

Indian Opinion

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OUR QUALIFIED YOUNG MEN

WITHIN the last few months the Indian community of the Union has had the proud privilege of welcoming home two of their young men duly qualified in England. One of them is Mr. Minty of the Transvaal who comes as a fully fledged Barrister-at-Law, and the other is Dr. Naidoo who is a qualified medical practitioner. Besides these we had the pleasure of welcoming Dr. Seedat who is practising in Durban and Mr. Mistry, a Barrister-at-Law, who has recently arrived in Johannesburg. To these will be added the name of Dr. Keshavlal Makanjee Mistry, a young man of Durban who returns to Durban next Sunday by the Armadale Castle after duly completing his medical course.

Dr. Mistry is the son of Mr. Makanjee Mistry, an old resident of Durban.

Mr. Makanjee Mistry hailed from India in the year 1893 and commenced his career as a carpenter and is now for many years a well-known building contractor. Dr. Keshavlal Mistry, the son of Mr. Makanjee Mistry, was born in India and came to Natal when he was eight years of age. He took his primary education at the Roman Catholic Mission School and furthered his studies up to the seventh standard at the Higher Grade Indian School known now as the Carlisle Street School. He matriculated at the Marine College, being one of the pupils of the Rev. A. Lamont, ex-Mayor of Durban. In the year 1927 in the month of May, Keshavlal proceeded to Edinburgh to take up his medical course. He returns home after successfully completing a five years' course. On Sunday Dr. Mistry will be the guest of honour at several functions. His school mates are making preparations to give their friend a well-deserved reception. He will also be the guest of honour of the Surat Hindu Association. The latter

will be proud to welcome one who is the first among the section it represents to come as a qualified doctor. We heartily associate with our friends in welcoming Dr. Mistry back to this country and congratulate him on his achievement.

But there will be one, on this occasion, whose heart will swell with pride more than anyone else and that will be the worthy father of Dr. Mistry who has passed many years of anxious thought in finding and providing the necessary means to his son for his present achievement. Mr. Makanjee Mistry has done for his son what others who are financially better off have not done for theirs.

Mr. Makanjee Mistry is to be congratulated even more than his son. After so many anxious years, Mr. Makanjee naturally looks with hope for a better future. It is for Dr. Mistry to prove himself a worthy son of a worthy father.

We wish Dr. Mistry, who is yet a young man of

twenty-four, a bright and a successful career. Dr. Mistry's residence in Durban is 144, Old Dutch Road, the house that was occupied by Mr. and Mrs. Jalbohy Rustomjee.

This gradual increase in our qualified young men augurs well for the future of our people in this country. But one needs to be reminded in these days that the development of the intellect will not alone bring us salvation. If intellect is developed only for pecuniary gains and there is no character or selflessness behind it, that intellect will neither enrich the people nor elevate the possessor.

Doctors are an asset to a community and could be a blessing if imbued with a spirit of service to mankind. In this connection we must give due credit to Dr. Seedat who made good use of his knowledge by giving free treatment to hundreds of patients during the recent malaria epidemic. Let us hope that our new doctors will also prove their worth.



DR. KESHAVLAL MISTRY.

Notes and News

THE transfer of Mr. Justice F. E. T. Krause to the Orange Free State will be regretted by every section of the people in the Transvaal. There are a few fair-minded judges of the type of Mr. Justice Krause. His loss to the poorer and the voiceless is greater for, in doling out justice Mr. Justice Krause was never influenced by one's complexion. Whether black, brown or white all were equal in the eyes of Mr. Justice Krause where the question of justice was concerned. It was Mr. Justice Krause, it will be remembered, who did not hesitate to impose for the first time corporal punishment on a white man for having cruelly treated a Native. In his legal profession Mr. Justice Krause had been of very great service to the Indian community. He was one of the best friends of Mr. Gandhi when the latter was his colleague in Johannesburg. There are a few Europeans who have the grasp of the Indian question in the Transvaal as Mr. Justice Krause has. In the Transvaal Supreme Court Mr. Krause had on several occasions saved Indians from barefaced injustice done to them by the authorities under the existing anti-Asiatic legislation. It was Mr. Sastri who once paid a high tribute to the Courts of Justice of the Union for their impartiality and sense of justice. It is judges like Mr. Justice Krause to whom the Courts owe that good reputation. While Mr. Justice Krause's transfer as Judge-President of the Supreme Court of the Orange Free State is a gain to that Province it is a distinct loss to the Transvaal.

IN the course of his reply at a farewell dinner given him by the Johannesburg Side-Bar Association Mr. Justice Krause is reported to have said:

"There is one tendency that you as an association ought to combat, and that is the commercialisation of the profession." Our profession is looked upon by some merely as a business and not as a profession. If you allow that to continue we shall lose that very high standard of which we are so proud."

Indeed many of our friends in the legal profession should take note of this.

KHWAJA Kamaluddin, Imam of the Shabjehan Mosque at Woking, England, breathed his last, this morning, at the age of 62, states an Associated Press of India message dated Dec. 28. He was a grandson of Khwaja, Abdur Rashid who was at one time Kazi of Lahore during the Sikh period. He was Principal of the Islamia College, Lahore, for four years and was also Fellow and Member of the Court of Trustees of the Muslim University, Aligarh. He had travelled through Europe, East Africa and other countries for propagating Islam. He started the *Islamic Review* and the *Misalla-Ishaali-Islaam* and edited these papers for twenty years. In 1927 he created a trust of his property worth one-and-a-half lacs and made it a wakf in aid of the Muslim Mission. The late Khwaja Kamaluddin some few years back visited the Union and delivered several interesting lectures on Islam. We extend to the bereaved our heartfelt sympathy. May the soul of the departed rest in peace.

Replying to a question in the House of Commons, Sir Samuel Hoare (Secretary of State for India) announced that there could be no question of Gandhi or other civil disobedience prisoners in India being released until the Government had convincing reasons to believe that their release would not be followed by a revival of civil disobedience.

THE KENYA GOLDFIELDS

WITH the discovery of gold in the Kamega district of Kenya, the position of Natives residing in that district has caused some concern. There is gold on the one side and the question of those who claim to be trustees of the Natives to keep their trust on the other. The land on which gold is found was hitherto set aside for the use and benefit of the Native tribes of the Colony for ever. The Natives must, now however, vacate the land because they have no right to the minerals discovered therein. It is the God-given property of the white man! If the owner of the land in which gold has been discovered were a white man he would have made a fortune. But they are only blackies and could be "kicked out" with a little *shansela* (a term ordinarily used in the Native language for bonus). This is about to be the fate of the Natives at present living on the land where gold is discovered. It has been decided by the trustees to be so.

The facts of the case are: Three years ago the British authorities confirmed the Natives of Kenya in the tenure of their reserves by the Native Lands Trust Ordinance, which declared in set terms that the reserves are "set aside for the use and benefit of the Native tribes of the Colony for ever." It was, however, realised that circumstances (such, for example, as the discovery of valuable mineral in Native territory) might make it desirable for the sake of all concerned to remove some Natives from the particular pieces of ground they then occupied; and provision was made for such an event. The Ordinance, in fact, laid down that Natives, might in this event be moved, but only under strict safeguards, the most important of which was the stipulation that in every such case the natives dispossessed must be given an equal amount of land of equal value elsewhere. The situation that has now arisen is that the Kakamega gold field happens to be situated in the Kavirondo tribe's reserve, which is one of the most thickly populated areas in the whole of Africa, and the white men have already agreed that if it is to be properly worked out large numbers of Natives will have to be turned off their land. But there is the question of the pledge to which the British Government has once and for all committed itself. It is now found that in practice there will not be enough vacant Crown land to go round, and the question as to what is to be done for the dispossessed Natives has naturally arisen. One solution understood to have been suggested is that the Government of Kenya should purchase land near the reserve from European or Indian settlers and give it to the Natives whose land is required for mining. The Legislative Council of Kenya, however, evidently thought this suggestion to be undeservedly generous to the Natives and highly degrading for it to adopt. It has, therefore, rejected it and has, instead, passed a measure abrogating the land clause of the 1930 Ordinance and providing that compensation may be given in cash. The question came before the House of Commons and the House of Lords for the approval of the Amending Bill by the British nation through its Government. Despite the Labour Amendment urging that

any Natives dispossessed should be granted an equivalent area of land outside their reserves while the whole of the profits should accrue to the Government in the interests of the Natives, the motion approving of the Kenya Government's action relating to the goldfields was passed in the House of Commons by 208 votes to 57. Sir Phillip Cunliffe-Lister (Secretary for the Colonies) put up a vigorous fight in favour of the Government stating it was absurd to pretend that the details of any Ordinance could never be amended, and pointing out that it was the principle behind it that mattered.

It will be nothing surprising to us if the Kenya Government's action receives official approval for it will only add to the many proofs of the British Government's failure as the trustees of the Native races. It might be said that we are accustomed to looking at these things with a prejudiced eye. We would, therefore, quote here what a British contemporary of ours, the *Rand Daily Mail*, has to say: "Such an event could not be regarded with much satisfaction," the paper says. "For one thing, a South African experience has shown, it is a mistake to do anything to create a landless Native population, for another (the issue of good faith is involved)." The glare of gold has apparently so befogged the British mind that it is not able to see that.

Liquor Amendment Bill

Severely Criticised All Over The Union

The Government's Liquor Amendment Bill which is before Parliament and is sponsored by the Minister of Justice, Mr. O. Pirow, is in for the severest criticism throughout the Union. The Bill, among other things, provides for the establishment of State wine and Kafir beer houses in urban areas. The inevitable result of such a step would be the demoralisation of the Native population as well as the Asiatic, for it provides for the latter as well. The underlying object of this provision is to help the wine farmers to dispose of their surplus stock. The evil effects, it may have morally upon the country is a matter of no concern to the Minister of Justice.

We reproduce below a letter addressed to the Mayor of Maritzburg by Mr. Justice T. J. Carter, an ex-judge of the Natal Supreme Court in which he expressed his regret at his inability to attend a meeting called by the citizens to protest against the Liquor Bill. The letter speaks for itself: "I regret my inability to attend the meeting to right to protest against the Liquor Bill. Owing to the failure of my eyesight I have not been able to keep myself informed of the discussion about this proposal.

"Perhaps what I have to say has been already said. I do not know. But even if so, it will stand being said again and again.

"I would like to see the question written large upon the wall of every house.

"Upon whom will the great weight of the curse of this new law fall? I answer: First upon the Natives themselves, as a partially civilised race, upon whom this temptation is being thrust. Secondly upon the womenkind of this country.

"We see the effects of beer drinking among the Natives in their locations and their own country areas.

What will be the effect of tempting them to be wine-bibbers in our towns and populous places? It will be the lonely and unprotected woman who will suffer. She will be subject to insult and the worst form of assault.

I recall a case tried before me in Durban during the War when four Cape Coloured men caught and in succession treated in the worst way known a respectable European woman in the Albert Park. They were not drunk, but had liquor—the inciting cause of their crime.

I dread the starting in this country of a real Black Peril, probably attended by Lynch Law reprisals of the worst character.

Will Mr. O. Pirow and the wine growers who are shouldering him along the sordid path of this Liquor Bill, be able to avert the calamity I fear or protect the possible victims?

"If not, then let the women of this country at once appeal to their men who are assembled in Parliament to save them from a pending horror. Their men must, putting all Party feeling aside, respond as men to the cry for help."

Union's Indian Problem

The Political correspondent of the *Natal Mercury* writes from Capetown:—

The Indian question in South Africa is almost certain to be raised rather emphatically in Parliament during the next few weeks. Members are asking themselves why nothing has come of the Round Table Conference held in Capetown from Jan. 12 to Feb. 4 last year, and it is being openly stated that the Union Government is not doing all it should do to tackle the very difficult and highly complicated Indian problem.

The Capetown Conference recommended several important steps which have not been carried out. It was decided to appoint a Joint Commission selected by the Governments of India and the Union to investigate the possibility of a combined emigration scheme, Brazil and British Guiana being suggested as possible countries for development in this connection. The Commission was to report back to the Governments of India and the Union and the South African delegates to the Round Table Conference were to be reconvened at the beginning of the present year to consider the position in the light of the Commission's findings.

Put Into Cold Storage

It was hoped to have then formulated a scheme which would appeal to South African Indians and at the same time to have reviewed the Capetown Agreement which the Round Table Conference last year decided should continue to operate meanwhile.

The Commission has never been appointed, the possibilities of emigration from the Union have not been thoroughly investigated; the Government has shown no indication of reconvening a meeting of the South African delegates who attended the Round Table Conference—in fact, Indian affairs in the Union, to all outward appearances, have been quietly put into cold storage while the Ministers devote their attention to Party manoeuvre and intrigue, and to dividing the political spoils arising out of the gold premium.

My inquiries go to show that after the Round Table Conference in Capetown two persons were asked to serve on the Commission of Inquiry, but the appointments were never confirmed. Subsequently, in answer to an inquiry, it was stated that difficulties had risen with a hostile section of Union Indians.

Out Of Place Move

The Government, I understand, also formally communicated with the Government of Brazil and was informed that economic conditions in that country were difficult at the moment.

It is open to question whether this act on the part of the Union Government is not in itself a breach of the spirit of the Round Table Conference in that it was obviously the duty of the Commission to be appointed and not of the Union Government to examine the economic possibilities of countries suitable for immigration.

Furthermore, the joint immigration scheme was actually suggested by the Indian delegation and not the Union representatives; hence it would be difficult to justify the independent action by the South African Government.

In any case more importance was attached to British Guiana than to Brazil, and it would hardly be possible for either country to judge the attractions of an immigration scheme until its dimensions, financial backings and so on were worked out. With sufficient funds and promises of trade concessions the picture would be a very different one.

In British Guiana there is already an Indian population of 130,000 forming the largest section of the people. The most important crop is sugar. The area under sugar, which was 73,563 acres in 1918, has steadily increased on account of decreases in sources of labour coupled with the world economic stress. India imports over 1,000,000 tons of sugar a year, and her consumption of sugar is increasing. The Indian Government could offer such a preferential treatment to sugar produced by her immigrants in British Guiana as would place the industry on a sound footing once sufficient labour became available.

No Excuse For Apathy

The Union Government cannot excuse its apathy on the ground that a section of the Indian people in South Africa may have proved hostile. Leaders of Indian thought were, in fact, sounded by the Indian delegation to the Round Table Conference, who reported that the Indians of the Union were willing to co-operate in a suitable immigration scheme provided it was sponsored by the Indian Government.

The Indian Government has, meanwhile, been patiently waiting to do its share of the work of investigation and so on. India has toyed with the idea of emigration for some years past, and when it was suggested to her representatives at the Round Table Conference that South African Indians, with their special knowledge of colonial conditions, might be persuaded to pioneer the way, the idea was eagerly seized upon. It was felt that with the prospects of political freedom and of assisting an enterprise sponsored by their Motherland, Indians in South Africa would not be slow to respond.

Dr. Malan has patched up the situation in the Transvaal to his satisfaction and it is suggested that he is now indifferent to the fate of Natal so long as the Europeans and Indians confine their racial and economic troubles to the borders of the Province.

Mr. Jansen won his seat and the Nationalists won many adherents in Natal on a definite promise by the Government to tackle the Indian question.

Scheme In State Of Influx

The immigration scheme is one which cannot be worked out in a hurry and, as it will affect the Indian who is largely of the shopkeeper class and not an agriculturist, there are likely to be considerable difficulties to be overcome. In view of this fact it is surprising that more has not been done, and the fact that so little has been taken makes it certain that the Indian problem of the Union is still as far from solution as it was 12 months ago.

The suspicion is steadily growing in political circles affecting Natal that the Government's inactivity is based on reluctance to participate in an undertaking in which the British Imperial authorities have a great interest and in the hope that the British section in Natal will become so pre-occupied in its domestic troubles as to be rendered impotent to the designs of petty Nationalism.

Unemployed Indians

Work For Hundred Men In Durban

The Department of Labour has called together a Committee representative of the Indian community to assist in the selection of unemployed Indians to be given relief work, under Government subsidy, by the Durban Municipality.

This Committee held its first meeting at the Divisional Inspector's Office at 5-30 p.m. on Feb. 13.

Married men with lengthy residence in Durban who are without means of support and who are found after medical examination to be physically fit to perform manual labour will be considered for this work.

In the first instance 100 men will be selected and all eligible unemployed Indians wishing to be considered should attend daily after 5 p.m. at the Sports Ground, Sastri College, where their applications will be considered by the Committee. The work will be of an arduous nature and only men capable of doing manual labour need apply.

The men will start as soon as the work of selection can be completed.

Soul-Stirring Appeal To "Touchables"

On Untouchability

By Mahatma Gandhi

The following soul-stirring appeal was addressed by Mahatma Gandhi from the Yeravda Prison to the Sanatanists—the "touchables" on untouchability soon after the postponement of his contemplated fast in connection with the Guruvayur Temple on January 2:—

"This is an appeal to you from a fellow Sanatanist, whom you are trying to reject in spite of yourself. Hard swearing at me and the libellous charges some of you are indulging in, are proof to me of your distorted love. I feel like the wife whom her many husbands profess to reject because the poor woman cannot give equal satisfaction to all her lords and masters. But not being able to reject her, (they know she, the willing slave, has served them all well enough) they screw up all the wrath they think they have, and swear at her for all they are wroth. The faithful wife, staunch in her loyalty, calmly allows the storm to pass over her, for she is utterly innocent of all the charges promiscuously hurled at her. After the storm has subsided, the wife finds herself a greater favourite than before of her husbands, who laugh at their own exacting nature, and realise that their patient companion had, after all, placed her all at their disposal. Thus will it be with me, I dare to prophesy.

"There are some telling verses in a Sanatan scripture. You, having brooded over the wrongs, you fancy, I have done to you, have put yourself in a state of rage. Those verses say:—'Rage generates hallucination, which produces forgetfulness. The lapse of memory clouds intelligence; and

failing intelligence leads to destruction.' In your rage, you do not even know what you are doing. You have not even cared to inquire what I am aiming at.

What Is Sanatan Dharma?

"Let me put a few facts before you. The popular definition of Sanatan Dharm is "that good conduct which people can reach.' It rules out bad conduct and bad habits, however popular they may be. Religion is something that binds. Bad habits loosen, and therefore can never be religion. Therefore, if after the issues are dispassionately put before the people, they choose a particular course which is not in itself an evil, is not that Sanatan Dharma? Is it not the way how the body of doctrine and conduct known as Sanatan Dharma has grown? Is it not a condition of its growth?

"If I have taken you with me so far, then know that, in all that I am doing, there is nothing more and nothing less than that I am trying to find out how far people will go along the road which I hold to be good and which some of the scholars, who have first-hand knowledge of Divine books, tell me is also good, according to their reading of them. But you protest that their reading is bad. Very well. Let the two different readings be put before the people, and let them make their choice. If they accept my reading, will that not be Sanatan Dharma? You need not even then accept my reading. You may adhere to your own, but in that case you will not call that Sanatan Dharm. You think your reading is Sanatan Dharma, because you assume that a vast majority of the villagers will accept it, and you reject my claim to be a Sanatani because you think it will be unacceptable to the people if it was put to them. I have put forth no insolent claim. I have wandered amongst millions for a number of years, not as a politician, but as a man of religion. They have accepted me as such, and your own hot repudiation of me is itself a proof of your having hitherto believed me to be more a man of religion than of politics. Have you not noticed that the politician will have none of me, and has always regarded me as an intruder and unpractical visionary, whilst at religious meetings I have been instinctively welcomed? And that happened even so early as 1915, when I had the good fortune to be practically an unknown man.

Let Temple-Goers Judge

If you will but calmly examine the situation, you will discover that whether at Gurnvayur or anywhere else, I am doing nothing but examining my claim and even yours by implication. My reading of Sanatan Dharma has forced me to the conclusion, that caste-men have erred in treating a large number of Hindus as untouchables and prohibiting them, amongst other things, from entering temples. You hold that Sanatan Dharma obliges you to regard these very Hindus as Untouchables, and therefore they are unfit, under any circumstances, to enter the temples on the same terms as yourself. I say, let temple-goers themselves make a choice of the two readings, and you throw yourself in a state of rage, because I advance such a simple proposition. That, surely, is neither law nor commonsense, nor toleration.

I am sure you would not deny me the right you have allowed to non-Hindus, that is, of preaching their opinion so long as they do not adopt illegal, immoral or otherwise questionable methods. You call my fast a species of coercion. It ill-becomes a Sanatanist to describe a simple fast as coercion, for are not the pages of religious history filled with instances of fasting, whenever Dharma had been in

danger? I will not insult your intelligence by citing notable illustrations in support of my statement. But even the fast is off for the time being.

Reply To Critics Of Dr. Subbarayan's Bill

You then raise a hue and cry over a simple Bill such as Dr. Subbarayan's is, and shout that religion is in danger. But if you were to examine this Bill, it again seeks to do nothing more than ascertain the wish of the parties concerned and to give effect to that wish. If the British courts had not intervened at the instance of a Sanatanist, if the mixed legislatures such as we now have, had not passed a measure of a religious character at the instance of Hindu legislators, this Bill would be unnecessary. So, you see, it simply seeks to remove the obstruction created under modern conditions, and not to introduce innovations in Hinduism. It is the British law, as it exists to-day, that makes it possible for a single individual to thwart the will of a whole host—may be even nine-thousand-nine-hundred and ninety-nine. It may suit you to-day, but if you will give calm consideration to it, you will come to the conclusion that it is a most dangerous thing both for you and for me. It is calculated to deaden religious life: Sanatan Dharma and for that matter, all Dharmas, must give fairplay. You do not wish to play with loaded dice, as you would if this law was not altered.

Test Of Spirit Of Fairplay

I have suggested another test for the demonstration of the spirit of fairplay, if there is any in you. You will not deny that there are at least a respectable number of Hindus, if not a majority, who believe that it is consistent with the Hindu religion to admit Harijans to public temples. I have therefore suggested a solution which is incapable of improvement from the fairplay point of view. It respects every prejudice and every scruple, and so far as Gurnvayur is concerned—and my solution is only confined for the moment to Gurnvayur—it follows an established precedent, with but a variation. Harijans have been admitted, from time immemorial, without restriction along with other Hindus, to that temple for full one day in the year. There is, therefore, nothing irreligious or extraordinary in my suggestion, that they should be always allowed, but only for certain hours in the day. You may say there is purification after this mixing of the two on the Ekadasi day. Repugnant as the idea is to me, if purification satisfied the scruples of the objectors, let there be a daily purification by all means.

All the letters I have received from Sanatanists have protested that behind the Sanatanist upholding of Untouchability, there is no hatred. The writers proclaim that though Harijans are children of God, equal with all others, religion demands their separation on high moral grounds, but that it should be carried out with love and not in hatred, and therefore they should have full rights of citizenship. Let us examine this claim in the light of the existing facts.

Have you ascertained who are Untouchables and why? Do you know why a subtle and in my opinion cruel social arrangement has made them landless? If one happens to possess land, he cannot make the same use of it that you can. He cannot make use of the innumerable public utilities that you can; and you have provided no such separate utilities. Therefore, he might die of thirst, and you would not help him to a drink of water. Careers that are open to you are tightly closed against him. Even medical assistance and spiritual assistance are denied to him.

If these are the fruits of love, will you not think with me that hate must be far more preferable to love? I cannot think of anything more bitter than the fruits I have pictured above. I tell you that there is nothing like this on the face of the earth, and what is worse, bearing the stamp of religion.

Appeal For Co-operation

I have addressed this appeal to you, which proceeds out of my soul's agony. I ask you to share that agony and shame with me, and co-operate with me, for I have no other end to serve than to see Sanatana Dharma revived and lived in its reality in the lives of millions who at present seem to me to deny it. I am glad you are awakened, but you must now work and instead of engaging in a perfectly fruitless quarrel with me, go through the catalogue of evils that have crept into Hinduism and make a giant effort to remove them. I call your quarrel with me a fruitless effort, because I won't be a party to it. An English proverb has it, that it takes two to make a quarrel—happily I will not help you to make up the two.

News In Brief

The vacancy on the Bench in the Transvaal Division of the Supreme Court, caused by the appointment of Mr. Justice F. E. T. Krause as Judge-President of the Free State, will be filled by Mr. Justice I. Grindley Ferris, President of the Native High Court. Mr. Justice Ferris has acted as a judge of the Supreme Court in the Transvaal, Grindaland West and Natal, and his permanent appointment to the Bench of the Supreme Court is merited by his service in acting capacities. Mr. Justice Ferris is well known in Pretoria and held in esteem in legal circles.

Dr. Talbot, Bishop of Pretoria who is relinquishing his post to go to Nottingham paid a tribute to Natives at a farewell function given in his honour. He thought they were exceptionally grateful and kind hearted. The Bishop further stated: "If politics could be blotted out in South Africa the two European races would live together in harmony for individuals of the one race admired individuals of the other race. It was only politicians who stirred up race hatred for their own petty ends."

Mr. P. F. Kincaid of the Department of Interior will take up his duties as Commissioner for Immigration and Asiatic Affairs succeeding Mr. H. N. Wynn, who retires from the service on pension.

Immediate future steps for Indian constitutional reform were debated in the House of Lords last week on the motion of Lord Rankellour, enquiring as to the precise procedure. Lord Irwin, for the Government, said that the joint select committee which Parliament would be invited to set up before Easter would not deal with the Bill, but with the full proposals which Government proposed to issue in the next few weeks as a White Paper and as material for the Bill when the time for legislation was reached. The motion which both Houses of Parliament would be invited to adopt, indicating the expediency for the setting up of Select Committee, would be a motion empowering the Committee to consult with representatives of the Indian States and British India and, after the consultation had concluded, to report on the Government's proposals.

Writing in *The Daily Herald* on "India in Chains" Miss Ellen Wilkinson says, "Releasing the prisoners will change little unless there is a change of the 'Strong Fist' policy, which, in the last twelve months, has lost for Britain the sympathy even of the most moderate Hindus." She concludes, "It seems a pity that someone cannot impress the official mind that Indians, beside being subjects, are, or were, good customers and a way of making people buy British by force has not yet been invented."

Grahamstown British Indian Association

The annual general meeting of the Grahamstown British Indian Association was held, at No. 13, New Street, on Sunday the 29th January.

The secretary Mr. D. A. Naidoo, gave a very interesting report of the activities of the Association for the past year, and a statement of the financial position, which was very satisfactory.

The president Mr. V. N. Pillay, in moving the adoption of the report, congratulated the secretary on the very able manner in which he had carried out his duties to the satisfaction of all concerned.

Mr. D. Morgan seconding, and Mr. F. Dullabh, supporting, also expressed their appreciation of the report submitted.

The election of officers for the ensuing year resulted as follows:—Mr. V. N. Pillay, President; Mr. F. Dullabh, Vice-President; Mr. D. A. Naidoo, Secretary; Mr. C. V. Karson, Vice Secretary; Mr. Daya Morar, Treasurer.

The Committee members are Mr. D. Morgan, chairman, and Messrs. C. V. Karson, R. K. Patel, Gopal Naran, N. H. Chetty, D. Morar and F. Dullabh.—Contributed.

Sporting News

Cricket At Ladysmith

(Contributed)

For the first time in the history of Siege Town a representative European eleven captained by the popular sportsman Mr. M. Riddell and Muslim eleven captained by Mr. E. I. Seedat, played a friendly match at the Wagon Bridge ground on Sunday commencing at 10 a.m. Winning the toss the Europeans decided to bat on a perfect wicket. The batting of Mr. Riddell was greatly admired by a record crowd of Europeans and Indians who never lost interest till the end. Mr. M. I. Kharva, the star bowler, deserves better luck than his bowling analysis shows, for on numerous occasions he completely beat the batsman but the luck was against him. The sportsmanship of both teams on and off the field was an object lesson to many teams, and it is hoped that a return match will be played in the near future. The European eleven were the guests at a lunch at the Uni. Cafe where speeches were made by Messrs. M. Riddell and E. I. Chappin.

EUROPEANS	
S. M. Riddell not out	104
C. Clark b. M. I. Kharva	3
R. Garvie b. Seedat	28
W. G. Gibb b. Kharva	21
A. J. ...	11

A. Chapman b. Christey	28
N. Thornhill l.b.w. B. M. I. Kharva	7
S. Elliot, C. M. S. Khan, b. Seedat	16
Cr Allison, St. Seedat, b. H. S. Khan	8
C. Cowan, St. Seedat, b. Christey	32
H. Chapman, not out	15
N. Marsh to bat	
Byes	15
For 9 wickets declared.	287

BOWLING ANALYSIS

	O.	M.	R.	W.
M. I. Kharva	22	3	67	3
M. H. Christy	16	1	74	2
M. I. Seedat	13		59	2
M. S. Khan	7		52	0
C. S. Asmal	1		12	0
H. S. Khan	2		19	1

MUSLIMS

M. I. Kharva b. W. G. Gibb	0
S. C. Aspal c.b. Allison	10
M. C. Peer c. Clark, b. Gibb	0
M. S. Khan b. Allison	23
M. H. Christey b. Riddell	27
H. S. Khap b. Thornhill	1
R. Butler, st. Clark b. Riddell	10
A. R. Soobader, st. Clark b. Allison	12
E. L. Chupty c. Chapman b. Allison	2
M. I. Seedat c. b. Allison	2
E. I. Seedat, not out	0
Byes	12
	99

BOWLING ANALYSIS

	O.	M.	R.	W.
A. Chapman	9	1	18	0
W. G. Gibb	9	3	23	2
C. Allison	12	2	22	5
S. M. Riddell	7	1	23	2
N. Thornhill	2	1	3	1
R. Garvie	4	0	10	0

Europeans won by 188 runs.

Anjuman Esha-A-Tul Islam

INCOME AND EXPENDITURE FROM 1st October, 1929 TO 31st December, 1932.

EXPENDITURE.

Water	£45	19	6
Electric Light	14	17	9
Rubbish Removal	19	0	0
Verandah Rent	1	11	4
Rates 1929-30	17	15	0
Rates 1930-31; 1931-32 (Grant in Aid)	51	5	8
Funerals etc.	47	5	5
Sundry Expenses	2	14	0
Commission (Goodricke & Son)	19	10	10
Repairs and Renewals	85	3	0
Legal Charges		5	0
Bond charges and renewal	54	8	4
Stationery	2	10	6
Receptions and marriages	7	7	6
Interests	200	7	6
W. C. Pan charges	24	0	0
Insurances	2	4	8
Wages—Fakir Hoosain	169	0	0
S. Hafazulla	50	0	0
Abdool Aziz	13	0	0
	232	0	0

INCOME.

Rents 230 Crabbe & 100 May Streets	664	3	0
Durban Corporation (Grant in Aid)	51	5	8
Funeral and burial collections	41	15	10
Donations and marriages	36	3	0
Collections etc.	10	19	9
Donations for repairs etc.	2	4	4
	806	11	7
Excess Expenditure over income	21	14	5
	£828	6	0
	£828	6	0

BALANCE SHEET AS AT 31st December, 1932.

ASSETS.

Property 230 Crabbe Street	£685	0	0	
do 100 May Street	310	0	0	
do 98 May Street	199	7	5	1694 7 5
Furniture (Madressa)				202 13 6
Fakir Hoosain (Old Account)				14 19 7
M. Thajmoon				29 7 6
Pather & Co.				14 10
—Rents (Outstanding)				
Fakir Hoosain	45	5	0	
E. Hoosain	11	5	0	
E. Jheena	4	0	0	
B. Vishram	11	0	0	
Ramjee	8	0	0	
Moonsamy	2	0	0	
Moothoosamy	1	10	0	
Manickum	1	0	0	
Thumbee	1	10	0	35 10 0
Standard Bank of S.A. Ltd.				
A.B.C. Bank Branch	3	0	11	
Cash on hand	1	0	0	4 0 11

LIABILITIES.

—Bondholders.				
Lyne & Collins	500	0	0	
Mrs. Pooree	450	0	0	950 0 0
A. I. Kajee				4 9 0
E. Suleman Bros.				9 8 8
A. Razack				11 10 0
Durban Glass Works				14 3
Abdool Aziz (Wages)				4 10 0
—Town Treasurer				
W.C. Pan charges	2	0	0	
Old Account	2	16	9	
Water charges	3	2	1	
Electric lights	15	0		8 13 10
—General Fund.				
30th Sept. 1929	1064	2	5	
Less Expenditure over Income	21	14	5	1042 8 0
	£2031	13	9	£2031 13 9

(Signed) S. M. ENM MALLY,
Hon. Treasurer.

I certify the foregoing Annual Statement and Balance Sheet for the period ending 31st December 1932 to be correct reflex of the financial position disclosed by the books and records of the Anjuman.

(Signed) A. HAFJAJEE,

23rd Jan. 1933.

Fountain Of Wisdom

We are beginning to learn at this late period of history what a "Round Table" Conference really means. It apparently is a conference where men go round and round and never get anywhere."
—Unity (Chicago.)

Indian Child Welfare Society Centre

150, BROOK STREET, DURBAN

Open daily, Monday to Saturday, 8-30 a.m. to 11 a.m. Infants, young children, nursing and expectant mothers.

Lady doctors give free attendance.

Tuesday morning 8-30 o'clock. Friday afternoon 3 o'clock.

