

Indian Opinion

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MR. C. F. ANDREWS AT KIMBERLEY

THE people of Kimberley had been eagerly expecting Mr. C. F. Andrews' visit and many telegrams had been sent to him asking him what day he was likely to arrive. At last on January 4th he came with Mr. Manilal Gandhi and was received and garlanded at the Station and brought to the house of Mr. N. S. Pillay.

During the day conversations were held concerning the new Asiatic Bill and its effect upon the Indian community. In the evening a mass meeting was held over which the President and Chairman of the Association, Mr. Dawson presided. Speeches were made by several members of the community describing the services which Mr. Andrews had been able to render to the Indian community by his constant journeys abroad on behalf of the Indian cause,—especially in East and South Africa.

Mr. Andrews in reply said what a great pleasure it was to him to be able to be present once more among his old friends in Kimberley whom he had never forgotten. He warned them that, compared with what was happening at his other visits, this present trouble was by far the most serious of all because it threatened the very life and soul of the Indian community and left it helpless and defenceless.

At other times, Mr. Andrews said, when he had come out to South Africa he had felt that even if the point at issue was not fully gained, the community itself might survive. But this time the issue was so grave that the struggle had become one of life and death. If the Bill were actually passed, the Indian community in South Africa was doomed.

Mr. Andrews went on to say that the mischief had already begun. The Bill had been made retrospective from August 1st 1925 and its clauses, even though not already passed in Parliament, were beginning to take effect. In Pretoria, Mr. Andrews said, he had gone to a barber's shop to have his hair cut. The barber was an Indian Musalman. While his hair was being cut Mr. Andrews had talked with the Musalman barber who had told him that he had been served with a notice that in future a sign-board must be put up outside his shop stating that only coloured people would be allowed to be served in this Musalman barber's shop. For thirty years he had been carrying on his trade unhindered yet now his whole livelihood was to be taken from him. Yet the shop was as clean as any place Mr. Andrews had ever been in to have his hair cut. There could be no possible objection on sanitary grounds. It was purely a colour question. The same notice had been served on other Indians also. The barber had said to Mr. Andrews that in the days of the Prophet, Noah, when the earth had grown exceedingly wicked

God Himself had sent a flood and destroyed the wicked people. It seemed as if another flood would come and destroy South Africa if this wickedness went on much longer.

Mr. Andrews went on to tell another incident, how a Musalman had come to him, in the Asiatic reserved compartment, and had brought his adopted son to him, and had shown him a series of exemption certificates, which had been renewed year by year, allowing his son to remain with him, as he was an orphan, and he was acting as father to the lad, who was twelve years old. But now, when he had applied again for an exemption, he had been refused, on the ground that it could no longer be possible under the present Bill, which would soon become an Act of Parliament. He also said to Mr. Andrews, as the other Musalman had done before, that truly the wickedness of this land of South Africa was coming to the full and God must send His punishment.

Mr. Andrews said in conclusion that he fully shared the feeling of indignation expressed by those two Musalmans. It would indeed be the filling of the cup of iniquity to the full, if these things went on much longer. God was long-suffering and patient; but God's justice was unswerving on the earth. He urged his audience, in conclusion, to unite as one man to resist the Bill, and to join in so doing with their brethren, who were in the Transvaal and in Natal. In unity alone was their strength. Hindus and Musalmans must unite in perfect harmony together. He had come out from the Poet, Rabindranath Tagore, and also from Mahatma Gandhi, to give them that message.

The meeting decided, at the conclusion of the evening's gathering to send a cablegram to the Poet, Rabindranath Tagore, thanking him for his great kindness in sending out their old friend, Mr. Andrews, to them, when he was in such a bad state of health himself, and wishing him a speedy recovery from his present illness. The Hon. Secretary, Mr. Rajagopal, despatched the cable at once.

Mr. Andrews' Arrival at Capetown

On Thursday morning the 7th instant, at 10-30 a.m. Mr. C. F. Andrews arrived at Capetown. He was received at the Station by prominent members of the Indian community and was garlanded and presented with several beautiful bouquets on behalf of the Cape British Indian Council. Mr. Andrews was then taken to Dr. A. H. Gools's residence at 7 Buitencingle where he is at present residing. Mr. Andrews is interviewing the local Press representatives and prominent Europeans on the Asiatic question.

MR. BOYDELL'S BULLYING

[By C. F. ANDREWS]

MR. BOYDELL, the Minister of Labour, has been bullying. Since he appears to have done this almost unconsciously, it is necessary to tell him very plainly and bluntly the truth. At the same time he should understand that such a bullying attitude counts for worse than nothing at all in India's present mood. It only irritates and wounds. For India is in no mood to-day to stand bullying from South Africa and it is high time that South Africa understood it.

Ever since I landed in this country the advice has been repeatedly given me that South Africa is not in a mood to stand any threats from India. I have always replied quietly and firmly that India also is in no mood to stand any threats from South Africa. It is South Africa that began this quarrel, not India. It is South Africa that is now threatening the very existence of the domiciled Indian community. To first torture your victim, and then, when a bystander interferes, to say, 'I won't stand any outside interference,' is the very quintessence of bullying.

Mr. Boydell, as Minister of Labour, took a prominent and important part in framing this present Asiatic Bill. He has set his seal and signature upon it. He knows for certain that it will squeeze out of Natal a very large number of those who came there as labourers, under contract, with a definite agreement that they should be allowed to remain in Natal after their labour contract was over. He knows also for a fact that the injury about to be inflicted by this Bill will be so great that Indians will not be able to endure it. The Rev. M. L. Fick and Mr. Tielman Roos and other supporters of the present Government have explained, in detail, how this is to be done, and have gloated over it. Mr. Tielman Roos, for instance, said (and his words need repeating) that,

"he was making an appeal to the whole of Natal to see that this Bill was placed on the Statute Book during the next session of Parliament. They wished to arrive at the point when, by repatriation, they would have reduced the Indian population to the irreducible minimum."

Therefore, Mr. Boydell as Labour Minister is by this time fully conscious of the irreparable injury that is being committed, without any hint of apology or compensation. Nevertheless, when persons come over to protest in the name of humanity and in the name of labour, he bluntly tells them in so many words, to go back to India again, because this is a domestic matter and he will brook no outside interference.

Any impartial person, who studies this present Bill, can see how brutal it is in every chapter and section. The subtle ingenuity of the immigration clauses whereby a husband may be separated from his wife, or a parent from his child, and a man may become a prohibited immigrant from his own native land,—all this represents a form of cruelty, which the English paper, the *Statesman*, has rightly described as 'almost dia-

bolical.' The two instances given in my Kimberley speech, quoted elsewhere, will show unmistakably, by practical illustration, how the mischief had already begun. With regard to the labour contract itself which the Natal Government signed, there can be really no shadow of doubt. Yet, as I have already said, the moment anyone comes over from India to protest, Mr. Boydell, with his foot on the neck of his victims, and with the lash ready to be applied to their backs, shouts out: "We are masters in our own house! We, the men of South Africa, will not be ruled by anyone from Delhi, or Calcutta or even from London."

I have ventured to call this a "bullying" attitude, and I feel certain that if by any chance Mr. Boydell reads this article, he will understand why I have used the word.

It happens that on my present visit to South Africa, I represent, as its President, the All-India Trades Union Congress. The Congress Executive of which I am the Chairman, has asked me to make a formal protest against the breach of labour contract which is now being committed. I have been empowered to do this on behalf of the ex-indentured Indian labourers of Natal. Yet already the Labour Minister has uttered his threat, that he 'will not be ruled by Delhi or Calcutta or even by London.'

I call this attitude once more a 'bullying,' and not a reasonable attitude. Let Mr. Boydell, as Minister of Labour, prove that no engagement whatever was made with these Indian labourers in Natal, at the time when they first landed in South Africa. Let him prove, if he can, that this present Bill does not in any way break the labour contract. That is a reasonable attitude. But to say that the men of South Africa will not be ruled by Delhi or Calcutta or even London, is not argument at all. It is bullying.

Things in India

(By C. F. ANDREWS)

IV

A new year in the political history of the world has dawned. We are no longer in the year 1925, but in the year 1926. We have left the great European War behind by over six years and a new world order is gradually forming and shaping itself, which can only as yet be dimly outlined and foreshadowed by the mind of man.

What will be the effect of all this world upheaval on India itself? Is Swaraj really coming nearer? Or is it now receding into the back ground? Will the All-India National Congress, and the aim of Swaraj it stands for, retain its hold upon the popular imagination in India, or will the Congress dissipate its energies in useless divisions and disputes, and the aim of Swaraj be abandoned?

Questions, such as these, must of necessity be forcing themselves up to the surface in every thinking Indian mind, at the present moment, in South Africa, when the Indian community is faced with the greatest crisis that can come to any people—a deadly peril that actually involves their own very existence. Such questions also will naturally assume an acute personal interest and importance,

because whatever may be accomplished by local colonial effort by Indians themselves, the fact still remains that the fate of Indians abroad is bound up intimately with the fate of India itself. If Swaraj is coming quickly to India, then, it is felt, there is some hope left: but if Swaraj is indefinitely delayed and postponed, then any expectation of fair treatment here in South Africa is deferred, and 'hope deferred maketh the heart sick,'—as the proverb truly states.

After thinking over the problem, night and day, for many years, and after watching the actual trend of events, it has become clear to me at last that an immense accession of strength has come to all subject peoples and nations, owing to the growing strength of the League of Nations. I am beginning to believe that this new central spiritual power in the world at Geneva, making for righteousness, will, in the long run, be one of the principal means of obtaining justice in the affairs of men for those people who are down-trodden and oppressed. I know that there is still an immense amount of uncertainty on such a subject and that this hesitancy concerning the League is justified by what has happened hitherto; but there are also things which relieve the doubt in my own mind and make me hopeful. Therefore I have some confidence about things in India to-day and also in South Africa.

Let me give briefly two illustrations. In the humanitarian work that I had been trying to get done in India for very many years, it had seemed previously all the time as if I were up against a dead wall in two matters:—(1) the abolition of Indian sweated labour (ii) the prohibition of the Indian Government opium traffic for revenue purposes. For many years, on both these subjects, it appeared to be quite impossible to get forward at all. But then, to my great relief, both these very things were included in the settlement at the Treaty of Versailles. Both of them became 'international' subjects. The result has been that, during the last four years, as from my own experience I can truly assert, there has been more progress in these vital humanitarian interests in India than in forty years before. Indeed, I had almost said 'four hundred years' instead of forty,—so great has been the change which has taken place!

Again, under the authority of the League of Nations, at the time of settlement at Versailles, came some conquered territories, such as German East Africa and Iraq, which at the end of the War were called 'Mandates.' The phrase was actually an invention of General Smuts.

Personally, I was full of suspicion about this very word 'Mandate' and inclined to regard the whole thing at first as another instance of the shameless hypocrisy which characterised the War throughout. But as each year has gone by, I have been gradually compelled to revise my earlier judgment. It has become clear to me, that the very fact, that the League of Nations has become the ultimate protector of these subject peoples and has demanded a yearly account of the stewardship of them, may in time lead to this same League of Nations undertaking the protection of all subject peoples and of all minorities that are unfairly and unjustly attacked. It may open a new chapter in the history of mankind.

The fact, that India herself has a separate seat, as one of the nationals, cannot be whittled and trifled away much longer. Up to the present, an English official has been sent to 'represent' India. But such a 'representation' will soon become nothing less than indecent, and India will have in time its own genuine and sincere representation. Then, such questions as the treatment of Indians in South Africa will no longer be excluded from the League of Nations itself, which already claims to protect minorities from unfair treatment.

The certainty, that this is the real trend of events, buoys me up with hope. What is needed now in Indian affairs is world opinion. Great Britain and South Africa may refuse justice in India and in South Africa a thousand times, so long as the matter in dispute is kept as a private affair. But a world judgment passed either on Great Britain, or on South Africa, is a different matter; and though it may be useless to appeal to Parliament at Whitehall against executive action at Pretoria, yet if world opinion steadily shapes itself against South Africa, as a Government that insists on breaking its solemn treaties and repudiating its own pledged agreements,—if ever world opinion came strongly round to this point of view, on account of its treatment of the Indian community, then it is certain that the most hardened politician in South Africa would begin to realise that brute force is not the only law between man and man, and that generosity and honesty were not only Christian virtues, but also things which world opinion respected.

I know that, face to face with the employment of brute force in its most brutally naked form, such as this present Bill denotes, it is hard to believe in the triumph of justice and right without the employment of force in return to establish justice. But since the end of the deadly European War, even the West itself is beginning to lose confidence in such weapons as modern poison gas and bombs and tanks, as methods of arriving at justice. *Littera scripta manet.* 'The written word abides.' The Latin proverb is becoming more, and not less, true every day!

Only a short time ago, the white settler in Kenya appeared to be having it all his own way. The forced labour of the native was even regarded as a necessary adjunct of 'white civilisation.' But one single book on 'Kenya,' written by Dr. Norman Leys, has done more to set things right in Kenya itself than a thousand political speeches and threats of violence could do to uphold the wrong done to the native. India may take part of the credit. For even if Indians in Kenya have not yet got all the rights they demanded in 1923, the Kenya Indian Question gave the atmosphere in which this book could be published and thus helped its success. For it was published just at the true psychological moment, and not only the native African, but also the Indian himself, has begun to receive better treatment. This one book has made all the difference.

'Things in India' are really moving forward, not so much because this or that party in Indian politics has come into power, or has lost power, but because two men of genius, Gandhi and Tagore, have given new creative ideas to the world of humanity, and thus have raised the name of India to a position, among men of earnest thought and good will, that it never had before for many centuries past.

In the same way, if only the story of the Indian community in South Africa,—its sufferings, its humiliations, its moral triumphs,—could be written down as a living word, which men would read and understand, then these outrageous things, which are happening unknown and unheard of to-day, would become impossible. It may be, that along with the story of Mahatma Gandhi's life and the life of Rabindranath Tagore will be bound up the destiny of the Indian community in South Africa. For through their writings, the wrongs of South African Indians will at last become known to the world, and the world will understand.

As a supplement with this issue we present our readers with the Statement addressed to the Viceroy of India by the South African Indian Delegation.

Indians in South Africa

Humiliating Conditions and Hardship

Bishop Fisher's Statement

Bishop Fredric Fisher of Calcutta, who some time ago left India for South Africa as an independent observer with a view to studying the condition of Indians there, has returned to Bombay. A representative of the *Indian Daily Mail* interviewed Bishop Fisher recently with a view to ascertain his views on the treatment meted out to Indians in South Africa.

Referring to the present condition of Indians in South Africa, Bishop Fisher said:—

I was in South Africa for two months. I visited the whole of South Africa, Rhodesia and the Portuguese territory, where I met all the Indian Associations in the various centres and interviewed the mayors of the cities, councillors, certain members of Parliament and also certain Cabinet Ministers. I tried to ascertain the views of all the sections, the English European, the Dutch European, the Indian and the native African without any bias. The situation is extremely critical. I discovered more prejudice in South Africa—perhaps the worst kind of prejudice—than in any country I have ever visited in my life.

Conditions in Transvaal

'For instance, no Indian can board a train in the town or the Transvaal without a special licence. That licence is in the control of one white man. He can direct an Indian who has a shop in a given street, to close the shop and move to some other section. The Indians have no permanent tenure of property and that causes them a great difficulty because they have no permanent investments, or they might be asked to move at any moment. In the Transvaal, particularly, the Indian cannot own any property, not even a house and he is thus absolutely segregated. One particular plot in the slums of the city has been set apart for Indians and all of them have to live in that section. But even in that section they have no permanent rights. Two years from now, if they have established their home there, the municipal Government might ask them to leave and go to some other section. So the Indians in the Transvaal are practically in the same condition in which the Jews were in the old Russia.'

Amenities of City Life Denied

Proceeding Bishop Fisher said: 'There are also certain restrictions imposed upon Indians travelling in the tram-cars. Only three rear seats upstairs are reserved for Indians. The Indian woman with children may climb the steps of a tram-car and if she does not find any room in the three rear seats, even though the rest of the car is empty, she must leave the tram. In fact, all the Indians are called coolies. Even in the school text-books it is mentioned that all Indians are coolies. An Indian Cambridge graduate getting into a tram will be pointed out by an ignorant white person as a coolie. Then, again, the Indians are not allowed to attend the theatres nor can they go into the public library to read a book or a newspaper even though Indian citizens might have contributed funds to the library.'

'The schools that are provided for Indians are up to the fourth standard and therefore the only education that the community can get must be provided privately from their own funds.'

Indians Humiliated

'The Indians cannot go into the hotels except as waiters. At the hotel where I stayed, Indian gentlemen, graduates of Indian or English Universities, driving in their own motor cars, could not enter even the drawing-room of the hotel to visit one. I had to go down to the footpath in front of the hotel to greet them.'

The Anti-Asiatic Bill

With regard to the Anti-Asiatic Bill, Bishop Fisher said: 'This Bill, which has passed the first reading, is intolerable. It proposes to apply the above rules to the whole of South Africa and to make conditions so intolerable for Indians that they will leave the country in large numbers for India. The white people definitely state that they cannot compete with the Indian traders. They give two reasons, *viz.*, (1) that the Indian has a superior brain, and (2) that he lives on a lower standard than the white man's. The whites therefore say that what they cannot accomplish through competition, they must accomplish through legislation. They look upon South Africa as the white man's country and they intend to maintain the white supremacy. The Indian is regarded as a very intelligent competitor and they think that he must therefore be crushed. In this sense the Indian is regarded as a menace.'

The Treatment of the Native

'The treatment of the native (Bishop Fisher was very unwilling to use this word) is just as bad as the treatment of the Indians. All the complaints that the Indian has, the native African also has. The Indian, coming from a country of high civilisation, has been trained as an agriculturist and a trader. Hence, he enters into active competition and is more a target than the African. Hence the anti-Asiatic feeling.'

Indian Associations Active

'The Indian Associations in South Africa are very active and they all propose a round table conference, in which they suggest, the Government of India, his Majesty's Government as well as the Government of South Africa should participate. They feel that that is the only hope for any just settlement of the problem. There is no doubt that the white population in South Africa is united against the Indians with a few notable exceptions. Hence, if left to the South African party only, the proposed bill will be passed. Intervention on the part of London and Delhi and the presentation of some constructive programme might bring about an amicable settlement. The anti-Asiatic Bill is a bill which openly looks towards 'persecution and extermination.'

General Hertzog's Policy

Referring to Prime Minister General Hertzog, Bishop Fisher said: 'He would quite welcome the participation of India and London in a conference. He would, of course, welcome a Liberal policy. He feels that white public opinion is so strong that no politician could remain in power without acceding to their demand.'

Attitude of Christians

Asked as to what the attitude of Christians towards the proposed Bill was, Bishop Fisher said: 'We may look for no special help from the organized Christian churches in South Africa, except that the Christian conscience may be influenced from without. Some great Christian leaders may rise to challenge the churches. That is my hope.'

'Another thing I want to emphasise is', said the Bishop in conclusion, 'that there is not the unity among the Indians themselves which one might expect. This Bill is so bitter in its attack that it might unite Indian forces, as they have been never united before. My judgment is that there should be a solid united and conscientious stand taken by the Indians of South Africa, the Indians of India, the Christian churches of India, the Hindus, the Parsis, the Mahomedans, the Imperial Government in London and the self-governing Dominions of the Empire against the proposed Bill and in favour of a just and liberal solution of the problem. The Indians are not going to leave South Africa; they are there to stay just as much as the white men, and the more they (the Indians) are persecuted, the more they will, in my judgment, prosper.'

Delay the Asiatic Bill

The *Rand Daily Mail* publishes the following article from the pen of Mr. J. D. Rheinallt Jones on the Asiatic Bill in its issue of 6th instant:—

At the risk of being placed in the "class area" of those whom Dr. Malan has described as "faint-hearted or weak," I am going to plead for a second consideration of the Asiatic question, and to urge that the Asiatic Bill be delayed.

It is true, of course, that the Bill has been available since Parliament rose in July, but very few of the public, and indeed few parliamentarians, have read it with any care. It would have been interesting to know how many members of the Labour Party Conference had read the Bill before the Conference endorsed it. It is a measure which proposes to deal somewhat drastically with the destinies of 160,000 people: it introduces principles which the country can hardly be said to have accepted; it proposes to disregard legal obligations with another Government in respect of labour recruitment, and its effect must be to create social and economic disturbances.

Dr. Malan will, no doubt, declare that his first concern is for the welfare of the white race, and that his measure, however offensive it may be, is a defensive and protective instrument. To this I reply (as one who has laboured to improve the status and prospects of the white youth of South Africa) that I fear this measure will help to reduce the white standard more than anything I know, and that I fear the spirit which it breathes more than the letter of the proposed law. No weapon is more dangerous to the user than the power to persecute. As it stands, the Bill gives ample power to the European community to persecute the Asiatic people. The Bill is so designed, for Dr. Malan has told us that it is intended to "apply pressure" to compel the Indian to leave the country—that is, to make life unbearable for him in South Africa.

I am not sure if I do not dread the Bill the more because I am convinced it will be unsuccessful. More than 70 per cent. of the Indians in South Africa have known no other home—they were born here. I do not believe that any amount of pressure will force them into the sea. They will resist passively, enduring all, and becoming more and more a depressed class. A depressed class in any community is a social and economic liability, and it is a dangerous fallacy which assumes that the depression of any form of labour is an advantage to the community. Some day the workers of South Africa will find this out for themselves and to their own cost.

But the purpose of this article is not to argue on the merits of the Bill, but rather to plead for more time and further consideration of the whole question. The Government has seen fit to disregard the greater part of the findings of the Lange Commission, apparently accepting views and statements which were discredited in the Commissioner's report. As the Government does not accept the Lange report, would it not be wiser to appoint another Commission, or refer the whole question to a Select Committee of Parliament before the second reading of the Bill? It would be no discredit to a new Government if it expressed its readiness to explore all possible means of settlement rather than be guilty of injustice to any part of the community.

This is perhaps not the moment to bring forward alternative proposals, but the Government may be assured that if it adopts either of the courses now suggested, definite and *bona fide* proposals will be put forward. Advantage, too, can be taken of the presence of the official deputation from the Government of India to discuss the situation fully and frankly. ~~At any all, we may almost as we please that we brook~~

no interference from India or anywhere else, but we must not forget that we are parties with India in certain agreements which the Bill ignores, and that we cannot be indifferent to its effects upon India. We shall be wise, too, to make use of the knowledge and experience of the members of the deputation, who are men of standing in India.

The suggestion here made amounts to this: Let the Government, at once, and before the second reading, refer the Asiatic Bill either to a Special Commission or to a Select Committee and give ample opportunity for the full discussion of the principles and details of the Bill before the country is committed upon an issue so grave.

A Voyage Across the Seas

[BY A. CHRISTOPHER]

The ship's bell rings. There is a hurried leaving-taking. A hustle and a bustle. The adieus, the last goodbyes are said. The visitors have returned ashore. The siren hoots, the ship's bell rings once more, and the boat begins to move. The many coloured streamers thrown between passengers and those on land merrily float in the air from the ship's side, the band strikes up "Auld Lang Syne," friends and relatives lustily cheer and shout yet their last messages—with not unmixed feelings.

A new spirit—a spirit of exhalation not free from vague feelings of impending loss—comes over us. We begin to look wistfully at the receding familiar landmarks of the country of our birth, where hitherto the days of our life were spent, and there crowds into our mind thoughts of those days which now seem so distant. But this is not for long. In a while, a very short while, we awaken from our thoughts to see the distant landmarks vanish into space. We hesitate, we conjecture where those landmarks are, but there goes the ship's bell.

It is tea time. We try to make ourselves at home. We are conscious of a new freedom. We do not see many of the restraints of life ashore. There is a spirit of hail-fellow-well-met. But we miss, among strangers, the familiar faces that ever held a smile for us, voices that were ever full of harmless mischief, and the love of those left behind.

Then come days of ship's routine, the life that after a bit becomes monotonous. Deck Quoits is the most common game; other games are occasionally played, among them several kinds of guessing games. Books, interesting as they may be, have also their limitations. Ship's wireless news service is a relief—it gives us an idea of some recent events, but they too lack something—they do not altogether satisfy us. Concerts are periodically arranged and the presence of "Star" singer adds to a greater appreciation of what may otherwise be an indifferent affair. We are fortunate in having a well-known singer, among us, and she contributes to the success of our concerts. The Ship's Band always plays no unimportant part in the life of the ship's passengers.

There is a whisper that a ball masque is to be held. It is followed by suppressed excitement. Boxes are opened, portmanteaus are unpacked, and they who have come prepared lay out their dresses ready for the occasion; those of us who did not, make the best of it. We discuss ideas, we discuss means, friends are helpful, and we succeed in getting together dresses for some of us. But some, like the foolish virgins, having come aboard altogether unprovided for this purpose, are shut out; and they needs must content themselves with looking on! The ball is over. Weary, tired but happy, we seek rest in sleep; we toss awhile till sleep takes compassion on us and folds us to her bosom. But there are others, who walk the deck, with stars overhead and a moon that

silently contrives with the aid of fleeting clouds to play hide and seek with the sleepless ones in the sleeping world beneath it. They live their lives over and over again and yet more often furtively attempt to peer into the future. The stillness of the night overpowers them, the regular throbbing of the ship's engines keeps time with their thoughts and appears to echo their thoughts in sympathy with them. And as they see the trackless trail on the moonlit waters as the ship ploughs her way through the limitless seas, they are struck with its likeness to the path that man treads on earth. Night comes even to such restless spirits.

But this is a spirit that takes possession of us even in the day—with nothing to do and nothing to see but what our boat holds. Thoughts come willy-nilly. We don't even think of stopping them. They seem to be in time with the fitful moods of nature manifesting herself in the life of the sea. They impart to us joy; they impart to us sorrow. They overwhelm us with the feeling of the immensity of life and of the small and insignificant part we play in it; life goes on for ever; we but for a day.

With the passing of days, we are covering many miles each day. The oppressive heat of the tropics is very trying but that too passes.

Then the monotony of our existence is broken. To-morrow we shall see land. Thoughts of pleasant hours to come occupy our mind till we go to bed. We are awakened by the din and the noise. It is the dawn of another day. No! it is more than that. We look through the Portholes and behold smiling slopes—green with vegetation—studded with homesteads. It is an island. A precious stone set in a silver sea. We hurry aboard. There lies before us the most beautiful sight that man could wish for in his wildest dreams. A little old world town set in romantic surroundings. It is the island of Madeiral!

A motor boat takes us ashore. A guide offers himself. We have but two hours. We rush about. We see ox-drawn wheelless vehicles. We see the beautiful Cathedral built some 300 years ago. We go inside. We feel ourselves dwarfed within it. Worshipers in ones and twos come to pray. We are moved to linger. But there are other places to see. We make for the marketplace. It is overflowing with luscious fruits and pretty flowers. We see among them fruits of our country such as bananas, oranges, grapes. The sight of these familiar fruits gives us a peculiar feeling of satisfaction that the world is small and no matter where we go not much unlike in many things. As we are leaving the market, we see fishermen bringing in their catch. They don't look unlike our fishermen with their flat bottomed surf boats and nets. But what is this we see among fishermen's catch? Surely a "Snoek"—a species that abounds in Cape waters. So, it is! We cease to marvel. We walk in and out the shops; we have tea in the open; the buildings are so built as to appear to take in the open space contiguous to them. We look at the people and we wonder whether they ever work. There is no haste; there is no traffic except an occasional motor car; everybody seems to be taking his ease; there is a restfulness; there is peace about the place; only that it is a listlessness that suggests decay.

It is time to return. Much as we would tarry awhile. We must hasten to catch the motor boat back. It takes us to the ship in a few minutes.

We pass Tereriffe. We are too far from her to recognise anything but her seeming barrenness.

Birds follow and hover over our ship. We know from this that we are not far from land. Then comes the news: to-morrow we shall be in Southampton. That night we sit up to see the lights of Portsmouth. It is past midnight when the lights are sighted. Next morning we pass the Isle of Wight to enter Southampton. We pack our things betimes and are ready. The Immigration Officer

comes. We file past him. He looks at our passports. He looks at us and returns our passports. The examination is over. We troop down the gangway. Our luggage follows. A considerate customs staff does not keep us waiting. We are soon in the boat train that is to take us to London. We make ourselves comfortable and call for tea. There is nothing like the tea ashore. The ship's tea is peculiar, it is of a kind of its own, it smells of the ship.

The train starts. We are expectant. We pass through the countryside. We see as if in a panorama gardens, houses, villages, towns, and the people moving in and about them.

Waterloo is soon reached. Our friends are waiting for us. We are happy to see them again. But we cannot even in our excitement help looking at the world-famed railway station. A taxi is hailed. We pass through the streets of London to our home to be. It is so like our country—only its buildings are much bigger and more numerous, its people appear countless and everywhere there is a congestion, and in all matters it is far in advance. Though it relies for many of its raw products on other countries.

General Dealers' Ordinance

A Case in Transvaal Supreme Court

In the Supreme Court, Pretoria, the matter of Downack, Said and Co. v. Receiver of Revenue came up for hearing before Mr. Justice Krause.

The question in issue was whether an Indian trader who takes transfer of a general dealer's licence is bound to obtain a certificate prescribed by the Ordinance of 1925, relating to the regulation of licences for general dealing.

The applicants purchased a general dealer's business in Pietersburg, and applied for a licence to carry on the business acquired by them. The authorities refused to grant the licence unless the necessary certificate was forthcoming, and this application is being brought to compel the respondent to issue such general dealer's licence without production of the certificate prescribed by the Ordinance in question.

Applicants' claim is based on the contention that the provisions of the Ordinance do not apply to cases of transfer of businesses, as distinguished from new businesses in respect of which a licence is sought and cases where a renewal of a licence is asked for. Alternatively, applicants claim that if the Ordinance does require a certificate in the first case, it is *ultra vires*.

Mr. Justice Krause asked counsel whether an adjournment could not be agreed upon to suit the Court's convenience. The difficulty, said Mr. Malan, who appeared for the applicants, was that meanwhile the applicants might be exposed to the danger of a criminal prosecution for trading without a licence, and asked whether respondent could not give an undertaking that such proceedings would not be instituted.

Mr. Murray, for the respondent, said that it was beyond his power to give such undertaking, the matter being one in the discretion of the Attorney-General.

His lordship remarked that if criminal proceedings were instituted while the matter was *nub judica*, it would be a sort of contempt of court, whoever the person was who instituted such proceedings.

Eventually it was agreed that the matter should be adjourned to February 5th, the Court making the suggestion that no criminal proceedings should be taken pending the hearing of the application.—*Rand Daily Mail*.