

# Indian Opinion

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## FOREIGN MISSIONARIES IN INDIA

“INDIA STANDS IN NO NEED OF CONVERSION”

[BY MAHATMA GANDHI]

Correspondents angry or curious have sent me clippings from the press or their comments on what has been ascribed to me by interviewers on the subject of foreign missionaries. Only one correspondent has been cautious enough to ask me whether I am correctly reported. Even George Joseph, my erstwhile co-worker and gracious host in Madura, has gone into hysterics without condescending to verify the report. That is the unkindest cut of all.

This is what a reporter has put into my mouth:

“If instead of confining themselves to humanitarian work and material service to the poor, they do proselytisation by means of medical aid, education, etc., then I would certainly ask them to withdraw. Every nation's religion is as good as any other. Certainly India's religions are adequate for her people. We need no converting spiritually.”

I have given so many interviews that I cannot recall the time or the occasion or the context for the statement. All I can say is that it is a travesty of what I have always said and held. My views on foreign missions are no secret. I have more than once expounded them before missionary audiences. I am therefore unable to understand the fury over the distorted version of my views.

Let me re-touch the statement as I should make it:

“If, instead of confining themselves purely to humanitarian work such as education, medical services to the poor and the like, they would use these activities of theirs for the purpose of proselytising, I would certainly like them to withdraw. Every nation considers its own faith to be as good as that of any other. Certainly the great faiths held by the people of India are adequate for her people. India stands in no need of conversion from one faith to another.”

Let me now amplify the bald statement. I hold that proselytising under the cloak of humanitarian work is, to say the least, unhealthy. It is most certainly resented by the people here. Religion after all is a deeply personal matter, it touches the heart. Why should I change my religion because a doctor who professes Christianity as his religion has cured me of some disease or why should the doctor expect or suggest such a change whilst I am under his influence? Is not medical relief its own reward and satisfaction? Or why should I whilst I am in a missionary educational institution have Christian teaching thrust upon me? In my opinion these

practices are not uplifting and give rise to suspicion if not even secret hostility. The methods of conversion must be like Caesar's wife above suspicion. Faith is not imparted like secular subjects. It is given through the language of the heart. If a man has a living faith in him, it spreads its aroma like the rose its scent. Because of its invisibility, the extent of its influence is far wider than that of the visible beauty of the colour of the petals.

I am, then, not against conversion. But I am against the modern method of it. Conversion nowadays has become a matter of business, like any other. I remember having read a missionary report saying how much it cost per head to convert and then presenting a budget for the next harvest.

Yes, I do maintain that India's great faiths are all-sufficing for her. Apart from Christianity and Judaism, Hinduism and its offshoots, Islam and Zoroastrianism are living faiths. No one faith is perfect. All faiths are equally dear to their respective votaries. What is wanted therefore is living friendly contact among the followers of the great religions of the world and not a clash among them in the fruitless attempt, on the part of each community to show the superiority of its faith over the rest. Through such friendly contact it will be possible for us all to rid our respective faiths of shortcomings and excrescences.

It follows from what I have said above that India is in no need of conversion of the kind I have in mind. Conversion in the sense of self-purification, self-realisation is the crying need of the times. That however is not what is ever meant by proselytising. To those who would convert India, might it not be said, ‘Physician heal thyself’?

The following is culled from an Indian paper and we have pleasure in presenting it to South Africans:—

The South Africans seem to be so colour blind that they will not have the intrusion of non-whites even in sports. They have debarred the entry of all coloured people from the Empire Athletic meeting in South Africa in 1934. There is nothing strange in this attitude, for they have been merely following their traditional policy. The only thing that Indians and coloured people can do is to boycott the sports entirely and organise their own olympiads. In an Empire so colour-ridden that even in sports it cannot be above colour bias, is there any hope of a place for Indians, whatever the Labourites may say?

The Western India Liberal Association, which is the greatest protagonist of this Empire movement, will perhaps wake up now, pass a resolution and again lapse into somnolence. Mr. O. F. Andrews, who is an incorrigible optimist, thinks that there is a great change in South African opinion, distinctly favouring Indians. The mere fact that South Africans have deferred consideration of the Bill brought forward until the revision of the Agreement means nothing and none is entitled to draw any special consolation from it.

### NEW IMMIGRATION ACT PROMULGATED

UNION Government have dared to flout Indian public opinion because Indians have no vote in this country, and what little they have in Natal and the Cape is practically ineffective, and have passed the Immigration (Amendment) Bill to amend the laws relating to immigration and certain Asiatics, without altering any of its objectionable sections. The Bill is published as the Immigration (Amendment) Act, 1931 in the Union Gazette dated May 22, and is reproduced elsewhere in this issue for the benefit of our readers. It is a matter of deep regret that Government did not deem it wise to postpone this Bill as they have done the Asiatic Land Tenure (Amendment) Bill until the meeting of the Round Table Conference. This post-haste on the part of Government to steamroll the Bill before the Round Table Conference only goes to prove that they are determined to be hostile. In view of the little care we are showing in regard to matters affecting our self-respect, for there is no doubt we are much engrossed in self-interest to think of any higher things in life, we have hardly any reason to blame Government for hazarding this step. Moreover, they are also aware of the fact that Government of India will not do much in our interest as they are after all a foreign Government and are little concerned about Indian sentiment. Thus we see reflected our utter helplessness in the present measure on the part of Union Government. If our brethren will take the warning in time they will yet be able to save themselves. If not, we fear, they are nearing their doom in this country.

Reproduced in another column will also be found a statement by Government of India published in the Indian papers in regard to the measure in question. It is stated therein: 'As regards holders of registration certificates already lawfully

resident in the Transvaal the Minister has given an assurance that such holders will in no way be molested or deprived of their existing rights." If Government of India are satisfied with this assurance we are certainly not. A Government that will not respect written law that was enacted by their predecessors after coming to an agreement with the Indian community after a prolonged and bitter struggle, as has been done in the case of Indians holding registration certificates in the Transvaal, what hope is there of such a Government honoring verbal assurances? Moreover, Government of India hardly seem to realise the seriousness of the situation when they say that, "the new Bill will not affect the security of Indians lawfully resident in the Transvaal, and that its only effect will be to put holders of these certificates who have been away from South Africa for more than three years, in the same position as regards re-entry as Indians residing in Natal or the Cape Province." Why Indians in the Transvaal should be deprived of a right which they have earned as a result of a long drawn struggle, merely because their brethren in Natal and the Cape do not happen to enjoy it, is beyond our comprehension. How Government of India can take the thing so lightly surprises us. And then they go on further to say in their statement that, "every endeavour will be made to have the matter re-examined at the next conference *should experience of actual operation of the measure render this necessary or desirable in the interests of those concerned.* Italics are ours. This would mean that there is no hope now of the Act even coming for re-examination at the next conference. For it is in the hands of the Government to put the measure into operation whenever they chose to and they will be careful not to put it into operation until the conference is over. The very least thing that the congress could do, in the circumstances, and they should do without delay, is to bring pressure on Government of India to insist on bringing the new measure for re-examination at the next conference and for having the necessary amendments made, as the measure is doubtless in complete violation of the spirit of the Capetown Agreement and also of the 1914 Settlement.

## HOW WE MAY HELP

**W**E are told that the most difficult task confronting Mahatma Gandhi, in India, to-day, is the reconciliation of conflicting Mohammedan and Hindu differences. These are referred to at short intervals in the English press, and elaborated with a sort of jubilant pessimism suggestive almost of the hope that Mahatma Gandhi's efforts will prove futile and so justify the contentions and policy (disinterested of course) of the reactionaries. Making every allowance for exaggeration by those with whom the wish is father to the thought, the existence of differences has to be recognised and the difficulties confronting the Mahatma appreciated and if possible alleviated.

We have been warned that at least a working measure of agreement between the parties is a condition precedent to a resumption of the conference in London; that failure in this respect must inevitably delay Swaraj, and play into the hands of the reactionaries, and almost certainly lead to a renewal of the Civil Disobedience campaign with all its tragic incidence. None but the very stoical or callous can contemplate such a prospect with indifference. The heart still aches for the sufferings of the martyred living and the holy dead inflicted during the last campaign. One reverences, one pays homage, and endeavours to appreciate that "the wise grieve neither for the living nor the dead" but, sympathy means "feeling with" and those who "felt with" the agonies of the last clash cannot but pray from the depths of their being that India's children may not be required to pass through such an ordeal again.

Can we here in South Africa help? Is there any way whereby we may contribute towards the pacification of the antagonisms that are causing Mahatma's difficulties? Of a surely we can help, and there is a contribution of priceless value, each individually, and all of us collectively, can make while yet enriching the contributor.

Have we forgotten that thought is dynamic, a potent force for good as for evil? What mean we when uttering the words "Shanti! Shanti! Shanti!"? Do we not know that the uttered words are but the carrier-birds of the spirit of good-will they convey to their objective? That they are the vehicle of the will-to-peace breathed into them by the sender? It is no fiction,

no exaggeration to say that a minute's concentrated thought daily, a daily message of peace and good-will and helpfulness to our Mahatmaji would increase his strength and power and also do much to neutralise the elements of strife and friction he is encountering. That contribution to the struggle, his spiritual pinch of Salt, each one may make; nor is it a small thing that will thereby be done. If the senses are strong, the mind is stronger, and high over all is the Ruling Soul.

## Indians In South Africa.

## What Government of India Has Done.

New Delhi, April 9.

Statements have recently appeared in the Press suggesting on the basis of a speech reported to have been made by Minister of the Interior in the South African House of Assembly that the Government of India had approved of the provisions of the Union Immigration (Amendment) Bill. As copies of the official report of the debates are not available it is impossible to say whether Dr. Malan has been correctly reported. It can, however, be stated authoritatively that the Government of India were not consulted about the provisions of the Bill at any stage before its introduction in the South African House of Assembly. Even their agent in South Africa was not aware of the measure until after its introduction, and, it is understood, that he strongly supported the demand of the local Indian community for its postponement until the conference to revise the Cape Town Agreement met. When it was ascertained that the Union Government were not agreeable to this course efforts were made to get provisions of the Bill modified. As regards the provision which sought to restrict in future the freedom of inter-provincial movement now enjoyed by the Indians in the Union, those representations substantially succeeded. Unfortunately this was not so with regard to provisions of the measure relating to registration certificates, and holders of these certificates, who had not returned to South Africa by 5th July, 1930, and who have been away from the Union for more than three years will not under the Bill be able to re-enter South Africa on the strength of their registration certificates. The exact number of such persons is not known but could not be large. As regards holders of registration certificates, already lawfully resident in Transvaal, the Minister has given an assurance that those Indians, who are already lawfully resident in that province, will in no way be molested or deprived of their existing rights. In the light of information available it seems reasonable to assume that the new Bill will not affect the security of the Indians resident in Transvaal, and that its only effect will be to put holders of these certificates, who have been away from South Africa for more than three years, in the same position as regards re-entry as Indians residing in Natal or Cape Provinces. Even so, every endeavour will be made to have the matter re-examined at the next conference should experience of actual operation of measure render this necessary or desirable in the interests of those concerned.

## M. K. Gandhi Library

### Facilities For Women

The Committee of the M. K. Gandhi Library wished for some time to encourage Indian Ladies to make use of the Library and has now decided to set apart every Friday in the week from 3 to 5 p.m. for the exclusive use of the Library by ladies. A meeting was held at the Parsee Rustomjee Hall on Friday the 22nd inst., at 3 p.m. to celebrate the occasion. There was quite a large number of ladies present of all sections of the Indian community. The Chair was occupied by the Vice-Chairman of the Committee, Mr. A. H. West, supported by the Secretary and the Treasurer. The Chairman briefly outlined the object of the meeting, informing the ladies present that the Library is not only intended for men but also for women, and that the Donor, if living, would be very much delighted to see this large gathering and interest shown in the movement. He was also convinced from the large attendance that the movement would be a success. After the Secretary had explained the remarks of the Chairman in Gujarati and Hindi Miss Slatter the Head Mistress of the Indian Girls High School, Durban, Miss C. Martin, the Chairwoman of the Ladies Section of the Natal Indian Teachers Society, Miss Savitri Moodley and other ladies spoke on the important part women had to play in the life of a nation and congratulated the Library Committee for making facilities for the advancement of Indian women.

The Chairman in terminating the proceedings once again requested the Ladies to make full use of the Library and to inform the Committee from time to time of any of their requirements which would receive the Committee's earnest consideration.

## Aryan Benevolent Home

The Committee of the above Home at Mayville wish to tender their sincere thanks to the various donors for their gifts towards the upkeep of this institution. Owing to financial stringency, the management have been finding it most difficult to meet with the pressing demands of the destitute Indians, therefore this appeal for assistance. This Home has been in existence for over nine years and has provided many an unfortunate Indian with a home and the necessities of life. At the present time, domiciled therein are 24 inmates including males, females and children, and this is a general average throughout the year. As the winter season is on us, blankets and clothing are greatly needed, and any persons or firms wishing to assist the Home in this connection, will please drop a line to the Secretary, Box 1770, Durban, when the articles will be called for.

"Another very serious and pressing matter engaging the attention of the Committee is the erection of the front portion of the buildings. This matter has been pending for some time, and the need for tackling it having increased, the officials visited various districts for funds. Several friends have made promises and it is humbly prayed that they will kindly fulfil those promises and post their contributions to the Secretary, so as to facilitate the work. An appeal is being made to the general public to give this matter their kind consideration. Several prominent Indian gentlemen have voluntarily helped in collecting and to them the Committee wish to tender their sincere thanks. Should any person

before contributing wish to inspect the institution a note to the Secretary will suffice to have the necessary arrangements made.

## Indians Refute M. P. 'S Charge.

### Petrol Underselling Denied.

The Indian correspondent of the *Natal Mercury* writes :

Indian garage proprietors in the Grey Street trading area emphatically refute the statement recently made in the House of Assembly by Mr. F. H. Acutt, M. P., that they were selling petrol at 1s. 9d. per gallon.

The manager of a motor supplies firm in Grey Street stated that Indians engaged in the petrol trade were not underselling, and that as far as he was aware there was no unfair competition or monopoly of the petrol business among local Indians.

"Indians are selling petrol at 1s. 10d. per gallon in precisely the same manner as the Europeans.

"In fact", he said, "the Europeans are responsible for the petrol war and the consequent drop in the prevailing price of 2s. to 1s. 10d. per gallon.

"I cannot understand Mr. Acutt's attitude in this matter. The Europeans started the competition this time and not the Indians, who had no alternative but to follow suit."

This statement was supported by another prominent Indian in the petrol trade, who declared that if the Indians started underselling, the European supply houses would promptly stop their supplies to Indians.

"After all the Indians are not a very great factor in the local petrol trade," he said.

He expressed surprise at Mr. Acutt's statement in Parliament, remarking that when the Europeans sold their petrol at 2s. per gallon Indians would do likewise.

I visited all the Indian motor garages and found that petrol was not sold below 1s. 10d. per gallon.

## Women's Education In India

Professor Karve writes in the *Prabuddha Bharata* on women's education in India:—

Our conservatism is a stumbling-block in the way of India's progress in several fields. In social matters we are slaves of custom and even in matters educational we have not the courage to get away from the beaten path. Our system of secondary and higher education has not evolved as a natural growth. It is a foreign thing transplanted into Indian soil. It worked well enough so long as the products of this system found employment in the offices of Government and private concerns. Now the supply far exceeds the demand and the system has become quite unsuited to the needs of boys. The same system is resorted to for women's education also, without any consideration of their special needs and of the circumstances and the difficulties under which they have to live and work. Secondary and higher education of young men is going on and the number of educated youths is daily increasing because such education is considered, though falsely, as a step to the means of earning one's livelihood. But education among women is not progressing in the same proportion because their education is not

regarded as an urgent need. The present curriculum also is not suited to them being lengthy and crowded. A few women may take advantage of the present course of studies, but for a huge majority a complete overhauling is necessary, if secondary education is to spread far and wide among our women.

Here we have to take a painful fact into consideration. Striking cultural disparity between men and women of the same family is adversely affecting the peace and harmony of our home life and also the progress of society. Education worth the name can be obtained only in the three higher classes of high schools and if we compare the numbers of boys and girls at this stage, we find there is only 1 girl corresponding to 83 boys. This fact was most impressively commented upon by Sir Malcolm Hailey in his convocation speech of the Punjab University about three years ago. He said, "Out of 83 young men who are taking their high school education only one can get an educated wife with whom exchange of thought and feeling would be possible. The other 82 will have to pass their lives with uneducated or half-educated wives." In the lower strata of society the mentality and the level of general culture of men and women are the same, and they can enjoy conversation in a mixed society of men and women. But among the middle class people there is a great difference in the intellectual level of men and women and for this, any free discussion of few subjects is possible in a family gathering or a gathering of male and female relation. The greatest and most important question, therefore that confronts us to-day is the devising of means to spread secondary education among our women far and wide, so as to be able to bridge over the wide gulf between men and women, especially of the middle class. If we find our present system of education is acting as a deterrent, we must be ready to proceed along new lines.

## Immigration (Amendment) Act, 1931

The following is the text of the new Immigration (Amendment) Act as published in the Union Gazette dated May 22 :—

### CHAPTER I

1. Section *two* of the Immigrants' Regulation Act, 1913 as amended (hereinafter called the principal Act) is hereby further amended by the deletion from sub-section (7) of the words "if he arrived by sea, the cost of his return passage by another ship to the place from which he came," and the substitution therefore of the words "the cost of removing him to any place outside the Union to which he may lawfully be removed."

2. Section *four* of the principal Act is hereby amended—

- (a) by the deletion from the commencing portion of sub-section (1) of the words "is found within" and "is found in" and the substitution therefor in each case of the words "has entered";
- (b) by the deletion from paragraph (c) of sub-section (1) of the words "if entered the Union"
- (c) by the insertion in the said paragraph (c) after the word "bring" of the words "or has brought";
- (d) by the deletion of paragraph (f) of sub-section (1) and the substitution therefor of the following new paragraph :—
- (f) any person who has (whether before or

after the commencement of this Act) been convicted in any country of any of the following offences (unless he has received a free pardon therefor), namely, high treason, sedition, public violence, counterfeiting coin or uttering counterfeit coin knowing that it is counterfeit, murder, assault with intent to do grievous bodily harm, rape, incest, sodomy, indecent assault, unlawful carnal intercourse or indecent or immoral acts with a girl under a specified age or with a female idiot or imbecile or soliciting or enticing any such girl or female to the commission of such acts, criminal injuria, indecent exposure, the unlawful burning of any property, robbery, theft, receiving stolen property knowing it was stolen, malicious injury to or damage of property, fraud, forgery, or the uttering of a forged document knowing that it is forged, housebreaking with intent to commit an offence, bribery, extortion or the obtaining of any property by means of any threat whatever, or any attempt or incitement to commit any such offence, and is deemed by the Minister or by an immigration officer acting upon directions issued by the Minister, to be an undesirable inhabitant of or visitor to the Union;

- (e) by the insertion in sub-section (1) of the following new paragraphs after paragraph (h):
  - (i) any person who has been removed from the Union by warrant issued under any law unless such person is in possession of valid authority to return to the Union;
  - (j) any person who has been convicted in the Union of any offence and by reason of the circumstances of such offence is deemed by the Minister to be an undesirable inhabitant of or visitor to the Union;
- (f) by the insertion in paragraph (a) of sub-section (2) after the word "person" of the following words "domiciled in any province of the Union" and by the deletion at the end of that paragraph of the word "or";
- (g) by the deletion of paragraph (b) of sub-section (2);
- (h) by the insertion of the following new sub-section after sub-section (2) :—
  - (2)A. The holder of a certificate of registration or a certificate of domicile or any other document (other than a valid certificate of identity issued under sub-section (2) of section *twenty-five*) issued at any time under any law permitting his entrance into or residence in the Union or any Province thereof shall not by virtue of such certificate or other document be entitled to enter or reside in the Union or any Province thereof."

3. Section *five* of the principal Act is hereby amended by the deletion of paragraph (f) and the substitution therefor of the following new paragraph:

- (i) any person domiciled in any Province who is not such a person as is described in paragraph (e), (f) or (g) of sub-section (1) of section *four*."

4. Section *twenty-two* of the principal Act is hereby repealed and the following new section substituted therefor :

22. Any Person (other than a person born in any part of South Africa which has been in-

cluded in the Union) who, whether before or after the commencement of this Act, has been sentenced to imprisonment—

- (a) for a contravention of any provision mentioned in the First Schedule to this Act; or
- (b) for any offence mentioned in paragraph (f) of sub-section (1) of section four; or
- (c) for any offence committed by the sale, supply or delivery of any intoxicating liquor to a person who is not a European, in contravention of any law; or
- (2) for any offence committed by the sale or supply of or dealing in, or being in possession of any habit-forming drug in contravention of any law; or
- (c) for any offence committed by the sale of, dealing in or being in possession of unwrought precious metal or of rough or tinct precious stones in contravention of any law; or
- (f) for any offence under section twenty; or
- (g) for any contravention of section one or three or four of the Immorality Act, 1927 (Act No. 3 of 1927.)

and who by reason of the circumstances of such offence is deemed by the Minister to be an undesirable inhabitant of the Union, may be removed from the Union under a warrant and pending removal, may be detained in such custody as may be prescribed by Regulation.

5. Sections two and eleven of the Asiatics' Registration Amendment Act, 1908; of the Transvaal (Act No. 86 of 1908), section nineteen of the Riotous Assemblies and Criminal Law Amendment Act, 1914 (Act No. 27 of 1914), and section six of the Immorality Act, 1927 (Act No. 3 of 1927), and sections three and nine of the Immigration and Indian Relief (Further Provision) Act, 1927 (Act No. 37 of 1927) are hereby repealed.

CHAPTER II

6. Section sixty of Law No 25 of 1891 (Natal), Act No 10 of 1909 (Natal), the word "or" at the end of paragraph (b) of sub-section (1) of section three of the Administration of Estates Act, 1913 (Act No 24 of 1913), paragraph (c) of the said sub-section and section one of the Financial Adjustments Act, 1921 (Act No 38 of 1921) are hereby repealed: Provided that any intestate estate of an Indian Immigrant (as defined in the said Law No 25 of 1891) which at the commencement of this Act is being administered under any of the provisions hereby repealed shall continue to be so administered as if this Act had not been passed.

7. The following Natal Laws are hereby repealed, to wit: Sections eighteen, nineteen, twenty one, twenty-four to thirty-eight (both inclusive), forty, forty-one, forty-two, forty-three, forty-four, forty-five, forty-six, forty-seven, forty-eight, forty-nine, fifty, fifty-one, fifty-two, fifty-three, fifty-four, fifty-five, fifty-six, fifty-seven, fifty-eight, fifty-nine, sixty, sixty-one, sixty-two, sixty-three, sixty-four, sixty-five, sixty-six, sixty-seven, sixty-eight, sixty-nine, seventy, seventy-one, seventy-two, seventy-three, seventy-four, seventy-five, seventy-six, seventy-seven, seventy-eight, seventy-nine, eighty, eighty-one, eighty-two, eighty-three, eighty-four, eighty-five, eighty-six, eighty-seven, eighty-eight, eighty-nine, ninety, ninety-one, ninety-two, ninety-three, ninety-four, ninety-five, ninety-six, ninety-seven, ninety-eight, ninety-nine, one hundred, one hundred one, one hundred two, one hundred three, one hundred

four, one hundred and five, one hundred and seven, one hundred and eight, and one hundred and nine of Law No 25 of 1891; sections two, four, five, eleven, fourteen, fifteen and sixteen of Act No 17 of 1895; sections four and five of Act No 14 of 1897; Act No 19 of 1898; Act No 1 of 1900; sections one and two of Act No 48 of 1901; sections one and four of Act No 2 of 1903; Act No 42 of 1905; Act No 3 of 1907; and section two of Act No 19 of 1910: Provided that any provision hereby repealed which was immediately before such repeal, applicable to an Indian Immigrant, as defined in the said Law No 25 of 1891, who is at the commencement of this Act under indenture of service in terms of section one hundred and seven of the said Law No 25 of 1891 or in terms of the said Act No 42 of 1905, shall continue to be applicable to him until the termination of such indenture of service.

1. This Act may be cited as the Immigration (Amendment) Act, 1931.

News In Brief

The Committee of the M. K. Gandhi Library, Durban, are to be congratulated for the manner in which they have been increasing the usefulness of that institution. They have now decided to set apart a few hours every week when ladies will be able to take advantage of the Library. The opening of the "ladies day" was performed last Friday, 22nd instant, when a meeting was held to celebrate the occasion. The Secretary of the Library, Mr. B. M. Patel requests us to announce that ladies are specially invited to attend the Library every Friday afternoon from 3 to 5 p.m. when they will have free use of the books and papers.

At the Annual General Meeting of the Tamil Benefit Society held recently the following officials were elected:

- Patron: Sir, Kumya V. Reddi, Kt. B. A. Bl.
- President: C. K. T. Naidoo, Esq.
- Vice-Presidents: Messrs. David Ernest, S. V. V. Moolley, N. S. Pillay, V. N. Naidoo and D. M. Nursoo.
- Honorary Secretaries: Messrs. S. P. Moodaley, The Rev. B. L. E. Sigamoney and K. Narayanasamy.
- Honorary Treasurers: Messrs. V. G. Naidoo and N. V. Naidoo.
- Committee Members: Messrs. Naganathan Padiachy, N. G. Pillay, P. S. Pather, K. Samson Paul, G. V. Naidoo, Kuppu Naidoo, P. R. Pillay, V. Dorasamy, R. G. Naidoo, V. Narayanasamy, Paliachy, A. D. Williatos, A. G. Naidoo, R. R. Naidoo, M. Paekree Muddalar, P. Vaidivaldo Pather, M. Paekree Pillay, and V. L. Pather.

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