mr. Van der Riet, for the applicant, that the provisions of section 6 (4) (a) of the schedule of Ordinance 16 of 1920 relating to general dealers to the effect that an application for a certificate for a new licence must be granted unless "a majority of the members of the Council present at the meeting at which such application is finally considered and forming a majority of the whole number of the members constituting such Council are opposed to the issue of such certificate in which case it shall be refused" must be taken to govern the provision under section 9 (1) of the same schedule, which in the case of an application for a certificate from the Council authorising the removal of a business for which a licence has already been issued to some other premises in the municipality merely states that such certificate shall be either granted or refused.

It was contended that the absence of any directions in section 9 as to when and how the application for a removal certificate was to be considered by the Council, indicated that the legislature intended that the provisions already made for the manner an application for a certificate in the case a new licence had to be dealt with, should likewise apply, and a number of cases were quoted which laid down that the whole of an enactment had to be looked to in cases of doubt in order to arrive at the true meaning of any particular clause.

It is clear that in the case of a removal to other premises the certificate is obtained for the purpose of getting a removal "licence" in exchange for the licence already held by the applicant. (See section 13 of the Ordinance.) Now section 2 of the schedule provides that any person desiring to obtain a general dealer's licence shall, if he desires to carry on such business within any municipal area, apply to the Council and the Council shall not later than at the second ordinary meeting held after the receipt of such application, grant or refuse the said certificate in accordance with the provisions of section 6 of the schedule.

If therefore the removal licence should be considered to be a general dealer's licence for the purposes of section 2 it would follow that section 2 governs also an application for a certificate for a removal.

But we are of the opinion that this is a very strained interpretation of the language of section 2. Moreover if section 2 applied to a removal section 5 should likewise apply; yet we find that its provisions as to the fee to be paid and the manner in which the certificate is to be signed are repeated in section 9 which would be unnecessary if the above contention is correct. The better construction

seems, therefore, that sections 2 to 8 deal with applications for a new licence only. Moreover it is very remarkable that the applicant under section 9 is given a right of appeal to the Administrator who may if he considers that the application has been unreasonably refused himself grant a removal certificate while in the case of an application for a new licence under section 6 no appeal is provided, but the Administrator is allowed to interfere in one event only, viz., if he is satisfied that the certificate has been refused solely on the ground that there are already a sufficient number of general dealers within a particular area.

In view of this important discrimination it is not possible to hold that it is clear that the Legislature intended that the same procedure should be adopted in considering both the application for a new licence and for a removal licence; and in the absence of any provision as to the manner in which the decision of the Council is to be arrived at we think that it is competent for the Council to decide the question in the same way as it is enabled under the Municipal Ordinance to decide any ordinary matter brought before it, viz., by a vote of the majority of Councillors present at a meeting at which there is a quorum of the Council. We think therefore, that the resolution adopted by the Council at the meeting at which three out of five members present voted against granting the certificate was a valid refusal in terms of section 9.

This being the case it becomes unnecessary in regard to this contention of the applicant to consider the effect of the request made by his attorney to the Council to reconsider the matter and their subsequent cancellation of the original resolution and fresh refusal of the application, as also the effect of his appeal to the Administrator raising the question of whether the Court should interfere until the Administrator has exercised the powers given him under section 9 (5) of over-ruling the Council's refusal.

(3) That the certificate had been refused solely on the ground that the applicant was an Indian.

In support of this it was stated that in proposing at the first meeting that the certificate be refused it had been stated by Councillor Coombe that the locality in which the premises then sought to be licensed were situated was already well served with fruit and general stores, but nevertheless since the certificate to applicant had been refused a certificate for a general dealer's licence had been granted to one, Botha, to enable him to carry on business in that locality. Further, that when the Council was requested by the Administrator to reconsider its decision it was stated by one of the Councillors that he agreed to the letter declining to accede to the said request on condition that the view of the Council to the effect that the value of the surrounding properties would be adversely affected be inserted. It does not however necessarily follow from either of these statements that the fact that the applicant was an Indian was a deciding factor, and all the members of the Council who voted for the refusal of the certificate have sworn positively that the certificate was not refused upon the ground that the applicant was an Indian, and it is not possible for the Court to hold that these affidavits are false, nor can it require the members of the Council to explain the reasons which caused them to refuse the certificate.

The Legislature has given the Council the right to decide this matter, subject to an appeal to the Administrator, and the circumstances do not disclose, in our opinion, any grounds for interference by the Court.

The application is accordingly refused with costs.
Sampson, J., concurred.